Vol. 1X.

Marion, Iowa, March 31, 1874.

No. 1.

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.

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

them appear to be peculiarly adapted to warm climates. Others have thought it to be the smallest seed of wood-producing plants; but if things. Attempt great things. This little serwe 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.

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 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 oratorial 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 salvaeven a gesture, that turns a sin burdened soul to small seeded plants as we sometimes cultivate the Savior to find pardon and peace. This is of the work, but to call attention to a few lead-

for ornament did not grow; but this solution preaching, preaching in its true sense, the foolhas never been satisfactory to us, as many of ishness of preaching that wins souls. Such preaching was Carey's when he preached his watchword to a few hearers. Expect great mon, 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 ADVO-CATE 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 Thus it was in the choice of Abraham-the finally destroyed it is time enough then to stop. most unlikely circumstances out of which to If God permits my life to be taken away it is raise up a great nation. For then great and time enough then to conclude he has nothing mighty nations existed in the earth, as it is in 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, Christ, the preanointed King of the coming 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 sn 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 extion; it may be in a single sentence, a word, or amined it with interest. It is not our intention to attempt a lengthy criticism upon the merits

ADVENT AND SABBATH ADVOCATE

again into 2370 sections.

together of texts of scripture under such a multi- probrious title of Jewish Sabbath. upon the Scriptures.

we have examined with much interest those of faith which distinguish us as a people.

tinet from the outword, and yet making no attempt to collect together texts to substantiate such an opinion.

proper headings to the subject. Instead of being the time." The time here spoken of undoubt- our Lord and Savior Jesus Christ? the nature of the body, the sustenance of the edly has reference to the time of our Lord's sec- "And that, knowing the time, that now it is with so-called materialism.

As we have said, there is no attempt to group even at the doors."

charity allowed."

ing features of the book as they present them- There seems to be but one link wanting to look so far in the future as the present for our elves to the mind upon a rather casual reading. perfect this chain of evidence that the seventh Lord's return. We then believed that long ere This work professes to be a complete analysis day Sabbath spans all the dispensations, and that this we would be walking the gold paved streets of the Bible, i. e., a grouping together of all the is the recognition of its observance by the chris- of the new Jerusalem, singing redemption's texts of the Bible relating to one subject under tian church in the gospel age, and this our author song, and basking in the sunlight of eternal day. one heading. There are 27 of these headings or has furnished, but not in its proper place, nor in But we are here yet, in a world of sin and sorbooks, divided up into 252 chapters, and these a proper manner. Under the head of "Lord's row, a world of care and perplexity, with the day" he makes this admission-"The Jewish cry of peace and safety ever sounding in our Of course the value of this book as an aid in Sabbath observed," i. e., by the christian church. ears; and under all these combined influences the study of the Bible must be proportionate to The force of this admission is not in the least we have as it were gone to sleep.

and as a matter of course was done under the ing that the Sabbath was made at creation, was ing in the clouds of heaven with power and influence and control of his theological opinions; made for man in general, and was not abolished great glory. But notwithstanding our love for hence it is in reality his individual commentary or set aside by Christ or his apostles, but was Jesus, and our earnest desire for his appearing religiously observed in the purest and best days and kingdom, we are asleep to the realities of Bearing this fact in mind, as well as the one of the christian church. What more could Sab- the present and to the duties which devolve up that the work is endorsed and recommended by bath keepers ask than such an admitted chain on us, who are watching for that glad event. The some 250 of the leading theologians of the day, of testimony as this from Sunday keepers in startling facts that are now transpiring in the portions which have a bearing on those points how puerile seems the attempt to bolster up a doing for your time is short." "Distress of na-Sunday Sabbath with a few misused texts in tions with perplexity," "men's hearts failing In regard to the nature of man we were struck opposition to that so fully, so clearly, and so them for fear," are among the signs our Savior with the peculiar way in which the author treats divinely established and confirmed as was the gave of his immediate coming; and these are it. One entire "book," occupying 27 pages, is original seventh day? Observing the true Sab. things so plain at the present day that even a devoted to what he is pleased to call "The out bath in spirit as well as in letter man honors child who can read the newspaper can see and ward man," leaving his readers to infer that he Jehovah, the author. Observing the spurious understand that distress of nations with perplex-

Our Salvation is Near.

"AND that, knowing the time, that now it is

glad tidings of redemption near we could not Lord, what can I do for thee?

the appropriateness of the texts to the heading invalidated by the location given to it by the We still love our Lord and his glorious apunder which they are placed. This grouping author, nor by his gratuitously giving it the op- pearing, and many of us would rejoice were we sure that before another sun would sink in the tude of headings was the work of the auther, The testimony of this book is complete, show- golden west we should see the Son of man comfavor of the Sabbath of the Lord our God? and world speak tojus in warning tones, "Be up and believes in the existence an inner man as dis- the Sunday Sabbath-man honors who? what? ity 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 Speaking of the outward man he thus divides high time to awake out of sleep: for now is our Savior and a preparation for that event by a the subject: "1. The nature of the body." "2. salvation nearer than when we believed." Rom. life of obedience to God's holy law. As a people The sustenance of the body." 3. The body cloth- 13: 11. In this passage are some important we believe that these truths are important, that ed." "4. The afflictions of the body." "5. The things for us to consider, who are living in this they are saving truths for this generation, and body in old age." "6. Death of the body." "7. age, down in the closing hours of this world's that they ought to be given to the world. And The burial of the body." Twenty seven pages history. Although Paul wrote these words to in view of this fact, the solemn question with are devoted to this subject, showing the abun- the Romans over eighteen hundred years ago, each of us should be, What am I doing in this dance of Bible material he had to draw upon, we feel assured that they apply with equal force, great work? what can I do to advance the cause and the valuable aid which the Bible student if not greater, to us who are now living in the of truth? am I doing all I can to prepare myself might have received if the author had placed the closing hours of probation. "And that knowing and others for an inheritance in the kingdom of

body, the death of the body, &c., it should have ond coming, when he shall come "the second high time to awake out of sleep: for now is our been "The nature of MAN." "The death of time without sin unto salvation"; for it is a time salvation nearer than when we believed." Yes, MAN," &c. This would have given a clearer when our "salvation is nearer than when we thank God, our salvation is near. A few more idea of the true Bible doctrine; but it probably believed." And the words, "knowing the time," nights of waiting, a few more days of toil, and seemed to the author to be too much tinetured imply that there will be a people looking for the cry will go forth, "Behold, the Bridegroom the Lord's appearing, believing that it is "near, cometh: go ye out to meet him." If we are faithful a little while longer we shall enter upon together scriptural texts asserting the immortal- Now, we profess to be such a people: we pro- that free and full salvation which has been purity of the soul, or spirit of man as distinguished fess to believe that Jesus is soon coming, that chased for us by the blood of our dear Redeemer. from the body. We consider this a remarkable the signs which usher in the advent of our bless- What will all our trials be then? or what will concession in favor of our views of man by the ed Redeemer are fast fulfilling before our eyes, we think of the sacrifices we have made for the and that the words of our divine Master,"Lift up cause of truth? they will all sink into insignifi-The testimony of this book is as positively in your heads and rejoice, knowing that your re- cance when we see the great and eternal weight our favor on the Sabbath question as on the na- demption draweth nigh," are ours. Yes, we have of glory which we are heir to. In view of what ture of man. Nearly two and a half pages are believed these things so long, and looked so long God has done for me and of the promises he has occupied with texts showing the origin and na- for that great event, that like the disciples of old left on record that I, if faithful, shall have a ture of the seventh day Sabbath, while there are we have gone to sleep. We have ceased to look home in his keavenly kingdom, and partake of but four texts quoted in behalf of Sunday keep- for our Lord with that earnest longing desire all its joys and pleasures, I dare not call any ing. On the seventh day Sabbath he classifies which characterized us when first we embraced thing that I can do or suffer here below a sacrithe texts thus: 1. "Its original institution." 2. the glorious doctrine of the advent of our Lord fice. No, I sacrifice nothing for the cause of God. "Traces of its observance in the Patriarchal and Savior. And why is it? Is it because we Fifteen years ago I gave myself a willing sacperiod." 3. "After the Exodus, before the giving love him less? because our hearts have grown rifice to God. Since that time all that I have of the law." 4. "Solemnly enjoined at Sinai." cold and that we do not desire his coming? No, done for God and what I believed to be his cause 5. "And in the Mosiac law." 6. "Its national I am persuaded that it is none of these things. has been a willing service, and this is what I significance." 7. "Its religious character." 8. It was not a lack of love in the disciples or a de- mean to do in the future. God does not want "Blessings promised in the observance of it." 9. sire to watch with their divine Lord that caused us to be all the time making sacrifices any more "Threats for violating it." 10. "Death the pen- them to go to sleep. Jesus did not thus accuse than he wants us to be all the time sinning and alty." 11. "A case of its infliction." 12. "The them; but in words of tender compassion for repenting. He wants us to make one sacrifice, Sabbath mocked by the heathen." 13. "Its their weakness, he says, "The spirit truly is and that is of ourselves, with all that we have neglect by the Hebrews." 14. "Sabbath dese- willing but the flesh is weak." So it is with us: and are, and then offer to him "the sacrifices of cration in the time of Nehemiah." 15. "A stop our spirits are willing but our flesh is weak; praise continually, remembering that we are put to it." 16. "Jewish traditional observances." and we too often suffer the cares and anxieties not our own, nor anything that we may possess. "Christ's teachings about the Sabbath." 1. of life to creep in between us and our watching We are to deny self, take up our cross daily and "The Sabbath made for man and not man for with Jesus. We are as it were creatures of a follow Jesus through evil as well as good report. the Sabbath." 2. "Works of necessity and day. When many of us heard and embraced the The one great question with lus ought to be,

stances, and when he is not he is living beneath to God. It is the jey and glory of the church to the dead." his privilege. There is but one thing we ought "win souls to Christ." Andwhat an honor that to mourn over; that is over our own unfaithful this power is given it. Surely he that winneth ness and wrong doing, and the best way to souls is wise. mourn over these is to quit them, to be faithful | Christian reader, do you really love Christ dations, whose builder and maker is God, for bath Recorder. 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

S. E. BRINKERHOFF.

faithful and tried when Jesus comes.

made new. The natural man receiveth not the before the time? him. God is love, and the proof that one is couragements is to walk by faith. - Ex. - 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 ex- In death there is no consciousness. "The dead in the world, mingled with its people, came inposed to the heat of burning coals. Those who praise not the Lord, neither anythat go down into to contact with its varied scenes, yet he was had denounced Christ in the bitterest terms silence."-Ps. 115: 17. Here we are informed that holy. It is not absence from temptation. He now sought for conditions of peace with him, those who would otherwise praise the Lord are was in all respects tempted like as we are, and and those who had said, "his blood be on us and prevented from doing so by death. Then the yet without sin. It is not a morbid sensibility. our children," now prayed that that blood thought that death enables a man to praise God might atone tor their sins and the sins of their with greater freedom is incorrect. Solomon says: ence, and with subtle analysis scrutinizing children, and what a display of mercy was it "Whatsoever thy hand findeth to do, do it with when that prayer was heard!

with God were by the same grace brought into thou goest."-Eccl. 9: 10. In death, "also their corresponding fellowship with each other. He hatred, their love, and their envy, is now perwho is made to love God whom he has not seen | ished."-9: 6. Then, though the proof from sais also made to love men whom he has seen, and cred Scripture is absolute that "the dead know not the work which the gospel now proposes to do anything," that their condition is one of unconin the earth it does through those who have re- sciousness, yet are they resting in hope. David ceived it into their own hearts. It works in men through men.

But miracles were scarcely a more potent ness, but the righteous hath hope in his death." 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 this is the expression of the hope of a living man! speech, and their word toward God was praise; Very well; hope is expectation and desire. An toward the brethren, love; and toward those expectation which cannot be disappointed is ever- things about Christ, will never see cause to without, come!

to our trust, cease to do wrong and learn to do who saved you, and do you earnestly recomright. Try with all the powers we have and in mend this salvation to others? Remember how the strength of him who has said, "My grace is in your first love you longed for the salvation sufficient, and my strength is made perfect in of others; and may that longing return to your weakness," do our whole duty in the love and heart and lead you to go with tender entreaty to fear of God, looking forward to the city of foun- those without, and bring them to Christ .- Sab-

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 Mas-Unity, the Glory and Strength of the Church. ter we cannot forget our work; if the heart is filled with his love, how can the hands not be STRIFE, war, and bloodshed are the fruits active in his service?

each page of the world's history, but Christ came of our efforts. Apparent success is not the return of God's Son from heaven to accomplish into this world to preach the glad tidings of measure of real success; and besides, God has that resurrection, are among the despised of earth. peace. His doctrine was "good will to men," not commanded us to succeed, but to work. It But they are a God-honored band, and stand assobut this doctrine the world has been slow to be- is of our work he will require an account, and ciated with Jesus, and the prophets, and apostles, lieve; nor can it receive it until by God's grace not of our success; why then take thought of it who in years so long gone by stood to defend the

also. No man is born from above in whose heart way, to relax our zeal when we cease to per- to him, the dearest object of their heart's affection. the spirit of Christ does not dwell, and that ceive our efforts. To look to success is to walk Brethren, let us emulate their example. Let us

The Hope of the Dead.

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

thy might, for there is no work, nor device, nor · But those who were brought into fellowship knowledge, nor wisdom, in the grave whither said: "My flesh shall also rest in hope." Solomon says: "The wicked is driven away in his wicked-

What is the hope of the dead? An answer from inspiration is most satisfactory. "Thou shall call for I have seen the evil moral consequences of and I will answer thee; thou wilt have a desire to fanaticism to a greater degree than I ever exthe work of thine hands."-Job 14: 15. "Though pected to see them realized; and I am satisfied after my skin [which the boils had already taken that a neglected Intellect is far oftener the from him,] worms destroy [the rest of] this body, cause of mischief than a perverted or overvet in my flesh shall I see God." But, say you, valued one. - Arnold. lasting. It never fails till that which its possessor This is the spirit of the gospel of Christ. Men looks for is realized. So our expectation lives TRUE penitents shall obtain not only pardon, who feel its power take an interest in each other during the night of death, and in the resurrection but also paradise.

O, could we all realize this more fully how as children of the same Father, and in those morning is accomplished. Our desire for everlastmuch better the work of God would move along. outside as those in need of salvation. As God ing life and our expectation of obtaining it is And how much more real peace and happiness loved the world so do they; and knowing the based upon the promise of Jesus to raise the dead. we would all enjoy. Then would we fully enjoy terror of the Lord because before his judgment Then our hope of future life-after death-is only that peace that the world knows not of. The seat men must come, and being moved by the by a resurrection to immortality. Hence the wordchild of God should be happy under all circum- love of Christ they persuade men to be reconciled ling of our text: "Of the hope and resurrection of

> 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 borne by the carnal heart, as is witnessed on Unto Jesus, and not to the apparent success resurrection of the dead, and the necessity for the same precious truth. In the day when Zion's things of the Spirit. They are foolihsness to Even when success is granted us it is always King shall come this honored host will stand him. The spirit of this world is from below, is dangerous to let our eyes rest upon it complate in him, who, in the days of their trial, carnal and sensual. Christ was from above, and cently; on the one hand we are tempted to at- weakness and mortality, was their hope; and for bore the image of his Father, and they who re- tribute something of it to ourselves; on the whose name they were so frequently called in ceive him come into the likeness of his Father other hand we thus accustom ourselves to give question, and as frequently showed their loyalty

spirit is love. Love is the soul of heaven. He by sight. To look to Jesus, and to persevere in show the same fidelity to the truth and hope of the who dwells in love dwells in God, and God in following and serving him in spite of all dis. 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 "Death is the cessation of vitality in that which is not, as well as what it is. It is not asceticism, possessed it. The extinction of life."-Webster, forced retirement from the world. Christ was a spirit which is ever weighing inward experimotive. 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 unruffled peace; the Savior was "troubled in spirit," a man of sorrows and suffered in all ways .- J. Viney.

> I AM quite sure it is a most solemn duty to cultivate our understandings to the uttermost,

> THOSE that have said the most honorable unsay them.

"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 connecthe readers of the ADVOCATE last June is not necessary to give here. Their work went on until failing to be supported, they suspended for any privation we endure here. publication Oct. 28th. A mortgage was taken To some it may seem that the field is already Matt. 7: 22, 23. These had professed the name 18th of February.

dearly loving the truths of God's word on which near coming of Christ, yet the Recorder is not heaven, but he that doeth the will of my Father we stand; with a desire to perform some hum- given to its advocacy. The Advent Review is which is in heaven."-v 21. To profess faith in ble part of the work in the vineyard of the devoted to many of the same truths with us; Christ and neglect to do his Father's will is ac-Lord, and to save the ADVOCATE office to the but as we cannot endorse the claim to divine tual hypocrisy, and one had better make no cause, we purchased the office, its press, printing inspiration that people place on Mrs. White's profession of faith than to fail to live out that materials, fixtures, &c., what had not been pre- visions, and some other of their leading doc- profession when once made. viously taken away in payment to the former trines, Sabbathkeeping Adventists who cannot The frue Christian convert will not be satisfied editor and printer. We have done this with endorse these visions and views, and there are with a mere profession of Christ and faith in the the intention of publishing the ADVOCATE in many who cannot, need another paper, and the Bible. He must have that peace of mind which the interests of the church and the brotherhood. field is large enough for all of these papers must be felt to be known. He will take God at We have not been actuated in this by any selfish among Sabbathkeepers. The other Adventist his word, and resting on that blest assurance. motive, neither can we expect to make this a papers are opposed to the seventh day Sabbath, accepting Christ as his Savior and being "buried matter of pecuniary profit. We were connected and though ably advocating the advent and with him in baptism and having arisen to walk with the office long enough to know that it has man's entire mortality, they would not supply in newness of life," he will rejoice in the "hope never been selfsustaining, and that our underta- the wants of a Sabbath keeper. Through the of salvation" and delight to do the will of God. king will require much sacrifice and rigid econ- columns of the ADVOCATE we shall fearlessly With the true professor self is so far lost sight omy, especially for some time, at the best expose what we believe to be error, and teach of that when the will of God comes in contact calculation. But we trust in Him who has said what we believe to be truth. "My grace shall be sufficient for thee," and we It is urged against us as a people that there is ways to bear the cross of Christ we will hasten pray for grace to sustain us in our labor, and for not enough harmony of faith among us, or love, to obey, feeling that the service of the Lord wisdom to enable us to fill our station.

Sabbath, the near coming of Jesus' second Ad- our cause than apostasy to Christianity is evi-Christ, to be conferred upon the righteous when mission of our Lord. Jesus the Lifegiver comes to raise the sleeping saints; the Destruction of the finally impeni- to the cause, we feel that the paper belongs to tent; the Kingdom of God upon Earth as the the brotherhood, and its interests are theirs as cration to the Lord's service, and kindred advancing Bible truth, it depends upon each the world and to have a medium of communi- and what you would like to see it. Let us engaged in this work in this manner, trusting advance truth. Let us unitedly ery to God for the Lord will bless the effort. And in this work his aid and his blessing, and by a consistent we want the co-operation of the friends of the walk and a godly conversation show that there cause and the lovers of truth.

ering our own weakness and the broken down fort? We have truths such as the world cannot the friends of the ADVOCATE, and by the still life before us to cheer us forward in our course. greater aid of the Lord's blessing, to pursue a Let us go forward trusting in Israel's God. prayconsistent course and be able to send out a paper ing for his blessing and guidance; and may that will meet your appreciation and your sym- saints be comforted and sinners converted to may deem us worthy of it.

Since our former labors closed with the AD-VOCATE 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 without a paper, which it so much needs, and tion with them. The Supplement sent out to the brethren and sisters without a medium of communication. But we look forward to the contained many misrepresentations of us and Kingdom to come for a lasting habitation, Lord, Lord, have we not prophesied in thy name. the brethren here, a history of which or a reply which, if obtained, will be of enough more and in thy name have done many wonderful worth than all earthly dwellings, to compensate works? Then will I profess unto them I never

on the office property by A. Aldrich, or for him occupied and sufficiently filled by other papers. of Christ, but being satisfied with a mere proin his absence, to secure him for the indebted- The Sabbath Recorder, published by the Seventh fession of their faith, had gone no farther, and ness of the office that was due him, and on that Day Baptists, defends the Sabbath well, but relied upon that profession for their salvation mortgage the office property was sold on the does not agree with us on the Nature of Man and to be owned by the Judge in that great day. and Immortality alone through Christ; and But Jesus says; "Not every one that saith unto Feeling a deep interest in this cause, and though some among that people advocate the me, Lord, Lord, shall enter into the kingdom of

Let no one think that we have bought the the keeping of the commandments of God and live near to God, and want to be entirely conoffice with the idea of money making, for a re- the faith of Jesus enough to bind us together? secrated to his service. Our earnest inquiry will view of its past history will show that such a The love of God shown by a consistent keeping be, "Lord, what wilt thou have me to do?" God hope would not likely be realized. Neither let of the commandments, and the hope of salva- will be in our every day thoughts, and in all it be supposed that we have done it for the sake tion when Jesus comes, is the Bible bond of that we do, yes, and in our business relations of placing our own writings before the public. union, and enough to bind all Christians togeth- we should ask ourselves the question, Will this We would rather see the editorial position er, and would do so were not so many barriers please God? and is it in strict accordance with occupied by some one more able and better gotten up and placed in the way. The mistakes my faith? qualified to fill it. But to save the paper to the made and the misfortunes in the management God requires no impossibilities of us, or no

truths of the Perpetuity of God's Law and the lidence against the justness or truthfulness of vent, Eternal life and Immortality only through dence against its truthfulness, or the divine

While taking the ADVOCATE office to save it future and eternal inheritance of the saints; much as formerly; and in order to make it a Faith and Hope; personal holiness and conse-blessing to our common cause, and a means of subjects.—to assist in publishing these truths to and every one to make the paper interesting, cation for the brethren and sisters, we have make a united effort to build up our cause and is a reality and a power in the religion of Jesus We have shrunk from this undertaking consid- Christ. Have we not a cause worthy of our efstate of the cause; but we hope, by the aid of gainsay or resist, and the promise of eternal pathy, and we ask your confidence so far as you God. Pray for us, brethren and sisters, that we may have grace and wisdom to guide and sus-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 office of publication was down and the cause 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, knew you; depart from me, ye that do iniquity."

with ours, or when duty calls us from our own to keep us together. But is not a belief in and giveth pleasure and not pain. We will love to

cause, and to assist in promulgating the great of our Publishing Department are no more ey- profession of faith which would deprive us of

obtaining a livelihood in the world. The Savior sels and prayers of the friends as much under ly I know not,) that the church is broken up and says: (Matt. 6: 33) "Seek ye first the kingdom the present arrangement as under the former. | that the brothern do not sustain meetings any of God and his righteousness, and all these things | We had desired that the office should be more. This is entirely false. Meetings are held shall be added unto you." That is, what we moved to some other locality where the paper regularly every Sabbath day, and I feel safe in shall eat, drink, and be clothed with. The Lord might be surrounded by more friends, but a saying a better degree of spirituality is now felt loves to have his people trust him so as to say, chain of providences has directed differently. than has been for some time. It is true, the in every emergency, "The Lord will provide." The little paper over whose death enemies church does not number as large as it did, but But we must live in God's bounds if we would rejoiced now rises from the dust and goes forth the spiritual strength and moral worth of any rely on his promises and depend upon his care. to meet its former friends with messages of love church is not to be calculated from its numbers, If we profess to love God and are slack about and good cheer. Perhaps having been deprived but from the religious character of its members. doing his commandments, sometimes doing of the Advocate for a season will cause us to A very few united in love, with fellowship one them and sometimes neglecting them, and found appreciate it more in the future. We never re- for another, is better than a multitude with disdoing things not in accordance with the high alized more fully the need of an organ of com- cord and no love nor fellowship. One member profession we have made, how can we expect munication than at the present. Alas! how very can injure the cause of truth more by unchrist-God's blessing or his protection? But when we many lonely ones there are who have no other ian conduct than half a dozen faithful members say decidedly, as did Joshua, "As for me and my preacher and no other way for associating with can do good. house we will serve the Lord," and with Job, those of like precious faith. "Till I die I will not remove mine integrity from It is needless for us to tell you that Bro. B. some having been connected with the church me; my righteousness I hold fast and will not cannot of himself make and sustain just such a whose character was unbecoming those professlet it go," we may fully rely upon God, trusting paper as we need and must have. He can do ing godliness. We are happy to note that love him to care for us, and that it shall be well with much of the mechanical and mental labor, and harmony now appears to exist among those

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 Son to die to redeem us from the curse of sin. the blessing of God to rest upon. Let us pray to be sanctified through the truth thy Lord."

An Address to the Brethren.

DEAR FRIENDS: After a long silence we cheer fully 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 your hearts to co-operate with him in the great and noble work. Considering that the pabeen exceedingly unfortunate during the last year, we see in this act an exhibition of zeal and 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 un-

it may be said unto us, "Enter into the joy of By improving the character of the paper to such sponsibilities. an extent that it will make new friends; and 2nd, By individual effort on the part of its riends. 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 subgood, 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 per never was self sustaining, and that it has 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 confidence that calls for our warmest sympathy 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.

Visit to Marion.

V. M. GRAY.

As it has been my pleasure to visit the breth- Here Bro. Baker from Otsego joined us. favorable. We fear that some of the friends may ren at Marion and vicinity recently, it may be Early First-day morning brethren Cranmer,

The cause at Marion has been reproached by with the general arrangement and supervsion that meet together from time to time. The The false professor, that is, one who makes a of the whole; but the large part of the material going was so bad during our stay there that we profession of religion and of Bible truth, but fails must come from the friends of the paper. From did not deem it advisable to hold a series of pubto live out his faith, is the greatest enemy of the East and the West; from the Nroth and the lic meetings, but spent the time in visiting and Christianity. Such a one, retaining the name South let letters of cheer roll in. Let those who talking to our brethren and sisters at their of a professor, is called by many a representative are anxious to hear from others, reflect that homes. We have long felt a deep interest in of the faith, and thereby brings a reproach upon others are as anxious to hear from them. Those the welfare of the children of our brethren, anxthe cause, and brings its doctrines and profession | who can write for the paper should consider that | ious to see them brought to a saving knowledge into disrepute. Better to make no profession God requires them to improve their talents; not of the truth. To this end we labored while with than to bring reproach upon it by failing to live in long, dull, prosy documents, but short, spicy, them, and was made glad to see so good an init out. Many will fail of this world and the one pointed articles, full of life, thought, and spirit. terest manifested. Quite a number expressed a to come by this false half hearted profession, for If you should discover any defects in the paper desire to enlist in the service of the Lord. do not withdraw your sympathy and patronage, Wehope they will soon come out and make a pub but go immediately to work to remedy the evil. lic profession of faith in Christ, and be baptized The paper will be in an eminent degree what into his name. Our hearts were made glad last we make it. Then let us make it such that we Sabbath to see two of Bro. Carver's sons make a him in our thoughts, considering his greatness, will not be ashamed to show it to our friends, public start in the service of the Lord. My his goodness, his love and his mercy, and above nor afraid to have our children read; yes, one prayer is that they may have grace to sustain all, the riches of that divine grace which provid- that we can feel will make its readers wiser and them, and grow up into Christ, their living head. ed for us so great a salvation, giving his beloved better, and for which we can devoutly pray for I am impressed that a more vigorous effort should be made in behalf of the children of In order to make the paper a success, it is ab- Sabbath keepers. It is not enough that we simand strive earnestly for the same purpose, living | solutely necessary that the circulation should be | ply get into the kingdom ourselves; we want to near to God, and then when the great day of his increased, that its list of paying subscribers have our children there with us. May God judgment and the giving of rewards shall come, should be enlarged. How can this be done? 1st. arouse us to a realization of our duties and re-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 scriber? Did I ever try? Now let us make one 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.

feel released from the responsibility of contribu- interesting to the readers of the ADVOCATE to Baker, Howe, and myself, started for Barry ting of their means to help sustain the paper. learn something of the church there. I learned County, near Hastings. After a drive of some Bro. B. will need the material assistance, coun- that a report has been circulated (how extensive- thirty miles we put up for the night at an ac-

quaintance of Bro. Howe's, where we had a very the church in Hartford, and had a profitable brethren and sisters are all holding out faithful neighborhood and commenced meetings, Bro. was still increasing. Baker accompanied me a few miles in an oppo- We were strongly invited to open meetings in miles south west of the city of Hastings.

had fost the pastor of his church, Elder Knick- in favor of the truth, twenty of whom we led erbocker, or rather, driven him from him by his down into the water and administered the orda the truth. He had been watching the proceed- returned home the Thursday following, feeling ings of deacon S., but said nothing until his mind nearly worn out with labor; for there was such was made up to keep all of God's commandments a great anxity to hear we found no place for rest. and contend earnestly for the faith of Jesus. He Our days were spent going from house to house then arose and made known his determinations: exhorting the people, and explaining the word made some remarks upon the lamentable conpublicly withdrew and united with us.

started for home to attend a Conference in Hart- conference meeting.

first, having been absent six weeks, feeling family again for another tour. In conclusion, le wearied and worn with incessant labor. Rested me say, dear Brethren and Sisters scattered over night and started next day with my family abroad, to whom this may come, greeting: The and other brethren for the Conference, which time has come for us to be awake to the great commenced Jan. 2nd, Friday evening. After a work that is before us. No time now to repose, ride of about eight miles we arrived at Sister or lie upon our oars. We have not a moment Branch's, where we took supper and prepared to spare, only just time enough remains to ac for evening service. The house was well filled complish the work we have to do. O who will and we listened with interest to a short discourse aid in carrying the last message of salvation to form Elder Trobridge, after which we enjoyed a a perishing world? We all have something to most interesting and spiritual conference meet- do, each stone in the building has its proper ing. Truly the Lord was in our midst. Sabbath place; those that cannot preach the gospel can and Sunday meetings were both profitable and assist with their means in relieving the wants This beautiful Spring morning finds me in interesting. Two sermons were preached each of those that do, and defraying their traveling Coral, Ill., near the line of Wis. I visited this day, followed by good lively exhortations from expenses, that they may give themselves more point some two years ago, when I was a firstbrethren and sisters; and though we had bad fully to the work of the ministry and the study day, Pope man. But, thank the Lord, my eyes roads and bad weather to contend with still the of the word; and above all let each one remem- have since that time been opened to see the house was filled and the presence of the Lord ber to bear up God's servants in their prayers truth as it is written in God's word; and I am was felt in our midst, and I think all felt that it Those that can do no more can at least do this, certain that in this respect I am clearly out was good to be there. Three were paptized, and But let it be the inquiry of every heart, Lord, from under Popedom. one more declared his determination to live a what will thou have me to do? 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 few days and prepare for another tour.

interesting time conversing with them on the season. Returned home Monday, and spent the and looking for a crown in the kingdom. various points of our faith. Though new to them remainder of the week, Sabbath and Sunday We held a series of meetings at Martinsville. yet they seemed much interested and anxious with my family. On Monday, Jan. 26th, I part Seventeen came out to observe all of God's to hear more. Next morning we left them with ed with them once more to go and do my Masthe promise that we would return and hold a ter's bidding. Met Bro. Easton at Bangor sition. After being locked out of a church series of meetings in their neighborhood as soon where we took the cars for Ottawa, thence to house, we were even denied the privilege of as convenient. That night we arrived at Bro. Hastings, and arrived at Bro. Knickerbocker's holding meetings in a school house, and were Howe's brother's, where we had contemplated Tuesday afternoon, where we found a hearty obliged to hold meetings for a while in private holding a series of meetings; but finding we welcome and good lodging for the night, and houses. Finally, however, we got the use of the could have the use of the School-house but three | learned that the cause there was in a prosperous evenings in a week we here separated. Bro. condition. They had kept up their meetings Cranmer and Bro. Howe went into an adjoining | twice a week during our absence, and the interest

site direction, where we opened a protracted an adjoining neighborhood, two miles south, in effort in what is called the Podunk School house, the township of Hope, which we accordingly did in the Township of Britland, Barry County, five with good success. We commenced this protracted effort, Jan. 29th, and continued over three There was a Baptist Church here which did all weeks, during which time we held a discussion cision of character, as well as of honesty and they could to prevent the people from receiving with one Dr. Brown, a Methodist minister, on integrity. He does a large custom work, some the truth; or, more especially, their deacon, Mr. the perpetuity of the law of God, and the resur- of his customers coming as far as thirty-five Stone, who was much enraged; for he seemed rection of Christ from the dead. A large audience miles. As a consequence when his mill was fearful that their craft was in danger. Hence listened with great attention, and the blessed we met with opposition from him fer some time, cause of truth was much advanced thereby. and study on that subject, which I hope may reuntil disheartened by his poor success he gave From that time the interest rapidly increased, dound to the glory of God. I here insert the up the contest and concluded to wait and see how and many came for miles around to hear the matters terminated. Meanwhile, however, he word of God. Twenty three came out decidedly rash and unchristian conduct. He, Eld. K., came nance of baptism before we left the place. We out and took a decided stand with us in favor of closed our labors there, Sunday Feb. 22nd, and

The work is by no means finished in that vidition of the church, and then with his wife cinity. Newfields are opening on every hand, no manner of work or business transactions per-The interest continued to increase and spread. to go forth. Truly the harvest is plenteous, but Mills. Though the weather was very unfavorable yet the laborers are few. It seems that the time has we had a large attendance and good attention. come and now is when we should pray the Lord We continued our labors until Dec. 30th. Twen- of the harvest that he will send forth more la ty two declared their determination to serve God | borers into his harvest. Spent Sabbath, 28th and keep all of his commandments. We baptiz- with the Hartford church, and preached to them ed thirteen of them, and Wednesday Dec. 31st, at their request, after which we enjoyed a good

March 1st, returned home, where I now an Arrived at home on the evening of January trying to rest a little and preparing to leave my

R. C. HORTON.

Report of Meetings in Missouri.

I LEFT my home in Daviess Co., Mo., Oct. 80. I thought I would present the most unpopular for Harrison and Worth Counties. Remained and neglected truth first, so I took up the Sab-Returned home on Monday, Jan. 12th, to rest a there about three months, and held meetings in bath and endeavored to show that it was made several localities. Held several very good meet- for man; not for the Jew man only, as the The next Sabbath, met with and preached to ings with the church at Bro. Moore's. The sects say, but for the Gentile man. The Lord

commandments. Here we have had much opposchool 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 declosed on the seventh day it caused many to read 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 ling 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 and calls are coming in continually for laborers formed from sun down on Friday evenings till sun down on Saturday evenings at the Union 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. A. C. Long. Winstonville, Daviess Co., Mo. March 2, 1874.

Communication from Bro. Dugger.

I am surrounded by an intelligent class of minds, in the midst of several professed relig-Lawrence, VanBuren Co., Mich. March 6, '74, ious churches-Baptist, Metholist, First-day Adventist, &c. Saturday, or more scripturally, Sabbath evening, I preached my first sermon in this place since becoming a Sabbath keeper.

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 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, untrammeled 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 "Well done." I hope there will be no party bath, and I think will commence to observe it, and I have no doubt but this paper will be the Sister Hale referred to Rom. 14, which was ex-Sahbath. Many other questions of interest were Wisdom is profitable to direct in this matter, 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

est of feelings permeate the whole body. I look ers when we pray that the paper may be susfor good results. Pray for me, dear brethren, tained, by sending the means to keep it going. 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 our light upon this glorious truth of the Mashave a work to do: none of us can be idle. soul loves. Oh, then, I have an interest in the

the morning cometh. The clouds disappear. loved ones by my side. Oh, then my dear The Son of man is here. The heavens are brethren, I hope to behold your faces that I lightened with his glory. The trump of God is never saw here, but whom I have learned to heard sounding louder than seven thunders to love by seeing your names in the ADVOCATE. the uttermost parts of the earth. The dead are I think over some names that have become as rising. See them coming from land and from dear to me as my life; and I ask myself the ocean. The good and holy of ages past now question, Are they disaffected so that I shall see live. See them ascending to meet their Lord in their names no more? I hope not. the air, to evermore enjoy his presence. Shall Thy brother hoping for life when our Lifewe be among them? Shall we join in their giver comes, 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.

to the first day of the week. As a matter of ADVENT AND SABBATH ADVOCATE, so that we moment when it germinated, though we watched may once more expect to be blessed by its visits. it ever so narrowly. But when we see the waving I had begun to conclude that perhaps it had, grain in the autumn, we know it did gorininate. under its last management, so far departed from The young disciple should not expect too much a righteous cause that its revival into life was light at once. It will grow brighter with every very doubtful, as I am a firm believer in the Christian duty he performs. The Christian life non-revival of the wicked dead. But my pray- is a sort of mountain path; and the higher one er 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 lives down in the valley at its base. So it is in the communication that many of the brethren have Christian life. Clearness of vision, and firmness I hope we shall lay aside all self and take hold of foot, and beauty of prospect, come only to those this little paper by our means and our contri- enly places in Christ Jesus. Conversion may be butions to its columns; and I believe the Lord the work of a moment, but a saint is not made in will bless you in so doing, as this is the only an hour. Character, Christian character, is not an free paper as pertaining to the Sabbath question act, but a process; not a sudden creation, but a in the land; and as to the Advent, if ever we development. It grows and bears fruit like a tree, were alive to that question it ought to be now, and like a tree it requires patient care and unwenfor if the same things had transpired thirty ried cultivation. - Selected. years ago that are transpiring to-day all the world would be Adventist.

cates that we are very near the end; and in Down they come every merning and evening, as view of the near coming of our precious Christ the angel messengers from the Father of heaven. and Life-giver we ought to put forth every Have you lived these years wasting mercies, reeffort, not only to be ready ourselves but to in- newing every day, and never yet realizing whence duce as many more to come and go with us as they came? If you have, heaven pity you. You we can. Have we friends unprepared? Now is have murmured under afflictions, but who ever the time to be seesh them in Christ's name to be heard you rejoice over blessings? Ask the sunreconciled to God. A few more days and our working time will be over. O my brethren, let and let us all pray that Bro. Brinkerhoff may have this in abundance. Yes, my brethren, the truth on the subject. The church here have effectual way to make the paper good and keep what is gained, But there is one more essen-Our meeting is progressing finely. The kind- tial thing, and that is to answer our own pray-

we are so near the consummation of our hope we ought to be in earnest in our work for the What we do we must do quickly. Behold, down the verdant banks of the river of life with McConnell.

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.

MY DEAR BRO. BRINKERHOFF: I am very IT matters not if you cannot tell just when you glad indeed to learn that you are about to un become a Chrislian. If we sow a handful of dertake the revival to life once more of the wheat in our garden we could not tell the exact 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 of this matter anew and in earnest, to sustain who have struggled up to the hights—to the heav-

COUNT OVER THE MERCIES. - Count the mercies O yes, my dear brethren, every thing indi- that have been quietly falling in your history. 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 Wotices.

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 earnost and zealous Christian. When the Sabbath and Advent faith was first proclaimed in Marion she took a And now, my dear brother and brethren, as 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 won. Soon Christ will come and send forth ter's return. To me the theme is so heart hope of being called to meet her Lord and all judgment unto victory. Signs bespeak his com- cheering that I cannot hold my peace. Oh, I the saints when Jesus comes to call them from ing near, even at the doors. Brethren, we all sigh for rest! I long to see Him whom my death to immortality and eternal life. She was Think of this, and act the part of wisdom. Be resurrection. I long to see the dear sleeping vive her and miss her Christian example. Futhe mother of ten children, six of whom surones awake and sing. I long to walk up and neral remarks on the occasion by Lld. N. A.

> 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 store

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.

J. B.

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 ourself 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 ADVO-CATE 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 tion. That he has done so at the sacrifice of his kingdom, He explains the prophetic periods as temporal blessings and pecuniary advantaending in 1844, since which we have been in the tarrying time, a period of 30 years, and by the blessing and support, he has enlisted in this work. cents for every 4 onness of weight

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 BRETHREN 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 condiges we feel satisfied; but trusting in God for his

seventh month of this year the Lord will come. 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 ADVo-CATE be made, with the blessing of God, as far as we are capable, a benefit to every reader of its

> 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 J. H. NICHOLS. glorious kingdom.

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.

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

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

"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.

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. It 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 iuto 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.

who make no profession of godliness. But it is cried unto the Lord all night." It is grievous 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 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 Is this obeying God? Again: God commands people Israel, and then commanded Saul to go saying, "Remember the Sabbath day to and smite Amalek, and destroy all that the keep it holy." "The seventh day is 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 worship God on that day that will satisfy his king of the Amalekites alive, and spared also requirements. If king Saul could not satisfy destroy them." This was in violation of what dience to a military command, how can man had been commanded him, and it displeased the now satisfy the divine mind in breaking one of Mankind appear eminently disposed to exalt in turning from him and not performing his in its stead the observance of a day that he

and honor self. Especially is this true of those commandment. "This grieved Samuel and he 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 disobeof his doings." Jer. 17: 9, 10. One man cannot dience, 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. 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 the best of the sheep and oxen, and would not God by offering sacrifices instead of strict obe-Lord so that he told Samuel what Saul had done the moral precepts of his divine law, and offer

70h, ist

ınl

th nis

ento nd

nis

ry. ne

an

paon-8 24 ath

orard pa-

tial ckin

Dean cts. hat

s of om ion 3. ots.

ats. ats. nts. ind

cts. ed; ul; on-

vof

ing of 2

never commanded to be kept holy? God's word sect or party of Christians which we may have the ceremonious world. They are either too to the first day of the week. Men acquiese in others?" Men of the world do this. this honor by saying, I have performed the The strength and novelty of the command- selves. according to his work.

Love One Another.

THE evidence of the regeneration is unfeigned love of the brethren, 1 Peter 1: 22. It is the fruit of the incorruptib's seed which liveth and abideth forever. It is a proof that a man has "God so loved the world that he gave his only men will not know that they are Christ's disci-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 Christians like that of their Master. They must mandment when Christ comes, and hear it said, his children; and he who loves the people of God in truth loves God. A church of Christians those who call themselves Christians. Has he 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 joice in the Lord Jesus Christ? Is his daily 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 Scrip-

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 love must be seen in the church. It must be final reward, lose their interest in these things, body of Christ;" and yet we are elsewhere seen that Christians love one another before they become cold, and finally give up their post in taught that all these are nothing at all without can effect much good outside. "By this shall all this glorious warfare, we can but mourn. love. "Though I speak with the tongue of men men know that ye are my disciples, if ye have We realize that there are many things to himand of angels, and though I have all prophe- love one for another;" but if this is lacking he der us in the Christian race. Jesus says, "Offences cies and understand all mysteries, and all is no better than a Mahometan; he is an entire will come, but woe to that man by whom they knowledge, and though I have faith so that I stranger to the "new commandment;" but when come." There are many things to draw us away could remove mountains, and have not love, I it is seen that Christians do love one another it from God and from his Son Jesus Christ. The am nothing." What then is the state of that must be a wonder working power which no world, the flesh, and the Devil are all seeking church where love dwelleth not. It may make wisdom of the world can counterfeit—that the to draw us from the paths of rectitude and a noise indeed, and a sound about religion, but gates of the Christian enclosure open into the peace; but these are all conquered enemies, and it is the sounding of brass or the tinkling of a sanctuary of love—that a man, that is Christ, in we may overcome them if we will. It is true, cymbal. It may have all the ordinances, all his human nature, for "if any man be in Christ we cannot in our own strength, but we can, in the body of devotion, but there is no life in the Jesus he is a new creature," joined to his breth- the strength and by the help of the "Captain of body. Let it bring no more vain oblations, for ren and they in him, is a hiding place from the our salvation," who has promised to be with us its incense is an abomination and its worship is wind, a covert from the tempest, and when the "even unto the end of the world." sin. It has not opened its bosom to receive the storm is raging in all the world beside there is chief gift of the precious Redeemer, and there- peace there-that every believer is the brother fore stands before him "wretched, and miserable, of every believer-that they are all concerned and blind, and naked."

commandment give I unto you, that ye love one salvation. another as I have loved you." We must have But how is it at present? Alas! let any one has died to save us. something more than a sort of sectarian friend who is acquainted give the melancholy answer. Dear reader, are you one of those who "did run ship-to love one because he belongs to our sect. There are indeed some exceptions, some church- well for a season, but are now grown cold in the There is plenty of this kind of love in the es where the poor are treated with some degree Master's service, or even given up the Christian world; but this comes far short of fulfilling this of kindness, and a few church members are race? If so, "who did hinder you," that you new commandment, for if it were nothing more united in a pious friendship and brotherly love. should not go on unto perfection? Why did you than this then the Mahometan who has a strong So far as it extends it produces happy results; grow "weary in well doing?" Was it the love and even enthusiastic preference for one of his but generally speaking there is a sad distance of the world, its honors, wealth, and fame, that own creed and nation in comparison with Chris- between the brethren. They know not one crept in little by little between you and your tians, has "passed from death unto life," be- another in the bonds of the gospel; they are God? If so, let us for a moment examine the

is not to be ignored to suit the convenience of a preference for, and not to love a Christian as intent in the pursuit of their own interest or men. The Pope has arrogated to himself the a Christian, is counterfeit love. "If you love too deeply imbedded in the well lined nest of honor of changing the Sabbath from the seventh your brethren only what do ye more than opulent selfishness to care for the labor and sor-

commandment of the Lord, when ignoring his ment consists in the similitude of Christian love But then, it may be asked, what is the cause holy rest day. This may do to ease the mind to the love which Christ bears to his people. As of this cold estrangement amongst the brethren? now, but will not do when God discovers the I have loved you that ye love one another, with A heathen writer may perhaps assist us to ansecrets of all hearts, and rewards every man the same freedom from prejudice and the same swer this question, Lucian, of Samossata: "The strength of affection. Our Lord loved the Sad- Law giver, whom the Christians worship, has The prophet says: "The willing and obedient ducees and Pharisees, the priests and the law- taught them that they are all brethren. They The prophet says: "The willing and obedient ducees and Pharisees, the priests and the law have an extreme contempt for all the things of the world; the world; the expedition which they use when they that do his [God's] commandments, that cised and the uncircumcised, who believed in any of their friends are known to be in trouble they may have right to the tree of life, and him. As many as received him gave he power is inconceivable; they despise death and surenter in through the gates into the city." Rev. to become the sons of God by faith in Christ render themselves to sufferings." When Chris-22: 14. Dear reader, let us obey God now that Jesus, "There is neither Jew nor Greek, there is tians have an extreme contempt for all the we may be saved when Jesus comes. Amen. neither bond nor free, there is neither male nor things of the world then it is that they will female, for ye are all one in Christ Jesus." He love one another; but when they are embarked did not at all consider their previous origin, on the vast and dangerous ocean of adventure, their habits, kindred, or cast; he considered when they are deeply engaged in making forttheir faith and their reception of himself as unes for time to come, then it must needs be their all in all.

> begotten Son, that whosoever believeth in him ples because they love one another, for that ten-The love of Christians must therefore be to and I, reader, be found keeping this new comnot love in word only, but in deed and in truth. "Well done." Their business is to inquire into the faith of received Christ as his Savior? Has he embraced "Ye did Run well, Who did Hinder You?" 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 rewalk consistent as a Christian? and is he overcoming according to the discipline laid down in 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.

in the temporal welfare of their brethren, and Just hear our precious Life-giver. "A new all deeply interested in their final and eternal But while it is true that Jesus will never leave

rows of their brethren not so fortunate as them-

their love will wax cold. The new command-This is his love and has been all the while. ment will be a dead letter among them, and might not perish but have everlasting life." der compassionate love is all gone. May you So. Ashburnham, Mass.

How often are our hearts made sad, as we ook 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 an-First of all, then, harmony, peace, and perfect ticipation to the appearing of Jesus for their

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.

us, we can, and often do leave him, although he

cause he loves his brethren. To love only one estranged by the cold and distant formalities of exchange, provided you got all, riches, honors,

mansions which Jesus has gone to prepare for fresh outpouring of his Holy Spirit. repose with satisfaction.

of sickness, "without hope and without God in from returning to your Savior's love and care. the world," What comfort then will it give Again you may rejoice in the smiles of your you in that time of pain and anguish to know reconciled God and Father, and look forward that you are numbered with the honored ones of with joy to a home in his everlasting kingdom. 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 meare 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 from believing in Jesus, is my prayer. their peace. There through one eternal day they shall enjoy that treasure that "moth and rust doth not corrupt, and where theives do not break through nor steal." There Jesus himself will crown them with glory and honor, and the compared with the honors of earth?

law. You "did run well." Angels rejoiced over for glory, honor, and immortality, will get eter-"Turn, O backsliding children, saith the Lord. live forever to equally share the joys and glo-Return, ye backsliding children, and I will heal ries of an endless day. your backsliding." Jer. 3: 14, 22.

and fame. The riches of this world are fleeting; heal their backsliding, I will love them freely." What are its labors, toils, and anxieties? Soon in one short hour the devouring fire may destroy What could you desire more than such an in- the dark night of death will pass and the glad your treasure, the floods may sweep it off, or as vitation as this? Here God promises to heal morn of life and glory dawn. Loyed forms now one of old said, "it may take to itself wings and your backsliding, and love you freely. It is not hid away in earth's charnel house of the dead fly away;" or should none of these things happen a forced love, not a mere profession of love that will then reappear, real, living, tangible beings. it might be said to you, as to the man who knew he offers; it is a love that is as free and full as to walk and talk on the earth restored. Glad not where to bestow his goods, "This night shall the boundless ocean. To-day he is waiting to be voices now hushed in death will then be heard thy soul be required of thee." Then all your gracious. He is waiting to receive you to his singing redemption's song. The saints of all riches could not purchase for you a title to those arms of love and mercy, and bestow upon you a lages and from every clime, wear the wreath of

of this world are mingled with sorrows, cares, seek your Father's pardoning love. Lay down once slain on Calvary's brow that he might take anxieties, and troubles of every kind. Honor your load of guilt and sin at the foot of the cross, away the sin of the world. He is crowned King a time, may flatter the vanity, and feed the wait. "Now is the accepted time." All heaven his glory and enjoy his presence? Then let us restless longings of man's better nature can rejoice over it; and Jesus stands ready to receive ward to the future, and when the Master comes you unto himself again. No matter who or the glory will be ours .- A. F. Dugger, in Resti-At any moment you may be laid upon a bed what "did hinder you," let nothing keep you

> 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 interedes in your behalf. No longer doubt your Father's love, nor slight his offered mercy. Ac- then they're always mighty afraid of troubles cept the offers of his grace and live for him who "gave his only begotten Son that whosoever if he can keep this great world in such good order, believeth in him should not perish, but have the sun rolling, day after day, and the stars shintropolis of God's everlasting kingdom, its walls believeth in him should not perish, but have everlasting life." Reader, think of your first ing, night after night, make my garden things love, of the peace and real happiness you once can take care of such a poor, simple thing as I am; enjoyed, and then think that that happiness and so you see, I leave it all to the Lord, and the may still be yours. May God help us each and Lord takes care of me. all to seek and find that peace which flows alone

S. E. BRINKERHOFF.

Eternal Life.

"kingdom under the whole heaven shall be ise of eternal life written in God's word! "This given to the saints of the Most High," for an is the promise that he hath promised us, even wisdom, will have to stay out. everlasting inheritance. Are these things to be eternal life."-1 John 2: 26. This promise centers in Christ. "And this is the record that God the glory which is to be revealed when Jesus deposited in the Son of God. We must come that sweet calm peace which flows alone from Adam, and the seeds of death are sown in the tion? No; no. God still loves you, still desires gaze a land of light, life and glory-point beyour salvation, and with more than a father's youd the dark valley and shadow of death love for an erring child invites you to return. to where God's holy ones immortalized shall

In view of such an eternal weight of glory we Again in Hosea 14: 4 the Lord says, "I will are led to ask, What are the conflicts of this life? - Selected by Samuel Everett.

immortality, and the diadem of unfading beau those who love and serve him here. The honors Dear reader, let me entreat you to return and ty-enjoy the peaceful presence of the Lamb here gives no real lasting joy; it may please for and start again in the Christian race. No longer of kings and Lord of lords. Shall we too share pride, but there is nothing in it on which the is interested in your return. Angels wait to put on the whole gospel armor and reach for-

Confidence in God,

OR HAPPY NANCY'S SECRET.

THERE once lived in an old brown cottage a soltary 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

"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 ahead. I have nothing to trouble myself about, because I leave it all to the Lord. I think, well, grow the same, season after season, he certainly

"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, How grand, glorious and bright is the prom- 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

"There you are at it again," said Nancy, shaking her head; always looking out for some dark cloud. You have once enjoyed the sweet smiles of hath given to us, eternal life; and this life is in length, instead of taking him right into my your heavenly Father, and rejoiced in hope of his Son." 1 John 5: 11. Hence eternal life is heart; he'll do you a desperate sight of mischief." She was right. We do take the demon of care, comes. It was then the one great aim of your to Christ or forever fail of life eternal. Now is tude, right into our hearts. We canker every of distrust, of melancholy foreboding, of ingratilife to do the will of God, and to daily strive to the time to secure the great boon. According pleasure with this gloomy fear of coming ill; we bring others to a life of obedience to his holy to the teaching of the Apostle, those who seek seldom trust that blessings will enter, or hail them

when they come. Instead of that we smother them under the blanket of apprehension, and you, and you could feel the sweet assurance that nal life (Rom. 2: 7), to be enjoyed in the world choke them with our mistrust. It would be well you were Christ's and Christ was yours. But to come. Luke 18: 30. Though decay is writalas! all is now changed. No longer you feel ten on the brow of every son and daughter of 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 resting in the arms of Omnipotence. No lon- human constitution, in consequence of which to do, and then leave it. Be more child-like towger can you lift your heart in holy adoration we are tending downward to the tomb, yet these ards your Heavenly Father; believe in his love; and cry, Abba, Father. And why is all this? Is promises, combined with many others, shed learn to confide in his wisdom, and not in your and cry, Abba, Father. And why is all this? Is promises, combined with many others, shed own; and above all, "wait till the suppose comes it because God has changed? because he does light upon our pathway—drive away the dark- and then make the best of it." Depend upon it, not love you or has no pleasure in your salva- ness of the grave-open up to our enraptured 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?"

"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 un necessary. But this is a very poor rule, for it pleased with confusion as with harmony, and cerned."-1 Cor. 2: 14. the work of the evangelist and the missionary | This idea of the coming of Christ being only had as well cease.

said to be a knowledge of right and wrong. We only the spiritual, or the righteous, shall be may get a wrong education as well as a right aware of his coming, but that all the world one, and we may be wrongly instructed as to shall know it too, "for every eye shall what is right, and hence conscience may lead see him." But it will not be a joyous event to us astray. In order for our consciences to be a all, for the same testimony says: "All kindreds correct guide we must have a correct education; of the earth shall wail because of him." Those and where will we go for the necessary instruc- who have made Jesus their refuge and have tion? What is it that is given us to be a "lamp their sins canceled by his atonement, will reunto our feet and a light unto our path?" The ceive him with joy and rejoicing, and "be glad psalmist says: "Thy word;" that is, God's in his salvation." But to those who have negword is given us for this guide instead of our lected so great salvation and have joined in the consciences being for that purpose. The Bible, "peace and safety" cry, saying, "All things conthen, is given us to educate our consciences by, tinue as they were from the beginning of the that we may know right from wrong, on the creation," paying no heed to the warning giv-Sabbath question as well as on all others.

just as we like in this matter and yet please ments, to them will his coming cause "weeping God? Will it answer the commandment just as and gnashing of teeth." Their wailing will be, well? God has said: "For as the heavens are "The harvest is past, the summer is ended, and higher than the earth, so are my ways higher we are not saved." They will cry "to the rocks this journey in "working out his salvation," by than your ways, and my thoughts than your and mountains to fall on them and hide them the use of the day and means of grace which thoughts." His ways and his word are the from the face of him that sitteth on the throne are within his reach. He is working for a purhighest authority, and he has said, "The seventh and from the wrath of the Lamb." The Savday is the Sabbath of the Lord thy God. ior, whom they have slighted and at whose kingdom and reign on the throne of his father For in six days the Lord made heaven and coming they have scoffed, will come to them David-his own throne-the faithful servant earth, the sea, and all that in them is, and rest- "as a thief in the night," and shall "cut them will be permitted to enter into that glorious ed the seventh day: wherefore the Lord blessed off" from the reward of eternal life in reserva- home-the Kingdom of God-there to enjoy an the sabbath day and hallowed it."-Ex. 20: tion for those who have humbly followed him immortality of existence throughout eternity.

right on that question. Where do those whose of the Lord and from the glory of his power," your Father's good pleasure to give you the consciences tell them that it is right to keep the which destruction is located at the time "when kingdom."-Luke 12: 32. There is everything First day get their authority? Have they a Jesus comes to be glorified in his saints." "Thus saith the Lord" for it? Ah no, they are The appearing of Jesus brings the Christian's Kingdom of God-the inheritance of the saints ing his rest day, or desired to do so.

With conscience properly educated it is a safe eternal life, to be bestowed when Jesus shall thing to cling to, for a person who conscientious- come again, at his second appearing. And imly adheres to his principles will fearlessly go mortality, for in this life we are dying creatforward in the discharge of his duty, trusting in ures; but then this mortal shall put on immor-God for the consequences. We say, then, Take tality, and "death shall be swallowed up in the Bible for your standard, let it teach a knowl- victory." edge of right and wrong, and conscientiously go No other evidence than Acts 1: 11 is needed forward with your religious principles, and to prove that Jesus' second coming will be perenjoy that trust in God which says, All will be sonal and literal. The disciples accompanied well. Then you will have the "answer of a Jesus to Bethany, on Mt. Olivet, and while good conscience toward God," and one that will there he was parted from them and received up stand every test.

Christ's Coming Literal and Personal.

THAT the second coming of Christ will be a works in so many different ways, different peo- literal and personal event the Scriptures teach ple's consciences guiding them in different di- in the plainest manner. When the Savior was seen him go into heaven." He ascended from rections; for if conscience is a correct guide on on earth at the time of the first advent and of the earth bodily, visibly, and personally. In the Sabbath question it is on all others, and his ministry, he was literally seen of man, and just the same manner will he come again as he would make right all the divisions of Christian was as the rest of mankind, though he was the denominations and theories in the land, and all Son of God. He suffered in his own person, effort to show another's errors and guide him and his sufferings were real and actual. The heaven and who now sitteth at the right hand into truth would be unnecessary. The con- second coming of Christ, when he comes as King of God. A cloud received him out of their science of the pagan induces him to bow down of kings and Lord of lords, will also be per-sight, and he will be seen coming on a white to stocks and stones, and the Catholic is consonal, and he will be seen by the people of cloud.—Rev. 14: 14 and 1: 7. These are conscientious in his worship of the Virgin Mary. earth, as saith Jesus in his Revelation to John, clusive testimonies of the literal and personal The Hindoo mother, who throws her offspring "Every eye shall see him." Were his coming coming of Christ. into the River Ganges in the worship of her not personal he could not be seen. Every eye heathen gods is just as conscientious as we are could not discern a spiritual coming. And how in the worship of the Christian's God. And yet, would a spiritual advent be perceived by the is all this right? Is conscience a safe guide in world? for "the natural man receiveth not the directing image worship as well as the worship things of the Spirit of God: neither can he of the true God? If so, then God is as well know them, because they are spiritually dis-

what is called a spiritual event, is antagonistic But conscience is a creature of education, and to the scriptures, for they represent that not en that Jesus is near and the Kingdom of God And what saith the Scriptures? Can we do is soon to take the place of earthly governand loved his appearing. Their reward will be Here is evidence to form our knowledge of in the "everlasting destruction from the presence

easily satisfied on that question, and many who reward. "And when the chief Shepherd shall to be given to them when Jesus comes the secoppose the keeping of the seventh day claim no appear ye shall receive a crown of glory that ond time. In his sermon recorded in John 13 divine authority for First-day observance at all; fadeth not away."-1 Pet. 5: 4. He comes to to 17 Jesus said to his sorrowing disciples, "In and those who would bring the Bible to the aid call forth the saints who are sleeping in death, my Father's house are many mansions: I go to of their consciences on First-day observance take and to take them, with those who are living prepare a place for you. And if I go and prethe mere mention of the day on which certain and waiting for him, to himself, to be forever pare a place for you I will come again and reevents occurred as their only evidence in the with him. -1 Thess. 4: 16, 17. Jesus came into ceive you unto myself, that where I am ye case, none of the texts saying those days were the world, or was manifested to bring "life and may be also."-14: 2. At Jesus' coming then sacred, or intimating that the Lord was chang- immortality to light through the gospel." Not is the time when the saints receive their re-

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 went up into heaven. Bear in mind that it

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 pose, and when Christ shall come to set up his

To cheer the believer and encourage his faith the Savior has said, "Fear not, little flock, it is to cheer us on. There is rest in heaven-in the natural life, for man already possessed this, but ward and are received into those glorious

mansions. The "rest that remaineth" is not couragement to the brethren in this place. I one term to the other. But all this is useless, again. Not at the time of death, and the sepa- in order to fill my appointment in Harrison and they can prove the soul immortal. ration of the soul and body, the soul being im- Worth Counties. I left the meeting in the hands Spirit, when spoken of in reference to man will go to those glorious mansions together.

for the time when the rending heavens shall truth. Two were buried with our Lord in God is represented as having a soul some sixteen 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 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 turned on the subject of tobacco; and after it was is omnipresent, exerting his power in all parts 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 whatever: father and mother Williams, who subject. Spirit is used to denote a being, but just where you are? You walk in darkness have used it for about 48 years; also Bro. Moore, never used to represent an intelligent being inbut now you do not. If this be your condition | Enoch and Amzy Williams, the former used it | soul and spirit were immortal entities, dwelling return to your first love. Remember the prod- about 19 years the latter but a short time. And within man. igal's kind reception on his return.

displeasure of your heavenly Father until he lished; and should any one commence its use ing, as is evident from Heb. 1: 3. Paul, in in the face. God says: "Return unto me and I ADVOCATE as one who has violated his or her ness of his [God's] glory, and the express image will return unto you. You have forsaken him, pledge. This I shall do if the pledge is violated. of his [God's] person"; yet the creeds say, God It is not he that has forsaken you; and you are I think this a very good move, and it would be is "without body and parts." If so, what is he? called upon to return. You are required to act well for others who are addicted to the filthy Is he a principle like attraction or electricity in this matter, or you never will return. If you habit to take pattern. 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 was, and the spirit shall return unto God who with darkness and fearful forebodings. Then gave it." Eccl. 12: 7. you are standing on the brink of eternal ruin, This text is thought by many to prove that "Are they not all ministering spirits"? but they

Report of Labor in Missouri.

morning of the resurrection. We once heard a in the cause, although the Methodists made to our world. minister say, at a child's funeral, in offering great efforts to persuade them to cease observing | Spirit, in the Bible, is used in four prominent consolation to the bereaved parents, that her the Sabbath. Continued meetings until Sunday senses. First, to represent an influence residing in hands were now helping to prepare those man- night. March 18th and 19th held meetings in Bro. or proceeding from a being, hence we read of the sions in heaven for the abode of her parents Moore's neighborhood. The members there are Holy Spirit, said to proceed from the Father. when Jesus would send the summons for them. all faithful. They hold a weekly prayer meet. Also in Gen. 1: 2 we read that the Spirit of God But Jesus is doing this work himself, and when ing besides their regular Sabbath meetings. moved upon the face of the waters (not God he comes again he will awake all the righteous March 20 preached one discourse at Denver. 21st moved, but the Spirit of God). Now what does dead, who, with the living saints, will rise to commenced a meeting on Bear Creek, in Worth spirit mean in this connection? Would you inmeet the Lord, to be forever with him, and all Co. The brethren there are all continuing fer that it meant a personal entity, separate from faithful, with one exception. Continued until God? If so, then you have a spirit God entity, We "love the appearing of Jesus," and long March 24th. One more came out on the side of and we not only read of the Spirit of God, but

brethren here are earnestly engaged in the my soul hateth." Now can and does God's soul cause, and are laboring with considerable zeal. exist separate from himself? If so, then you They have regular prayer and social meetings have a soul God entity, which classified stands every Sabbath evening, Sabbath school at ten thus: First a God, second a spirit God entity, A. M., and Bible Class at two P. M. We attended third a soul God entity; so you have three faces I never saw, and who are perfect strangers their Sabbath school and were well pleased with Gods instead of one, but the Book declares that it. I believe I counted five classes. Also attend- there is but one God. 1 Cor. 8: 6. When God ed their Bible Class. See an account of this in says, "My soul," he only means to express his another column.

as an additional item of interest I may state God is said to be a Spirit. John 4: 24, We Perhaps you feel that you have provoked the that they have requested me to have this pub- read, "God is a Spirit"; yet he is a personal be-

> continued until Wednesday, April 1st. Three ther parts nor passions, then he can be nothing more have embraced the truth and five were more nor less than such a principle, and the baptized. A. C. Long.

Denver, Missouri.

Doctrine. No. 1.

"THEN shall the dust return to the earth as it

liable by the least circumstance to be plunged the soul is immortal. But before it can be made are personal beings, as is evident from their into the mighty abyss. How long will you re- to sustain such a position two things must be history recorded in Gen. 19th chapter. They main in this dangerous condition. Christ offers made plain. First, That spirit and soul are visited Lot and stayed over night with him. He you salvation and life, with perfect safety. The identical. Second, That it can and does exist made them a feast, and baked unleavened bread longer you neglect them the less inclined you separate from the body. This has not been done, and they did eat. The Sodomites saw them and will be to accept them. Make up your mind neither can be. Spirit and soul are separate mistook them for men, hence they surely have now and decide. Decide for time and eternity. things. 1. Thess. 5: 23, "Spirit and soul." Also personal organizations the same as men. and M. N. KRAMER. | Heb. 4: 12, "Soul and spirit." These two ex- were no relation to these little disembodied, inamples are sufficient and show at once that soul visible, uncompounded, immaterial spirits that and spirit do not mean the same thing. Why Catholics and Protestants talk so much about. then refer to this passage to prove the soul im- Spirit is used to represent a disposition of us. This meeting was a source of great en- spirit, and spirit means soul; so they play from ness. Prov. 16: 32-"He that is slow to anger

received before the Lord comes was obliged to leave on Wednesday morning for the point they can not prove any more than

mortal, going immediately to its reward, for of brethren William Long, Leard, and others to does not mean an immortal soul in the sense of there is no such idea held out in the Scriptures continue it as long as the interest might demand. a personal entity. It has different meanings, and of truth. Death is called a sleep, to be broken I arrived at Martinsville on Friday, March is not peculiar to man alone, but is spoken of only by the voice of the great Life giver at the 12th, and found all the brethren and sisters firm in reference to other animate existence attached

> times. We give one example: See Isa. 1: 14. March 26th arrived at this place, Denver. The "Your new moons and your appointed feasts own personality or personal existence. The On Sunday morning as several gathered into expression, "Spirit of God," Gen. 1: 2, signifies the house of Father Williams, the conversation an influence proceeding from God by which he somewhat discussed, there was a proposition of the world, while his personality remains in made to quit its use. The following named heaven. Man conveys power in a similar manner persons entered into a solemn vow that they in mesmeric operation, by means of which the would hereafter use no tobacco in any form mesmerizer or operator is enabled to control his who has used it about 29 years; and brethren side of a being, which would be the case if the

> again his or her name is to be published in the speaking of Christ, says, "Who being the brightdiffused through matter? if so, then every man Commenced meetings on Sabbath night and is his own God and Savior. Now, if God has nei-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,

SHORTLY after closing my last report we mortal? The same argument that will prove mind or state of feeling. Numbers 14: 24, we commenced a series of meetings at Altovista, the soul an immortal, separate entity, will also read, "My servant Caleb, because he had anoth-March 5th, and continued till the 10th. The prove the spirit an immortal, separate entity, er spirit, him will I bring into the land." That Lord blessed our labors; five came out to keep and thus give to every mortal body two immor- is, Caleb posessed a different disposition from the commandments of God and the faith of Jes- tal entities. With the orthodox soul means those who transgressed and fell in the wilder-

ADVENT AND SABBATH ADVOCATE.

his spirit than he that taketh a city." For a general knowledge of the Scriptures. man to rule his spirit is simply for him to govspirit, a meek spirit, a contrite spirit, a spirit of lar object in view. faith, a spirit of love, a spirit of fear, and a spirit of bondage; but we no where read of an immortal spirit any more than we read of an immor-

In 1 Sam. 30: 11, 12 we read, "And they found an Egyptian in the field and brought him to David, and gave him bread, and he did eat, and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him for he had eaten no bread nor drank any water for three days and three nights." What does spirit mean in this connection? It is spoken of as being absent and returning again. Does it mean an immotal soul? Would an immortal soul leave the body because it got dry, and then come back again because it obtained something to eat and drink? Spirit in this connection means courage or animation.

(To be continued.)

The Denver Bible Class.

regulations.

TION OF THE TOWN OF DENVER, MO. Resolution, 1. The class is to be opened by

prayer and reading. 2. Each lesson will consist of lecturing upon

- one book of the Bible, commencing with Genesis. 3. The lecturer will be appointed each time
- meeting, for one week or more. 4. The lecture shall not exceed thirty minutes
- in time.
- 5. After each lecture any one of the class has the privilege of asking any question that may -Sel. arise in the mind concerning the lesson.
- 6. Any one present may answer said questions within the limits of ten minutes.
- 7. The lesson may be continued in next meeting, when decided by vote of the class.

ed by vote of the majority.

- 8. Only one shall occupy the floor at one time.
- 10. No one shall speak unless rising to his feet. 11. No one shall be obliged to lecture without
- his consent after appointment. 12. The chapter to be read by the lecturer shall be within the limits of the lesson.
- 13. The chairman is to be elected for the term
- of three months. 14. It is the duty of the chairman to preside
- at all meetings.
- 15. The admittance to the class is free to all. 16. The object of this Association is to get a
- general knowledge of the Scriptures.

amended by a majority of the class. Genesis to the second book of Samuel. Last are now in perfect harmony, and there is husband and myself and one son are striving to Sabbath the first book of Samuel was under con- almost daily added to the church such as we gain the victory through our Lord and Master. sideration. The lecturer, Bro. David Williams, hope will be saved. The cause with us has not Jesus Christ. The brethren here are wide awake treated his subject very ably, for about thirty looked so prosperous before for ten years. I have striving for the Kingdom. In union there is minutes, after which quite a number of interest- just returned from the Conference at Blooming- strength. We have had our trials here. Praise ing questions were asked, some of which were dale. There was a large attendance notwith. the Lord! they are in the past, and I hope we answered, and some were laid over to be consid- standing the bad weather. It was truly a heav- are better for the fire we have passed through.

is better than the mighty, and he that ruleth think the above plan a very good one in gaining vocate," for it is difficult for me to express my

May the blessing of the Lord rest upon this ern his own temper. We also read of a quiet class as well as upon all others that have a sim-A. C. LONG. Denver, Worth Co., Mo., March 30th, 1874.

The Head, the Heart, and the Haud.

anywhere, everywhere, and anyhow, so that he weekly. may faithfully serve the Lord.

Strength in Christ.

cluded to give you a sketch of it. This society ly, yea, necessarily foiled. It cannot be otherus that is so hard to beat out. All our projectings holy. are but castles in the air, imaginary buildings by the majority of the class, at the close of each it, to make him all our strength; till we be no where recognizes Sunday, or first day, as the

The true rule in advising the young as to any habit or indulgence or amusement, is not "What harm is there in it?" but "What good is there in it?" If it be impossible to detect positive injury in any course, it is no endorsement that the course is 9. The meeting may be continued or adjourn. advisable. But if there be in it positive good, then what and how much.

Better Department.

Then they that feared the Lord spake often one to another; and the Lerd hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name. Malachi iii. 16,

From Bro. Cranmer.

mind with a pen. GILBERT CRANMER. Galesburg, Mich.

From Bro. Hoagland.

BRO. BRINKERHOFF: I wish to say through your paper, the ADVOCATE, that I am the man referred to in Bro. Dugger's communication in RUSKIN tells us that three things are required | your issue of March 31st, who arose and spoke to make a good painter-a clear head, a warm about the Sabbath being changed from the sevand feeling heart, and a steady hand. In like enth to the first day of the week. True, I had manner, head, heart, and hand go to make up a never given the subject much thought. Such is Christian's faith. The sinner must have clear and has been the teachings of popular theology. views of Christ's person, and worth, and works; But since I have given the subject an impartial and when he believes that Christ died for him, investigation I am thoroughly convinced of the his heart leaps towards him, he is filled with truth on the Sabbath, and am trying by the generous feelings to the Savior and to all man- grace of God to keep the same. I have received kind. After this he puts his hand to the plough from the hand of Bro. Dugger a copy of the determined not to look back. His hand is the ADVOCATE, the first one I have ever seen. I am hand of liberality, which distributes blessings well pleased with it, but regret that it is so all around. He is steadfast and immovable. He small. I hope the Lord may so prosper you in works for Christ in the church, in the world, the work that you will soon be able to issue it

I am very much interested in the Sabbath. It is so plain I wonder all do not see it. When I took my Bible to investigate I found that after God had finished the creation of the heavens IT is the inactivity of faith in Jesus that keeps and the earth he, an unchangeable Being, set BEING permitted to take part in the Bible us so imperfect and wrestling still with our cor- apart the seventh day, blessed and sanctified it, Class last Sabbath, and being well pleased with ruptions without any advancement. We wrestle as his holy day. And again, when bringing his the manner in which it was conducted, I con- in our own strength too often, and so we are just- chosen people from Egypt, he said he would prove them whether they would keep his law was organized Jan. 31st, 1874, and meets every wise till we make him our strength. This we or no. And how does God do this? By giving Sabbath at 2 o'clock, P. M. I here insert its are still forgetting, and had need to be put in them food in the six days. They were to gather mind of, and ought frequently to remind our- in the six days, but not on the Sabbath, LAWS, BY-LAWS, AND REGULATIONS, OF A BODY selves. We would be doing it for ourselves and which is the seventh. This day they were to KNOWN AS THE BIBLE STUDENT'S ASSOCIA- insensibly fall into this folly, even aften such keep holy. See Ex. 16 chapter. Again, when smarting for it, if we be not watchful against it. we come to Mount Sinia God tells them to re-There is this wretched natural independence in member, or remind, the Sabbath to keep it

And it is worthy of remark that God in his without a foundation, till once laid on Christ. word, has pronounced a blessing on the man But never shall we find heart peace, sweet peace that keeps the Sabbath. Isa. 56: 2. This blessing and progress in holiness, till we are driven from I want. I find to my surprise that the Bible brought to do nothing, to hope nor expect Sabbath. Those who keep it do not observe the nothing but in him; and then shall we indeed Sabbath of the Bible. For my part I am deterfind his fullness and all sufficiency and "be more mined to take the Bible as the man of my than conquerors through him who hath loved us." counsel, and order my life accordingly, whether any one else does or not. I shall subscribe for the ADVOCATE, through Bro. Dugger.

Coral Ill.

From Sister Davis.

AMOS HOAGLAND.

DEAR BRETHREN AND SISTERS who read the ADVOCATE: I wish to say a few words of comfort to you through it to tell you how glad we are to see it once more, for through the paper we hope to hear from those who are trying to keep the commandments of God and the faith of Jesus; for oh, dear children, how this old heart longs to hear from you once more to cheer me on my lonely pilgrimage. And in order to do this we must not forget that the paper does not go forth unless it is sent, and cannot be sent without means: and now if we have love in DEAR BRO. BRINKERHOFF: You have my our hearts for Christ and his cause let us put prayers and best wishes for the success of the forth our every energy to sustain the paper, not 17. The above resolutions may be altered or ADVOCATE. The Lord is prospering the cause only with our means, but let those that can here in Michigan beyond all my expectations. Write for it do so. I can tell you that I am This class has examined all the books from We have passed through severe trials, but striving to throw off every known sin. My ered at the next meeting. Upon the whole I enly place. I may not write much for the "Ad- "He that is not with me is against me, and he for another.

coming of our Lord. PHEBEA. DAVIS Hamilton, Mich.

From Bro. Boyd.

DEAR BRO. BRINKERHOFF: I am most truly glad to realize that though the ADVOCATE has been suspended (asleep), it was not as one of the wicked, to awake not again. I hope therefore that the God of Israel and the "Father of our Lord Jesus Christ," will bless the labor of your * hands and the purpose of your heart to preserve this Sabbath standard alive until our beloved Elder Brother's appearing, feeding "the household of faith" with "meat in due season"; and surely no aliment is so greatly needed as disseminated LIGHT on the Sabbath day observence. As Jesus, our forerunner, has said of it, "The Sabbath was made for MAN,"-not alone the twelve tribes of Israel, but man, as a race. It commenced at creation, 2500 years before Moses gave it to Israel at Horeb, and survives all other laws, and is to be perpetuated "in the new heavens and new earth."

Some people, I know, even among Adventists, ridicule those who, they say, "keep the old Jews Sabbath"; and others who do keep if, are seeking to re-impose it with other obligations of the Mosaic ritual, following a self styled leader, who claims to be that "prophet" whom Moses predicted should be like unto himself,-from among his brethren; but the apostle Peter, on the day of Pentecost, in the inspiration of that outpouring of the Spirit, introductory of the New Covenant dispensation, declared Jesus Christ to be that prophet. These opposites of the "golden mean" forget that this Prophet, Priest. and King, declared that "the Sabbath was made for MAN;" and it spans all created time, in the first, or Adamic heaven and earth, second, or present heaven and earth, and is to be the heb domadal measurement of time in the third, or new heaven and earth; see Isa, 66: 22, 23: "And from one Sabbath to another, shall ALL flesh come to worship before me, saith the Lord."

God, dear brother, is not a man to repent. He in the beginning, sanctified the seventh day as the Sabbath. He has never altered the day ap pointed; and neither the quibbling of so-called Jews nor Gentiles can gainsay or successfully pervert the "way of truth;" for there is an end, BRO. BRINKERHOFF: Perhaps a few shall be exalted in that day."

is the thought, that no man, nor cliques of men, forty years I have been a pilgrim to Mt. Zion. can alter or frustrate the Lord's purpose, in be- We are now nearing home; the city of foundhalf of his Christ and the church of his love. ations, for which Father Abraham looked, will and gainsaying professors, that the Lord of the there, where the effects of old age will not be Sabbath day is coming. In Christian love, your felt. I have been an Adventist since '44, am

Philadelphia, Pa.

From Bro. Remington.

DEAR BRO. BRINKERHOFF: I have received tion to immortality. the first number of the ADVOCATE. I am high- For thirty five years I was addicted to the use but I know it has enemies; but when a man's long since needed a paper. I have not been a subscriber for the paper for some years. I hope is possible, even for an old man, to cut loose strength to write for it. Now may the God of the cause of Christ, and that alone. We can't soon be over. Let me say, I want my life "hid

How true! and now, do not let us scatter, but other way. Brethren, let us lay aside every glory. gather; and above all things have charity one thing that is a hindrance to the cause and strive LaPorte City, Iowa, Apr. 3d. to gain the other shore. Let us talk less and do Your sister in the blessed hope of the soon more, and the cause will prosper. It has been some 14 years since I started in this good cause and I have seen a great deal of trouble within the camp; have seen many enlist and run well for a season, and then desert. But this does not discourage me. I started for the end of the race. I want the bounty and by the grace of God I mean to have it. The worst peril that Paul had to contend with was false brethren:

able. Your brother in Christ,

J. M. REMINGTON. Ottawa Station, Mich.

From Bro. Everett.

DEAR BRO. JACOB: I have received the first number of your paper. I am glad to see it. though a semi-monthly. I at first doubted the and did all I could to sustain it. I regretted that it failed, but I do not intend to be a party man. "Love makes our unity." I do, therefore, hope that you may have strength and grace and patience to carry out your expressed design; and I desire that the former subscribers, and others, may patronize the ADVENT AND SABBATH AD-VOCATE. Besides the three names I have giv-SAMUEL EVERETT.

Unity, Johnson Co., Iowa.

From Bro. Nichols,

and it hasteth greatly, when the "loftiness of from one whose pilgrimage in this world is man shall be numbled, and the haughtiness of drawing to a close will be acceptable to the men shall be bowed down; and the Lord alone readers of the ADVOCATE, which we are again glad to greet. I have now passed my seventy-How comforting, dear brethren of the Sabbath, first year of earth's pilgrimage. For nearly Brethren, be of good cheer. Let us tell the world soon be here. My desire is to have a home J. L. Boyp. still looking for the Lord to come. I should its readers and helpers, so that it may be like love to live to see the Savior come; perhaps I the burning bush, ever giving a true light, yet shall, but should the Lord's will be otherwise I not consumed. I hope that all who love it may

ly pleased with the spirit in which it comes, of tobacco. Six months ago I made up my ways please the Lord he maketh his enemies to and can commend it to the brethren, as we have mind to abandon its use, and did so. Thank be at peace with him: so may it be with the the brethren will help support the paper, both from this filthy habit. Brethren and sisters, peace that brought from the dead our Lord Jeswith their prayers and their means, as our this is the first time I ever offered a word in us, through the blood of the everlasting covewhole aim should be to do good and work for print; it may be the last, as my warfare will all preach, but we can preach louder sermons with Christ in God," and with you be made

that gathereth not with me scattereth abroad." by our good works and right doings than by any like Jesus when he comes in his kingdom and GEORGE NICHOLS.

From Sister Nichols.

DEAR BRETHREN AND SISTERS: I am a pilgrim and stranger here in this world—

"Here is no rest, here is no rest. I look forward to that glorious day, When sin and sorrow shall vanish away, Then there is rest, there is rest."

I have lived about sixty-eight years in this vale of tears, this world of sorrow, of anxious so let us not get discouraged, for our salvation care and toil. I have passed through many afis nearer than Paul's was then. So let us look flictions, many times have been, as it were, up and rejoice, knowing that our redemption is nigh unto death, but through the goodness and mercy of God I still live. My pilgrimage will The cause is onward here in Michigan, in soon be ended; a few more risings and settings spite of all the fiery darts of the enemy. Breth- of the sun, a few more aches and pains, and I ren, let us remember what pure and undefiled hope to see Jesus and be made like unto him, religion is; it is a work, not something imagin- whom my soul loveth. I am an Adventist, a Sabbath keeper, and oft-times feel lonely; but God is my helper, in him I trust. Jesus is my hope of life. I love the ADVOCATE, and hope it may be filled from time to time with messages of love and cheer to the lonely ones. What a blessed thing is a hope in Christ! when all earthly things fade to be able to look forward to the time when Jesus will come to change our expediency of making it a weekly, but when it vile bodies. Our sorrows will then be ended; was thought best by a majority I submitted pain and d ath will be felt and feared no more. Brethren and sisters, let us be faithful a little longer, that it may be said unto us, "Well done, enter into the joys of thy Lord."

MARY NICHOLS.

LaPorte City, Iowa.

From Sister Pitts.

DEAR BROTHER BRINKERHOFF: I am glad en you I shall be glad to get others as I may that you are alive and have a heart to labor in have opportunity. After staying at home a the vineyard of the Lord. I have thought of while I hope to be out again. I pray God to you and wondered where you were, but I supbless those neighborhoods and families I visited posed our ADVOCATE was dead; but God often last winter. While I remember their kindness- regards the low estate of his children, because es and the meetings I held among them with his mercy endureth forever. It does rejoice my gratitude I hope they will remember the Say- heart that we can have a medium through ior whom I preached to them, and be faithful which to communicate with each other. Darkin his cause. Let me exhort the dear children ness has seemed to cover God's merciful dealings to seek the Lord with all their hearts, and they concerning the "Advocate." I say merciful, for will find Jesus now ready to receive them and all his ways are full of mercy, long suffering, and goodness. I feel that "God is love." and he that dwelleth in God dwelleth in love. O how good to know that we have passed from death unto life; and we do know it when we fervently love God's children. Take courage. dear brother, may God enable you to always do right, for "the work of righteousness is peace, and the effect of righteousness quietness and assurance forever." Sweet assurance of hope! when God's Spirit witnesseth with ours that we are His.

How much I shall hope that the "Advocate" will now live and prosper! yes, hope and pray that the blessing of God may rest upon it continually, give all its conductors the wisdom that is of God, and that they may love their service : and may he revive His love in the hearts of all want "my flesh to rest in hope" of a resurrection to immortality.

Lord against the mighty. How gladly would I hope that none would rejoice at its downfall, nant make you perfect in every good word and work. Your sister in the Lord, POLLY G. PITTS.

Fredericksburg, Iowa,

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 ourself 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? Isit 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 bearding 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 aforetime 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 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 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 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.

"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,

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.

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 connnected 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

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 salvationand 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 Ceasar 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, Ceasar's. Then saith he unto them, Render Devil, and the lust of your father ye will do."

eat of it all the days of thy life. Thorns and Ceasar's, and unto God the things that are thistles shall it bring forth to thee, and thou 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 Ceasar the things which are Ceasar's, and unto God the things that are God's."

Ceasar 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. Ceasar 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 king dom 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 the ground for thy sake; in sorrow shalt thou therefore unto Ceasar the things which are John 8: 44. Now this at the present time

would be considered almost blasphemous lan- ly word. Instead of the world being converted vation of the individual who does the service the image that many bear they might justly be manners."

of many that profess godliness, and must also cross, and follow Jesus." same time. It is also impossible to be servant for the image of Jesus. Matt. 6: 24.

of God. It is a lamentable fact, one that we Spirit then of the Spirit he shall have everlast- rection, being then conferred on those who shall deplore and mourn over, that the professed ing life," Christian church is married to the world. Yes. married to its customs, its pleasures, its fashions, and its folliis.

affections and lusts, or are you united to Christ, moreover that he was absent at the time, and likewise) quicken your mortal bodies."-- Rom. and an heir of the world to come? Such as are was not killed, but kindly treated by his cap- 8: 11. Christ's mortal body literally died, and 19.—"If ye were of the world the world would years ago clears up this difficulty by proving ening "power of an endless life." So our bodies what part hath he that believeth with an infi- jointly by two monarchs is indicated in the sa- more; a kind of quickening the sinner is not del? . . . Wherefore come out from among them | cred narrative by a curious casual touch. Bel- entitled to; a kind of quickening that produces not the unclean thing, and I will receive you." the miraculous 'hand-writing upon the wall,' the sample. 2. Cor. 6: 15, 17. In vain do we look for that proclaims that whoever reads it shall be made When ancient "women received their dead line of distinction between God's people and 'the third ruler in the kingdom.' Dan. 5: 7. In brought to life again" (Heb. 11: 3), those dead the world, that is so clearly set forth in his ho- every other similar case the reward is the ele- ones were quickened, but not "with the power

numbered as belonging to Ceasar and the world. It is true there are here and there noble ex. that the first and second places were already The Scriptures clearly define a distinction, a ceptions, a few that disdain this marriage filled, and that therefore the highest assignable line of demarkation between the followers of league; but such now, as in the days of Christ, reward was the third place." Thus from the Christ and the people of the world. I am aware, subject themselves to the scoffs and ridicule of dust of ruined cities buried two thousand years dear reader, that in speaking on this subject, I the world, and what is worse of false professors. ago, come facts to confound the skeptic and must run counter to the opinion and practices A few are willing to "deny self, take up their prove the Bible true.—Christian.

meet the prejudices of the carnal mind. But Again, Jesus taught his followers; "Lay not Jesus, the great head of the church, has drawn up for yourselves treasures on earth, but this line and I dare not give the lie to his teach- lay up for yourselves treasure in heaven;" and ing nor color so palpable a truth. Beside this adds, "Where your treasure is there will your but few men now contemplate ever being saved the time is not far distant when this important hearts be also." He also commands to seek first themselves; but when the theme of salvation is truth will be forcibly impressed upon every the kingdom of God and his righteousness." introduced they picture to themselves the salvamind, when in the great judgment day it will Apply this rule to professed Christians to-day, tion of a bodiless spirit at the hour of death, to be asked, Whose image do ye bear? The ques and how many will stand the test? Look at that range some aerial realm inhabited by disemtion will not be, Did you profess religion? Did man, while united to the world enlists all his bodied souls. But such a spirit salvation is unyou belong to a church? No, not this, but whose God-given energies to the accumulation of this taught in the Bible. The only scriptural alluimage do ye bear? This being the case, with world's goods, with as much zeal as if he ex- sion to the spirit's salvation is at a time when solemnity I ask, Is it not better to consider well | pected to live here forever—no time to employ | connected with the body—"That the spirit may the import of this subject, notwithstanding we in the devotional service of God-no means to be saved in the day of the Lord Jesus''-not at may be brought into condemnation thereby. spend in his cause. Think you the heart of such | death; and when the day of the Lord arrives, Better to discover our defects now while Jesus a one is in heaven? are his affections there? the resurrection comes. If the spirit has a disis our mediator, than to wait till too late to rec- No, never; his treasure consists of the perishtify them. Paul says in Rom. 6: 16, "Know ye | ing things of earth. Whose image does such | unsaved state. not that to whom ye yield yourselves servants persons bear? As the love of this world takes to obey his servants ye are whom ye obey." It possession of the heart the love of God and the the remedial economy contemplates merely the is impossible to bear two distinct images at the world to come is excluded, and no room is left salvation of the soul, independent of the body,

Sacred History Verified.

Lamb of God are the willing votaries of the the fall of Babylon has been said to be incor- speaking of the resurrection of Christ's literal

guage to apply to those professing godliness, to the church the church is converted to the to the second place in the kingdom, the place and yet, if we are allowed to judge according to world. "Evil communications corrupt good next to the king. The only reason that can be assigned for the variation in this instance is.

The Body to be Saved.

TRUTH has been so supplanted by fables that embodied existence previously, it must be in an

Those who have been educated to believe that in some ethereal realm, will be surprised to to two masters at the same time. Jesus de Now, dear reader, how is it with you? In or. learn how much the Bible has to say about the clares, "No man can serve two masters: for der to be made like Jesus when he comes, and future of the body. Job exclaimed—"And either he will hate the one and love the other, be fashioned like unto his glorious body, it is though after my skin worms destroy this body, or else he will hold to the one and despise the necessary to bear his image here—he is our pat- yet in my flesh shall I see God; whom I shall other. Ye cannot serve God and mammon."- tern. He now sits as a refiner of gold and a see for myself, and mine eyes shall behold."purifier of silver, waiting to purify us from all Job 19: 26. The margin reads, "After I shall The idea of despising Christ would be repuls- dross, so that his own image may be reflected in awake, though this body be destroyed, yet out ive to one of his professed followers; but yet, to us, in our words, our lives, our characters. Soon of my flesh [or out of my fleshly eyes,] shall I that degree that any one holds to the world they he will come in his glory, and then those that see God." When? "After I shall awake" from inevitably despise Jesus. A solemn warning have borne the image of the earthly will also the sleep of death. The Douay version reads, against this is found in 2 Peter 2: 20-22. Turn bear the image of the heavenly. 1 Cor. 15: 49. "And I shall be clothed again with my skin, to it, reader. But do you ask, Should not Chris- "When he shall appear we shall be like him, and in my flesh I shall see my God." Job's tians seek the friendship of the world? I an- for we shall see him as he is."-1 John 3: 1. anxieties were not for a disembodied state of swer, no, not when religious principle is called Blessed thought! to be made like Jesus, no bliss immediately after death, but for felicity in question. An unlawful intercourse with the more to die. This was David's hope, -"As for after the close of death's supremacy over the world is sin against God. "Ye adulterers and me I shall be satisfied when I awake with thy saints, in his resurrected body. And Paul gives adulteresses, know ye not that the friendship of likeness."-Ps. 17: 15. And may it be our lot | yent to a similar feeling-"Even we ourselves the world is enmity with God? Whosoever to bear the image of Jesus here, to rejoice from groan within ourselves, waiting for the adoptherefore will be a friend of the world is the day to day in the hope of eternal life when he tion, to-wit, the redemption of our body."enemy of God." - James 4: 4. This is God's comes. But "be not deceived: God is not Rom. 8: 23. Paul's anxiety was not to exist word, not mine. Here is unlawful intercourse mocked; for whatsoever a man soweth that in a bodiless state, but to experience the "rewith the world clearly set forth. It is repre- shall be also reap. If he sows to the flesh he demption of the body,"--a work that is never sented as adultery, a heinous crime in the sight shall of the flesh reap corruption; but if to the experienced at death, but due only at the resurbe "accounted worthy," of whom the Savior says, "Neither can they die any more."

Nor can there be any mistake as to what body Paul is here speaking about, for in the same Professed followers of the meek and lowly The account given by the prophet Daniel of discourse, and in the same connection, while world and its pleasures. Whose image do such rect, inasmuch as good authorities asserted that body, he says, "If the spirit of him that raised professors bear? Reader, how do you stand? at the time of the city's overthrow there reigned up Jesus from the dead dwell in you, he that are you married to the world, to the flesh with its a king called Nabonedus, and not Belshazzar; raised up Christ from the dead shall also (or affixed to this world, the world loves. John 15: tors. But a cylinder discovered some eight was literally raised, or animated by the quicklove its own, but I have chosen you out of the that Bel-shar-ezer, as he is thereon denominated, die; but if we possess the spirit of Christ, we world, therefore the world hateth you." The was the eldest son of this Nabonedus, and asso- are entitled to the same kind of quickening, inworld hated Jesus because he rebuked sin; if ciated with him in the government. Mr. Raw- dicated by the statement, "shall also quicken we bear his image we shall be hated likewise. linson goes on to say: "The fact that the Baby- for make alive your mortal bodies; that is, "What concord hath Christ with Belial? or lonian throne was at this time occupied con- just as Christ's body was made alive to die no and be ye separate, saith the Lord, and touch shazzar, anxious to obtain the interpretation of the "better resurrection," of which Christ's is

of an endless life," as Christ was, and as the persons. One man was permitted to publish all the will, and so read it as to comprehend, so far as made to live again without sharing in the "bet- all the law books, and a fourth all the Bibles. ter resurrection," which includes not only the Most of these exclusive rights were abolished It is said that the ancient Greeks had one senre-organization, but likewise the renovation of years ago. The one that actually lasted the long- tence which they believed to have descended from the body. God will give to every seed his own est was that which gave a monopoly of almanac the gods, and, to evince their gratitude and venbody. . . . So also is the resurrection of the publishing, a legal decision having put an end to eration for this gift, they caused it to be engraved dead. It is sown in corruption, it is raised in it in 1775. The right, however, to publish Bibles in letters of gold on the front of their most sacred incorruption; it is sown in dishonor, it is raised is still allowed by law only to the Queen's printer and magnificent temple. We are more favored. in glory; it is sown in weakness, it is raised in and the University of Oxford. Although the law We have not a sentence only, but a volume; not power; it is sown a natural body, it is raised a is a "dead letter," and has been disregarded by a volume whose divine origin is a mere figment of spiritual body."-1 Cor. 15: 37, 42 44. Such is publishers, yet for a great many years every viola- superstition, but which is really heaven-descended, the resurrection promised to those who "sow to the Spirit; they shall "of the Spirit reap life everlasting."

Not so with sinners, who sow to the flesh; they shall "of the flesh reap corruption," and "utterly perish in their own corruption," be- that the unrighteous shall inherit the kingdom of life depended upon solving a problem in two mincause at the resurrection they will not, like the God?" (instead of shall not inherit.) righteous, "put on incorruption." They will The monopolists having the power to charge how to do it. Most persons read the Bible too lack the redemption or renovation of the body, what they pleased, put the price so high that only hastily, and with too little careful deliberation to which is a component part of the "better resur- the rich could buy a Bible. So there were few solve its great problems correctly and profitably.

Paul looked not for a change at death that they were hardly worth having. should make him a bodiless man, but for a At last this unjust system was broken down. panion. They deliberately and prayerfully studchange of the body itself at the coming of Thomas Guy, a shrewd bookseller of London, sent | ied it, both privately and socially. Hence they Christ that should make the body undying. an agent to Holland, who bought good type and were pre-eminently Bible Christians. A simplic-"For our conversation is in heaven, from fine paper, and employed Dutch printers to put ity of character and a purity of faith delightful to whence also we look for the Savior, the Lord | together well-printed Bibles. These were carried | contemplate marked their career; and they lived Jesus Christ, who shall change our vile body, to England and sold in great numbers at a low and grew strong on the precious truths which were that it may be fashioned like unto his glorious price. Other publishers adopted Guy's innova- thus brought so constantly and so intimately to body."-Phil. 3: 20, 21. Christ's body, the same tion, and the King's printer began to see that, like bear upon their minds and hearts. And often, in one that was once dead, and afterwards was "raised from the dead," and now "dieth no more," is here presented as the pattern after which our bodies are to be fashioned. "This mortal must put on immortality."--Selected.

What Must I do to be---Lost.

thou canst escape his piercing eye, or that the that still bears his name. - Companion. rocks will cover thee? Vain hopes! There is no escape but to come to Jesus, and simple neglect is certain perdition. "Because I called, but ye refused. Then shall they call, but I will not answer; they shall seek me, but shall ures, but who, after all, betrayed, under the in- subject, or even one verse, at a time, and do it thornot find me!" O sinner, escape this awful struction of the Great Teacher, whom he had threatening! Jesus now stands with open arms. pompously despised, a most lamentable lack of But "how readest thou?" Do you read the Scrip-He entreats you to be saved! Come with all genuine knowledge of the truth. And the questures prayerfully? The best expounder of the Biyour sins and sorrows—come just as you are—tion, "How readest thou?" might, with equal ble that the writer ever knew, a beloved, devoted come at once. He will in no wise cast you out. propriety and a similar result, be still proposed to eign land, never commenced even to read the word Come to Jesus .-- Newman Hall.

Bible Printing.

mission from the government. In 1986 a decree was made that no printing presses should be set up in any place out of London, except at the two universities. No book could then be published except by the Stationers' Company; but soon after a company; but soon after a company; but soon after a company of the stationers' Company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company; but soon after a company of the stationers' company of the st terward special privileges were granted to other pliance is indispensable. Each man should read Journal.

of printing the Bible abused it greatly. The cop- our hearts. ies they published were very carelessly issued, and | We recur then to the question, "How readest

the importation of the sacred book.

But Thomas Guy was not to be defeated so easily. The hurry of the present age is adverse to the He went to the authorities of the University of study of the Scriptures. The people are in breath-Oxford, and by hard labor persuaded them to sell less haste in respect to matters that pertain to the their privilege. Then he brought over to England interests of earth. Other calls leave little or no "Whar must I do to be lost?" "Neglect so numbers of excellent Bibles at a low price. The that are doubtless useful in their place, and many Dutch workmen and type, and began to issue large time to attend to God's calls. Other books—some great a salvation." It is not necessary to do law was thus evaded, and it has never since been that are worse than useless, usurp the place which anything. We are lost already. Jesus offers to really enforced. Yet such is the effect of custom "The Book" claims, and ought to have. And even save us; but if we reject his offers we remain as that it is ten chances to one that if the common when the Scriptures are read, the superficial charwe were. "How shall we escape if we neglect so reader who owns a Bible printed in England, will acter of the age very seriously interferes with gengreat a salvation?" Escape is impossible if we turn to the title page, he will find at the bottom uine and thoughtful study of what they contain. neglect the only means of safety. If a deadly words like these: "Oxford: printed at the Uni- There is a deplorable lack of earnest attention; serpent bites you, and you refuse the only rem versity Press," and below, the words, " Cum Priv- nay, there is generally so much inattention that edy, you die. If you are drowning, and will ilegio," Latin words, which signify that the Uninot seize the life-buoy thrown to you, you sink. versity Press enjoys the privilege alone. Of course, ing a chapter, even an outline of its subject mat-Neglect is ruin. Jesus alone can save you! all these Bibles are not printed at the University ter. We are so familiar with the style and the "Neither is there salvation in any other." O Press, but the publishers, in order to be strictly general character of what we read, that we glide sinner, your damnation is sure if you neglect within the law, obtain the permission of the Uni-Jesus. If he that despised Moses' law died versity. It is interesting to know that Thomas find ourselves ceasing to move. without mercy, of how much sorer punishment Guy, who was the means of making Bibles plenty Now, this habit of reading any good book, and shall he be thought worthy who has trodden under foot the Son of God? Dost thou not think that God will execute his threatenings? that hospital in Southwark (now a part of London), an allusion to the employment of miners, who dig

How Readest Thou?

a great many who think themselves too familiar of God without first offering an earnest, and in his with the word of God to study it.

For more than two hundred years after the art If it were a letter, signed and sealed by God, and ments upon the Bible, which he uttered and wrote of printing was invented no person was allowed addressed to any particular man in distinction every hour of his lifetime, left no one who knew to print anything in England without direct per- from others, that man's need of familiarity with him in koubt how he had read, and by whom he mission from the government. In 1586 a decree it would not be greater than it is now. The government, mission from the government. In 1586 a decree it would not be greater than it is now. The gos- It would be easy to write a great deal upon this

saints are to be; so sinners can and will thus be the almanacs, another all the school books, a third he may, the magnitude of the legacy, and the exact course to be adopted in order to secure it.

tion of it was severely punished. One result of the and which ought to be engraven, not only on the law was that the persons who had this privilege temples of worship, but on the inner temples of

some important texts were altered. The copy thou" the word of God? Do you take time to read printed in 1653 contained the text, "Know ye not it? A great mathematician once said that if his utes he would spend one of the two in deciding copies sold, and those were so badly printed that Among the early Christians it was not so. The Bible was their sole text book and constant comthe Ephesian idol-makers, his craft was in danger. | the midst of trials such as we have never known, He went to law and followed the book-smugglers often in the dens and caves of the earth, whither so sharply that they were obliged to discontinue persecution had driven them, did their hearts glow and rejoice as they communed with God's word.

it would be difficult, if not impossible, for the

deep into the earth for metals, eagerly explore the bed of ore, break each clod, and sift and closely examine the whole, and so find the gold or the precious gems for which they search. And as they do not dig over a large area at once, but only so This was a question put by Jesus to one who much ground as they can dig profitably, so should professed to know a great deal about the Scriptoughly, than to attempt more, and get less, or get

with the word of God to study it.

Of the importance of an intimate acquaintance with the Bible there cannot be a reasonable doubt.

If it were a letter, signed and scaled by God and

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, APRIL 28, 1874.

JACOB BRINKERHOFF, Editor.

Christian Freedom.

THE Christian is God's true freeman. He has become dead to sin and alive to Christ, and is made free from the law of sin and death which kept him in bondage. This freedom is obtained by believing on Christ; and to believe on Christ is to obey. Jesus said to those Jews who believed on him, If ye continue in my word then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." John 8: 32. To know the truth merely, would not make the freeman; we must be disciples of Christ and continue in his word. We must have an experimental knowledge of the truth, which comes by accepting and obeying. Jesus says, "I am the way, the truth, and the life."

him for its finality. From God's law we look to Christ as the remedy for its violation-the way by which we may be restored to God's faaccount of disobedience. Our mortal, dying natures look to Jesus as "the resurrection and restoration of the earth to its Edenic state and glory is the work of our Savior, and in the fullness of the Kingdom of heaven he will be the light of the place and will be continually adored. dom-freedom from sin and from the condemna self a wedding garment, that you may sit down

"If the Son shall make you free ye shall be the complete redemption which awaits him. free indeed."-John 8: 36, "For the law of the Spirit of life in Christ Jesus hath made me free and in your hopes. Of all people in the world your heart and open to him. Admit him ere from the law of sin and death."—Rom. 8: 2. the Christian should be the happiest. While he be wearied at your constant neglect of him, Freedom implies that there is or has also been others can look only to the things of earth to and leave you to reap the fruits of your stubborn bondage. All creation is groaning under its give them joy, the Christian looks to the world will. Admit him and allow him to speak peace bondage of sin and death. Death and decay to come for solid comfort and lasting joy. And to your troubled conscience. You have too often are written upon all things earthly. Jesus re- while in his earthly pilgrimage why should he slighted the sound of his knocking at the door leases those who will come to him from the be downcast? why go mourning with drooped of your heart, and have put him off for a more bondage of their sins by granting them pardon, head and sad heart? Think of the future, of convenient season, which there is great danger thus freeing them from the law of sin. Yet we the home awaiting us, then "lift up your heads of your never finding. must all pass under the dominion of death, ex- and rejoice, knowing that your redemption cept those who are his and shall be living when draweth nigh," and that your salvation is the Savior comes; but Jesus tasted death for us nearer than when you believed. that we may live again. He died and rose Yours is a high calling-a noble one. Were again to bring about the resurrection. He frees mankind destitute of hope life indeed would be us from the law of death also, it having no almost cheerless, if not quite. The brighter the power to hold us when the great Life-giver hope the more cheer. The Christian has the calls, "Ye dead, Come forth!" "Because I live greatest cause to exercise hope, fully believing

nation. When the sinner is freed from the law in the Kingdom of God. we would not understand that there is no law for him, and that the law, the violation of which is sin, is taken away, and he is under no obligation to it. To be under grace does not In the south wing of the Art Gallery in Lonimply that we have ceased to be amenable to don there hangs a picture against the wall, of a any law. To be under grace is to be debtors to small cabin, with closed door and tightly drawn God for his salvation which he has provided shutters, and smoke ascending from the chim- Methodist church, my parents being Methodists through Jesus. If he forgives us our sins he ney. At the door stands a noble figure of a man before I was born, and consequently I enjoyed would have us cease to violate that law which knocking for admittance, and poised on one foot, all the advantages to be derived from that conmade us sinners. When converted we claim to eagerly bending forward, listening to ascertain nection in its purer and better days of some forty be under the government of God. There must if his knocks are heard and if the occupant is odd years ago. I do not remember ever to have therefore be a law to define allegiance, or there coming to open the door and grant him been an unbeliever in, or an enemy to our Lord could be no government.

ever was. It is as much enjoined as is the pre- to him and will sup with him and he with me."

nine of the ten commandments, and leave out | the sinner may open to Christ and receive him, one of them, for "he that offendeth in one point or may reject him and refuse the salvation so is guilty of all." James 2: 10. And strange rea- freely and fully offered him. His free moral soning too to say that the whole law was abro- agency is represented, for he can be saved if he gated in Christ, and all of it but the fourth wishes, or he can neglect this so great salvation. commandment re-enacted by him. Jesus is not Have you heard the Savior knocking at your our law-giver; he came as a mediator between heart? Have you opened the door and admitted God and man, for the offence of a broken law. him? and is he supping with you, speaking He gave no laws, except it be the new com- peace to your troubled soul and bidding you be mandment that "ye love one another."

stroy, but to fulfill? that law was to remain just demnation which has weighed you down and as he found it. What law was it for the break- can look forward to an "entrance into the ever-Bible truth centers in Christ and points to ing of which the yiolator would be called least lasting kingdom of our Lord and Savior Jesus in the kingdom of heaven? for doing and teach- Christ," when he shall come to take to himself ing which the same shall be called great in the those that are his. If you have admitted him kingdom of heaven? It must be God's holy you have the assurance that you shall also sup vor, from which Adam and all mankind fell on law of ten commandments, which is to remain with him when he shall gird himself and make in force throughout all time. It does not look his guests sit down to meat and will come forth like a change of law, or an abrogation of all himself and serve them. the life," to change us to immortality and give law. What folly then to say that the Christian us unending life, in the great day of his coming. is not under obligation to law, because he is un- marriage of the King's Son. The guests are

Christian freeman, rejoice in your freedom

that the time is soon coming when his hopes To be under the law is to under its condem-shall be realized and changed to glad fruition

Christ Knocking at the Heart.

admittance.

complete code, without one precept changed or open the door if he will. The man at the door abrogated. The fourth commandment, direct- is Christ, knocking for admittance at the human ing to remember the Sabbath, the seventh day, heart, and as he knocks he says, "If any man to keep it holy, is as much enjoined now as it hear my voice and open the door I will come in cept to "honor thy father and thy mother." Its The picture is a beautiful illustration, and is an violation is sin now as well as in the Mosaic impressive one. As the man stands at the door dispensation. As well might it be thought to of the house knocking for admittance so Jesus change the precept to "have no other gods be- knocks at the sinner's heart, seeking an entrance fore" our Creator, for they stand together and that he may bestow on him the blessings of salvation. As the occupant of the dwelling may It is strange reasoning to enforce obedience to open and admit the visitor or keep him out, so

at rest? If such be your state happy are you. What law was it that Jesus came not to de- You are freed from the burden of sin and con-

There is a general invitation to come to the preparing themselves, and the invitation is to The Christian is free from the condemnation all: "Come, for all things are now ready." Do of the law, whereunto he was held, and now it not slight the call, but grant the heavenly visitis to him a "law of liberty." Here is his free. ant a place in your heart, thus preparing yourtion of the law which made him a sinner, and with the patriarchs in the kingdom of heaven, he can rejoice in that freedom and in hope of and with all the redeemed join in the praises that forever ascend to God and the Lamb.

O sinner, listen to the knocking of Jesus at

"Admit him or the hour's at hand, You'll at his bar rejected stand." Let not such be your fate, but

"Bring him in a welcome guest. So shalt thou in his kingdom res And in communion sweet and free Shalt sup with him and he with thee."

Personal Experience.

THINKING that possibly it might be of some interest to others for me to relate how it was that I became a Sabbath-keeper, and why I remain one, I have decided to give the readers of the ADVOCATE, as briefly as may be, an account of my past Christian experience.

I was born and reared in the bosom of the Jesus Christ, and consequently cannot refer to This law is the ten commandments, or the This is a Bible picture drawn to illustrate the any specific time of my conversion. In my childmoral law. By it is the knowledge of sin, for it words of Christ, "Behold I stand at the door and hood and youthful days I was instructed in repoints out our duty to God and to our fellow knock." Rev. 3: 20. The cabin represents the gard to salvation through Christ, and my first man. Solomon, in his wisdom, says that to heart of man. The smoke ascending from the recollections of him are mingled with love for "fear God and keep his commandments" is the chimney in the illustration represents that there him as my Savior. I distinctly remember read-"whole duty of man." This law stands as a is life within and the occupant or possessor may ing in my youthful days a book on prophecy in which the writer (not Bro. Miller,) made some to illustrate some important truths which I have and ministers to Iowa City was announced to God, and our Lord Jesus Christ.

as the Savior of men and the Son of God, may kindly opened to me. they love the Lord or not. Jesus says to us, "If existing between the moral law and the gospel always before lived and done business in cities. ye love me, keep my commandments." Again, plan of redemption by which sin (or the viola- Again, my wife was as strongly opposed to the self, and take up his cross and follow me."

natural temperaments, dispositions, wishes, or glanced at. I did not dare to look the question united, happy, Sabbath keeping family. associations, that obedience may be. Christianity fully and squarely in the face by thoroughly ex- Now the deductions that I draw from my exconsists not merely in a class of emotional feel- amining the arguments and reasons for Sabbath perience in this matter is that the Lord is very ings or exercises, whether those feelings be of a keeping. permanent or only a temporary and periodical In looking back to those days it seems to me weak and tempted children—that he will not definite point of time or experience.

that time till the present, notwithstanding the Sabbath law had been abolished. mistake that was made and the disappointment In this state of mind I removed with my famthoroughly convinced one way or the other, remembering; however, that it is very easy as we met in expecting his coming at a definite ily to Iowa City in 1855, away, as I supposed, wishes to weigh too heavily against unwelcome point of time. When the church of which I was from all association with Sabbath keepers. It truth, however clear it may be in itself. a member turned its back upon and denied and was not many months nowever, before one of opposed this doctrine, and my class leader, a my Advent brethren from Cincinnatti settled professedly sanctified man, pronounced it a doc. down with his family by my side in Iowa. His trine of devils, I felt that my love for the Savior wife, who was a Sabbath keeper, and whom about Christ. The world is so full of pleasure, and allegiance to him required me to abandon every one esteemed as a true Christian, kept the business, and the hundred excitements of every my connection with it, with all its previously subject of Sabbath keeping alive in my mind by day life, that Christ is often forgotten. Talk long and pleasent associations. This was one of example and association with us. I also soon runs on trade, on fashion, on politics, and much the severe trials of my life; but believing now became acquainted with Bro. S. Everett, then as I did then, that I did it for Christ's sake I have a Sabbath became I felt men could learn to value their intellects and as I did then, that I did it for Christ's sake, I now a Sabbath keeper. I felt uneasy and un- hearts as they should, they would devote them have never regretted the step I took, although happy in regard to Sabbath keeping, and felt as to the use of magnifying the Savior by the fre-

my mind, I hope I shall not be considered tedi- instead of a burden, a cross. cus if I refer to it somewhat in detail. I do this When the first visit of the S. D. Advent tent they which never speak of Jesus.

that Jesus loves me and I should be one of the sufficient light to take away our Sunday Sabbath, the Lord. most miserablemen on earth. This consciousness adopted the Antinomian ground, that the law In conclusion, I must tell how the Lord in his

nature, but in a life of self-denying consecration that I was almost dishonest with myself and withdraw his Holy Spirit from them while there to Christ and his cause. Many are the ways in my God in my course; yet I do not feel clearly is a reasonable hope of ultimate obedience to which this self-denying consecration to Christ is convinced that such was the case, but that I was duty, but that we may, by a persistent rejection, tested; and from my own life experience I find influenced by extreme timidity and fear, I felt or even willfull peglect of revealed truth and that in some cases at least the testing of men's that it would be impossible and out of the ques duty grieve away the Holy Spirit and thus be fidelity to Christ and Christian principle is a life tion for me to keep the Sabbath on the seventh left to wander far away from God into outer work, and not something that can be forever day, even if convinced of its obligation. I had darkness and eternal ruin. determined and settled at some particular and already sacrificed my early and cherished If this should meet the eye of any who are church associations for Christ's sake, and now undecided, and consequently uneasy in mind as The first testing point to which I was brought to put such a barrier as seventh day Sabbath to the Sabbath question, let me exhort you to in my allegiance to Christ, which realy involved keeping between myself and all my earthly as- do as I did, first get the consent and decision of self-sacrifice, was in connection with the Advent sociations, especially my highly cherished your mind, if possible, that you will keep the movement of 1843 and 4. From the testimony family relations, I felt to be too heavy a cross seventh day as the Sabbath, if your judgment of the Scriptures I became convinced that the for me to bear. I shrank from it, and hence my is convinced that you ought to do so, and then coming of the Lord was near at hand, and I wishes helped to strenghen the apparent argu- investigate the question patiently and thoroughhave believed and rejoiced in this truth from ment by which I tried to satisfy myself that the ly from every point of view, until you are

I know that it closed up against me the usual avenues to worldly honors and emoluments.

The post great test of lave for and allegiones who was intending seen to bring me squarely up. The next great test of love for and allegiance who was intending soon to bring me squarely up recent events connected with the death of Christ to God and his Son to which I was subjected was to the test of obedience to or rejection of this -sadly warming on a subject that affected their in relation to the Sabbath; and as my experi- point of duty, was also kindly preparing the very hearts. As they talked of Christ he talked ence on this subject has been somewhat singular way, unknown to me, whereby my taking hold and has made a deep and abiding impression on of the Sabbath would be a pleasure a delight. Talk of Jesus, and he will speak to you, and doand has made a deep and abiding impression on of the Sabbath would be a pleasure, a delight, ing so, the fervor of your soul is certain. The

calculations about the time of the Lord's com- learned for myself, as well as to demonstrate the me, I was preparing to move on my farm, and ing; and while my mind was filled with awe at goodness and long suffering of our kind heaven- I made every possible exertion to get away from the thought that the Lord might come in my ly Father towards his weak and erring children. town before they came. In this I was providenday, yet that awe was not unmingled with joy Reviewing my early religious instruction in tially hindered. I could not get away. I was at the thought that I should be with him and the Mothodist church, I was of course a Sunday at the same time powerfully impressed that this like him. As a matter of course I had in those keeper, without however knowing exactly why. was the last opportunity for me to give the days a very limited knowledge of Bible truths, My attention was not called to this point until subject a thorough investigation and decide upas related to the philosophy of the plan of salva- I became an Adventist, and an earnest Bible on my line of duty. I finally yielded to those tion and of my relative duties and obligations to student. When first presented to our Advent strong impressions, and when I did so I experiband in Cincinnatti, near thirty years ago, by enced such a relief of mind and such a nearness I rejoiced in the consciousness that I loved the Elders Bates, Andrews, and others, they were to and love for Christ as I had not for years. I Savior and that he loved me; and this has been not allowed to present the Sabbath truth in its could then listen to and examine the Bible evithe only solid foundation upon which I could fullness in our meetings. Their teachings and dence for Sabbath keeping as I never could base my hope and joy from those days to the association induced some of our number to be- before, and that which I dreaded as a burden, a present. Take away from me a consciousness come Sabbath keepers, while others, receiving yoke, I found to be a delightsome service to

of the brotherly love of Christ toward us and was abolished. I was one of this latter class, goodness was smoothing my path of duty in our spiritual union with him, is, however made and maintained this position for many years, taking hold of his Sabbath, and the deductions to depend upon the fact of our love for him. contending for the abolition of the law, even in I draw from his dealings with me. It was with Whoever does, in reality, love the Lord Jesus the columns of the Advent Review, which was me as with many others, much easier to commence a Sabbath keeping life under new cirrest assured that they do enjoy his brotherly Not recognizing the distinction so clearly cumstances and associations than old ones, hence love and the benefit of his office work. It is marked out in the Scriptures between the deca- my test as a Sabbath keeper was not made till I not, however, left for men to determine by their logue, or moral law, and the ceremonial law, or was about to make a change of homes and neighown innate and unaided consciousness whether ritual, and not clearly perceiving the harmony bors, and that too in the country, while I had

"If any man be my disciple let him deny him- tion of the moral law) is pardoned, my views on Sabbath as I was, and tried to strengthen me those subjects were necessarily very confused against the influence of those tent meetings. Many and various are the tests given in the and imperfect. At times I would feel strong in | What was my surprise and pleasure then when word of God whereby we may determine our the position I took, while at other times, and without any intimation to me of her intentions standing before God and our relation to his Son very often too, I would feel and fear that I was she arose in the tent and announced to the con-Jesus. If we love Jesus, our love will be mani- making a great mistake in the matter. Many a gregation her conversion to the Sabbath, and fested by obedience to his expressed wishes, no time have I laid aside books and papers sent to that, too, before I did. Thus the Lord prepared matter how self denying and crossing to our me for examination, either unopened or merely the way for us to move out on to our farm a

merciful and long suffering, especially to his

TALKING OF CHRIST.—Says the Presbyterian . It is a blessed thing to have a mind to talk cold hearts, the chilly souls of the church are

What is Repentance and Conversion?

sins were all forgiven.

what it is to repent and be converted. We are the remission of sins. told by modern revivalists that repentance is to be sorry for sin; but they fail to tell us what sin is. Paul tells us in 2 Cor. 7: 10 that "godly sorrow worketh repentance to salvation not to be repented of." Here we see that repentance is something more than sorrow for sin; but if the sorrow is genuine it will work repentance or reformation. When the Pharisees came to John the Baptist, to be baptized of him in the river Jordan, he said, "Bring forth therefore fruits meet for repentance." Matt. 3: 8. John wanted some evidence that they were sorry, hence he James, "Draw nigh to God and he will draw mandments, and his commandments are not wanted to see their fruits or their works before he baptized them.

Repentance then does not alone consist in being sorry for sin, but requires forsaking it also. And for us to repent we must have something to repent of, we must be shown that we have done wrong. Before offering us pardon we must be convinced that we have transgressed. Then to effectually convince the sinner that he is such it is necessary to preach the law of God. It is true all will formally acknowledge that they are sinners, and that they need a Savior. But this ac- ten commandments, has to act in the conver- the world to come. Once his highest aim was is the knowledge of sin."-3: 19, 20. How many The same law which condemned Paul condemns | there may be exceptions, who like Timothy, in? And yet Paul says, Rom. 7: 7, "I had not eighteen hundred years ago, it is sin yet. But hood, which are able to make them wise unto now expected to know sin without the law? our own inability to serve God acceptably for His aims, motives, and actions will all be with called sinners by their ministers, and under the us," we hear the voice of mercy, saying, "Be. and Savior. Then it matters not whether he excitement of the revival meeting go to the lieve on the Lord Jesus Christ and thou shalt be came in possession of this happy state of feeling mourner's bench, and from that unite with the saved." "For God so loved the world that he instantaneously, progressively, or from a child church. But have they been convinced of sin? gave his only begotten Son, that whosoever be. grew in favor both with God and man. It is the law as transgressors.

the sorrow; and before we can be sorry, that is the open door of mercy by the gospel, will Thus far now the sinner has complied with to feel real sorrow of heart for any wrong, we gladly flee to Christ for pardon and salvation. | the conditions of the gospel of Christ. Now he

BIBLE conversion is a subject that is of vital hold before him that law which Paul says, "is the law but under grace." Not that he is releasinterest and importance to every son and daugh- holy, just, and good;" and in the light of this ed from his obligations to keep the law, but he ter of Adam's race; and yet, it is a subject that perfect law he will see himself a sinner, con- is released from its condemnation. He can now is almost, if not entirely, lost sight of by the demned to death, and then from the conviction from heart felt experience say, "For what the mass of mankind. It is true we hear a great of his guilt will cry out, "I was alive without law could not do in that it was weak. God senddeal said about conversion, and young converts, the law once, but when the commandment came, ing his own Son in the likeness of sinful flesh, but what are they converted to, or what are sin revived, and I died." No one need to tell and for sin condemned sin in the flesh, that the they converted from? They are just the same, him then that he is a sinner, for he will feel and righteousness of the LAW might be fulfilled in with perhaps a few exceptions, after this so-call- realize it. Paul says, "For where no law is us, who walk not after the flesh, but after the ed conversion that they were before it. And if there is no transgression." So there can be no Spirit."-Rom. 8: 3, 4. The law could not give we are to judge by the invitations and exhorta- genuine conviction for sin without a presenta- life. All had transgressed it, all were under its tions given at revival meetings, to sinners, we tion of that law which sin is the transgression just condemnation, hence God in love and must say, we think, ministers have forgotten of. Hence the need of holding before the mind mercy to a fallen race, sends his only begotten what Bible conversion is. There was a time of the sinniner the immutability of God's law of Son into the world to redeem them that are unwhen Methodist ministers, at least, could preach ten commandments. Peter in his memorable der the law. the "terrors of the Lord," or his violated law sermon on the day of Pentecost, said to the Jews, until men and women, yes and children too, "Ye men of Israel, hear these words: Jesus of could feel that they were sinners. Sinners did Nazareth, a man approved of God . . . ye have not then have to wait to be told they were such, taken and by wicked hands have crucified and and be invited to the mourner's bench to "get slain." Here Peter convinced those Jews of bereligion." They were convinced and condemn- ing transgressors of the sixth commandment of ed by the law of God, and could then cry out for the decalogue which says, "Thou shalt not kill." mercy and pardon without an invitation. In And while Peter held before them their partiethose days people could tell who they were ular sin, not only in breaking the command of converted to, and what they were converted Jehovah, but also in crucifying the Lord of life from. Conversion did not then consist in going and glory, by whom alone they could have reto the mourner's bench, and having their names demption, they cried out, "Men and brethren written in some fashionable church book, and what shall we do?" No doubt they were sorry, the minister telling them to go in peace, their yes heartly sorry when they asked this question, but Peter tells them to "repent," not that they But let us inquire in the light of Bible truth, have repented, but "Repent and be baptized for

> nigh to you. Cleanse your hands, ye sinners, and grievous." 1 John 5: 3. purify your hearts, ye double minded." When we become convinced of our guilt-of our lost or the provisions of the gospel, comes in.

Repentance is forsaking the sins which caused seeing his condemnation by the law, and also is owned of him.

wrong. And to show the sinner that he is under | Christ justified freely by grace and released from condemnation and in need of a Savior you must the condemnation of the law, he is "not under

Again, in Rom. 8: 1, Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." The sinner having now received pardon for the transgression of the law. by believing on the Lord Jesus Christ, and being baptized into his name for the remission of sin, he is now a new creature, old things are passed away and all things are become new. He will now delight in the law of God. The same law that condemned him for transgression will now justify him for obedience. He is no longer in possession of the "carnal mind which is enmity to the law of God," but he now has the Spirit of Christ, and delights to do the will of his heavenly Father. If he has been a worshiper of other gods, he will now worship the Thus we see that by repentance is meant at true and living God. If he has bowed down least, an effort on the part of the sinner to for- to graven images he will do so no more. If he sake his sins. Not that we would be understood has taken the name of the Lord in vain he will to carry the idea that the sinner can in his own cease. If he has been a Sabbath-breaker he strength forsake his sins, but like the man with will not longer be one. And so with all of God's the withered hand, he must make the attempt. commandments. With David he can say, "O Jesus did not go to the man which had the how love I thy law, it is my meditation all the withered hand and lift it and stretch it out, but day. I hate every vain thought but thy law do he commanded, and the man obeyed. Just so I love." Ps 119: 97, 113. And with John, "For the sinner must do. God says by the apostle this is the love of God, that we keep his com-

The sinner now knows and feels that he "has passed from death unto life," and others will and undone condition, or when the law has know it too. He is not merely converted to done its work in convincing of sin-when it has Methodism, Presbyterianism, Adventism, or slain the sinner, so that from the anguish of our any other ism, but is converted from a child of heart we cry out, "O wretched man that I am! sin to a child of righteousness. His thoughts, Who shall deliver me from the body of this aims, desires, and hopes are all changed. Once death;" then it is that the atonement of Christ, they were all centered on the things of time, on the things of this world and this life, but now Here then we see the part the law of God, or they are centered on the things of eternity, and knowledgement will never lead a man to seek sion of the sinner. It has to show him his guilt to honor self, now it will be to deny self and for pardon. He must be convinced of his and condemnation in the sight of a just and honor Christ, and try to obtain a home beyond particular sin, and that by the just and holy law holy God; or in other words, the law has to this vale of tears. There is no mistaking this of God. "Now we know that whatsoever the convince of sin, and show the need of a Savior, conversion. It will be seen and felt in thought. law saith it saith to them who are under the law, but here it stops. "The commandment which word, and deed. And as the tree is know by its that every mouth may be stopped and all the was ordained unto life, I found to be unto fruit, so will this conversion be known in the world may become guilty before God, for by the death," said Paul. So will every sinner find it, individual who has experienced it. It is true revival sermons do we hear the law mentioned us. The transgression of that law was sin have been taught the holy Scriptures from childknown sin but by the lay." If Paul could not now in our lost and ruined state, when we have salvation. Upon such an one the change will know sin but by the law, why is it that men are really and truly repented of our sins, and feel not be so visible, but the fruits will be the same. Young people may give their assent to being "when we would do good evil is present with an eye single to the honor and glory of his Lord Nay verily, they have never been convinced of lieveth on him should not perish, but have enough to know that he is now a child of God. everlasting life." John 3: 16. The sinner, now and that he has the witness of his Spirit that he

must be shown that we have committed the Being then through the atoning blood of has repented and become converted. Now his

ins are pardoned, and if faithful, they shall be blotted out when "the times of refreshing shall owe any man. the race has got to be run, the battles to be able to meet your obligations. er, we must leave you, hoping and praying that to sell while prices are down. you will examine yourself in the light of God's 4. An unfavorable change in times, or misfor- blessed Savior. That the Lord may help him holy law, and if you are a transgressor of any of tune in business, frequently happens, which to keep humble is my prayer, that he may be hose holy precepts, no matter what your pre- causes property to be sacrificed. conceived opinions may have been with regard 5. In buying property on time you generally will soon come; then will be fulfilled what is them, we would say "Repent and be con pay taxes and interest both on your debts. verted, that your sins may be blotted out, when 6. You place yourself at the mercy of your in Israel, did not understand. John 3: 10. It the times of refreshing shall come from the pres- creditors, who frequently have no mercy. ence of the Lord." S. E. BRINKERHOFF.

For the Advocate. "Owe no Man Anything,"

RUNNING in debt is a financial, social, and noral evil; which at this day curses the church, society, and the nation to a frightful extent. The statesman tells us that the finances of the nation cannot be placed on a practicable basis without the credit system; the business man argues that the business of the country cannot be transacted without it; and the churchman dedares that the religious enterprises of the day lemand it. Hence we find the system introluced into society honorably indorsed, notwithstanding it has proved itself to be the fruitful parent of speculation, extravagance, and bank-

If this must be a necessary concomitant of the prosperity and enterprise of the country, then et it reconcile speculation, extravagance, and pankruptcy, with the general happiness and rosperity; but may God deliver the Christian rom the same!

Is it a blessing to the country to be visited by financial panic every ten or fifteen years, that ends ruin, poverty, and wretchedness broadcast arough the land; that collapses finances, parlyzes business, imperils the credit of the nation, nd shakes to the center our entire social system?

Is it a blessing to the country to have a system boring man, in the power of the unprincipled, varicious capitalist, to have his hard earnings aten up with extortionate interests and endless tigations, which eventually drive him from is home, heartbroken and discouraged, to conole the misery of his destitute family, and seek empathy from the tender mercies of a cold, eering, and selfish world?

Is society benefited by a system that encoures men to run into wild speculation on borrewed capital? to live—with their families yond their means, in prodigal extravagance, ounting their nominal wealth by millions on aper, when in fact they are worse off than othing? Does the church derive any happiness benefit from its members being loaded down ith debts they are unable to carry, which unfit em for their religious obligations, distracting e mind with anxieties and overwhelming the eart with cares?

So universal, even among professing Chrisat the moral character of the act is never lled in question, much less rebuked, consender heavy burdens unnecessarily, which ierce them through with many sorrows. The ystem is deceptive. It entices persons to buy credit, by contrasting their necessities with e facility for obtaining, instead of their apacity for paying; consequently many articles at much easier than to pay for the same.

asons why you should not go in debt.

- 1. Paul instructs and even commands not to the paper. It seems a long time since I have

- behind.
- than when you pay cash.
- you are aware of.
- 10. It is harder to pay for a dead horse than a
- 11. Debts are a frequent cause of litigation.
- 13. Nine tenths of your friends will forsake from 4 to 12 pages, that while the Gentiles are you when you become involved.
- third the amount of your property, yet if dis- condition, I will help to defray the expenses. trust is created it may give you much trouble.
- 16. It causes bitter repreaches and regrets, and sleepless nights.
- 17. It absorbs your mind and burdens you with cares.
- 18. It surrounds you with many temptations and trials.
- 19. It draws your heart away from God.
- you to be evil spoken of.
- miserable generally.

system, pause and ponder well. It is a shoal am glad to hear of its resurrection to life again, upon which many have been wrecked. If you and I heartily endorse the principle of one man practically adopted, that places the honest desire peace with your God, your neighbor, and owning and editing the paper, and hope that its yourself, "Owe no man anything."

> As sin will find out the sinner, so the sinner. sooner or later, will find sorrow.

Wetter Department.

Then they that feared the Lord spake often one to another; an the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name .- Malachi iii, 16,

From Bro. Russell.

thankful when Bro. Everett wrote me that the of earth, so that jars and contentions may cease! ADVOCATE was soon to be published again. Pray that we may be filled with the spirit of our When I received it this week I was not supris- blessed Master. I have to mourn over my uned. When it was changed to a weekly I thought faithfulness and indifference in the cause of my it was premature, the condition of the church blessed Master. Brother or sister, is this your would not warrant it. If we would have our case? if so, let us draw near to the bleeding side body full of light, the eye must be single. I hope of Jesus, at the foot of the cross, and wrestle like ans, has the practice of running in debt become, this is the condition of the paper at the present Jacob of old, that we may be prevailing Israels. time; if so, it will cheer the heart of the lonely Oh let us take hold of the strong arm that moves pilgrim, and cause it to burn within him. Luke the world! God's promises are all sure; yes, pently thousands of Christians are groaning 24: 32. If this starting of the ADVOCATE is for they are yea and amen to him that believeth, the glory of God and the benefit of his scattered and he is ever willing to bless his children. Then children it will doubtless be sustained. Some let us draw near unto him with full assurance of the contributors to the ADVOCATE are com- of faith, that we may have our hearts cleansed paratively strangers to each other, having never from all sin, and from the last stain that sin has looked each other in the face; and yet, we are ever made, and know by experimental knowlnot strangers. John 10: 5. Also in Lot's case, edge that we may enjoy a free and full and e bought which the individual could do with- Gen. 19, there was something in the voice and present salvation. May this be our happy lot is appearance of those men, as he supposed them | the prayer of your unworthy brother in Christ, In conclusion, we would suggest twenty-one to be, that he was at once in love with. It is more or less the case in our communications in Ordino, Wis.

seen the names of those brethren that have now come." But the work is only just commenced, 2. When pay-day comes you are not always written in the last or first issue of March 31st. I feel it my duty so far as God has given me ought and the victory won. But here, dear read. 3. When in debt, you are frequently compelled ability to co-opperate with the brethren to help Bro. B. in his labor of love in the cause of our exalted soon, for I believe the kingdom of God written in Isa. 66: 5-10. Nicodemus, a master seems to me of late that the word of the Lord 7. You generally expect to make more money shines more clear upon my path than ever, fulthan you do, consequently you will come out filling the scriptures, that the word of the Lord is as a bright shining light that "shineth more 8. By buying on time you generally pay more and more unto the perfect day." Jesus said in his prayer in John 17: 17, "Sanctify them 9. Indebtedness generally increases faster than through thy truth; thy word is truth,"

I have wished for some time that some of the brethren would write some short and pithy tracts to drop at depots and on the cars, in all places, and inasmuch as the press is now run-12. The rent of real estate, as a rule, or the use ning, if there could be some on the signs of the of money for business, does not pay 10 per cent. times, on the signs of the Lord's coming, say filling up their cup to the brim, we might fulfill 14. Though your debts may not equal one our duty in giving the warning of their fallen Enclosed please find five dollars as a donation to 15. It creates anxiety and uneasiness of mind. publish the ADVOCATE. Your brother in hope,

C. P. Russell.

Jackson, Mich.

From Bro. Chaffee.

Bro. Brinkerhoff: As the mail came last

week I was made glad to see the ADVOCATE 20. It frequently makes enemies, and causes again in its true light; and it cheered my heart to hear from those that had again taken hold to 21. It makes you cross, peevish, nnhappy, and write through the paper. When the paper changed hands last season I stopped my subscrip-Christian, when tempted to adopt the credit tion, thinking that it had forever gone; but I circulation may be made large enough by good paying subscribers to sustain the same. Also that it may be a medium by which all the brethren and sisters can converse through, that the lonely ones may be cheered up. I feel very unworthy to be named among the people of God, but still my greatest desire is to be a Christian and always have the spirit of Christ, and press toward the mark of the prize, for that prize is at the end of the race. Oh that I may have grace to overcome all my easy besetting sins, and have that faith that was once delivered to the saints! Oh brother or sister, we need a great DEAR brethren and sisters in the Lord: I was deal of grace to live above all the trifling things

I. S. CHAFFEE.

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 ourself 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

(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 in which it stood, and for the saying of Haggai, 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 com mandment 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 expa tiated on, yet the violated fourth command ment brings us under the condemnation of the law, as guilty of all-guilty of breaking the commandments as a law. These good testimo nials 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. Stuar 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 Eng land, and also at the Tabernacle of Mr. Spurgeon. he was fully persuaded that the unendowed Baptist, risen from the ranks, without the aid of gov ernment 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. W. hope there will be a general attendance of all the friends of the cause.

ELD. G. CRANMER.

Business Department.

Received on Subscription for Advocate.

Amos Hoagland, 10-2. George Hayle, 10-2. John M Cook, 10-1. Erastus Clark 19-1; 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, 50cts, 9-9. R Horton, 50cts, 9-9. E B Tucker, \$1.00, 9-18. John Davis for Mrs Nancy J VanHorn, 50 ets.

Received on Donations to Advocate.

C P Russell,

\$5.00.

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.

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.

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."

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 testivals 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 obseve Sunday as a Sabbath; but would observe the day God has commanded. And when they are made acquainted with these facts Dan. 7: 25. In his books he teaches that the how strange it is that so many will cling to this

only authority that Protestants have for the 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 Cincinnatti. 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 em pires. This was more particularly the case respecting the subversion of the Persian empire by Alexander the Great, and the consequent e stablishment 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

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.

four of his leading generals.

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-

Con ch of . We 1 the

ER.

love com shall oint nine the expa

and f the g the imo

from avily f the

tuar

rned

win

orld

un-

d be

s in

o the

, the

Eng-

geon,

Bap-

gov-

me a

Vest-

te. orge llark lark, ung. 10–2.

n, 50

ong.

John

ewis. tory tiou hisone

d of orinntial ickved.

d in

mortal, and the soul or spirit capable of a conscious existence separate from the body. On the other hand, when the mind is depresed by own children.

to be the last jots and tittles of the prophecy | the Bible says he returns to the dust. respecting Rome, makes assurance doubly sure, In Ps. 146: 3, respecting man in the event of Why is it that the Hebrew Prophets of God, set up his kingdom is very near at hand.

that has made and kept me an Adventist for same writer says, "He returns to the earth." notions of the immortality of the soul and its more than thirty years. It is true, that as the Now, let Mr. Orthodox prove, as he has taken separate existence, as many of the modern disaying is, "hope deferred makes the heart sick," the position, that the spirit and soul are one, and vines of to-day, or else they would not have and that the many mistakes and disappoint- as such (the man proper) that man does not re- treated the subject with such silence. They ments that Adventists have made and met is turn to the earth, and he will then have gained would have introduced it once if no more. But not calculated to inspire confidence in specific his point. time setting for the coming of the Lord, still the But soul and spirit are not identical. Soul in writings, we never meet with such expressions "sure word of prophecy" sheds a light upon the Old Testament Scriptures is translated from as "deathless spirit," "immortal spirit," "never our pathway that is unmistakable and sure. It the Hebrew word Nephesh. This word is ren- dying spirit," "immortal soul," "deathless is by recognizing the fulfillment of the word of dered soul in our version four hundred and soul," "never dying soui." Why use them? God in passing events that we may know that seventy one times, life and being about one They are not Bible expressions any more than the coming of the Lord is nigh. Said Jesus, hundred and fifty times. It is also rendered a the expressions, "spirit land," "disembodied "When these things begin to come to pass, then man, a person, self, they, me, him, heart, mind, spirit," and "disembodied soul." The truth of look up and lift up your heads for your redemp- appetite, the body, (dead or alive). Psuche is the matter stands thus: Man is wholly mortal; tion draweth nigh." Again: "When ye see all the word translated soul in the New Testament life and immortality were brought to light these things come to pass then know that it is scriptures, and is so rendered fifty nine times. It through the gospel. Man must seek for it or near even at the doors." If we are living amid is also rendered mind, us, you, heart, heartily. never enjoy it. So declares the Book and so the closing seeens of prophetic history, and The Hebrew word for spirit is Ruah; its corre- we believe. witnessing events intimately associated with the sponding word in the Greek is Pneuma. These Lord's coming in the Bible, then we may know words are rendered wind, air, breath, life, mind, upon his own authority that his coming is nigh, disposition. Bible vs. Tradition, Smith's Eng. and may rejoice in that knowledge, even if we Dict. do not know the day and hour of that event. Nephesh and Psuche are never rendered spirit; The true test of Adventism, or rather of Chris- neither is Ruah or Pnenma once rendered tianity, as I understand it, is couched in that soul. We thus prove that soul and spirit are not than at present; and never have the nations of expression of Paul's where he speaks of a crown identical. The word rendered spirit in the that mighty continent been more convulsed with laid up for himself and also for those who love text, "Then shall the dust return to the earth as to the very dust before victorious Prussia; Prussia the appearing of Jesus. Paul loved the appear- it was, and the spirit shall return unto God who vaulting from a third-rate power to the highest ing of his Lord and looked forward to it with joy gave it," in the original Hebrew is Ruah. This seat of military glory; Spain assuming the prinand anticipation; and yet he knew that it was same word is rendered breath in Ps. 104, where ciples of freedom amid revolution, and Russia not then near at hand. How much more should David says, "Thou takest away their breath, shaking off restrictions which jealous treaties have and will the true Christian love the appearing [Ruah or Spirit] they die and return to their imposed, and absorbing new provinces on the Oxof the Lord when he knows that that glorious dust." This breath or Ruah contains the princi- us, preparatory to a march on Constantinople; all event is near at hand. Let each one ask himself ple of life, which principle seems to be contained proclaim prodigious events, and foreshadow still or herself the question, Do I love the appearing in the atmosphere, and is that which imparts greater catastrophies. The dissolution of the treaty of Jesus? would I love to have him come this life and energy to the organs of man, and stim- of Paris effected by Russia recently, and the abyear? to day? now? Remember that Paul says ulates plants into activity or promotes their sorption of Khiva, are initial steps in the execu-

NEVER turn a blessing around to see if it has a

Doctrine. No. 2.

physical infirmity, or weighed down by the cares, its fourth sense, which brings us back to the flesh; not of the flesh of man, but of all flesh. disappointments, and anxieties, incident if not text, which reads, "Then shall the dust return Hence it is as Paul says, in "him we live, move, inevitable to this life, it has ever been a source to the earth as it was, and the spirit shall return and have our being." God is the creator of of strength to endure its trials, or of comfort and unto God who gave it." God gave this spirit to heaven and earth, not only of the earth but of many times of inexpressible joy, to read over man, and this same spirit which he gave is to the animate existence that moves upon its suragain and contemplate the prophetic assurances return, and no other. When did God give it to face. He controls every thing by established of my heavenly Father's overruling care and man? What was it? and what did he call it? law. When dissolution takes place, he is said to management of the affairs of this world during We will see. Let us turn to the record of the take or to gather, the animating principle of the past ages, and even now in our days; and to creation of man, Gen. 2: 7. Here we learn that man to himself. Because man has the promise know that this management is exercised with the Lord gave man the "breath of life." But of a life beyond the grave, this principle is said the expressed and only design of ultimately es- this "breath of life," or "spirit of life," is not an to return to God, because controlled by him, and tablishing his own kingdom on earth under the intelligent entity. Spirit in this connection gathered by him indirectly. rule and authority of his own well beloved Son means a principle of life manifest in the breath; and the everlasting welfare and salvation of his and as the contained is often put for the contain er, it therefore follows that the spirit which is A complete, though brief and concise history said to return to God is the principle of life have seen that this text comes far short of of the nations of earth, from the days of Nebu- contained in the breath: this principle of life is proving it. That soul and spirit are not identichadnezzar down to the final and complete in the breath of all breathing creatures. Now destruction of all earthly governments and the this breath which contained a principle of life is ciple of life contained in the breath. That the establishment of the everlasting kingdom of God all that God gave man in the creation, and it is container is put for the contained, we have an on earth, is most clearly given in prophetic all that leaves him at death. Can we prove style and imagery in the Bible. Three of the this? See Ps. 104: 29, which reads as follows: that "the graye cannot praise God." All know four universal empires that were to exist are "Thou hidest thy face, they are troubled. Thou that the grave is not susceptible of praising God, named in the order in which they were to and takest away [What? their immortal soul? No,] did arise, and the fourth had its multitudinous their breath; they die and return [where to? features so clearly delineated that its fulfillment heaven or hell? No] to their dust," Now we in the grave cannot praise the Lord, for the in the rise, progress, decline and fall, of Rome, is perceive the wide difference between the Bible almost universally conceded. This prophetic and modern theology. One says at death God history was written about twenty-three centuries takes away man's immortal soul. The other until God, by his all creative power, shall bring ago, and its exact fulfillment down to the present says he takes away his breath. The creeds say them to life again. The prophets and apostles time, and the present fulfillment of what seems when man dies he goes to heaven or hell, but all expressed their hope in the reliving or resur-

not only that the prophecy was given by divine death, David says, "His breath goeth forth, he inspired as they were, entirely overlooked the inspiration, but that the consumation of the returneth to his earth; in that very day his subject of man's innate immortality? Why is Christian's hope in the coming of the Lord to thoughts perish." What is it that leaves man? it that Christ and his Apostles treated it with What is it that goes forth? David says it is his so much silence as to never mention it? Surely It is the exact fulfillment of these prophecies "breath." What then becomes of man? The they were not so well instructed in the Pagan's

of both animal and vegetable life, and just as continent. incomprehensible in the one as in the other. The ambition of Russia is boundless. Not con-

This principle is in all creatures. It is in the hands of God, hence controlled by him. He WE come next to examine the word spirit in is, as the Book says, the God of the spirits of all

The text under consideration is thought by many to be the strongest in the Bible in proof of the immortality of the human soul; but we cal. That spirit in the text only means a prinexample in Isa. 38: 18, where Hezekiah affirms but the grave being the container is put for the person contained therein. The person contained plain reason that "the dead know not anything;" (Eccl. 9: 5,) neither will they know anything, rection from the dead.

to our great astonishment, when reading their

A. F. DUGGER.

The Russian Empire.

NEVER since the great Napoleon have the politics of Europe assumed a more threatening aspect the crown is for those who love his appearing. growth. It seems to be the sustaining principle tion of a plan which aims at the absorption of a

flourishing provinces, the vengeance of that am- absorptions justly excite the fears of European nanor the arms of consolidated soldiers can foil or Russian supremacy nearer to their doors. It may

advantages. Since the opening of the Suez canal started England to her feet ready to unsheath the a more rapid and easy passage for the commerce sword, has for its real object the crumbling of Turof Europe with India and China is found than kish authority in Asia, by surrounding it on every dian Ocean. But give Russia Constantinople and Russian keels will soon guard the Straits of Gib- never be allowed to absorb provinces along the ralter and the ports of Rosetta. Constantinople Bosphorus without a desperate struggle; but that controls the Dardanelles, and this passage to the such a struggle is approaching is undoubtable. Mediterranean once secured Russia would soon To calculate the relations of the probable combatspread her mastery over all the Mediterranean, and the commerce and bread-market of all southern a matter of uncertain speculation. The sympathies Europe would lie at her mercy. Napoleon truly of Prussia would doubtless be with Russia, while reached our ears and thrilled our souls, and now said that "Constantinople is the key of the world," and the fear of the plan makes all Europe tremble. But whatever relations the crisis may necessitate, The only object which has prevented the consum- the world awaits with eager interest the solution mation of the scheme has been the Turkish Empire, backed by the consolidated powers of Europe; Mediterranean and in Asia.—Penn. School Jourand the maintenance of her territory unimpaired is the only impediment to prevent it now. Turkish power is fast waning, and as soon as other nations cease to come to the rescue the doom of Turkey and the dominion of the Mediterranean is sealed. The valor of the Turks is historic, and might be desperate, but without material resources it is powerless. Russia has the largest and best accoutered army, a rapidly increasing navy, and the most unmeasured means, of any nation in Europe, which await her imperial nod to convert plan into execution, and ambition into conquest.

But it may be asked, then, why did Russia subperceived by a look at the map, and considering Russia's population, commerce, and resources, Much of her commerce must be shipped by sea, and the Baltic is the only one over which she has free control, and it is open to navigation but little more than half the year. Hence the necessity of an outlet through the Dardanelles, which admits right of maintaining there a fleet sufficient to protect her coast in case of invasion. Thus her most easily assailed parts were exposed to the assaults of foreign enemies.

Russia submits to a congress of powers to call attention to the justness of her claims, and in case of war to shield her from the censure of the world. Her fleet is yet insufficient to cope with the combined fleets of England, France, Austria, and Turkey, which could sweep her banner from the the decisive time has come. And it may be, notbattled legions in India.

Slowly but surely the work of Russian absorp- strong Deliverer, shall arise, shouting, "O death! adversity.

tent with stretching from the Black Sea to the tion goes on east and south-east of the Caspian. where is thy sting? O grave! where is thy Baltic, and from the Baltic through northern Asia | The clutch of Russia is already upon Khiva. | victory?" to the Pacific, she is still ambitious of extending Nearer and nearer the Russian eagles approach the across Europe and absorbing all Asia. The plan lines of Afghanistan and Beloochistan, which who would be devoid of its consolation while which has long filled the outline of her imperial will soon be the only barrier on the west between dwelling "in the land of the shadow of death?" policy is to seize Constantinople, cross the Bospho-Russia and India. With equal slowness, but with rus, conquer Persia, and dispute with England for equal certainty, the borders of the Russian Em- cheek and wasting form of those we love, and the possession of India. Her southern limits thus pire in Asia enlarge towards China and Hindoo- with whom our spirits are so interlinked and extended from the Bosphorus to the Ganges, the stan from the north. Thus gradually the circle of our interests so interwoven, that they seem to dominion of the continent becomes inevitable. Russian authority widens in Asia, as tribes and The memories of the Crimea are not obliterated. clans of semi-barbarous people, with their little England will yet feel, in the robbery of her most States, are absorbed by the great empire. These bition which neither the diplomacy of statesmen tions, for they well know they bring the hour of be, too, that the annexation of Khiva and the This plan also grasps at the greatest commercial provinces around the Caspian, which so lately that around the Cape of Good Hope and the In- side by Russian territory and Russian influence. Words of cheer to assuage the heart-rending

But it may well be supposed that Russia will ants, or the chances of defeat or victory, would be the rest of Europe would consolidate against her. of the question of Russian supremacy in the

The Resurrection.

brow of the human race.

of the great enemy submit to his claims with a rect information from the court of heaven. mit the Black Sea question to a congress of pow- yearning desire to live again; and on the part If this grand theme assured and rejoiced the ers? Why did she not improve the opportunity of those from whose embrace they are torn, how ancients so much, is it not our privilege to make while France and Prussia were striving for the intense is the longing that death-divided forms it prominent and rejoice in its glowing anticimastery. Then, it may be thought, her ambition may be restored, animated with new life! pations? And though when we speak of it could be realized, when the number and power of Doubtless this was the case when the destroyer some may mock, as in the apostle's day, we will her adversaries were reduced and weakened? The made his first ravages; and as the ages rolled cherish it in our hearts, and proclaim it by submission of the Black Sea question to a congress on, and he continued his dreadful work, making tongue and pen, as an essential part of our preof powers was a master stroke of policy, to retain earth a charnel house, and the sea a receptacle clous gospel. Let it be inscribed on the enthe sympathies of Christendom and keep from an for his increasing victims, this longing became trance to every cemetery, let the sound resound aggressive war. The vital necessity of an unre- more earnest, and the cheering announcement in all the habitations of the living, that a resurstrained outlet to the Mediteranean Sea is easily was made, (obscurely at first,) that there should rection life has been provided for a death-doomed be a resurrection of the dead. Incredible as this seemed, those who recognized the power and trusted the word of him who has only to speak and it is done, believed and rejoiced in it.

went to their rest with calm assurance that by It is day by day, and day by day. Our Master of constant commercial advantages. By the treaty a resurrection to a better life they should forev- may have need for us further on. He may not of Paris her right to coast defense on the Black er possess the promised land. The theme is in- it is not ours to question. Good and faithful Sea was grievously restricted. She was denied the terwoven with prophetic story, and ancient service, now, is the thing asked. And to bards were wont to sing its glories.

seas; but as soon as her fleets have become strong foe; and though for a time thou didst hold doenough to protect her coasts, we may then believe minion over the Redeemer of the world, he proved himself a more mighty conqueror than in the kingdom of God, than to possess all that withstanding these seeming impediments, sooner thou, in that he burst even thy strong bands, heart could wish of earthly goods or lands? than this, England will hear the tread of her em- and his resurrection is a pledge that those who If you forget the Lord in your prosperity, he

Who would not embrace such a hope as this?

Full oft are we called to gaze upon the paling be a part of ourselves: we see them go to join the great congregation of the dead, who rest in earth's still chambers, and feel that evermore life's path will be a lonely one.

Blind Unbelief! what consolation hast thou to offer in hours like these? Canst thou give assurance that the closed eye will ever cast its love-glances on us again?—that the palsied tongue will yet again utter words of sympathy and affection? Speak, if thou canst, with some grief that follows in the train of death. Thou art speechless and silent as the tomb itself. And well thou mayst be, for what canst thou say? If the dead rise not, they will no more greet us: the bar of eternal separation must hide them from our view.

But the sound of resurrection glory has we can bury our dead in Christ out of our sight, in certain hope that when

"Earth shall rend her million tombs, And seas give up their dead,' they will arise immortalized and glorified, to

join the unnumbered multitude of the redeemed. The prophetic call of Isaiah, "Awake and sing, thou that dwellest in dust," shall yet become a glorious reality. The strong assurance Soon after sin entered our world that terrible with which the man of Uz answered in the atfiat of the Almighty, "Dust thou art and unto firmative the question, "If a man die, shall he dust shalt thou return," went forth, and ever live again?" was based upon his faith in the since the seal of death has been set upon the word of him who cannot lie. The declaration of Daniel, the man beloved of God, concerning But the love of life is so strongly implanted the sleepers in the dust of the earth, was not in the breast that those who become the prey spoken at random, for he was favored with di-

race .-- S. A. Coburn, in Advent Herald.

Works of God,

WE should live as though doing a day's work Its music was heard by the patriarchs, who for God. There is no contract for long service. strengthen us for the day's work we should be But its clear and full revelation was reserved given our daily bread. The prayer so simple for the present dispensation. Now it has been covers every human need. It means bread for demonstrated that the resurrection is a verity; physical and spiritual nourishment. Is our praynot only to the eye of faith, but to that of sense, er an earnest and honest one? Do we really has it been made sure. Ever since the mighty crave of God our daily food? Or are we seek-Savior arose from the tomb, triumphantly pro- ing human cravings from some other source? claiming, "I have the keys of death and of "Give us this day our daily bread." How many hell," thou, O death, hast been a vanquished pray thus in the truest sense, as Christ taught?

Is it not better to have a title to an inheritance

have obeyed thy summons, with faith in the may not remember you in your afflictions and

"The entrance of thy words giveth light."

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

JACOB BRINKERHOFF, Editor.

The Place of our Inheritance.

OUR future inheritance or home is a subject the Christian loves to contemplate. The mind naturally runs out to the future, and in considering the Christian's reward the question naturally arises, What and where will it be? The Bible, which has given the assurance that there is to be a future state of being, has also given the location of that state with its characteristics of immortality, happiness, peace and praise. In the beginning God created the earth for the habearth would have been his eternal abode, in unending peace and happiness. Christ, the great Restorer, has obtained this earth as his possessand death, when he comes to take the throne of else they could not be gathered out of it. his kingdom and reign. He then enters upon the work of restoration, to remove sin and its and his kingdom, where his redeemed and ransomed people will dwell forevermore. In Luke 19 he is represented as a nobleman having gone "into a far country to receive for himself a kingdom, and to return." In Dan. 7: 13, 14 we read that "one like the Son of man came with the clouds of heaven, to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom. . . His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And the the kingdom under the whole heaven shall be dwells. But as "things which are revealed be- "Pray without ceasing," and with your praygiven to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."-7: 27. From these scriptures we deduce that kingdom from the Father, and having received the "New Jerusalem coming down from God God with thanksgiving for the day's blessings it, will return and take possession.

This kingdom has for its dominion the territory "under the whole heaven," which is nothing less than the whole earth; and this kingdom shall be given to the "saints of the Most High, for an everlasting possession." Jesus by his atoning work sets man free from death; restoring him to what he lost in Adam's fall. If he has accepted Christ as his Savior he has been adopted into the family of God, has become an heir of salvation, and a "child of God." "If children then heirs; heirs of God, and angels dwell, nothing immaterial about it; in the ways of truth and wisdom, and thanking and joint heirs with Christ." Rom. 8: 17. What spirit beings are as literal as fleshly beings. The him for his care during the night? Do you say is Jesus heir of? "Heir of the world," (Rom. 4: kingdom of God is to be a literal place occupied it takes too much time and keeps you from your 13) "according to the promise," (Gal. 3: 29.) by literal beings too, though clothed with im- business? Can you not afford a few minutes Paul also tells us that the seed of Abraham, to mortality, and as Paul says, raised with spititual time to devote to God's service? How much whom and his seed the promises were made is bodies. Though spiritual it is literal and per. more prosperous are you than the man who al-Christ. Christ is then heir of the world through sonal, differing from the present in its having ways bows at the altar of prayer before entering the promises made to Abraham, and those who the vigor of immortality stamped on every brow on the day's duties? The time is coming when become "joint heirs" with him. Being heirs ing under the curse pronounced upon it on more than all you can obtain of this world. believe in Christ as their Redeemer and Savior, their inheritance or kingdom, where they will dergone the work of restoration, will bloom in acknowledge your gratitude to the giver, and receive and enjoy their reward.

shall remain in it." Prov. 11: 31-"Behold, the prepared for them that love him." But as God en vials. How precious then are the prayers of

In the parable of the tares, recorded in Matt. 13, should study his word diligently, that we may it is said that "the field is the world, and the have a correct view of "the things concerning tares are the children of the wicked one," who the kingdom of heaven." are to be gathered and burned in the fire. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. Then shall the recting that we should do nothing but pray by righteous shine forth as the sun in the kingdom saying that we should "pray without ceasing;" of their Father." The world, or the earth, is but that we should make it a part of our daily here represented as the kingdom, or the territory duties, or the business of life. And the living of it, and when the wicked are gathered and Christian, knowing the value of living near to burned in the fire, which of course will utterly God loves to be often found communing with consume them, "that it shall leave them neither God, and deriving new strength and fresh suproot nor branch," (Mal. 4: 1) then "shall the plies of the Holy Spirit. The Savior directed to righteous shine forth as the sun in the kingdom | "enter into the closet and shut the door, and of their Father." The world and the kingdom pray to the Father in secret, and the Father who are here so connectively used as to prove them heareth in secret shall reward thee openly." one place, that this earth is to be the location of "Ask, and it shall be given you; seek, and ye itation of man, and had man not trasgressed the the kingdom of God, the future inheritance of shall find; knock and it shall be opened unto the righteous. The gathering of the tares, the you; for every one that asketh receiveth and he children of the wicked one, or "all things that that seeketh findeth; and he that knocketh to offend," "out of his kingdom," proves that the him it shall be opened." Ask blessings in faith ion, and will redeem man from the curse of sin kingdom is a place where the wicked have been, and your Father will give you them. "Him that

our God kings and priests, and we shall reign on and the widow who cried continually to him to effects from the earth, and fit it up for his abode the earth." This is at once seen to be in the fu- be avenged of her adversary, and who yielded to ture and refers to the establishment of the king- her just because she persisted in her prayers, the dom of God on the earth, and Rev. 22: 5, says | Savior teaches his disciples to continue their en-"they shall reign for ever and ever."

> about its location than that it is where God are cast down. long to us" for our knowledge and profit, we ers mingle praise for what God is doing for you may know where our future inheritance will be, and for the blssings daily and so richly conferred. and what it will be, some texts on the subject In the family no duty so appropriate as the famwe have already examined. In the revelation ily altar and family prayer. Christian brother, of the future which was given to John he saw do you retire at night without bowing before out of heaven, and heard a voice out of heaven, and a petition for his protection during the saying, Behold the tabernacle of God is with night, from dangers both seen and unseen? If men, and he will dwell with them, and they not, you thus place yourself more directly under of the judgment and the restitution, the city, the of his word are impressed on the mind from capital of the kingdom comes down to earth and time to time, to give it food for thought. In the forever enjoy his presence.

with Christ of the earth the saints have it as account of sin, (Gen. 3: 17-19) but having un- You appreciate God's blessings: then fail not to its pristine and Edenic splendor. The sandy ask their continuance; and above all, pray To this great truth the Scriptures bear ample desert, now nothing but barrenness, shall be without ceasing for a refuge from the storm of testimony. Besides these already quoted refer made fertile and blossom abundantly, and all God's wrath when it is poured out into the cup to Ps. 37: 9-"Those that wait upon the Lord the earth made glorious. The earth shall then of his fury. they shall inherit the earth." 11 v-"The meek "be full of the knowledge of the Lord, as the "The prayers of all the saints are offered with shall inherit the earth." Matt. 5: 5. Ps. 37: 29 waters cover the sea." Righteousness shall reign much incense upon the golden altar which is -"The righteous shall inherit the land and throughout. Death is banished. "Eye hath not before the throne." Rev. 8: 3. In Rev. 5: 8 the dwell therein forever." Prov. 2: 21-"The up- seen, nor ear heard, neither have entered into prayers of the saints are called odors or incense, right shall dwell in the land and the perfect the heart of man, the things which God hath and are represented as being contained in gold-

righteous shall be recompensed on the earth." has "revealed them to us by his Spirit." we

"Pray Without Ceasing."

THE Apostle would not be understood as dicometh to me," said the Savior, "I will in nowise Again: Rev. 5: 10, "And has made us unto cast out." In the parable of the unjust judge treaties to God, day and night, and God shall The orthodox churches of the day look for the avenge them and deliver them. Persevere, yield kingdom of God, or the reward of the righteous not, but with Jacob-like faith, cry, "I will not to be in heaven, "beyond the bounds of time let thee go unless thou bless me." Such is the and space," where their immaterial, immortal overcoming faith, which receives answers, and souls, as they believe, go at their death, or what bids dark clouds vanish from before us and lets they call the death of the body, to remain until in the sunlight of God's love and mercy. "As the resurrection, then to be united with their thy faith be it unto you." How few of us realize bodies, and return to heaven, knowing no more this, and when we do not receive what we ask

shall be his people, and God himself shall be his care, and he has promised to take care of with them and be their God." Rev. 21: 2, 3. At you. You teach your children to respect and the end of the thousand years, in the closing revere God, his word and his worship. Portions God shall dwell with his people and they shall morning, before entering on the day's duties, do you call your family together and call upon Heaven is now a real literal place where God God for protection and blessings, for guidance This earth will not then be as it is now, groan one smile of an approving God will be worth

give thanks."

Of what Profit is Knowledge?

A MAN may know all about the rocks, and lost, quenched in eternal night; he may know all about the sea, and be a stranger to the peace up mire and dirt; he may know how to rule they must fall; therefore the spirit of the elements, and not know how to rule his own; he may know how to turn that man has discovered or his skill invented, the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest gain the whole world [all its learning, its] wealth, its pleasures and honors], and lose his own soul?"

These noble words of Dr. Guthrie, on the danger of neglecting the knowledge of Christ and his salvation while obtaining a knowledge of earthly things, should sink deep into every heart. A knowledge of the sciences is very desirable, and education is calculated to make people useful; but alas! how many make it their highest aim instead of adding it to that "knowledge the beginning [or principal part] of which is the fear of the Lord." Prov. 1: 7.

Married to Christ.

A short time since we received a No. of the son. Restitution, containing an article entitled "Moses and Christ." As this article has been reviewed by Uriah Smith, in Advent Review and copied in the Sabbath Recorder, we do not wish to say anything more concerning that article, came to Bro. Moore's. My horse being sick with except for one assertion, that "all who are mar. the distemper, I was obliged to withdraw my to the law." It is plain enough that this remark here about two weeks. Held several very good He says they who are married to Christ are here organized a Sabbath School. I preached guage of the apostle, to the brethren with whom it might be preserved whole and perfect.

his brother whom he hath seen, how can he the nations during the thousand years. 20. Wherefore James says, "Whosoever shall discourse on baptism, after which we repaired "light shining in a dark place."

agement have we to be persevering and earn. he is guilty of all." (We say precept, for we into the name of Jesus Christ. O how much est! "Pray without ceasing, and in everything have as good a right to supply "precept," the more is this in harmony with the word of truth had to supply "point.") Jas. 2: 10. The argu- sents the burial and resurrection of our Savior.

If our marriage to Christ releases us from our Leaving this place I next came to Denveraside the deadly thunderbolt, but not the wrath obligation to the fourth precept of the law, as Found the brethren zealous in the cause. Father of an angry God; you may know all, in short, it is claimed, then it releases us from our obli- Williams is an earnest laborer, and preaches but, if you do not know Christ Jesus, if your gation to every other precept of the law, ac- loudly around his mill, both by his actions and eyes have never been opened to a saving knowl- cording to the argument of James. If there- his words. He has formerly been an elder in edge of the truth, what will that avail you, fore Christians are not under obligation to keep several congregations of the Disciple Church, and when they are fixed in their sockets, glazed by the Sabbath, because they are married to Christ, has also exercised himself in the ministration of by equal force of reasoning they are not under the word. He has already been directly instrumiser that ever ground the faces of the poor, obligation to reverence God, because they are mental in causing two families to embrace the there is room and reason for the solemn ques- married to Christ, which releases them from Sabbath of the Lord. May the Lord bless him tion, "What shall it profit a man, if he shall their obligation to the law; for the first four in his labors. Here we preached several disprecepts of the law require reverence to God. courses. One more embraced the truth and put For the same reason they would not be under on Christ by baptism. obligation to respect the life and property of We next visited the brethren on Bear Creek. their fellows, because that is embraced in the Found them all faithful. Preached three dislast six precepts of the law, which marriage to courses. Two more came out from the world to Christ releases them from to the same degree keep the commandments of God. Three were that it does from the fourth precept. Thus, if buried with their Lord in baptism and arose to the argument is good for anything in freeing us walk in newness of life. There are fifteen Sabfrom our obligation to keep the Sabbath of the bath keepers in this vicinity. Bro. Levi Wood Lord, the memorial of creation's God, it is was selected as a temporary leader, until we can equally good in freeing us from reverencing that more fully organize. The brethren here have God, or respecting his creatures. And if it be some opposition to contend with, but amidst all our duty to break the fourth precept because trials they should draw near the Lord in prayer, we are married to Christ, it becomes equally our and also remember the admonition of the aposduty to break the other nine for the same reatle, "Be yesteadfast, unmovable, always abound-I. N. KRAMER.

Report of Meetings in Mo.

AFTER closing my last report at Denver, I ried to Christ are released from their obligation appointment in Sulivan Co.; hence I remained was made as a strike at the Sabbath, as that was meetings with the church. The members are the point which seemed to trouble the writer. trying to gain a crown in the kingdom. We released from their obligation to the law. What while here, by request, on the Age to-come, or law then could he have referred to but that "times of restitution," and showed that the which contained the Sabbath precept? That thousand years reign of Rev. 20, is not in the law of which the Sabbath forms a part, it is past, cannot be at the present, but must be in well known contained ten precepts, one of which the future; and also that it will not be in the was the Sabbath precept. These ten precepts, heavens, but must be on the earth. It is when in and of themselves form a law-a whole law- Christ comes that the kingdom is established on a complete and perfect law-because, as a law, the earth, and this marks the commencement of God himself wrote them. As a law he wrote it the "times of restitution of all things, which complete, on two tables of stone, and also spake God has spoken by the mouth of all his holy it audibly to all the assembly "out of the midst prophets since the world began." Acts 3: 21. In EVERY thing in the last few years has shown Deut. 5: 22. And being a complete, whole, and brought to view in Rev. 20, are synonymous, growing corruption of religion, and the lawless-

his people in the sight of God! What encour- keep the whole law and yet offend in one precept | 40 a small stream, where seven were immersed thing talked about, as King James translators than sprinkling or pouring! Immersion reprement of James is that the breaking of one of But what does sprinkling or pouring represent? the precepts of the law breaks the law as a unit, | Certainly not a burial; but Paul says that bapor whole law. And he gives us this informatism is a burial. From this we can conclude his heart remain as hard as granite or adamant; tion, that the law of which he was speaking that sprinkling or pouring is no baptism. May he may know all about the winds, their courses contained one precept against adultery, and an- the blessing of the Lord rest upon those that as turbulent and fierce as they; he may know other against murder, both of which were parts have been baptized, as well as upon others in all about the stars, and his fate may be the me- of the law written on the two tables of stone. that vicinity. And may they all "be kept by teor's, that blazes for a little while, and is then So then, if any act contrary to any precept of the power of God through faith unto salvation, the law, he breaks the law; so also any argu- ready to be revealed in the last time." Here of God; his soul may resemble its troubled ment by which any one of those precepts may they have had much opposition, but may they waters, which, lashed by storms and ruffled by be abrogated, will serve to abrogate every other remember that though the conflict may be severe, every breath of wind, cannot rest, but throws precept, for as a unit they stand, and as a unit yet it will soon be over, the warfare ended, and reward given to the faithful.

ing in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

From here I started homeward, arriving safely in Daviess Co., April 30. Found all well, also a good interest prevailing in the cause. In reviewing my labors during the last winter, I feel thankful for the blessings the Lord has bestowed upon me. I have seen quite a number turning from sin and darkness to the true and living God. And in conclusion let me say, in the lan-I have been laboring during the past winter: 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

A. C. Long. Winstonville, Daviess Co., Mo. May 3d, 1874.

What is Needed.

of the fire of the cloud, and of the thick dark- this we showed very clearly that the "times of us that a deeper tone of divine truth in all who ness, with a great voice; and he added no more," restitution" and the thousand years reign profess to hold that truth, is needed to meet the perfect law, it was delivered to Moses to be We also taught that Palestine would be cleansed ness which cast off all religion. God's own placed in the ark, the most sacred place, where and made as the "garden of the Lord." Then light, as given us in his own word, must be the literal descendants of Abraham, who are now more and more our guide through the darkness And being a whole, complete law, it was a driven out, will return to their own land, &c. and conflicts of these days. We are assured, unit, one in all its parts, embraced in the two They all, with but few exceptions, at once en- also, that "when the enemy shall come in like great and comprehensive principles of love to dorsed the doctrine, knowing that the Bible a flood, the Spirit of the Lord shall lift up a God and love to man, which two principles are teaches it. They appeared encouraged to press standard against him." We may expect, therea unit; for as John says, "He that loveth not on in order that they may reign with Christ over fore, fresh truth to shine out from the Sacred Volume. The word of prophecy in general, and love God whom he hath not seen?" 1 John 4: From here I went to Martinsville, preached a especially the hope of the Lord's coming, is as a

ADVENT AND SABBATH ADVOCATE.

31

I will Come Again.

were filled with sadness; Jesus had told them le. They loved Jesus-they had left all to follow him. They had eaten and drank with him, see Jesus, no more to hear his sweet voice, the thought was more than they could endure. But relief. He does not chide them for grievingsorrow. He administers a soothing cordial-"I more consoling? What ingredient could be added to make the remedy more effectual? essence of the Christian's joy, his hope, his all. If they fall in death it penetrates the grave and reveals a glorious resurrection. "I will come again and receive you to myself!" If they remain till he comes they will see him and again be where he is.

remains sure. Jesus never told an untruth. He Millenarian. will come again, and as we approach the time when this promise will be realized, our minds catch the inspiration of the theme, and we exclaim, "Come, Lord Jesus, come quickly." Yes, every true lover of the Lord ought to rejoice that his coming is near, and prepare to meet his absent Lord. Then the thought of seeing Jesus and being made like him, how comforting! Child of God, rejoice, the Lord will come. "He is coming, coming soon I demption draweth nigh." J. H. NICHOLS.

Suffering and Reigning.

"IF we suffer, we shall also reign with him."-Paul.

The Holy Scriptures plainly reveal two states

As Christ bore the cross and suffered on the God and be a blessing to his people. earth, so also will he reign on earth, glorified One great difficulty with the paper in the past led by a would-be prophetess. Their great deand victorious. As men did not have faith in has been that a comparative few have had to sire appeared to be to bring about our downfall. his sufferings, neither will they believe in his bear the burdens that would have been greatly To accomplish this they brought into the field coming reign. These propositions are abundant- lightened if others had borne their share. We their best ministers, and labored almost incesly sustained from the Holy Scriptures, and hope this will not be so in the future. The pub. santly to this end, but their efforts proved futile. commend themselves to every man's conscience, lication of the paper is an absolute necessity for The brethren remained firm in the truth. The teaching. Christ came to save what was lost, the prosperity of the cause in which we are en- church has steadily increased—have had twelve Larth fell under the curse, as well as man; and gaged, and we hope that each brother and sister additions within the last year, and have at there is a promise that there shall be no more will feel the necessity of bearing their share of present a membership of upward of 40, while curse, which cannot be true until the visible creation is redeemed from the bondage of corruption. The tree of life must again bloom in Paradise; the tabernacle of God must be with Paradise; the tabernacle of God must be with the financial interests of the paper that men, and all tears must be wiped away, and all things must be made new. These things are written, and surely they will come to pass. That prayer of the Church, "Thy kingdom come, and the prayer of the church, "Thy kingdom come, and the prayer of the church, "Thy kingdom come, and the prayer of the church, "Thy kingdom come, and the prayer of the church, "Thy kingdom come, and " thy will be done on earth as it is done in heav- let me say that we like Bro. B's. suggestion in loose from every thing that is wrong, and look

en," will be answered, and the sceptre of truth the first number in regard to this matter. In shall rule where now the wrong prevails. The fact this is the only consistent way, increase its On a certain occasion the disciples of Jesus promise of the fathers will come true; the earth will yield her increase, and the reign of death

that he must leave them—that he must go to There is something tangible in the Christian's it then send it to some person or persons at our the Father. This filled their hearts with troub- hope, it looks for a visible return of the absent own expense. By doing this we stand a chance King, and expects the words, "I will come of doing good in two ways; first we help sustain the percent again," to be literally fulfilled. That hope rests upon the promises of God made unto the fathers, walked and talked with him, been instructed and with Abraham-looks for a city that hath by him in the words of divine truth that came foundations, whose builder and maker is God. It kingdom which God has promised to them that from his lips. Now to be left alone, no more to is a hope which finds consolation in the words, love him." And are not these inducements 'We are made unto our God, kings and priests. and we shall reign on the earth." Rev. 5: 10. Shall have power over the nations, Rev. 2: 26. Be in their extreme anguish Jesus comes to their partakers of the blessings of the first resurrec- liberally to scatter the seeds of error and darktion, and reign with Christ a thousand years. no, he gently admonishes them to refrain from Rev. 20: 6. All these things are beyond the suffering and the cross. They will come in the day of his glory, when he reigns from sea to sea, go to prepare a place for you." "I will come and is King over all the earth. Ps. 70; Zech. 14. are plenty of individuals in our ranks who could again and receive you unto myself, that where The earth is now burdened with sin, then it shall I am there ye may be also." What could be be free. Now there is pain and sorrow, then shall come the age of gladness, and sorrow and sighing shall flee away.

Surely none. This promise contains the quint- the cross that we may wear the crown? Can we that are not only entirely useless but absolutely not endure the suffering, that we may reign with him who is the foundation of faith, the way, the truth, the life?

ing, and that he endured the cross and despised the shame, we may have courage for every trial, faith for every doubt, strength according to our Those whose hearts were then troubled are day, and at last, when the night shall end, awake will have but little to spare to support the cause now sleeping in death; but to them the promise in the likeness of the King and be satisfied. - of God.

Better Department.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it. and a book of remem-brance was written before him for them that thought upon his name.—Malachi iii. 16,

From Bro. Smith.

BRETHREN AND SISTERS, and readers of the ADVOCATE: I have received the first and second know, coming back to this earth again." "Re- numbers of the ADVOCATE, Vol. 9, and rejoice that the Lord has put it into the heart of Bro. Brinkerhoff to revive the paper. We have missed its visits greatly, and now it comes to us as the timely visits of an old friend and counselor. We believe and are satisfied that Bro. B. has not engaged in this enterprise from any selfish or worldly motive, but purely from a desire to of being, the present, which is mortal, and the advance the cause of God and benefit his people. future, which is immortal. They also present, And now, brethren and sisters, while the Lord by way of contrast, two conditions, suffering and has put it into the heart of Bro. B. to send out reigning; the suffering first, the reigning after- the ADVOCATE, filled with the truths of his trials and difficulties to pass through and that ward. Under the word suffering we have the word, will he not require us to help him bear prediction which was uttered years ago will be cross, the curse, the thorns, mortality, death. the burden, "and so fulfill the law of Christ?" fulfilled, "Behold, he cometh!" This being a Under the word reigning, we have the crown, Gal. 6: 2. It is well for us to ask ourselves the the curse removed, the kingdom, and eternal life question, Are we willing to support the paper thing that is antagonistic to the will of God, with all its blessings. As the suffering has been by our means, our contributions, and our prayliteral, so also will the reign be literal. As ers? for it will be necessary for us to do this in the end, and be glorified with all God's people. Christ personally suffered, so also will he per- order to make it a success. It should have our sonally reign. It also follows that all who undivided sympathy and assistance in each of suffer with him, shall also reign with him, and these particulars; and for one I can say most this place is in a good lively condition, though those who deny him, he will also deny before emphatically, I am willing to do this as long as we have passed through many severe trials in the paper is conducted in a manner to honor days that are passed, having to contend for

subscription list.

If we cannot get individuals to subscribe for the paper, and second, we may lead others to accept the truth and thus become "heirs of the enough to cause us to act in this matter? The "children of this world" are using their means ness; and shall not the "children of light" be equally as zealous in using their means to send the truth to those who are in darkness? There send the paper to a dozen of their friends and acquaintances every year, if they were so disposed and were fully consecrated to the cause of In view of these things, can we not endure God. How much we spend each year for articles hurtful, and then excuse ourselves from doing anything to support the cause of truth, because Keeping in mind the fact that the Captain of we are poor. Those who spend ten or fifteen our salvation was made perfect through suffer- dollars a year for tobacco, fifteen or twenty for tea and coffee, and as much more perhaps for useless ornaments, will generally feel poor, and M. B. SMITH.

Jewell City, Kansas.

From Bro. Long.

BROTHER BRINKERHOFF: I wish to express

my feelings of gratitude to God for his great goodness and mercy toward us, and that the ADVOCATE has again found its way to our homes. Having been deprived of its visits for so long a time we feel to appreciate it more than we have hitherto, and shall do all in our power for its sustainment and advancement. Hope you may be liberally sustained by the brethren in making the paper what it ought to be, a clear and bold exponent of the truths we hold as a people, thus aiding in spreading the last message of warning to a dying world. My heart's desire and prayer is that it may ever remain in the hands of good and judicious men. I realize that time is short, that "the night is far spent and the day is at hand." A few more fact how important that we cut loose from every that we live the life of the righteous, endure to

I would say that the cause in Missouri is onward-never was it brighter. The church at years against the bad influence of those who are

forward with joy to the time when we shall for it is a great pleasure to me to peruse its col- decision, which will try every man's work of have passed the trials and turmeils of this life umns; moreover to learn that the teachings of what sort it is. But at midnight there was a cry and be safely housed in God's everlasting king- God's word are being set forth, such as the nature made, "Behold, the Bridegroom cometh, go ye

Yours in hope of eternal life, W. C. Long.

Winstonville, Mo.

From Bro. Tucker.

MY DEAR BROTHER: The two numbers of the ADVOCATE are at hand, and I am highly pleased. I did not expect to find a people I could fully fellowship when I was driven by the "visions" from the other seventh day body. The "mark of the beast" is on the people. Let us refuse it wherever we find it and choose the seal of the living God, which consists in obedience to all his commands, precepts and ordinances. The angel is just on the wing to seal the (willing) servants of God. The image is about being made, and I look for it in some shape the Evangelical Alliance may take. It would be very difficult for a true follower of God's ordinances refusing any action or support where the mark of the beast is to be, and "to buy or sell" now. And as God's people begin to take a firm stand Satan will also, and the difficulties which will meet us in the business world will increase. We can safely look for trouble as the you have started the ADVOCATE on its mission worldly ease or prosperity.

every one in the field; there is work for all, cradling, binding, shocking, stacking, &c.

Millbrook, Mich.

E. B. TUCKER.

From Bro. Williams.

DEAR BRO. BRINKERHOFF: I was glad to see the dear ADVOCATE. I wish it was weekly. Bro. A. C. Long received the two first numbers a day of gloominess and of thick darkness; or in of God! I feel that I want to be among them and I read them gladly. There are fifteen here other words, I understand it to be almost mid- then. If I lose eternal life I lose all. What are who have taken hold on the Sabbath question. I night. I believe that we have already passed the pleasures of this world compared with the am only fourteen years old. I joined the church the end of all prophetic periods, and all the signs joys of the world to come? I love God and I of Christ the 29th of March, 1874, and was im. but one are in the past; and now where are love his people. Brethren and sisters, let us love mersed the 31st. I came out under the labors we? are we not in that time spoken of in the one another and put our trust in God. Your of brother A. C. Long. I mean to keep the com- 24th of Matthew, just before the virgins arose, sister in the blessed hope, ADDIE NICHOLS. mandments of God and the faith of Jesus. Rev. when they begin to eat and drink with the LaPorte City, Iowa. 14: 12. I want to be an heir according to the drunken, and smite their fellow servants, and promises; Gal. 3: 29, and 4: 28; Rom. 8: 17; say "My Lord delayeth his coming?" I have SISTER JANE MADILL Writes from New Mar-Gen. 17: 4. I mean to try to hold fast that already heard them say, I fear we have been ket, Ontario: We are glad to have the ADVOwhich is good, and shun that which is evil. I deceived; the coming of our Lord is not near, as CATE return again in its old form, with its will keep the Sabbath till Christ comes, then we expected then. Is it not a time of darkness, cheering letters, and hope that it will be kept will begin the great Sabbath of rest. I want to not moral darkness over the world, as we often well filled. I am glad to see some new names live so that I may enter into that rest. Heb. hear it called, though I think the world is in in the paper, and hope you have'nt lost any of 4: 9. Christ says, "The Sabbath was made for darkness, but no more to-day than ever; but the old ones. We examine texts on different man, and not man for the Sabbath," Mark 2: 27. this midnight darkness is felt in the church. We subjects, as we have no preacher except the Bi-If therefore God made the Sabbath for man it are in the time spoken of by the prophet, "If the ble and the second advent papers. From your must still be for man, for we read in the Bible vision tarry wait for it." that God is unchangeable. If he is unchangeable then he has not changed it. Yours in hope of the prophet had his eye upon a time when the life. J. M. WILLIAMS.

Denver, Mo.

From Bro. Stults.

of man, immortality only through Christ, and out to meet him: and all the virgins arose and other Bible truths. I have been a reader of the trimmed their lamps." Now why do we trim a ADVOCATE for about one year, and I can only lamp? Is it not that we may get more light? differ with its teachings on one point, and that and could there ever be a time that it would be is, the law a condition of life, and its immuta- needed more than at midnight? but it seems bility. But perhaps I may be wrong in my that part of them were wise and part of them opinion, as mankind are all liable to err; how- foolish; but all had their lamps which is the ever, I am striving for all the light I can get on word of God, but the foolish had no oil. It seems that subject. Yes, dear brother, I am striving they had the theory, but could not tell why they for a home in the kingdom when the Son of believed, therefore they were not watching, and man shall sit on the throne of David, and I do the cry was made and they were not ready to believe the time is drawing near. How much I go in. God forbid that I should neglect to secome into this country. I have not heard one death, to have on the wedding garment. O that be much good done here. I hope soon to be the Scriptures and as the apostle tells us, that able to do something for the paper. I love to "knewing the time, that now it is high time to read from the pen of God's children, they all awake out of sleep." manifest such a good spirit. May God bless you | Every thing tells us that the time is at hand. all, is my prayer. Your brother,

Burdett, Bates Co., Mo.

From Sister Branch.

M. L. STULTS.

DEAR BRO. BRINKERHOFF: As I learn that Dragon is "to make war with the remnant of again, I thought I would write a few lines to let the woman's seed." We can look for no more you know that though I am unable to contribute anything for its support, or even to subscribe For two years I have held on alone. I intend for it at present, yet I am glad to learn that to go through to the kingdom. I expect a fierce through its columns you are trying to spread the fight, but I am willing to fight if I can over- truth. Since we last subscribed for the ADVo- a few words to tell you how glad we are to recome. You have my heartiest good wishes and CATE we have passed through many changes in ceive the ADVOCATE once more, and how it shall have what little help I can give you. I life. You have probably been apprised of the rejoices my heart to see so many good letters shall give some of my time this summer to death of my beloved companion, whose name from my dear brethren and sisters. The Letter warning men and telling of the coming king- was E. G. Branch. One year ago the third day Department is a very interesting part of the dom. I bid you God speed. I trust every one of last Feb. he fell asleep in Christ, after a short paper to me. It is like a Conference meeting. I will take hold of the work. The time is at illness of two days and a half. It seemed as love to hear you talk of the goodness of God, and hand. Harvesting is the work now. We want though he had not half finished his work; but tell of your determinations. It encourages me he who doeth all things well knoweth what is to press on to that goodly land. I am striving best for our good; and though I feel that I am for a home in the kingdom of God. I want a a pilgrim and a stranger in the world, and with place with you there. I believe that Jesus is soon my little ones to struggle through the trials of coming to reward his people. The qustion often the last days alone, yet the same faith that he comes to my mind, Am I prepared to meet him contended for till his death shall be mine to con- with joy? will it be said to me, "Come, ye tend for as long as life shall last.

great event. I believe the day is just before us, What a happy time that will be to the children

Now, the "just shall live by faith." It seems Lifegiver comes.

would love for some of the Advent ministers to cure the oil. I am determined, come life or preach for near ten years. I believe there could we may all begin to trim our lamps, or search

> The great day of God's wrath is just upon us, and who shall be able to stand? None but those that have oil in their vessels. God grant that we may begin to look about ourselves, is my prayer from day to day. The little church at Hartford is still alive, and in a prosperous condition. Your sister in Christ,

Hartford, Mich.

SOPHIA BRANCH.

From Sister Nichols.

DEAR BRETHREN AND SISTERS: I wish to say blessed of my Father, inherit the kingdom pre-I firmly believe that we are on the eve of some pared for you from the foundation of the world?"

sister hoping to receive eternal life when the

people of God should walk by faith and not by BRO. S. C. B. WILLIAMS writes from Denver, sight. And now if we are coming into that time, Mo.: You have my prayers and best wishes, how important that we are ready to give a read dear brother, for the success of the ADVOCATE, son for our hope, with meekness and fear! for to for in our scattered condition we need just such my mind we have got to pass through the most a medium to communicate our thoughts and DEAR BRO. BRINKERHOFF: I, for one, had trying hour, and even worse than the days of desires one to another, and to teach us the great given up all hope of ever receiving the ADVo- persecution, because wicked men and seducers truths of eternal life, immortality and salvation CATE any more, but to my great surprise it has are waxing worse and worse, deceiving and through Christ, that we may all become firm again come to hand, and I am much pleased, being deceived; and then comes the valley of and steadfast, rooted and grounded in the truth.

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 script ure. We hold ourself 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-Mahommedan 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 relgn 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 Reichstrath, 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 Reichstrath. 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 life of man, so the heart is susceptible of produ-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 God. Both cannot exist and abound together, ended .- Censer.

take away his dominion, to consume and de Spirit and grace of God, to subdue the produc-

stroy it unto the end."--Dan. 7: 26. Prophecy tions of the carnal heart so that every thought, is continually fulfilling, and the nations over whom the "little horn," (Dan. 7,) the papacy, 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 eyer 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 cing obnoxious things as well as the fruits of the Spirit, which sustain the life of the child of and hence it becomes the constant duty and "But the judgment shall sit, and they shall work of the child of God, aided by the Holy

word, and action, is in harmony with God's will. The fruit of the Spirit will then be manhas held sway, have taken and are taking away ifest, 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.

Business Department.

Received on Subscription for Advocate.

\$1.50 each. E Rowley, 10-1. E G Farmer, 10-1. James Armstrong, 10-1. Jesse Millard, 10-1; for John E Millard, 10-4.

\$1.00 each. ES Sheffield, 9-18; for W L Fireman, 9-19. E B Tucker for H Staily, 9-23. Various sums. Benjamin Madill, \$2.00, 10-9. J A Sims, 75cts, 9-16. Levi Wood, 75cts, 9-16.

Books and Tracts For Sale at this Office.

Asbury York, 75cts, 9-16. H R Perine, \$2.50.

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.

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 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.

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.

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

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

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

VOL. IX.

Marion, Iowa, Third-day, May 26, 1874.

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 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.

"Bur 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 evident 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 everlasting life," and another some shall awake "to reproach and everlasting abhorrence," thus plainly 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 damuation," 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 complete 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, companies, or classes. Thus our text teaches that mankind are divided off into, or assigned to, out of their graves; they were from the tribes different companies in the resurrection, and so every man shall be resurrected in his own appropriate class; therefore,

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 associated with other fruits of a resurrection from the dead, we now propose to examine. In the typical 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 prisoner by an enemy and carried off into his own land. So death, Satan's chief warrior, has entered upon our earth and carried off mulitudes 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 multitude of those captives, and ascended on high with them.

David also speaks of the first fruits resurrection, 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 captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them."--Ps. 68: 17, 18. This captive multitude is further represented as descending 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 hiding 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 of Israel, or the Jews; they were prepared to follow the Lamb whithersoever he goeth, for they were redeemed from among men, and I. The first company in the resurrection is 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 multitude 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 kindred, 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

ht, d's ınıg,

d's

nd is, ucrill

ıty ire he-

ory

en,

on

ad-

our

rd, re--9.

16.

vis.

ry. ion nisone

of

in-

tial lan by our

paonis a ath

or-

ard paekred.

lin

Dean y of ets. hat

s of

som

nts.

nts. ed; pul; oning

of 2

7: 14, 15. They stand before the throne in the to which Paul has reference in our text by "the demnation, twice damnation, twice accusation, sixth seal, and prior to the sounding of the end," or end tagma, when Christ delivers up the and forty-one times judgment; i. e, that John's seven trumpets, which consist in pouring out kingdom to God the Father. After describing "resurrection to damnation" is properly a reswrath upon the wicked. We find therefore in certain things and parts of the second class res- urrection to judgment; so they that have done this company an identity with Paul's second urrection, the Revelator declares this to be the good shall come forth to the resurrection of life, order or tagma, John's first resurrection com. first resurrection (the first in order from that and they that have done evil shall come forth pany, Daniel's "some that awake to everlasting day, or the first general resurrection). "Blessed to the resurrection of judgment. Therefore the life," John's doers of good that "come forth and holy is he that hath part in the first resur- resurrection connected with the judgment in unto the resurrection of life," and Paul's "they rection: on such the second death hath no pow- which the books are opened is the resurrection that are Christ's at his coming." And again: er;" thus giving no security "to the rest of the to damnation, and those so raised are not incorthe dead in Christ raised prior to the change of dead who lived not again" till after the thous- ruptible, but shall of the flesh reap corruption. the living (righteous) when the Lord himself and years, that any of them should escape the In the face of this testimony and the declar will bring with him (1 Thess. 4: 14).

And in a moment, in the twinkling of an the power of the second death, for they are blessed and holy that have part in the first resurrection.

III. But is there yet another resurrection company,? Is there yet another class of men to be raised—a second resurrection, third in order? And who are they so raised?

undefiled, were raised at Christ's resurrection, tion; that those sleeping in Jesus are brought up with his second appearing in his kingdom, judgment, so those appointed to the resurrec- companies in the resurrection, and every man to us which believe, but to them which believe tion of life cannot come up in the resurrection in his own company. of damnation, for the dead who are raised in- Finally, we find a further evidence on this corruptible cannot come up a second time in a subject in the original reading of the texts conresurrection to judgment, neither can those des- nected with it. In the text, "And they were tined for a resurrection to judgment or condem- judged, every man according to his works," in nation come up in the resurrection of life. "But Rev. 20, "judged" is translated from "krinoo," hath made us free then are we free indeed. God every man in his own order."

that in these two only a part of mankind come with Daniel's "shame," which is translated from forth, it necessarily follows that there must be the Hebrew "gherpah," reproach sixty-eight For his pleasure we were created. Let us give another tagma or company. We have seen a times, shame three times, rebuke twice. Hence, class distinctly spoken of as coming forth in a the resurrection to judgment of Rev. 20 is equiv. resurrection to damnation in coincidence with a slent to Daniel's resurrection to reproach and stand fast in the Lord. Your brother in Christ, declaration of the Revelator, who having men- everlasting disgrace. Krinoo in the New Testtioned the very last section of the second class as ament is translated condemnation six times, and raised to reign with Christ, adds that "the rest is translated judge in a condemnation sense of the dead lived not again till the thousand over forty times, and is equivalent to John's of the dead lived not again till the thousand over forty times, and is equivalent to John's the peace of God and a good conscience, we years were fulfilled." (Rev. 20: 5.) Hence it is "resurrection to damnation," which is transla-shall as certainly be unhappy as that anything

the dead], stand before the throne."

were beheaded for the witness of Jesus lived have seen that those raised incorruptible were bracing perhaps a part of the first fruits, a part and reigned with Christ a thousand years, Rev. righteous, so we conclude that the rest of the of the righteous dead in Christ, a part or all the 20:4. And those beheaded for the word of God dead raised a thousand years after, were raised wicked dead, one heterogeneous mass - the lived and reigned with Christ 1000 years, Rev. to judgment or condemnation, and not raised to resurrected to incorruptibility and immortality, 20: 4. And those who had not worshipped the incorruption. To this agrees other portions of the resurrected to corruption and death-all beast, nor his image, nor had received the mark the word of God. For God gives to each seed brought forth together. of the image of the beast, lived and reigned its own body, as it pleases him, for all flesh is with Christ 1000 years, Rev. 20: 4. But every not the same flesh. 1 Cor. 15: 25-41. "For whatman in his own company; he whose appropri- ever a man sows that shall he also reap. He ate place is in one class cannot come up in an. that sows to the flesh shall of the flesh reap corother class, therefore those who come up in the ruption, but he that sows to the Spirit shall of first resurrection company cannot come under the Spirit reap life everlasting."-Gal. 6: 7, 8. "And the books were opened." These books doubtless are the record of their evil lives, or the witnesses in court by which they are shown to be without excuse before God; but if this be it is the same God which worketh all in all; not sufficient, and to make assurance doubly sure, the book of life itself is opened, and they not being found written therein, are cast into the We have seen that the virgins of Israel, the lake of fire and brimstone, which is the second death. "And the sea gave up the dead which which, together with him, constituted the first were in it, and death and hell gave up the dead class or tagma of mankind in the resurrection. which were in them." The very last remaining We have seen that at the coming of Christ in person in the grave being given up, they are glory the dead in Christ are raised incorruptible each one judged out of the things written in and the living righteous changed to incorrup- the books, according to their works. "And death and hell were cast into the lake of fire." Death itself being thus destroyed there can be 1 Thess. 4: 14; that those beheaded for the wit- no more death. It is man's last remaining eneness of Jesus, or for the word of God, and that my; it too is cast into the lake of fire, with the had not worshipped the beast nor his image, nor wicked, with Satan and his angels, and with all am of Apollos; are ye not carnal? Brethren, had received his mark, were made alive, to enemies of righteousness, when is brought to why is this? it is because we do not follow the reign with Christ-a description sufficiently pass the saying, "Death is swallowed up in vic- Captain of our salvation. We know that Paul broad to include that entire innumerable com- tory." Now compare with this the third tagma preaches and Apollos waters, but God giveth pany which no man can number, who washed of our text: "After that the end, when he shall the increase. Brethren, be not children in untheir robes and made them white in the blood have delivered up the kingdom to God, even derstanding: howbeit, in malice be children, of the Lamb. These all came to the resurrec- the Father; when he shall have put down all but in undersanding be men; for in the law it tion of life. These certainly constitute the sec- rule, and all authority, and all power; for he is written, With men of other tongues and othond tagma spoken of in our text. As therefore must reign [1000 years] till he hath put all en- er lips will I speak to this people, and for all John and Daniel speak of a resurrection to life emies under his feet. The last enemy that shall that they will not not hear me, saith the Lord. and also of a resurrection to condemnation or be destroyed is death." Thus we find three Wherefore brethren, tongues are for a sign, not

which means to divide, separate, reproach, con-Having now examined two tagmas, we find demn, &c. Hence, we find in krinoo an identity evident that there is a third class which is ted from krisis, occurring forty-eight times in in the world is uncertain.

serve him day and night in his temple. Rev. brought forth at the end of the thousand years, the New Testament, used three times for con-

shall descend from heaven with the voice of an second death. From thence he proceeds to de- ration of Paul, that every man is raised in his archangel and with the trump of God (1 Thess. scribe the resurrection to judgment. "And I own company, when we have proved that there 4: 17), and those sleeping in Jesus whom God saw the dead, small and great [i. e. the rest of is a first fruits resurrection company, that there is a resurrection company of the dead in We have seen that prior to this time the dead Christ, and that there is a third company of reseye, at the last trump, the dead shall be raised were raised incorruptible; but now the dead urrection to judgment or damnation, how dare incorruptible, 1 Cor. 15: 52. And those who stand before the throne to be judged. But as we we teach that this last is a resurrection em

Concerning Spiritual Gifts.

Now concerning spiritual gifts, brethren, we should not be ignorant. God has bestowed his gifts to his children as it has pleased him. Now brethren in Christ, we are not all gifted alike, and we are not all operated on alike. 1 Cor. 12: 4, 6. "There are diversities of operations, but but, brethren, the manifestation of the gift of the Spirit is given to every man to profit withal." Eternal life is the gift of God. "To one is given the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another interpretation of tongues." These are given for the edifying of the body of Christ. God hath set the members, every one of them, in the body as it has pleased him. Let us not be ignorant of the gifts of God.

One says: I am of Paul, and another says, I the believer in Christ, which mystery was hid from the wise and prudent and has been revealed to the humble, even to babes in Christ. The church of Jesus Christ is free; and if Christ works that we inherit eternal life; it is the gift of our God, who gives us all things to enjoy. and trust in his power to save us. Brethren,

Holland, Mich.

IF we seek our happiness in anything beside

Raise the Standard.

our supineness, from our worldly-mindedness, from our sinful conformities to an apostate generation, the exhibition of that holiness in speech in behavior, without which no one shall see the Lord. What mean the numerous exhortations of the Apostle to watchfulness and prayer, if these are not essential to our devotion to God, and consecration to his service? If our affections are not placed on things above, we are unfit for the kingdom of glory. To see the folly of a profession of Christianity without the power of godliness, we have only to put the question, How is that unbefogged by partisan teachings and human that Christ's character was a true, perfect, unexperson fit for the enjoyment of God and Christ, weaknesses? If we are not Atheists, if we believe ceptional character, a character that God did apwhose heart is filled with the cares, anxieties, in a God worthy of the name, why not take him prove and gave also for our example; and since and concerns of this life, whose whole life is a at his word? It is found among ancient records we cannot mock God by false characters, how can life of labor and care for the body, a life of devo- that "the fool hath said in his heart, 'There is no we rationally hope or expect to enjoy God's favor tion to the objects of time and sense. No man God." How much less of foolishness can the and salvation otherwise than by moulding our can serve God and mammon. Where the treasure person boast who admits a God to exist, and yet characters to the sample he has given us, "through is, the heart must also be. Thither the affections gives no heed to his letter of instructions, and faith that is in Christ Jesus."-E. P. Goff, from turn their course. There is no room for the seeks not to know his will, save through the col- the Jewell County (Kan.) Diamond. residence of the Spirit of God in a mind devoted oring of ignorant, mercenary, and self-elected to the affairs of this life. The spirit of the poli- teachers? cies of this world and the Spirit of God, cannot dwell in the same heart. If Jesus or his apostles | Christianity that make it of value to our race? taught any one doctrine clearly, fully, and une- One leading reason is, that we differ from brutes this world, the lusts of other things, and the deceitfulness of riches, stifle the Word, and render it unfruitful. If any one would enjoy the power of godliness, he must give up his whole soul to it. The business of his life will be performed religiously as a duty subordinate to the will of God. While his hands are engaged in pious by fits and starts-religious on one day of ued in social life, or that aid in sustaining civilized the week, or for one hour of the day. It is the institutions. But above and beyond all this conwhole bent of his soul-it is the beginning, mid- sciousness of insecurity, of helplessness, of death, dle, and end of every day. To make his calling all of which brutes escape, there is a boding imand election sure, is the business of his life. His pression of responsibility and future judgment mind rests only in God. He places the Lord held over us by the power to whom we owe allealways before him. This is his joy and his de- giance. The consciousness of a very negative light. He would not, for the world, have it quality of allegiance, not to say positive rebellion otherwise. He would not enjoy eternal life, if to that power, that we have not "loved the Lord he had it at his option, in any other way than our God with all our heart, mind and strength, and eight in the morning till six in the evening; but that which God himself has proposed. He ac- our neighbor as ourselves, all assure us that we mark them when the clock strikes six, observe cedes to God's arrangements, not of necessity. but of choice. His religious services are perfect freedom. He is free indeed. The Lord's commandments are not grievous, but joyful. The yoke of Christ is to him easy, and his burden light.—Westerly, in Sabbath Recorder.

The Philosophy of Christianity---What is it?

adaptedness to the universal conditions and needs of humanity. And as Christianity professes to be acters to his character; a fraternal filial love, that delights to obey God; Christ obeyed and fears the voice of the archangel and the trump of God?? Are your method for the archangel and the and really is, "a well of living water springing up unto everlasting life," any misconception of its nature must prove most disastrous to its learners. That delights to obey God; Christ obeyed and fears trump of God"? Are you washed from your sins in the blood of Jesus? Are you saved? Are you nature must prove most disastrous to its learners. The number and respectability of its teachers, summoning, as they do, weekly, and often daily, large congregations of the better portions of society, to listen to their expounding and commend- vice and glory; when we do obey him from the ations of its value and power for good, does indeed heart, love him supremely, and our neighbor as and will you triffe? Will you delay? May God demonstrate the fact that majorities in all civilized society subscribe to the assertion of that power and more satisfying love, a more perfect sympathy, nor lean fully and without a shadow of a doubt upon

tion, and you will have it all; you will be in- Christ's, or if we can become Christians without Is there not wanting a more elevated piety to structed in righteousness and have plainly mapped love and obedience to God-in a word, without bring up the Christian character to the standard before you the high road to heaven and happi- striving to become like Christ in character and of primitive times? We want not fine speeches, ness." But some hundreds of diverse and diverg- motives, then is Christianity without a philosophy. nor eloquent orations on the excellences of Chris- ing sects, all claiming to cherish and propagate If "manifold more in this present time, and in the tian piety and devotion. These are generally the true philosophies of our subject, leave the world to come life everlasing," can be secured in acknowledged. But we need to be roused from inquirer more bewildered than ever. This need some other way; and if faith in Christ means not be so. No person who desires truth wishes to ought else than such love and admiration for his have a counterfeit presented to him instead, or a character, that we use our highest and best endiluted or corrupted article. Then go to the Foun- deavors to bring ourselves into practical sympathy tain. Learn from the founder of Christianity and with his motives and mission, then there is no defrom those he sent to illustrate its principles and mand for us to "forsake father or mother, brothers teach its duties. Accept their teachings and you or sisters, houses or lands, for his sake or the gosshall never thirst.-John 4: 14. You shall want pel's," and the philosophy (the reason) of Chrisno higher idea of life and happiness, and no bet- tianity is shrouded in mystery, not likely soon to ter securities for their ultimate realization.

But to return: What are the reasons underlying need a Savior, a Mediator, "an Advocate with the them when "let go," and you will find one mak-Father." Such, we are told Jesus Christ becomes ing his way to the tap-room, and the other to to us if we accept him through faith, and this is true. But here lies the great bewildering problem. Thus it is always, "Being let go," we soon find true. But here lies the great bewildering problem, what is this faith? so potent, so transforming, so miraculous in its effect, that "all things become company do you seek? Do you betake yourself new" with the possessor? It is simply such admi- to those who, like the assembly in Acts 4, occupy ration, such love for the character of Christ, that themselves in holy worship, prayer, and praise The Philosophy of Christianity---What is it?

It is such an expression and illustration of its tendencies and principles as will clearly show its tendencies and principles as will clearly show its son. But the love must be in our hearts or we can never make progress in assimilating our character into and the thoughtless, the profane and the immoral, the scoffer and the sceptic, the infidel and the atheist? Oh, search and see. Just ask yourself,

to Christ's character? When we do consecrate it this very hour. Do not trifle with your soul (set apart) all our lives and faculties to God's ser- and with a boundless eternity.
vice and glory: when we do obey him from the God is in earnest; Christ is in earnest; the for an assurance of life and enjoyment truly typ- the perfect sacrifice of Christ. Then you will

and join my church, or society, or party organiza- faction and security by any other religion than be unveiled to finite minds, and likely as in cen-And since the book of God is the only lamp that turies past, to remain the subject of doubt, diversiimparts a single ray of light in our search for re- ity of teachings, and of sectarian divisions and ligious truth, why not avail ourselves of that light, acrimony. But there is so universal an admission

"Being Let Go." Acts 4: 23.

"And being let go, they went to their own company." This simple statement presents a quivocally, it is this doctrine, that the cares of in that our reflective faculties assure us of our beautiful example of the instincts and tendencies helplessness, of the shortness of life, and the abso- of human nature. We always find that when a lute uncertainty of the enjoyment of life, even for man is released from some special engagementan hour. Also, the difficulty that reflective minds set free from some special demand upon himexperience in realizing that to be happiness or en- in a word, when he is "let go," he will most joyment which is only adapted to the brute minds, probably seek the company of those who are having no certainty in its make-up, save the inex- most congenial to his tastes. When parade is orable certainty of very transient duration at the over, the soldiers betake themselves to their best, and not unfrequently accompanied by boding various associates and pursuits. When school that business which his own wants or those of shahows of counterbalancing wretchedness. It is breaks up, the pupils do the same. When the his household make necessary, his affections are true there are individuals, perhaps entire tribes or warehouse or counting-house is closed, the above. He delights in God and communes with classes, who are content to live as brutes live and young men betake themselves, some to the rehim all the day. A Christian is not one who is die as brutes die, but they are not the classes valligious assembly, some to the reading-room, some, alas! to the tavern, the theater, or the gambling house. "Being let go," they are almost sure to go to "their own company."

It is when a man is fully at leisure that you see what his bent and tendencies really are. When he gets free from personal claims, you will be able to judge of the pursuits and companions of his heart's selection. Two men may be

"our own company." Reader, how do you act when 'let go?" What And when do we thus assimilate our characters friend, to make close, earnest, personal work of

Then what is it? what are its philosophies, its principles, its advantages, and the means of securing them? Any sectarian will tell you, "Come But if we can reach this state of supreme satisfied by the "well of living water, springing up" in the mansions of God.—Sel.

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, MAY 26, 1874.

JACOB BRINKERHOFF, Editor.

Catholic Priestcraft.

tion to impose his deceptions on the people of all your hearts. earth. This head of the Catholic Church, or the Church itself, has asserted its right to establish and ordain festivals and holy days, and even claims the right to change the laws of Jehovah himself. A Roman emperor first proclaims that the "venerable day of the sun" be kept as a rest day, and the Catholic Church, now acting as the woman taking her seat on the beast, (the Roman Empire) gradually brings the Sunday to the sanctity of a church ordinance, then commands its observance instead of the seventh throne, God's and Mary's son. Amen. day, the day God commanded to be kept holy for all time; and having universal sway over the civilized world, or nearly so, brings its subjects to obedience to its laws. Practicing upon the ignorance of the masses, the Catholic clergy stand between them and God and their Savior. To hold them in better subjection different frauds are practiced upon them.

meetings. It was printed in German, on a gave his sanction to the observance of the day. answers, Where. small chart. He left it with us to have it trans- In this way they have palmed off some of their But I am reminded by Mr. Catholic that man lated for him, which was done by Mr. A. Ruimost egregious errors. Now, Protestants claim is a compound being made up of an immortal ter, a German scholar of this place. It is to have protested against Catholic errors and to soul and a mortal body. His proof texts are doubtless one of a number of copies which were have renounced them. But most of Protestants Heb. 4: 12, 1 Thess. 2: 23. "For the word of printed at the same time, bearing date 1783. It have stopped far too soon in their protesting God is quick, and powerful, and sharper than is at once seen that it is a piece of priestcraft to work, and so retain much of Catholic error. any two edged sword, piercing even to the diimpose upon the ignorance of the priestridden To be consistent they should go on until every viding asunder of soul and spirit." Now I would people. They well know that the Bible gives Catholic tenet is protested against and aban-like to know how this proves such a position? no sanctity to the Sunday, and that it is against doned. In the great Reformation of the six- Nothing is said here about the immortality of their tyrannous rule over the people; and if teenth century, the work of the reformers was the soul, but a clear and plain destinction is they can keep the people from investigating for too great to expect that all of the errors of the made between soul and spirit, which is claimed themselves, and bound up to their belief in the papacy would be struck against at once. But to be one. So Mr. Catholic has made a sad mispriests' holiness and their claim to divine in there was one of them-Carlstadt-who advocatake, and subpensed the wrong witness. Paul this "Letter."

"A LETTER

I command you not to work on Sunday, but to appointed Sabbath of the Lord, has gradually ing of a work which he declares the word of God devoutly visit the house of God; do not adorn gained ground until its observers are now num- is fully able to accomplish, which is to divide or your face, wear not false hair, and be not given to bered by thousands in the United States alone. separate soul and spirit. I will here quote from pride. Of your riches shall ye give to the poor, and richly contribute, and believe that this letter was written by God's own hand and sent by Christ himself, and that you should not act like the Jehovah, in the midst of which was the seventh Psuche, a soul, occurs six times. Strictly rendumb brute. You have six days in the week day Sabbath command. God gave it to Moses dered it would be soulical, or soul like, or aniwherein you shall do your work, but the seventh, with his own hand, having written it with his mal, and is kindred to what Paul designates namely, the Sunday, you should keep holy. If own finger on tables of stone, amidst the grand- the flesh or animal nature of man in opposition you fail to do it I will send war, hunger, pesti- eur and majesty of Sinai. The Sabbath finds a to the spiritual, or higher moral and intellectual lence, and famine among you, and punish you place in the holy records, and in the volume nature."-Bible vs. tradition, p, 22. Hence in with many plagues. Yet I command every one, which all the professed Christian world ac Rom. 8: 5, we read, "They that are after the whoever he may be, young or old, small or great, knowledges to be divine inspiration, it is re- flesh do mind the things of the flesh, but they not to work late on Saturday, but repent of your corded that "the seventh day is the Sabbath of that are after the Spirit the things of the Spirit." sins, that they may be forgiven unto you. Desire the Lord thy God," with the reason given for Seventh verse-"The carnal mind is enmity not silver and gold, be not given to lusts of the its institution: "For in six days the Lord made against God; for it is not subject to the law of flesh and unholy desires. Remember that I have heaven and earth, and rested the seventh day: God, neither indeed can be." In James 3: 15, made you and that I have power to destroy you where ore the Lord blessed the Sabbath day this word Psuchikos, derived from Psuche, a soul,

well with you. Ye children, honor your father "Think not that I am come to destroy the law

with mine own hand; who denies and scoffs at it that man need not expect any help from me. must the Sabbath itself remain, unchanged and Who is in possession of this letter and does not PERSISTENTLY has the "man of sin," who communicate it is cursed by the Christian Church; "thought to change times and laws," worked and if your sins are yet so great and innumerable with his practices of assumption and superstil they shall be forgiven unto you if you repent with

> Who does not believe it shall die and be punished in hell; and I shall inquire after your sins on the last day, of which you are required to give an account. That man who carries this letter with him, or keeps it in his house, shall not fear any harm from any storm or tempest. He shall be ments, for in the new heavens and new earth secure from fire and water. And who will com- state they "shall have right to the tree of life municate it before the children of men will receive and enter through the gates into the city." his reward and enjoy a joyful death.

Keep my command, which I have given you through my angel. I, the true God in heaven's

This occurred at Magdeburg in the year 1783."

spiration they are safe. Hence the forgery of ted a complete return to the Holy Scriptures, is against him. Now here is the difference beand was a Sabbatarian himself. The work of tween the two. Mr. Catholic says: soul and reformation has gone on from that time by the spirit are one, Paul says they are not. Who written by God himself and sent down from heav- true church, different reformers leading out fur- shall we believe for they differ widely? For my en at Magdeburg. It was written with golden ther on reformation from the abuses and errors part I shall believe Paul, and so will all others seals and sent by God through an angel; whoever of the Harlot church. The Sabbath of the Lord who have any respect for the teachings of Christ wants to copy it it shall be given, and whoever has had its observers all through the dark ages, or his apostles. looks at it with contempt, from him fleeth the even from the days of Christ and the apostles; But what do soul and spirit mean in this conand in the last century the belief that the sev- nection? We observe first, that the apostle is Whoever labors on Sunday is cursed. Therefore enth day of the week is the only divinely not speaking on the nature of man, but is speak-

Contrast the giving of this pretended letter Ellis, a learned, Greek and Hebrew scholar. and mandate with the giving of the law of "The word Psuchikos, an adjective, derived from

Do not rejoice over the poverty of your neigh- came into the world on his mission of love and bor: have compassion with him and it shall be mercy, and entered on his ministry, he said. and your mother, and it shall be well with you or the prophets: 1 am not come to destroy but to fulfill." Not the least reason existed for Who does not believe and keep this Letter shall changing the Sabbatic Institution from God's be damned and lost. I, Jesus, have written it rest-day to any other day. As long as the reasons for the Sabbath command exist, so long

> The prophet Isaiah, looking beyond the pres. ent age, to "the new heavens and the new earth," sees the Sabbath observed, for he says, "From one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. 66: 28. 'Tis a blessed thing to be found walking in the ways of the Lord and doing his command-

Doctrine. No. 3.

A. F. DUGGER.

In our former articles we have seen that spirit A similar production was brought forth in has different meanings, that it is used in four the thirteenth century, claiming to be a "holy senses. First, to represent an influence. Second, mandate from God," and that it came down a person: God is called a Spirit, in the singular from heaven unto Jerusalem, and was found number. Angels are called spirits, in the plural on St. Simeon's altar. It was traceable to the number. Hence spirit denotes one person or head of the Catholic church, and was an impo- being. There is but one God, very properly sition of Popery to impress the public mind called a Spirit. There are more angels than one, The following production, claiming to be "a that the Sunday was divine. Though they hence we have spirits in the plural, which stands Letter from God," was recently brought to our claimed no authority from the Bible for the Sun- for angels. Third, a disposition of mind. Fourth, notice by Bro. Varnum Hull, Seventh-day Bap- day, and publish in their works of instruction breath, or a principle contained in the breath. tist minister, who obtained it from a German that the Church commanded it to be kept holy, But where does it signify an immortal soul, or family in this County, where he was holding they still wished to make it appear that God deathless entity, dwelling within man? Echo

and hallowed it." And when the Son of God and means soulical, or animal nature, is rendered

sensual. Hence it is this sensual or carnal nature then modern theology fails to preserve man of our Sabbath readers of the ADVOCATE may if it proved any thing.

This passage, like the other, is perfectly silent unchecked, until the end of time, or as Paul ex- gregation were the present representatives, and about the soul's immortality, and is directly op- presses it, unto the coming of our Lord Jesus most of them the lineal descendants of a Sabbatal soul and an immortal spirit. Spirit often What does soul mean in this connection? stands for mind, and soul often means life, and With some people soul always means an enti-

Now it is plain to be seen that the apostle is Christ, who is the living head of the church. addressing the church—a body of believers in Christ. He opens his first epistle with an address to the body of believers, and closes in very near the same manner—the text in hand—"The God Jesus Christ."

individual sense? if so, why should the apostle ken." See Isa. 58: 13, 14. pray for the preservation of their immortal souls | But this was not the special thought for which and spirits? Did he not know that they would I had purposed to address our beloved brother. What makes you green so beautiful? Not the

that the word of God separates or divides from wholly unto the coming of Christ, for the body, not be posted on. While in London he visited the spirit, the intellectual or moral qualities, which according to her method of reasoning, is a noted linguist and the professing minister to a and not an immortal soul from an immortal one third part of the compound man and decays small congregation of Seventh-day Baptists in spirit, as Mr. Catholic's argument would prove and goes to dust, while the other two thirds, that great metropolis of Britain, Dr. Black, who called soul and spirit, go off to heaven or hell. To in addition to his pastoral duties to the "Mill-1 Thess. 5: 23-"And the very God of peace my mind it is plain that this prayer was offered Yard Seventh-day Baptist Church," was the sanctify you wholly; and I pray God your whole for the church. Paul wished and therefore "Master of the Rolls" in connection with the spirit, and soul, and body, be preserved blame- prayed that the same state of feeling that then "Records of the British Parliamentary Statutes." less unto the coming of our Lord Jesus Christ." pervaded the church might continue to prevail He informed my friend (Dr. M-n) that his conposed to that system of theology which teaches | Christ, whose coming will close this dispensa- tarian Christian church, that had existed in that that soul and spirit are identical. Now if this tion. To this purpose he speaks in Ephesians locality for more than a thousand years, dating proves that the soul is a separate entity from the 4, exhorting the brethren or church "to walk back to the time when the Saxons were first body, it just as clearly proves that the spirit is a worthy of the vocation wherewith they are converted from heathenism to Christianity. separate entity from the soul, and thus gives to called, with all long suffering, forbearing one In fact, that it could not be traced that the every man two immortal entities. Does Paul another in love, endeavoring to keep the unity church there had ever observed Sunday. And here speak on the nature of man? I think not. of the Spirit in the bond of peace." In the same also, that there were other small congregations But suppose I admit for argument's sake that chapter he calls the church the body; and the scattered throughout England and Scotland Paul addresses man in an individual sense, it by church is called the body fifteen times in the whose Sabbath history could be traced back no means follows that man possesses an immor | Scriptures. But Paul wished the soul preserved. | long before the Reformation of the sixteenth

it would be far more reasonable to suppose Paul ty; but I will give one parallel text, explana- unvarying usage of the British Parliament, prayed for the preservation of the mind, life, and tory of the one under consideration, Acts 4: 32, that, in all the Parliamentary records there are body, of the individual, than to admit the ab- we read, "And the multitude of them that no minutes extant that that body of law-makers surd idea that man possesses two immortal enti- believed were of one heart and of one soul." ever held session on the Sabbath day, or Saturties, and that Paul prayed for the preservation Does soul here mean an immortal entity? if day in common parlance. That no matter what so, then all the believers in Christ have but the pressure of business may be, to this day and But what is the true import of the prayer? To ascertain this we want to know what the apostle was talking about, and who he was addressing.

The believers in Christ have but the prayer one immortal soul. Soul, in the text above, is translated from Psuche, soul, or mind. So then we may understand that they were of one mind the pressure of business may be, to this day and year, the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. As a rule, however, they adjourn the pressure of the British Parliament never "sits" on Saturday, but that they have often held sessions on a Sunday. If we turn to the first chapter in the book, and having the same disposition. Soul, in the text read the first verse, we shall learn that the Apos- under consideration is from the same word, read the first verse, we shall learn that the Apos-tle is speaking not on the nature of man, but psuche, meaning soul, mind, life. So then we recognized by the early Saxons and their lawconcerning the church. He says, "Unto the may understand the apostle as praying for the makers of those times? and that they have, in church of the Thessalonians, which is in God disposition, spiritual life of the church. It was the British Parliament-composed of the dethe Father, and in the Lord Jesus Christ, grace be unto you." Here the pronoun you stands rupt or defiled, but be kept pure and have prefer the new church. Second years "We give served to it the same state of feeling in its fell." for the noun church. Second verse—"We give served to it the same state of feeling in its full servance, which they are unwittingly attesting thanks to God always for you' (the church). weight with a living interest for Christ and his to the truth of the word of the Lord? That Fifth verse-"Our gospel come not unto you kingdom, and thus remain an element of power word cannot fail, even though "earth and hell [the church] in word only, but also in power." unto or until the coming of our Lord Jesus Israel.

The Sabbath-day in England.

BRO. BRINKERHOFF: The SABBATH ADVOof peace sanctify you wholly" (the church). CATE (No. 4,) is before me, which I have finishlack of nothing." Third chapter, twelfth verse of 129 square miles, excepting those who adhere force, are the true symbols of a holy life. -"The Lord make you to abound in love one to Moses, who do keep it. Even among the Jews toward another, and toward all men, even as we now-a-days, the Sabbath is, with the majority of inconsistencies, little weaknesses, little fellies do toward you." The apostle, in the commence- Israelites, desecrated, as to its practical observ. little indiscretions and imprudences, little ment of the fifth chapter treats on the second ance, for their places of business, as a general little acts of indolence, of indecision, slovenlicoming of Christ, and as he proceeds he gives thing, are kept open, even though some mem. ness, or cowardice, little equivocations or aberradivers precepts to the church, exhorting her to ber of the family may attend the synagogue serpiety, soberness, and stability in the work of the vice, as a matter of expiatory sacrifice. But and gayety, little indifferences to the feelings or the wishes of others, or selfishness, or vanity; the Lord, and concludes his epistle with a prayer for though alone, as a Sabbath keeper and an obher preservation, which is as follows: "I pray server of the "Lord's Day," still, dear brethren to make up at least the negative beauty of a God your whole spirit, and soul, and body, be of the Advent and of the Sabbath of the Lord, holy life. preserved blameless unto the coming of our Lord it is a sure comfort to realize that the Lord has promised to- and really does-bless those who Now mark you, Paul stood at the head of the call it a "delight, the holy of the Lord, honor-Christian dispensation, and what ever this was he prayed for it to be thus preserved unto the coming of Christ, which will terminate the gospel dispensation. Does this refer to man in an father, for the mouth of the Lord HATH spo- aim in the ordering of each day, these are the

and spirits? Did he not know that they would I had purposed to address our beloved brethren be preserved either in heaven or hell unto the of the Sabbath. It is this: In conversation, bright sward which clothes its slopes, composed coming of Christ, then be brought out, judged some years ago, with a Seventh-day Baptist, a of innumerable blades of grass. It is of small and sent back to the same place again? But what physician, who had then just returned from a things that a great life is made up; and he who about the bodies of these immortal souls and visit to England, be informed me of some facts which is built up of great things, will find little spirits? are they preserved unto the coming of of Sabbatarian history in that country, of which in Bible characters to admire or copy. -Pulpit Christ? No, they moulder away into dust. So I had not before heard, and which perhaps some and Pew.

Another statement he gave, founded on an

Taking these facts of English history, are they not evidence that "the Sabbath, of the Lord" assail." It shall stand; saith the Lord God of J. L. BOYD.

Philadelphia, Pa.

Little Things in Religion.

LITTLE words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor Fourth chapter, third verse—"For this is the ed perusing this Sabbath evening. Though the true Christian life. The little constant sunwill of God, even your sanctification." Twelfth living in the great city of Philadelphia, yet to beam, not the lightning; the waters of Siloani, verse-"That ye may walk honestly toward be a Sabbath-keeper is so unusual an observance "that go softly" on their meek mission of them that are without, and that ye may have that but very few are to be found in its vast area refreshment, not the waters of the river "great and mighty," rushing down in torrent noise and

The avoidance of little evils, little sins, little avoidance of such little things as these go far

And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; to the little words and tones, little benevolences, or forbearactive developments of a holy life, the rich and

R. V. LYON.

Christian Perfection.

confined to that people. The other is that we of otherwise happy homes. but to daily strive to attain to.

or some place of the like nature, we find that it temperance. is a progressive work, not attained by merely Intemperance is a gratification of the desires God wants a whole hearted service, and certainfolding our hands and praying for the blessing of the carnal heart. This age is marked by an ly he has a right to our highest aims and noblest of sanctification, but by earnest, faithful work in intemperate desire for pleasure, fun, frolic, and actions. Eternal life is worth something and it the service of our heavenly Master. In Paul's excitement. Men will kill themselves with will take our every energy to obtain it. If we letter to the Hebrews we read, "Therefore, leav- overwork, overtrade, and a neverceasing round cast our all into the service of Christ we will be ing the principles of the doctrine of Christ, let of speculation that they may become rich. They happy, we will rejoice at all times. It is trying us go on unto perfection; not laying again the must get rich, then retire to live in idleness, to take the world in one hand and Christ in the foundation of repentance from dead works and worldly pleasure, luxury, and folly. The pro- other that makes so many unhappy, mournful of faith towards God." Heb. 6: 1. Paul desired fessed Christian churches enter into the same Christians. Many there are whom I fear will his brethren to go on to a perfect state. They spirit. Intemperance, luxury, and pride, might lose what little enjoyment they might have here had repented and believed, but they were not be written upon the corner stone of almost every in trying to serve Christ, and lose the great and advancing in the divine life as he wished them orthodox church in the land. An appeal to men eternal weight of glory, which they might have to do, nor as he thought they ought to do. See for money to help the cause of God, and the in the world to come, by trying to take the world chap. 5: 12-14.

tain to this perfect state. That it is attainable or his cause, they will gladly hand over to pay is evident from the language of holy Writ. Paul for a religious festival, got up by the ladies of the erly kindness, and charity." We must pass these says in Col. 1: 28-"That we may present every congregation; and the man who would not give for already this article is much longer than we man perfect in Christ Jesus." And 4: 12-"That a cent for God or his cause will give a dollar, yea expected to make it. But to be perfect we must ye may stand perfect and complete in all the will five, if need be, for the sake of "a good time." If add to our faith all the graces that should adorn of God." See also Heb. 13: 21, James 1: 4, 1 you want to see intemperance more aggravating the Christian character. We must give up the Peter 5: 10, 2 Tim. 3: 17. Our Savior says, Matt. in the sight of a holy God than the common world with all its sinful pleasures, its vanities, 8: 48-"Be ye therefore perfect, even as your drunkard, go to a church fair. Behold what is its pride, and all its vain allurements. This takes Father which is in heaven is perfect." We do there done under the garb of religion. Oh that time. It takes prayerful, earnest labor. It takes not understand the Savior to convey the idea temperance people would take the "beam out of a mighty struggle with the powers of darkness. that we can be as perfect as God; but that as their own eyes," before they would attempt to The world, the flesh, and the Devil are all on God is our Father, and he is perfect in all his pull "the mote out" of their brother's eye! works, so we, as his children, must be perfect in Again, we have not a doubt that more wives perfect men and women in Christ Jesus.

In regard to the doctrine of perfection, there are temperate, yes, and women too, no matter by thus far shalt thou go and no farther. two popular ideas held. The one is that we are what process; but we think temperance in this It takes more moral courage, for Christians (esmade perfect instantaneously at a period in our place covers a great deal more than intoxicating pecially those who have large approbativeness) religious experience known as entire consecra- drinks. We believe that these are wicked in the and more of the assisting grace of God to stem the tion or sanctification. This view is held princi- sight of God, that they are an enemy to mankind, tide of fashion than any thing else they have to pally by the Methodists, although not strictly and bring misery, death, and ruin, to thousands contend with. For what man is it who does not

are not made perfect, no matter how we strive But this is not the only kind of intemperance like others, unless he has a principle within which to attain to that state, till death releases us from that is displeasing to God, and is deluging the raises him above it? What woman is it who will this world of sin and imperfection. This is the so-called Christian world with misery, ruin, and not dress to gain the approbation of those around old Calvanistic view, and is now held by a large death. In God's word we are told to be "tem- her, unless she desires the approbation of God majority of mankind. With both these views perate in all things." Now while we would not more? We know very many say our dress has of perfection we have ever differed since old take one jot or tittle from the sin of intoxicating nothing to do with our Christianity. True, but enough it study God's word and try to under- drink, yet we believe there are sins of intem- our Christianity has something to do with our stand to for ourselves. Having never had either perance nursed and fostered in the professed dress. We know that it is very possible for an creed or catechism to sustain we read the Bible | churches of Christ at the present day more aggra- | individual to dress faultless with regard to religfor its own intrinsic worth, and for many years vating, if possible, in the sight of heaven than ion, and yet be a stranger to the inward workings have prayed for God's Spirit to guide us into all this is. And why? because they do not show of the Spirit of God. But it is just as impossible truth. And to me the doctrine of perfection themselves in their true colors. The one is as it for Christians whose hearts are all alive to God has been a glorious theme, not only to think upon | were Satan in his own uniform, the others, as if | and his cause-to their own eternal salvation and That the Bible fully sustains the doctrine of Christian can readily escape, the others it is al- world, as it is for a "fountain to send forth sweet perfection in this life we firmly believe, but in- most impossible for old Christians to withstand, water and bitter." We "cannot serve God and stead of its being an instantaneous work, accom- and the young Christian is almost sure to get mammon," no matter how hard we try. We plished at some revival meeting, camp meeting, shipwrecked on this wide unbounded sea of in- cannot deny self, and at the same time gratify

Peter, in one of his epistles, tells us how to at- barren soil. But what they will not give for God, hearted work, but God will not.

the works allotted to us. When we repent of our and mothers commit suicide in trying to follow sins, believe on Jesus, are buried with him by the vain and foolish fashions of the day, than baptism and arise out of the watery grave to there are husbands and fathers who die from the walk in newness of life, then it is that the work effects of the wine-cup. And yet Christians will of perfection commences. We are now, as it say that it is all right to sit and ruffle and tuck were, new born babes, and we must grow to be from week to week, to foster the pride and vanity of their own hearts, and the souls which God We must "add to our faith virtue," or purity has committed to their care. Now, the Lord of character. Our conversation must be pure, such wants his children to be separate from the world, as becomes the gospel of Christ. Our thoughts or he does not; and he has emphatically told us must be pure, for "out of the abundance of the that he does, "Come out from among them and heart the mouth speaketh." Our actions must be ye separate, saith the Lord, and I will receive self, except it abide in the vine: no more can be pure and correspond with our high and holy you;" and he has not promised to receive us on profession. "And to virtue knowledge." Not any other condition, only a separation from the worldly knowledge, for that too often puffeth up, and is the overthrow of many a bright young should be seen and felt in all the walks of life, "Sanctify them through thy truth, thy word is truth." How careful then ought we to search to virtue is the knowledge or wisdom that com- it is called fanatisism. I wish it understood that God's word and obey the truths therein containeth from above—the knowledge of our Lord Jes I do not advocate the idea of Christians making may be sanctified, and at last be found of him Now we rejoice in the temperance movement fashion. It is true, there are some noble excep-

going on in our land, and hope the good done tions, but it is full time that Christian women may be lasting. We rejoice in men being made should awake, and say to this, their direct foe,

want to see his wife, or daughter, dressed just he were an angel of light. The one the young that of their fellow beings-to dress like the our vanity to the last farthing at our command. spread of the gospel, is like a drop of water on a along with them. Satan will accept of a half

"And to temperance patience, godliness, brothone side trying to lead us away from God, and Jesus and holy angels are on the other striving to lead us to God and to the rest that remains for his people. The world with all its fascinating allurement is inviting us to drink of its pleasures and enjoy its amusements, but its end is remorse, ruin, and death. Christ is inviting us to give up the world, deny self, take up our cross daily, and follow him, and promises that at the end of the Christian race we shall have joy, peace, a crown of righteousness, eternal life, and pleasures for evermore in the kingdom of God.

But to attain to this perfect state we must abide in Christ, "as the branch cannot bear fruit of itwe, except we abide in him." We must be sanctified through the truth, or through obedience to the things contained in God's word. Said Jesus ed just as fast as made known to us, so that we

S. E. BRINKERHOFF.

Communication from Bro. Perine.

the ADVOCATE is again making its regular visits a faithful preacher of the Word. His occasional in through the gates into the city." to many of the brethren scattered abroad, who visits to this County have encouraged and are trying to keep the commandments of God strengthened us greatly in trying to "live soberand the faith of Jesus. I sincerely hope the ly, righteously, and godly, in this present world; brethren will now see the necessity of our having looking for that blessed hope, and the glorious a paper published at some point west of the appearing of the great God and our Savior Jesus Mississippi to represent our interests. Let us Christ." Bro. Long certainly seems to be obey now try to sustain the paper by immediate action ing the following exhortation of the apostle in sending forward the subscription price of the Peter: "Feed the flock of God which is among paper, obtaining new subscribers, and giving you, taking the oversight thereof, not by consuch other assistance from time to time as may straint, but willingly; not for filthy lucre, but of a joined the Disciples, with whom we remained advance the cause and secure the regular issue ready mind; neither as being lords over God's until of late we have found a truer and living of the paper from this time forward. We need heritage, but being ensamples to the flock." plan of God, and have found a people that keep a paper as a medium through which to commu- 1 Peter 5: 2-4. How is it possible for any one nicate with the brethren scattered over the to carefully read the above quotation without West. This is attainable in no other way. We mourning over the departure which has been are looking for the speedy return of our absent made by the sectarian churches of our times? Lord, and should not permit the powerful in- Well would it be for the people if they would fluence for good, of our paper, to go down for the "ask for the old paths, where is the good way, lack of patronage.

In this community we number but few, but, In conclusion I ask an interest in the prayers coming kingdom of our Lord and Savior Jesus temptations, and at last be permitted "to eat of our minds that we could not fellowship them ity of our Advent brethren. In regard to the paradise of God." Your brother in Christ, resurrection, nearly all Adventists in this County, so far as my acquaintance extends, are firm in the belief that the righteous only will live again. I sincerely hope that the columns of the ADVOCATE will always be open to receive short articles upon this and other subjects upon which selves ready to add to our faith all the knowledge we can obtain from the word of God. We find here a constantly growing desire for more "knowledge of the ways of the Lord" in respect to the nature and destiny of the human family than has before been marifested in this County.

During the past few months considerable interest has sprung up in this country in regard to keeping the Seventh Day Sabbath. Tracts upon this subject are eagerly sought and read. We have received an addition of several members this spring. Onr growth in numbers is slow. I and Sayior Jesus Christ.

ior has but few friends in this community out- bath is a shadow or type. Heb. 4: 1-11. should the Lord come soon, he would come un- break one of these least commandments," in- brother striving for the kingdom. awares to the most of the professed Christians in cluding those engraven on tables of stone, "and this place and vicinity. May the Lord in his shall teach men so, he shall be called the least BRO. JESSE MILLARD writes from Lamar, the Lord not give them over to hardness of will be conferred upon those who keep the com- God's commandments,

the truth is my prayer. Bro. A. C. Long has are they who do his commandments, that they and walk therein." Jer. 6: 16.

thank God, we all feel strong in the faith and of the brethren that we may have that faith that are trying hard to grow in a knowledge of the will enable us to overcome the world and all its Christ. In some things we differ from the major the tree of life, which is in the midst of the

Denver, Mo.

H. R. PERINE.

at heart with this world's scenes of evil, man poiling man, man enslaving man, man defraud- of the first-day keepers, who preached the keeping man, man treading upon man, we long for ing of the commandments of God; and whose community, claim to be free thinkers, and free a world will this be, when man's will as well as people believe in the prayer of faith, and who we all need light. As Bible students, we, in this the setting up of the righteous throne. O what investigators of God's word; and ever hold our- man's rule shall be exchanged for Christ's rule have the faith of Jesus. They had been called and will; when God's "will shall be done on on to pray for my oldest daughter, Sister Foster, earth even as it is done in heaven."

Better Department.

brance was written before him for them that thought upon his name.—Malachi iii. 16,

From Bro. Lyon.

DEAR BRO. JACOB: I am very grateful to am glad, however, to be able to say that all those the God of all truth, and Jesus our Life-giver, who have come out on the Lord's side with the whom he has appointed or chosen as the mediearnest determination to obey all of the com- um through whom we are to be saved, that you mandments of God, are anxious to know the have been disposed to renew the publication of the whole sound to declare mandments of God, are anxious to know the whole truth, so far as they are able, and intend to live in such a manner that they may obtain its arrival with joy, because it advocates the have heard of the plan of salvation. an abundant entrance into the everlasting king- keeping of God's "Sabbath"-"the law engraydom. Oh, that all might understand that they en on two tables of stone"-which our Lifeare living in rebellion against God while violat- giver "came not to destroy," or "annul," "make ing his Sabbath! Quite a number in this County void," "repeal," "abolish," "abrogate," "reare fully convinced that the seventh day is the voke," "cancel," "set aside," "but to fulfill." only rest day for which there is any divine And this he did by keeping it and teaching oth- Mich.: I am very glad that the ADVOCATE has authority for observing; I am sorry to say, how- ers to keep it. For, says he, "Think not that I revived again. We were very lonesome withever, that they are very reluctent to throw aside am come to destroy the law or the prophets; I out it, and while it was stopped we read the the traditions of the fathers and the commands am not come to destroy but to fulfill. For verily old ones over and over again. We would like of an "infallible" Pope, and serve and obey a I say unto you, Till heaven and earth pass, one to attend meetings with some of the brethren, God who is able and willing to give all his jot or tittle shall in nowise pass from the law but do not know as we shall ever enjoy the faithful servants the gift of an eternal life at the till all be fulfilled." And as we follow the privilege. We are very lonely, but there has a appearing and kingdom of his Son and our Lord shadow until we reach the substance, so is the family moved into our neighborhood who keep The doctrine of the second advent of our Say. until they reach the "rest," of which the Sab- church, with whom we hold prayer meetings

heart, but bring them to a saving knowledge of mandments of God. Rev. 22: 14 .- "Blessed BRO. BRINKERHOFF: I rejoice to learn that labored with us some during the past winter as may have right to the tree of life, and may enter

Suspension Bridge, N. Y.

From Sister Trobridge.

MY DEAR BREHREN IN CHRIST: I will re-

late to you a little of my experience in life. My husband and myself started to serve the Lord early in life in Washington Co., Ohio, where we the commandments of God and the faith of Jesus. My dear brethren, I must tell you how good the Lord has been to myself and my husband. About a year and a half ago, we visited friends and brethren in Indiana, in hopes of strengthening them and being strengthened; but it seemed as though the church had lost all the strength and love she ever had; tney had taken in Free-Masons and Odd Fellows, and had Mason preachers; so we made up ventists, and we thought they must be the church of God. So we obtained books and papers that when we returned home we could strengthen our children and they would come WEARY of man's rule we long for God's. Sick into the plan. But to our surprise on returning home there had been a minister there far ahead who had been given up by all earthly physicians; so she was left in the hands of God and kept praying that the Lord would send some one of his children there, if there were any on earth, as she read in the fifth chapter of James and that "the prayer of faith should save the sick, and the Lord would raise them up; and if they had committed sins they should be forgiven." My brethren, the mighty power of God manifested on my family is what brought me to see the salvation of God. I praise the Lord for what he has done for my husband. He has brought him to see the truth, and now he is preaching the everlasting gospel to a dying

Your sister in Christ, DORCAS TROBRIDGE. Ottawa Station, Mich.

BRO. S. A. LOVELESS Writes from Hammond, Sabbath to be observed by the family of God the Sabbath and belongs to the Battle Creek every Sabbath evening. We feel that the Lord side of the Seventh Day Advent church. Truly, Again, Jesus says, "Whosoever therefore shall is good, and will do all things well. Your

infinite mercy wake them up on this subject, in the kingdom of heaven; but whosoever Mo.: I am glad the ADVOCATE has come to and help them to fully understand that it is the shall do and teach them, the same shall be life again, and hope it will continue to live un-Christian's duty to watch, that that day may not called great in the kingdom of heaven." And til Christ will come and set up his kingdom. overtake them as a thief in the night. And may it is clear to my mind that a special blessing We are trying to serve the Lord and keep all of

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

arte, programme, the top the programme temperature and the programme, and consider the programme and t The editor of the ADVOCATE does not hold him self 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 ourself responsible only for editorials, selections, and comments.

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 whospever 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 wny? 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 gail 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

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 Bloomingdale, 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 c? 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 dilligence 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 flery trials, but they still stand firm upon the same sure foundation. Friday morning March 27th, set out in company with Bro. Starr for Ottowa, 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 weattended 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

and Redeemer, that through his atoning blood 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 lirected.

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, Amanda L Kemp, 10-2. Walter E Burrell, 10-5.

th

of

Cl

21

th

01

80

de

Je

fi

de

Ti

to

\$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.

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.

1 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.

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

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 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, June 9, 1874.

NO. 6.

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.

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, unquickened,
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

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 remakable 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 arbitrarly), 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 for saken 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 salvation unto all them that obey him." Jesus. in his personal, moral, and spiritual character and relation to his Father, was perfect, and hence 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

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 "many 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

ADVENT AND SABBATH ADVOCATE.

pared to take such a plunge into bold infidelity, teach the seventh-part-of-time theory makes it some faith. We appeal to Christian men and dismiss from your minds the idea that the Son | contradict itself. But the arguments of Sabbath- | women to come out from the world and honor of God will ever forsake you. Should he seem to keepers are much better understood than they God's word at whatever cost. - Sab'th Recorder. hide his face from you, it is only to show you were a few years since, and their simplicity and your need, your obsolute need of him; and to directness commend them at once to unprejucause you to seek him more earnestly, and follow diced and intelligent persons who come to know him more closely than ever. Let the language them. In many instances you have only to call 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 gentle man of experience and intelligence, on the Sabbath question, who, after going over the whole est argument he had ever found in its favor was that it was more convenient to keep it than to Thousands say, If there is any Sabbath binding chewski would not, of course, recognize the keep the day named in the Sabbath command- on men under the gospel dispensation it is the competency of a civil court to try a bishop; ment. 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 themselves to blame; for their inconsistent po- only waits the imperial signature to become a 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 Sabbath, and are earnest in their protestations before long. The claim of the church to be of weakness in their arguments. There has been wrought a great change in the public mind never kept the Sabbath of divine appointment A sovereignty within the State, it has since 1870 within the last few years on this question, but once in their lives. The fourth commandment become throughout Europe a conspiracy against especially is this noticeable with those whose ancestors were Puritans. The Puritans, seeing they keep the first; and those whom they ernments and the church are very simple. (1.) 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 well-meant endeavors against Sabbath-breaking far as to require their attendance at the nationreligious life, attempted to invest the Sunday recoil upon themselves, and only tend to al universities prior to their special training. (4.) with a more sacred and spiritual character by strengthen the evil they seek to remedy. If The notification to the State of the nomination attaching to it the sanctity of the fourth commandment, arguing simply for a change in the time of sabbatizing, but otherwise leaving the reference to the Scriptures, their protests would maintenance of public worship. (5.) The concommandment whole. This theory, however, is so manifestly contradictory to the simple statements of the fourth commandment, that its defense imposes immense labor; and were the observance of the seventh day, and yet, al- estate of every kingdom in Europe. Long beit 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 recent. ly been wrought. This has been owing to at least two causes: the vast increase by immigration of Europeans with their no-Sabbath senti- of Sabbath reform is the worldliness and weak- God I am supreme over the world." The State ing among those who observe the true Sabbath. The Sabbath question is one of a purely Scriptural character, and the causes above named Lord of the Sabbath, a mockery which he will have seriously called in question the correctness not abide. But here comes the trial: for to reof the Puritanic faith in this regard, and multi- turn to the Scriptures is to break with the world tudes of the descendants of those noble men at a great cost to the reformer, and few men suf- Bismark and Andrassy, Switzerland and Italy, to-day see clearly the weakness of their fathers' ficiently possess the spirit of consecration to do all concur. The attempt of an Italian priest, position in this matter. Besides, the no-Sabbath this. We know of no proposed reform in relig- who has obtained a quasi-sovereigty, to carry quires its strength not so much from Scripture too costly for our weak faith. To become a to succeed .- The Methodist. doctrine of a change by divine authority, in the petual antagonism with the currents of this day of Sabbath observance. The common incommandment only requires the observance of hope for too much in expecting that here and and discouragements of the Christian warfare a seventh part of time. If it commands any. there Christians may be found equal to this only serve to make the Christian double his efforts thing it commands the keeping of the seventh work? It does seem to us that such may be to go forward on his appointed course.

with a doubt as to whether there is a Sabbath In Austria the Emperor has replied to the now binding on men. Over this state of things Pope's passionate denunciation of the new ecthousands of earnest and sincere Christians clesiastical bills. The first of these has already mourn, and yet more than any others they have passed the Upper House of the Reichstrath, and sition is one of the most powerful of all the in- law. The archbishops and the bishops upon its fluences tending in this direction. They argue pages left the legislative chamber; that will not the perpetuity and binding obligation of the help them; they may have to leave the country against Sabbath-breaking, and yet themselves wholly independent of the State is monstrous. requires the observance of the seventh day, and the State. The points at issue between the govcharge with Sabbath-breaking are not so dull The sufficiency of civil marriage. (2.) The conas not to see their inconsistency, and charge trol of the State over education. (3.) The conthem with it. Under these circumstances their trol of the State over the education of priests so when they charge their neighbors with Sabbath of priests for parishes. This claim is grounded breaking they could sustain their position by on the fact of the State's contributions to the have more effect than they now do.

their hearts believe that the Scriptures require power the Church would acquire all the real though professors, do not observe it. They lack fore the Reformation the statutes of England that full consecration to God and duty which were framed to check its rapacity. The modern makes men sacrifice themselves for the sake of State has again and again found it necessary for the truth. To keep the seventh day demands its own safety to confiscate the Church's posthe exerise of more of the martyr-spirit than sessions. This will be done as long as the Rothey possess, and hence they go on professing man Catholic Church is a church. Able to acthe faith of their martyred Lord, and yet in quire property from its subjects through the their lives contradicting their profession. There force of the terrors of the future world, it can is no denying the fact that they are too weak in measure its acquisitions only by its demands, their faith and worldly in their desires to per- and its demands are insatiable. mit them to live up to their convictions.

ments and practices, and by the great awaken- ness of faith on the part of Christians themselves. To attempt this reform upon any other to the State's welfare. You are subject, not suthan Scripture grounds is an offense against the preme. You are to be judged by the State, and doctrine, so much lamented by the Puritan, ac. ion so difficult to perform as this, and that it is the world back to the middle ages, is not going interpretation as from the untenableness of the true Sabbath-keeper is to put one's self in perworld, and O, what moral bravery and consecratelligence repels the doctrine that the fourth tion to truth does it require! And yet do we but only give it greater force; so the difficulties

covenant an unholy thing." If you are not pre- day, and any effort which attempts to make it found-that there is still in this sinful world

Rome and Europe.

ALL through Europe the battle goes against the attention of persons to the subject, and they the church. The Pope having declared his susee it at a glance, as they remember the reading premacy over the States, the States are giving of the fourth commandment. That the public in their answers with an emphasis which canmind has largely come to distrust the Puritan not be misunderstood. In Berlin, Archbishop doctrine concerning the Sunday there can be no Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been But here a question of great interest arises, deprived of his see. Other bishops are in prisand that is, In what direction does the public on, and will in time be deprived and possibly mind tend on this subject? To this we are con- banished. They have taken issue on the right strained to answer, To no-Sabbathism. To ac- of the State to legislate upon the affairs of the field of argument for Sunday, said the strong- cept the doctrine of the Scriptures on this sub- Church, have set the laws at defiance, and are ject is too cross-bearing for this worldly age. paying the due penalty. Archbishop Ledoseventh day; but this admission is coupled that question has been settled quite conclusively.

> trol of the State over the property of ecclesias-But there are multitudes of people who in tical corporations. But for the exercise of this

> This, then, is the issue. Rome declares: "I We believe that the real obstacle in the way shall do as I please, for by the appointment of replies: "You shall obey in all things necessary not the State by you. While you have liberty within the State you shall not organize conspiracy against the State." In making this answer

> > As little rocks in the stream may trouble the water, but they do not hinder it from flowing on,

Man a Free Moral Agent.

of the knowledge of good and evil thou shalt bride say, Come, and let him that heareth say, thou shalt surely die, or dying thou shalt die," whosoever will, let him take the water of life margin. Gen. 2: 16, 17. With this command freely." Thus we see that all may come to God, God left Adam to exercise his own free will in all may believe on Christ, obey God and live; yet course. Through the influences brought to bear land." Isa. 1: 19. upon Adam, he ate of the tree which he was Reader, life and death are set before you in forbidden to touch lest he should come under the God's unerring word. To-day he is inviting you his coming? for since the fathers fell asleep all power of death; and in consequence of this act to repent of your sins, believe on the Lord Jesus things continue as they were from the beginning brought death upon himself and mortality upon Christ, so that you may be saved from the wrath of the creation?"-2 Peter 3: 1-5. It is safe to say his posterity. Adam was placed in such a posi- which is to come upon the ungodly. The same that most men who claim to be Christian in our tion that he could either obey or disobey his great law of ten commandments which Jehovah day are destitute of faith in the coming again of Creator. God had set before him life and death, spake from Mount Sinai, and wrote with his own the Son of God. Indeed, some go so far as to say and left it for him to decide which he would finger on two tables of stone, and committed to that his coming is entirely unnecessary. It is have. He was surrounded with every thing ancient Israel, his chosen people, are for you to claimed that the church can do all the work of that was pleasant and beautiful to behold. Here obey. It is just as necessary for you to obey as converting and saving men without the personal he might live and enjoy these things forever if it was for them. When the young man came to presence of our Lord. But it should be rememhe obeyed, but if not he must die. God did all the Savior (Matt. 19: 16) to inquire what he bered that it was not long after the death of the that a kind Father and a great Creator could do should do in order to have eternal life, the Sav- apostles before the church went into a deep and without compulsion, to make him obey, but jor said, verse 17-"If thou wilt enter into life, wide-spread apostasy from which it has never realas! he disobeyed and fell.

make their own choise. And their sad history mands of the great I AM? that which Moses desired they should.

We pass down through the history of God's Testament we find that he entreats, beseeches, course and return to him, he receives and pardons them; but if they persist in their wicked. 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."

their doctrine. Jesus invites sinners to come to that generation living when Messiah appeared. FROM Genesis to Revelation man's free moral him: "Come unto me, all ye that labor and are The words of the prophets were unheeded, and the agency is taught in one unbroken chain. When heavy laden, and I will give you rest." Matt. voice of John was not sufficient to convince the Adam was placed in the beautiful garden of 11: 28. Paul entreats men in Christ's stead to people of the approach of heaven's royal Majesty. Eden the Lord said to him, "Of every tree of the be "reconciled to God." 2 Cor. 5: 20. And John There were a few in each of those generations who garden thou mayest freely eat, but of the tree in Rev. 22: 17, says,-"And the Spirit and the heeded the warning and conformed to the word of not eat of it, for in the day thou eatest thereof Come, and let him that is athirst come. And the matter. No compelling power was exerted not one individual has ever been compelled to over him. He was left to act as a free, moral, believe on Jesus or obey God. It is the "willing intelligent being, capable of choosing his own and obedient" that "shall eat the good of the

keep the commandments." Then to show which covered itself. The ministry of to-day takes upon When the Lord, with a high hand and an law of commandments he had reference to, he itself a type of religious thought more in harmony outstretched arm, and with mighty power, quotes a part of the ten commandments which with the philosophy of the world than of the orbrought forth his chosen people out of the land were once placed in the ark. Now, it is just as of Egypt, he says: "Now therefore, if ye will important for you to obey this law, in order to obey my voice indeed, and keep my covenant, have life, as it is for you to believe on the name then ye shall be a peculiar treasure unto me." of the only begotten Son of God. And in the Exo. 19: 5. Here the Lord leaves man again to very bosom of this law is the fourth precept, his own free will. The Israelitish nation may which says, "The seventh day is the Sabbath of their obligations to heaven's King. So, while the now obey God, be to him a peculiar treasure, the Lord thy God," not a seventh day is a Sab- Prophet like unto Moses is away, having gone to receive his rich blessings, and enjoy his favor, or bath of the Lord, but the definite seventh day "receive unto himself a kingdom and to return," they may disobey him and be cast off. Moses, which Jehovah blessed and sanctified, "because the people have become indifferent about his after he had led them through the wilderness, that in it he had rested from all his work which return, and their worship takes on a mere human and knew all their rebellion, and just before his God created and made." No Bible testimony type which does away with the necessity of our death, calls heaven and earth to record against can be produced for the change of the Lord's Lord's appearing. that nation, that he has set before it life and Sabbath from the seventh to the first day of the death, Deut 30: 19, and desires that people, now week, yet how many good, sincere, honest Chris- alism of our times. The Church at large is divided that he is about to leave them, to choose life. tians are keeping the first day of the week for up into petty factions, and a schismatic spirit Moses could not make them take life, neither the Sabbath, in place of the one which the Lord seems to pervade their deliberations and worship, did he tell them that they must obey him, and set apart at the end of the great creative week? showing the absence of that spirit of charity take what he had set before them, or he would | Will God hold them guiltless with the Bible in | which vaunteth not itself, thinketh no evil, hopeth call down heaven's vengeance upon them; no, their hand, for thus obeying the commandments all things, believeth all things, and is not easily they have to act freely, and without compulsion and doctrines of men in preference to the com- provoked. The church is forgetting her true call-

moral agent, accountable alone to God and your those who disturb her quiet by earnest appeals to own eternal interests in this matter. God will reform are deemed fanatical and are classed with dealings with his people. Through the Old not compel you to obey one precept of his law. It is plain, every precept written with his own and warns all to obey and live, but compels finger, and he has said that "obedience is better tions, and whose coming is a moral necessity. none. When his people depart from him he in than sacrifice." What our fore-fathers have Without Christ the church will ultimately lose mercy chastises them; if they repent of their done in their day, will not justify us. Jesus says, "This is condemnation, that light has come into light in the world; but by his personal presence a the world, and men love darkness rather than change will take place, which shall result in the way ward course he rejects and casts them off for light." Condemnation does not come until we going forth of the law from Zion, and the word of ever. He is not "willing that any should per- receive the light. Our fore-fathers, those of them the Lord from Jerusalem, causing the nations to ish." Time after time the Lord calls after his who lived up to the light given, fell asleep in beat their swords into plow-shares, and their Jesus and now rest in hope, and if we live up to spears into pruning-hooks. the light God is now giving to this generation. we shall soon with them join in the conqueror's ing of our Lord and the resurrection of the dead. song. Reader, let me in love entreat you, as one Then shall Jehovah return to the people a pure that must give an account, to study God's word language that they may eall upon him with one carefully and prayerfully, and before God the consent. In those millennial times there will be Judge of all the earth, decide upon your course one Lord, and his name one. The signs of these as a free moral being. S. E. BRNKERHOFF.

Signs of the Times.

THE mass of men have always been indifferent and that "he that cometh will in no wise be cast to those events which gave unmistakable evidence out," yet man's own individual free will is plain- of an approaching epoch. This statement is con- one in a dying day as a painted fire would be to a ly recognized. Jesus and his apostles in all their firmed by what occurred before the flood, and in frozen body in a cold day.

teachings make this fact a prominent feature of the days of Sodom. It was also true as regarded 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 acles 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

Another type of spiritual decline is in the forming, and is conforming to the world, and is inshows that but comparatively few chose life, Remember, beloved reader, that you are a free creasing in wealth and political power. Hence those who see no good in Zion.

These are signs which foretell with clearness the near approach of him who is the Desire of nasight of its distinctive work, and cease to be a

The world's latter-day glory is beyond the comtimes 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

"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 of teaching the gospel devolved upon the apos- approaching, is neither founded in fact nor in again. Christianity is founded on the fact of his tles, who taught that the coming of Christ the the Scriptures. The Savior likened the days first advent as the Son of God and his teaching second time is the time and the event of the just previous to his second coming to the days during his ministry. The Jews were in expectrealization of the Christian's hope. They conformally for Noah. The people grew worse and heeded tation of him, but as they looked for him to come tinued to teach, as their Master had taught them, no warning of repentance until God's judgment as a King and "restore the kingdom to Israel," that sinners must repent toward God, believe in overtook them. So also was it in the days of then in subjection to the Romans, they did not the Lord Jesus Christ, be baptized in his name, Lot and Sodom. Paul tells us that the doctrine receive him as the babe of Bethlehem, the Prophand that their sins should then be blotted out of the world's conversion is a fallacy, for he et of Nazareth, the Redeemer of sinners; and when the times of refreshing should come from says that when it shall be said, "Peace and rejecting him they erucified him on a Roman the presence of the Lord, when he should send safety, then sudden destruction cometh," and cross, crying, "His blood be on us and our chil- Jesus Christ whom the heavens must receive the day of the Lerd is close upon us. 1 Thess. 5. dren." But he was believed on by some to until the times of restitution of all things. Acts The importance of the coming of Christ is whom he left the blessed assurance that in his 3: 19-21. The blotting out of sins is one of the made prominent by the apostle, who teaches "Father's house are many mansions: I go to important events transpiring at the coming of that at the second coming of Christ the last prepare a place for you, and if I go and prepare Christ. He is now in heaven at the right hand trump will sound, and the archangel's voice will a place for you I will come again and receive of God, pleading the merits of his own blood in be heard calling to life those who sleep in Jesus, you unto myself that where I am there ye may behalf of sinners, and at the great day of the when the living saints will also be changed be also." John 14: 2, 3. The disciples of Jesus atonement the sins of his poople will be blotted to immortality and ascend with him to the were taught by him to look for a kingdom in out of the book of remembrance, and the times mansions of glory. 1 Cor. 15: 51-55. Jesus' secthe future where he should reign literally and of refreshing, or restitution of all things spoken ond coming ushers in the resurrection of the wherein they should have immortality and of by the prophets, shall be entered upon. saints, at which time the kingdom of God will eternal happiness. He taught them that this Paul, the apostle to the Gentiles, wrote be set up. Without his coming there would be would be "in the regeneration, when the Son of to the Thessalonians, (2 Thes. 2,) directing their no resurrection, and death would be an eternal man shall sit on the throne of his glory." Matt. minds to the future for the coming of the Lord, sleep. His resurrection is the pledge of the res-19: 26. He taught many parables to the disciples and that the day of Christ was beyond the days urrection of the saints, who, with the living and the people who listened to him about the in which they lived. His exhortation to them righteous, will be changed to immortality and kingdom of heaven, directing the mind to the commenced with beseeching them "by the com- enter with him into rest. future, and showing them by the parable of the ing of our Lord Jesus Christ," which doctrine The doctrine of the second appearing of Christ "nobleman going into a far country to receive must have been very dear to them. He says, has been held by the church ever since his asfor himself a kingdom and to return," (Luke 19) "That day shall not come except their come a cension to heaven, and it is the event which that the kingdom of heaven would not be set up falling away first, and that man of sin be reveal- consummates her hopes, terminates her sorrows until he (the nobleman) would return. Then ed, the son of perdition, who opposeth and ex- and brings her eternal repose. He comes in having received the kingdom and returned, he alteth himself above all that is called God, or glory, accompanied by all the heavenly host. calls his servants to an account, and apportions that is worshiped, so that he as God sitteth in He comes as King of kings and Lord of lords, to them their reward. "Then shall the righteous the temple of God showing himself that he is rule the nations with a rod of iron and to break shine forth as the sun in the kingdom of their God." There came a great apostasy in the them in peices as a potter's vessel. Ps. 2: 9.

to the end of the world, he says, Matt. 24: 30, man of sin," who has run a long course; the not the gospel, who shall be punished with "Then shall all the tribes of the earth mourn, same who in the 8th verse is called "that Wick- everlasting destruction from the presence of the and they shall see the Son of man coming in ed. whom the Lord shall consume with the Lord and from the glory of his power." 2 Thess. the clouds of heaven with power and great spirit of his mouth and destroy with the bright- 1: 8, 9. Both sin and sinner will be destroyed glory." And when he was apprehended and ness of his coming." This "man of sin" has and the earth will be restored to its paradisaical brought before the Jewish council, previous to suffered the consumption of his power almost beauty and glory, forever to be the abode of the going before Pilate and to crucifixion, he said entirely, and soon the Lord will destroy him ut- redeemed—the kindom of God. to the high priest, "Hereafter shall ye see the terly with "the brightness of his coming." Son of man sitting on the right hand of God | Paul instructs the church at Thessalonica in death-that Christ comes to every person at his and coming in the clouds of heaven."--Matt. regard to the hope of the dead and the faith death. But there is only one second coming of 26: 64. His coming again, which would be the which should give consolation to the bereaved, Christ, and this view would make as many comsecond coming, was made prominent in all his telling them that they shall be brought from the ings as there are deaths; and it is contrary to teaching, and although his enemies might dead at the coming of the Lord. "For the Lord plain Scripture declarations and opposed to the crucify him and put him from them, yet he in- himself shall descend from heaven, with a shout, language used. Christ is the life-giver, while forms them that he will appear again in glory with the voice of the archangel and with the death is the opposite and is an enemy. Christ and come to earth in the clouds of heaven, that trump of God; and the dead in Christ shall rise comes to destroy death (1 Cor. 15: 26) and him all would see him, for "as the lightning that first. Then we which are alive and remain shall that hath the power of death, (Heb. 2: 14) and lighteneth out of the one part under heaven be caught up together with them to meet the in the new earth there shall be no more death. shineth unto the other part under heaven, so Lord in the air; and so shall we ever be with Neither is conversion the second coming of

sion of Jesus, their Lord, to heaven, the angelic he comes and those who are sleeping in him. can the second advent of Christ be called a spirmessengers left the testimony that "This same The trump of God awakes the sleeping saints, itual one. The language employed is too definite Jesus, who is taken from you into heaven shall who come forth in immortality from their un- to admit of anything but a literal rendering. so come in like manner as ye have seen him go conscious sleep, which Paul shows is at the cominto heaven."-Acts 1: 11. The clouds of the ing of Christ. He gives them a very different gard to the time of that event, for "of that day atmospheric heavens received him from their consolation from what is offered by the popular and hour knoweth no man, no, not the angels, view; and again, in the end of the world, or at preaching of the present time, saying nothing neither the Son, but the Father." Mark 13: 32; the end of the age, he will be seen coming in to them to warrant the common idea now prev. Matt. 24: 36. Though we may not know the like manner. These Scriptures convey the most alent, that at death the soul enters upon a better exact time of the event we are bidden to watch, direct evidence that Jesus Christ will make a and higher state of existence, leaving the body lest coming suddenly we be found sleeping; and

Death is plainly said to be an enemy, (1 Cor. 15: might look for consolation. something real and tangible.

ing will be a personal, literal one. The proofs thinking part, never dies. But he directs the are too plain to admit of the idea that his coming mind to the coming of the Lord Jesus himself will be a spiritual one, or that the coming of from heaven, as the time and the event to which Christ comes to every individual at his death. their hopes may be realized, and to which they

26) while Christ is a friend, and his coming | Christ's coming will be pre-millennial, that is, would be a friendly act to take his people to the millennium, or glorious reign of Christ over himself. The idea conceived by the mind of the saints on the earth for a thousand years, will Christ's coming is that of a personal one, as not be until after Jesus' second coming. The idea prevailing with some people that the world After Jesus had ascended to heaven the work is growing better, and the world's conversion is

church, and the papacy, the Roman Catholic Rev. 2: 27. At his coming vengeance or punish-In the Savior's prophetic history from his time | Church, arose, with the Pope as its head, "the | ment falls on "them that know not God and obey

The coming of Christ is said by some to be at shall also the coming of the Son of man be." | the Lord." 1 Thess. 4: 16, 17. Jesus comes for Christ, for that would make a multitude of sec-Then to the disciples who witnessed the ascen- his saints, both those who shall be living when ond comings, of which there can be but one. Nor

But it is said that nothing can be told in resecond advent to this earth, and that that com- to suffer death alone, while the intelligent, that day come upon us unawares, for as a snare

Luke 21: 34, 35. If nothing could be known Mountains. At the foot of the mountains appa- mined to destroy man from the face of the about it the Savior would not have given such rently, in fact some miles intervening, flowed earth. Noan and his family were the only ones careful injunctions to watch for it. Jesus gave the Jordan River, shining like a silver thread that were saved from death by that destruction his disciples a prophetic history of events which in the sun's rays between its green fringe of which came upon the world of the ungodly. would transpire in the world, and says: "When trees until it was lost in the dull and leaden-like These eight persons were obedient to the comye see these things come to pass know that it is waters of the Dead Sea of Sodom. In whatever mands of God, and were willing to work out near, even at the door." Most of these predic- direction, east, west, north, and south, we their own salvation by unwavering obedience tions are now fulfilled, and, trusting the Savior's turned our vision, what a panoramic view of to him who was able to save them from destrucwords, we may know that his coming draweth grandeur and sublimity met our gaze! In the tion. They entered into the ark as God had nigh. The day of the Lord, which is ushered east, over the vast garniture of rocks, was "the commanded, and thereby they were brought in by Jesus' second advent, is represented as wilderness of Engedi," where David hid from safely over from that world that was then lying coming as a thief in the night. But Paul says, the pursuit of Saul. South was the far distant under condemnation and ready to be destroyed "Ye, brethren, are not in darkness, that that day desert of Arabia and Edom, and in the midst by the hands of God for their great transgresshould overtake you as a thief." 1 Thess. 5: 4. of intervening rocks were nestled the towns of sions against his laws. Why? because they are watching; watching Hebron and Bethlehem. West and south-west- But we are informed that "the heavens and the signs of the times, by which we may know ward, over the mountains on that side, could be the earth which are now, by the same word are that he is near. At the time of the first advent discerned Gaza and the fertile sea-coast of Phi- kept in store, reserved unto fire against the day the Jews were in expectation of it, for they listia, on the Mediterranean; and as the eye of judgment and perdition of ungodly men."knew that the prophetic periods relating to that traced northward, Jaffa (or Joppa,) and Mount 2 Peter 3: 7. This coming day of judgment, of event were expired. Simeon waited to see "the Carmel came in view, while in the north-west which the apostle speaks, is now drawing fearconsolation of Israel," for he knew that his com- corner bounds of Palestina was described the fully near. Very many of the signs given us

comes unawares, or as a thief, upon the world, or air-line, 120 miles from Olivet. Mount Hermon, already in the past. Dear reader, are you prethe wicked, because they have no faith in the north-eastward (10,000 feet elevation), could also pared for this coming day of destruction of unevent, and consequently are not looking for it; be discerned; also Mt. Tabor, where tradition godly men? Will it come upon you as a thief and to many of the professed Christian world locates the place of our Lord's transfiguration, a in the night? Is there no ark now ready to he will come unawares too, for they are looking mountain isolated in the midst of the Plain of take us safely over from this present world that for the world's conversion before his coming. Esdraelon. Altogether, in their associations and is doomed to destruction, and land us on the Many of the professed disciples of Christ are the outlook, this is the most sublime spot that shores of that world of glory? to that city which joining with the scoffer in saying, "Where is the earth can afford to a Christan's gaze, and the hath foundations, whose builder and maker is promise of his coming? for since the fathers fell mind contemplate with "researchings of heart." God? Heb. 11: 10. Yes, dear brethren, we asleep all things continue as they were from the Here, where Jesus disappeared from earth- have an ark in which we can trust. The ark in beginning of the creation." 2 Pet. 3: 4. But as where his footprints last impressed its soil—the which Noah entered brought him safely over in the days before the flood, they kept on with prophet Zechariah (14: 4) predicts that "his feet and landed him on Mount Ararat. But this ark their business and worldly pursuits, and knew shall stand" in that day when he re-appears brought Noah and his family from a world that not until the flood came and took them all away, for the redemption of those who have perished by water into a world in which sin and so shall it be in the day when the Son of man waited for him; when his trumpet shall sound iniquity abound, and which is reserved unto a shall be revealed.

watching. "Blessed are those servants, whom to the Master's summons. the Lord, when he cometh, shall find watching." All nature around the mount was quiet—the portals and flood-gates of death and came out "Be ye also ready, for in such an hour as ye stillness of the Sabbath rest was unbroken—and safe and sound, and is now floating on the ocean think not the Son of man cometh." And unto not even a restless Arab was in sight anywhere. of eternal love. This ark is the ark of safety, them that look for him shall be appear the sec- Here, on this spot, a depth of the realization of Christ Jesus-the Lord of life and glory. ond time without sin unto salvation." (Heb. the approval of those who love his command-9: 28.) The revelation of Jesus to John closes ments gave a satisfaction unspeakable—a sense think that we, who are trying to live in such a with an announcement of his coming, and a of restful repose in him; a trustfullness that our manner that we shall be accounted worthy of a response of John as it were, "Even so, come, "eyes shall," here, some day, "see the King in home in the new earth, are again permitted to Lord Jesus." And in verse 12 he announces that his beauty." The busy stir of the city below when he comes, he brings his reward with him, could not reach us. In one of its quarters, the "to give to every man according as his work Jewish, the Sabbath quiet is not broken, except on it, and may the truth continue to shine forth shall be." Happy then will it be for those who the going to-and-fro the synagogue, to hear the from its pages. Brethren and sisters, may we have made him their refuge, have loved his ap- reading of the "law of Moses." The Moham- all prove faithful soldiers and sailors until we pearing, and in that day shall be able to say, medan day of public observance is Friday, and reach the haven of eternal glory. Yours in "Lo, this is our God; we have waited for him, the various denominations of Christians observe hope of eternal ilfe, and he will save us; this is the Lord; we have Sunday; so that in Jerusalem, now-a-days, three waited for him, we will be glad and rejoice in days are professedly observed by the three sects his salvation." Isa. 25: 9.

A Sabbath on Mount Olivet.

J. L. BOYD.

bath experience on the famous Mount Olives.

fore 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. nearest to the mount, in the eastern wall of the and that thought upon his name."-Mal. 3: 16. For the Lord is at hand! city, identical with the "sheep gate" in the Dear reader, are you one of that number who days of our Savior. Passed by the Gethsemane often think upon the name of the Lord? There garden, and slowly clambered the steep ascent was once a time when "God saw that the wick- brighten us, till we reflect his glorious image; of seven hundred feet above the city's hight, and edness of man was great, and that every imag- and not till then are we fit for the heavenly

of Mohammedans, Jews, and Christians, severally on the sixth, seventh, and first days of the week. But here, resting under the thick shade BRO. BRINKERHOFF: It occurs to me, while perusing the Scriptures' testimony regarding mind and an uncontrolled unregulated spirit. keeping lonely Sabbath here in Philadelphia, the Sabbath and the promises of the return of Self-restraint, self-denial, moderation in all to-day, to relate to our Sabbath pilgrims a Sab- the "Lord of the Sabbath." It was a day never things, calmness, -these may well be included to be forgotten. Truly it was a Sabbath days' The morning here referred to, awakening be- blessing and refreshing to our pilgrim spirit.

Speak often to Each Other.

at St Stephen's gate, to go out. This gate is ten before him for them that feared the Lord throw you off your balance and your guard.

at length reached the summit just as the sun ination of the thoughts of his heart was only temple.

shall it come upon the world. Mark 13: 36; emerged above the fops of the distant Moab evil continually."-Gen. 6:5. God then deter-

mountains of Lebanon, lifting their snow-crests by which we might know that the great and The day of the Lord, or the coming of Christ, 11,000 feet above the sea level, and distant, in an terrible day of the Lord is close at hand, are the recall, both those "who sleep in Jesus" and day of destruction. The ark that is prepared A blessing is pronounced on those who are those who "are alive and remain" will respond for you, dear reader, is one that you can trust. It has made one voyage down through the dark

Dear brethren and sisters, let us rejoice to speak often one to another through the columns

S. C. B. WILLIAMS.

Denver, Mo.

BE SOBER.—It is not merely against "excess of wine" that the apostle warns us, but excess of one of the not numerous olive trees, our rest in every thing; -against all extremes, excitewas grateful, and our hours profitably spent in ments, feverishness-fruits of an unbalanced 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. Be-As soon as the morning gun announced to the sentinels at the gates to open them, stood ready heard it, and a book of remembrance was writ-

God often uses worldly trials to smooth and

To the Faithful in Christ.

edness of God's holy day of rest? Are we keep- may be accounted worthy of an abundant ening it sacred to the Lord in holy devotion? trance, and forever live and reign with him on When the busy labors of the week are hushed in silence and all labor for the time is suspended, then, oh then, are our minds free from the contamination and gratifications of the things of this life? Are our minds carried across the tumultuous waters into the bright world of Oh, may our hearts be enabled to sing:-

Come all ye nations, now take heed, And mend the breach that Satan's made, And keep that holy day of rest, Which God has sanctified and blessed.

Upon it meet to sing and pray, And speak of that eternal day, When free from toil, and pain, and cares, We'll reign with Christ a thousand years

The man of sin did think to change The law of God, but all in vain; For few there were who always would Hold forth the law as just and good.

Then do not trample under feet, The day God did his work complete. He sanctified it, made it blessed, That man, the creature, might have rest.

Oh, bless the Lord, that he has given A sacred day in every seven, A day which he has made and blessed, To show that creature, man, needs rest. A. L. J. WILLIAMS.

Denver, Mo.

Seek First the Kingdom of God.

"SEEK ye first the kingdom of God and hi righteousness and all things else shall be added unto you." Matt. 6: 33.

church. But the Scriptures do not so teach us er who is in heaven."-Matt. 7:21. Peter says, says: "What shall we say then? Is the law sin? in the text under consideration. We are taught that the kingdom is something to be desired; to make your calling and election sure, for if ye the law, for I had not known lust except the hence, not in our possession. The kingdom was do these things ye shall never fall. For so an promised to Abraham, Isaac, Jacob, Daniel, and entrance shall be ministered unto you abund- alive without the law once, but when the comto all the prophets and apostles. In the language antly into the everlasting kingdom of our Lord mandment came sin revived and I died." Rom. of Christ's sermon on the mount, "Blessed are and Savior Jesus Christ." 1 Peter 1: 10, 11. So 7: 7-9. Again: "Do we then make void the the poor in spirit, for theirs is the kingdom of much upon the necessity of striving and being law through faith? God forbid: yea, we estabheaven." And again, "Blessed are the meek, diligent in the Master's service in order to be lish the law."-Rom. 3: 31. for they shall inherit the earth."-Paul says, saved in the kingdom of God. "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15: 50.

She walks in mourning, she is not the kingdom, neither is she in the kingdom, nor will she be until Christ appears the second time: for it is written that he "shall judge the quick and the Thou shalt love the Lord thy God with all thy keepeth his hand from doing any evil."-Isa. dead at his appearing and kingdom." 2 Tim. heart, and with all thy soul, and with all thy 56: 5. Dear reader, let us be found keeping the 4: 1. When Christ comes the kingdom comes, mind, and thy neighbor as thyself. And he commandments of God and the faith of Jesus, and with it the reward which he has promised. said unto him, Thou hast answered right; this that we may have a right to life's fair tree, en-The greatness of this kingdom is under the whole do and thou shalt live."-Luke 10: 26, 28. "And ter the golden city, and forever share the joys heavens; (Daniel 7: 27) not over any part of behold, one came and said unto him, Good Mas- of the kingdom of God. it. The glory of God shall cover the whole earth | ter, what good thing shall I do that I may have | LaPorte City, Iowa. as the waters cover the mighty deep. The curse eternal life? And he said unto him, Why callwill be removed. "Instead of the thorn shall est thou me good? there is none good but one. come the myrtle tree: instead of the brier shall that is God; but if thou wilt enter into life, grow the fir tree." Then, as David says, the keep the commandments."-Matt. 19: 16, 17. earth shall produce her increase. Yes, all shall Query: Did Christ command the young man most men is the comparison of values. The labear the image of perfection. How magnificent, to do an impossibility in order to have eternal borer compares his work with his wages; the how grand, and glorious! The rocks and life? One of two things is true, he did, or else merchant studies the markets; the farmer balmountains gone, seas and oceans dried up, the the commandments can be kept. We prefer ances his harvest against the outlay necessary to rough places made smooth, and all an Eden of the latter. love! Christ, the great King, reigns in righteous- I presume no one would dare to say that it is familiar principle and method of action in the

are happy forever. Oh let us be wise and seek "Thou shalt not kill," "Thou shalt not steal," DEAR BRETHREN: Do we realize the bless- this kingdom, that when the Master comes we or that it is not sin to violate them. the earth restored. AMOS HOAGLAND.

Coral, McHenry Co., Ill.

Can God's Commandments be Kept?

This may appear a superfluous question, one glory, where the beautiful landscapes, sparkling that is calculated in itself to reflect discredit, the perpetuity of the law, "I do not want to waters, and the pearly gates of the dazzling not only upon the law, but on God himself, the city will charm our hearts with its lustrous author of the law. To call in question the posbrightness and balmy sweetness? It soothes sibility of keeping the ten commandments, that the broken heart and calms the troubled mind. law which is the foundation of the moral gov-How often are we sad and feel dejected. Yet, if ernment of God, is certainly a work not very we cast our minds, by an eye of faith, to that commendable. But still we find there are those world of glory which is to come, it will work who dare presume that all ten of God's comas a charm to bring us back to the holy consola- mandments cannot be kept. A remarkable intions of peace, which alone is found in Jesus. stance of this kind was recently brought to my notice. One of our sabbath-keeping sisters at tended a meeting carried on under the auspices of the Baptists. The minister urged all to give in a testimony, saying that by keeping silent would be denying the Lord. "Of course it was necessary to be brief." The sister referred to, not wishing to be considered as "denying the Lord," arose and said, "I love my Savior and am striving to keep all of his commandments;" to which the minister replied, "Sister, you will not get to heaven by striving, and it is of no use for you to try to keep all ten of the com- by grace, but does this release us from the oblimandments: it cannot be done." Now such an gation of the law? Suppose I steal a horse and unchristian attack upon the profession of anoth- thus violate one of the statutes of Iowa. I am er, such a wholesale slaughter of the law of God a condemned criminal, but the Governor paras this, would not be worthy of notice had it dons my past offences (I am saved by grace); not come from one whose professed calling is to does that give me the liberty to steal all the preach the gospel and teach sinners the way of horses I have a mind to? or does it abolish the salvation.

God. Said Jesus, "Strive to enter in at the criminal. The gospel comes in and offers parstrait gate; for many, I say unto you, will seek don, salvation by grace; does this abolish the to enter in and shall not be able."-Luke 13: 20 law, or give us liberty to violate it? Never! Again he says: "Not every one that saith unto | The law remains the same, our relation to it is me, Lord, Lord, shall enter into the kingdom of changed, in that, through Christ we are par-What is the kingdom of God? Some say the heaven, but he that doeth the will of my Fath. doned for past transgressions. Hear what Paul "Wherefore, the rather, brethren, give diligence God forbid. Nay, I had not known sin but by

be kept? The minister referred to says no. But bath, the seventh day, the day on which God The church is now in a state of flesh and blood. what saith the word? "To the law and to the rested. A blessing is pronounced upon them testimony; if they speak not according to that keep it-"Blessed is the man that doeth these it is because there is no light in them." this, and the son of man that layeth hold on it, "How readest thou? And he answering said, that keepeth the Sabbath from polluting it, and

In this kingdom none are poor, all are rich, and Thou shalt have no other gods before me,"

Reference is undoubtedly made to the fourth commandment, which says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the sabbath of the Lord thy God." But James says: "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."-James 2: 10. I once heard a live in a community where the law of God is not kept." Just so; do away with the obligation of God's law and what have we to protect each other's rights, or to govern us in our duties to our Creator? Hence, Jesus declared, "I came not to destroy the law." God's word contains a warning against those who would deceive us by impeaching our righteousness.—"Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." 1 John 3: 7. "By this we know that we love the childen of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 Jn. 5: 2, 3. We might quote a multitude of similar texts, but this will suffice.

We are told that we cannot keep the law, but are saved by grace. It is true that we are saved statute making it a crime to steal? Surely not. Let us contrast this teaching with the word of Man has violated God's law, and is a condemned law had said, Thou shalt not covet. For I was

Incorporated in the bosom of this law is the Can all of God's law, the ten commandments, precept enjoining the observation of the Sab-J. H. NICHOLS.

What Shall it Profit?

In this practical age, the mental occupation of produce it. The Savior of men appeals to a ness. His dominion is an everlasting dominion. impossible to keep those precepts which say, human mind in the question, "What shall it profit a man if he gain the whole world and lose his own soul."

The supposition is couched in the strongest terms. On the one hand, the man gains, if that were possible, the whole world. All its lands and palaces are his in fee. All things rare and beautiful and costly are poured into his lap. Friends bless him with their love, art regales him with her pleasures, and conversation and study employ and improve his mind. But amid all this, as the obverse picture, the man perishes. vival until within the last week, while putting forgotten. Your sister in Christ, He loses his own soul, and is cast away, like a up with Sister Nelson, of Florida, Mass., it has vessel on the wheel in which the Maker's design been my privilege to listen to the reading of the has failed, and which is cast into the heap of first four numbers of the present volume; and I rubbish; or like salt which has lost its savor, and is fit only to be east into the street. The from the dear saints, and the report of the laargument is far stronger than if it merely com pared present gain with future loss, or present enjoyment with future pain. The object of his wishes is gained, but the man himself has perished. The garment is woven, but the form it was to comfort and beautify is disolved in ruin. to God! the light of life shines sweetly within, The deepest wants of human nature, wants confessed by heathen and Christian alike, the want of pardon, of moral cleansing, of communion with God, of comfort in sorrow and support in life shall be forever done away; and I am strivdeath, the world can do dothing to supply. In ing through grace so to labor in the service of seeking the world and neglecting these wants, my blessed Master that I may see his pleasure man loses the power of enjoying the world. The child of God enjoys earthly blessings because that human strength is but perfect weakness, I they are the fruit and pledge of a personal love that beams on him from heaven, and a means Jehovah is everlasting strength. In a letter of spiritual blessing to himself and others. The which I received from my wife a few weeks worldling finds a low natural pleasure in them, such as the beast finds in his fodder, until they vived again, better than ever; and as I peruse pall on his taste and he hates them because they have deluded and mocked him. Happiness cannot be put on like a garment. A marble statue does not become warm by robing it-in furs. Joy springs from within. It is a perennial fountain, flowing alike in heat and frost. It is ing sustain our little visitor. To my dear brethlargely independent of outward circumstances. Men have sung for joy amid the rising flames, and exulted with joy unspeakable in the jaws of death. This well-spring of joy, Jesus proposes to open in every heart. Though it be hard and cold as the rock in the desert, the stream will gush forth at his bidding. "The water that I will give him shall be in him a well of water, springing up to everlasting life." The man who pursues the world and neglects this offer dies sooner or later of thirst. Is it strange that he who came down from heaven to make this offer puts his question confidently, relying on every man's judgment, when the case is fairly stated, to answer it aright? -- Christian Statesman.

Kingdom of God.

How pleasant is the thought that God's kingreign! That his oath and promise to the fathers will soon be accomplished in the grand unfolding of his glory in the "times of restitution," as foretold by holy seers of old! That the dominion of his promised kingdom will soon extend from sea to our enraptured vision the golden bow of prom- our blessed Master. ise, and points us to a land of unfailing joys, where Christ shall ever reign over all .- Selected.

Better Department.

Then they that feared the Lord spake often one to another; an the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iii. 16,

From Bro. Hancock,

BRO. BRINKERHOFF: Having been absent can truly say that as the heart-cheering letters bors of God's dear servants, greet my ears, they find a ready response in my poor heart. Hallelujah! I love this blessed work, and I have for many years. My nealth is feeble and my outward vision is obscured in darkness, but glory and I am living in fond anticipation of that glorious soon coming day, when the eyes of the blind shall be opened and all the ills of mortal prospering sweetly with me; and while I know am cheered with the assurance that in the Lord ago she remarked that the ADVOCATE had reits heart-cheering columns I fully coincide with her in relation to it. And now, dear brother, may the good Lord abundantly bless you in your work and labor of love. I hope I may soon be able to forward something toward helpren and sisters generally I would say, Let not the interest slacken which already characterizes the Advocate, but may it continue to increase. Let communications flow forth from hearts all warm with divine love. Then shall the Apvo-CATE be just what we would have it, a living preacher from God wherever it goes; and such ing our last work. Oh for resolute, whole-hearted, self-sacrificing men and women of God just now! Your brother in Christ,

S. C. HANCOCK.

From Sister Horton.

DEAR BRETRREN AND SISTERS: We have received three numbers of the ADVOCATE and dom will soon be here; will soon be set up on this breathes. We are very glad to see it again reare much pleased with the spirit which it vived, and hope that now the Lord is in the work and that it will prosper. I feel a deep duty to live a Christian life, and am striving interest in the cause, and realize the necessity of for a home in the kingdom of God. I believe such a medium through which to speak. There that Jesus is soon coming, and I want to live so is a great anxiety to hear the truth in this vicin- that when he comes to reward his people I may to sea and from the rivers even unto the ends of ity; but alas! though "the harvest is plenteous, enter into his kingdom and forever to remain the earth! How sweet the promise! How gently the laborers are few." Let us therefore pray where there will be no more dying nor troubit falls upon the Christian's ear! What courage the lord of the harvest that he will send forth les, and where there will be no persecution. I and vigor it imparts to the believing, toiling heart! laborers;" for it seems that if there ever was a intend to be immersed at the first opportunity. What sweet fragrance it scatters along the Christime when earnest laborers were needed in the I am 19 years old. My parents have joined the tian's pathway! How it strengthens and nerves great harvest field, it is now. Oh! cannot each Advent church and have been immersed. I am him up to meet every opposition and to surmount one of us do something toward leading. some glad I have the privilege of reading the ADVoevery difficulty! When with an eye of faith we inquiring one to Jesus. Let it be our daily CATE; it encourages me to press on to that behold the glory connected with the coming king- prayer, "Lord, what wilt thou have me to do?" goodly land. May the Lord bless us all. Let dom, all gloom, sorrow, and sadness disappears, and doubtless, soon, if we are worthy of it, it us all stand firm, and put on the whole armori and a halo of light encircles our very existence. will be shown us as it was the good old apostle, I feel like pressing on, and am determined to Its divine rays pierce the folds of darkness, reveals how we can work for the glory of the cause of live religious, let the world say what it will.

My husband is away from home traveling and preaching most of the time, consequently we

are separated a great deal, which is a hard trial to us; but I have the blessed privilege, in his absence, of bearing him up before a throne of grace; and my ears are often saluted with the sweet sound of sinners saved by his labors. And then, too, we have a hope of meeting where the last sinner will have found salvation in the Paradise of God, where there will be no from home for more than two months past I more parting. Oh! let us strive for an entrance have not met with the ADVOCATE since its re- there, where the trials of this world will be all

L. E. HORTON.

Lawrence, Mich., May 14th.

From Sister Whisler.

DEAR BRETHREN AND SISTERS: I am glad to see so many of your names in the ADVOCATE and to learn that so many of you are pressing onward. No doubt many of you, in various parts of the country, have assembled at this hour for worship. My heart would rejoice could I again be permitted to enjoy such a privilege. I am situated far from Sabbath-keepers; but the time will soon come when we shall be gathered into one great congregation, where we can join together in praising God. I trust I shall not be absent from that number.

I meet with discouragements, still my trust is in God, who has promised to give us strength according to our day. I feel as though life would not be worth living had I no hope beyond. All around is transient, and we too must soon pass away. But oh, happy thought! the grave cannot always cover its victims. Sin and death will not always hold dominion over the earth. Jesus is coming to give life and immortality to those who have served him here, to remove the curse from off the earth and make it an abode of everlasting happiness. O may I have a home there! May I meet you all there, is my prayer. MATILDA WHISLER.

Guthrie Center, Iowa.

From Sister Bulard.

DEAR EDITOR: This is my first attempt to write for the ADVOCATE. I like the paper very much. I love Jesus and am trying to be a good of you as God has blest with this world's goods, Christian, that I may be found ready at his do not let the cause go a begging. We are do- coming to enter the kingdom which he has promised to the faithful ones, where I shall be clothed with immortality and enjoy eternal life. I am 13 years of age, and have been in the service of my Lord and Master 3 years, and I have rot grown weary in the Christian work. I find God's grace sufficient. Praise his holy name! MINNIE L. BULARD.

Coral, Ill. .

From Bro. Ballenger.

DEAR BRETHREN AND SISTERS: I feel it a Yours in hope of eternal life, J. E. BALLENGER.

Martinsville, Mo.

MARION, 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 ourself 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 andharmony prevailed, four were added to the church, the brethren encouraged, and we hope seed was sown that may yet bring forth fruit A. C. Long. unto eternal life.

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 10,000; in Bavaria, 15,000; in Prussia 20,000. The total for the empire in May, 1873, was 50,000.

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 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 Cotholics, 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 Sates 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 1724. 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 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.

"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 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.

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 BRINERHOFF: I see in the Advent 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

ment scriptures. Sabbath signifies rest. Hence in the arm of flesh." Then "To the law and to 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 truths of Eternal life, Immortality and Salvation again visit zion. 1sa. 55: 20. Then he will make through Christ; the Perpetuity and immutability a new covenant, not with Gentiles, but with the of the Law of God; the second personal coming of 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 Willderness, instead of being givin to man at creation. Keep in memory the fact that Moses gave his record after the Sabbath was given in the Willderness, 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 Times of April 28, 1874, an article from the pen had rested, over two thousand years before Mos-blessed them." Does this mean that he blessed of Elder William Sheldon, against the Sabbath es wrote this record. This record does not tell them at creation, or in the Wilderness of Sin? 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 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 Christ abrogated the Sabbath, but is compelled his word for it? must we treat his positions as to admit that the seventh day is recognized as being true, without inquiring after the evidence?

"The Sabbath" in both the Old and New Testa- The Bible says, "Cursed is the man that trusteth 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

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 form 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 takes a mighty leap and lands away out in the 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-

of We the

ith ild he

ire. nd rue

A

ch-V18,

intial lan

paon-is a

by

ath wis. ory.

his-

one

Iorrard pa-

ick-

ved.

l in Degan

y of ets.

Vhat ys of som nts. ents. ution

ents. ents. and 3.

ts.

w of cts.

ked; oul; csonying 50

ADVENT AND SABBATH ADVOCATE.

come into the Wilderness of Sin, or at the foot dom of God which we now hold. it." Ex. 20: 11. See how Moses connects the that Mr. Fuller says of this standard of morality. series of meetings, that being the time he held 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 mentioned that "the supreme Law-giver deter- it. We, Bro. H. and myself, arrived at Hastcreative power.

East Nodaway, lowa.

John Maxson and Advent Sabbath-keepers.

eminence among the Seventh Day Baptists. In On the contrary, they uniformly look for deliv- preach at Podunk Feb. 1st. We went and heard 1830 he commenced the publication of the erance from the condemnation of the law by him, and in his sermon he attacked the posi-Protestant Sentinel, a Seventh Day Baptist pub. faith in him who was once offered to put away tions and doctrines that Eld. H. had been prelication. He knows what it is to be opposed, sin by the sacrifice of himself. Again, Socin- senting at that place, and also made some very contemned, and misrepresented for the truth's lans openly avow their belief in "the simple hu- sweeping assertions, insinuations, and challensake. That such a man as he should be guilty manity of Christ." "They do not believe in the ges. After Dr. Brown had dismissed his meetof the same thing toward Advent Sabbath- miraculous conception of Jesus, but are of the ing, Eld. Hinvited the congregation to be seated keepers is pitiable in the extremest degree that opinion that he was the legitimate son of Jo- while he made a few remarks. He stated that pity can be extended towards the prejudices of seph." Advent Sabbath-keepers do believe just he ever felt himself ready and bound to defend good men. In the Sabbath Recorder published what the angel said to Mary, Luke 1: 32, 33, and all positions that he preached; and inasmuch as May 30, he has an article headed "Materialism delight in believing that he is the brightness of Dr. Brown had in his sermon that day attacked vs. Bible teaching Contrasted." He says it was the Father's glory, the express image of his the positions he had previously set forth to the written to "illustrate the system of philosophic person. To rob him of this glory is to take people of that place, he would accept a discus-Curistianity which dispenses with Bible truth." away from him that majesty which Peter and sion with Dr. Brown, and he might arrange the He then gives a quotation from "Buck's Theo- John and James affirmed they saw in him when question, if any ways fair, and appoint his own logical Dictionary," under the heading, "Mate- they were with him in the holy mount, which time, and he would meet him. So Dr. B. arrialism," and says, "I introduce it as comprising is the glory in which he will reign over the ranged the question, (if I remember rightly,) the full exhibition of its peculiarities and embrac. house of Jacob forever. Without this his com- Resolved, That the ten commandments are all of ing the main features of all others; a denial of ing to us would be robbed of its great and all them a part of the moral law, and are all bindinuate spirituality in man, so much insisted absorbing significance. Why then does John ing upon the people of this generation. Eld. H. upon in the New Testament." Further, he says, Maxson say we seek to "prove the same doc- affirmed. The other question was relative to the "The occasion of giving thought to this subject | trine or system promulgated by Priestly?" at the present time is briefly this: For several years I have had this subject in various phases pressed upon my consideration; and now some- showed that the philosophy of human nature is the day commencing at the going down of the body has sent me three tracts, the apparent ob- in accordance with the system of divine truth sun. ject of which is to prove the same doctrine or respecting the nature of man. John Maxson They met the 8th of February, in the foresystem promulgated by Priestly."

ments, provided he treats his opponents with the scripture testimony which he gave concern- time allowed. The congregation, though very candor, and deals fairly with their arguments; ing the same subject, and which makes a radical large, seemed to be very attentive. Then Dr. B. but to set up a cry of "bad dog," and give such part of the article on materialism, as given by took the stand to rebut the positions of Eld. H., an annunciation to it as to make it appear that Buck. The very next paragraph to his first but followed him very slightly in the covenants, he means "mad dog," to set his neighbors on quotation is as follows: "In the Scriptures the and seemed to pin his arguments on a moral chase of it to take its life, is unworthy of one heathen are represented as without hope, and principle contained in nine of the ten, but was

-"To make sacred or holy; to set apart to a rely, of Birmingham, England, in the last centures resurrection of the dead. The apostle Paul asligious use." Now, inasmuch as sanctify means ry, was the acknowledged leader of Socinianism. serts in 1 Cor. 15: 16 that if the dead rise not to set apart, and God sanctified the seventh day In 1793 Andrew Fuller, of Kittering, North- then Christ is not risen; and if Christ be not from creation, it therefore follows that the sev- amptonshire, England, wrote a series of letters raised your faith is vain, and ye are yet in your enth day is the creation Sabbath (not Jewish), entitled, "The Calvinistic and Socinian systems sins: then they also which are fallen asleep in and its appointment is connected not with the compared." These were first published in the Christ are perished. And again, verse 32, If the Wilderness of Sin, but with the garden of Eden. London Evangelical Magazine, afterward in book dead rise not let us eat and drink for to-morrow As no institution can be appointed or set apart form. I have the book now lying before me; we die. In the whole discourse the apostle does without an injunction to those who are to observe every part of the work is aimed at the peculiar- not even mention the doctrine of happiness or it, it therefore follows that such a precept was ities of Dr. Priestly's teachings. One letter is misery without the body." How John Maxson understood, though it is not so expressed in the entitled, "On veneration for the Scriptures." could pretend to give "a full exhibition of its book of Genesis any more than the commands, Dr. Priestly and his friends did not believe the peculiarities and embracing the main features "Thou shalt not take the name of the Lord thy plenary inspiration of the Scriptures. To ally of all others," and yet suppress this and exhort God in vain, Thou shalt not steal, Thou shalt Advent Sabbath keepers with this sentiment is his readers to search the Scriptures, while at the not covet, Thou shalt not kill," &c. Must we as gross and wicked a wrong as to charge them same time he knowingly suppressed the appeal therefore conclude that these commands were with subjection to the papacy. Veneration for to the Scriptures which the article itself con-Jewish, or in other words, because not written the plenary inspiration of the Holy Scriptures tained is surprisingly strange. When Joab slew in the book of Genesis were not binding till we has led us to the faith of the things of the king. Abner he pretended to justify himself as the

allow us this supposition. Yet they take nearly ity." Mr. Fuller says: "The eternal standard Israel saw that Joab was jealous. of the rising the same position with regard to the Sabbath of right and wrong is the moral law, summed power of Abner in the kingdom of Israel. precept, which is a part of the same law. Elder up in love to God with all the heart, soul, mind, There are more ways than one in which men S. says Moses gives the reason why God "gave and strength, and to our neighbor as ourselves. seek to justify their opposition to what they Israel the seventh day as a Sabbath." Moses tells This law is holy, just, and good: holy, as requi. don't like. why the seventh day should be observed as the ring perfect conformiry to God; just, as being Sabbath, and the reason why he blessed it. Why founded in strictest equity; and good, as being. did the Lord bless and sanctify the seventh day? equally adapted to promote the happiness of the Answer, "Because that in it he had rested from creature as the glory of God, the creator. Nor all his works which God created and made." have we any notion of the precepts of the law Gen. 2: 3. "For in six days the Lord made being abated, or a jot or tittle of it being given Bro. Horton's statement of the discussion held heaven and earth, the sea and all that in them up to suit the inclination of depraved creatures." is, and rested on the seventh day; wherefore Now, so far as I know, there is not a single Ad- 31, has been contradicted in the Barry County the Lord blessed the Sabbath day and hallowed vent Sabbath-keeper who does not endorse all papers, and as I was there with him the second

quotes at some length from Buck's Dictionary noon, and took up the first question. Eld. H., I, for one, will never find fault with any man Dr. Priestly's philosophical statements of his being in the affirmative, commenced and led for attempting the defense of his own senti- views of human nature, but wholly suppresses out somewhat into the two covenants, using his

fied it. The word sanctify is defined by Webster | who professes to be a friend of truth. Dr. Priest- all mankind as perishing at death if there be no avenger of his brother Asahel's death, whom of Sinai? Our opposers would not for a moment | Another letter is "on the Standard of Moral | Abner had slain in battle; but the king and all SAMUEL DAVISON.

Washington, Kansas.

The Discussion near Hastings, Feb. 8th.

BRO. BRINKERHOFF: Having learned that near Hastings, as reported in ADVOCATEOf March The occasion of Mr. F's. writing thus on the the discussion with Dr. Brown, of Hastings, I standard of morality was this: Socinian writers thought I would write a few words relating to mined from the beginning to mitigate the rigor lings Jan. 27, and commenced meetings some 2 of the law, to make allowances for human error miles south of Podunk, or the place where Bro. and imperfection, and to accept of repentance H. held his first series of meetings. The congreand sincere obedience instead of sinless perfec- gation and the interest were good, and the intion." Such a sentiment as this I have never terest increased every night. At this time we John Maxson is a venerable man, a man of heard broached by an Advent Sabbath-keeper. learned that Dr. Brown, of Hastings, was to resurrection of Christ, and, if I am not mista-So far as I know there is not a Socinian among ken, stated thus: Resolved, That Jesus Christ us. Dr. Priestly was a great philosopher, and arose from the dead on the first day of the week,

not contained in the fourth commandment, he shall the sun be darkened, and the moon shall lips, when they caught the first glimpse of thought, and made a few remarks such as would not give her light: and the stars shall fall from their "Beloved" through the "lattice," when please the unthinking part of a congregation. heaven, and the powers of the heavens shall be they first cried, "I yield, by dying love con-Eid. H. then presented the evidences contained shaken; and then shall appear the sign of the strained." The experience was marked, overin God's word in favor of the validity of the Son of man in heaven, and then shall all the whelming-the heart crushed, fears and tears fourth commandment, and invited Dr. B. to tribes of the earth mourn, and they shall see commingling. They remember it well. Then follow him into the covenants. Dr. B. made the Son of man coming in the clouds of heaven came the rising sun. Pardon slew fear, faith his next argument by claiming that there was with power and great glory." Dear brethren broke the bars of bondage. Forget that supreme no moral principle belonging to the fourth com- and sisters, I with others saw the stars fall. It hour? Never! mandment, and therefore was not binding, con- was a solemn scene to look upon, When I saw You wish you could speak as confidently; you cluding with a few remarks to make laughter. them it was one o'clock at night and I watched mourn because you cannot fix the date, and you Thus ended the forenoon session, each speaking them until day break. They seemed to divide almost doubt whether you were re-born at all. three times, I think. The congregation seemed overhead, and to go towards the east, west and Now, it is a good thing for a Christian to know to look with great anxiety to the afternoon ses- south. They had long streamers attached to his birth-day, and ever after commemorate it as sion. At the opening of the afternoon session them, from six to ten feet in length: You have the anniversary of the soul. But suppose a man Eld. H. presented the evidence of the obliga- seen the stars shoot: they were somewhat like should take you into his orchard; the trees are tions of the fourth commandment, and asked them, only larger and longer. That seems to thrifty, and the fruit is plump and ruddy. You Dr. B. if it was or was not moral. Dr. B., be- me to be the last sign but one, and after that ask him, "When was this tree set out?" "Fifcoming puzzled, stated twice that it was, and takes place shall all the tribes of the earth teen years ago the first day of May last." You was not moral. About this time he had word mourn. The revelator, John, speaks of the two pronounce the fruit good-fifteen years-now sent him that he must not say it was not moral; witnesses. I believe they are to come next, ripe and mellow. Coming to the next tree, you he then stated that no precent was moral that then the seven last plagues are to be poured out say, "When was this set out?" I do not know; could not be made known by an influence, and on the wicked, but they will not come night he it was planted before I came on the place." that the fourth commandment could not, but children of God. had to be made known by direct revelation and become statuary; and that the fourth command- of my salvation, to think he is so near at hand. for nothing, because no one knows when it was ment was never known until it was made known I am asking myself, Have I done and am I do- set out? It is not a question of dates, but of to Moses, Ex. 16: 23. At this period in the dis- ing all that the Lord has required at my hand? products. "By their fruits ye shall know them," cussion Dr. B's. friends began to see that he We must visit our neighbors with the word of and not by the time they were planted. was losing ground, and until the close of the God in our hands, trying to get them to see the Now and then a person comes forward for afternoon session his effort consisted in insisting truth. This is our duty. It is the Lord's com- church membership who can tell nothing about that Eld. H. should show the moral aspect of mand that we should do to others as we would the when, or the how, of his conversion. Perthe fourth commandment.

tion in the evening, Dr. B. taking the stand, sleep, for now is our salvation nearer than when heart cannot recall the time when it did not appearing to be perfectly sure of success; and we believed." We are the people who are look- love and trust. It is not half so important to brought forward nearly all the testimony he ing for Jesus soon to come, and it is high time know when you first believed as to know that had in his first speech. But Eld. H., in his first that every child of God should awake to sound you now believe. Some pass through tempest speech, showed by Christ's own words that he the glad tidings of a soon coming Savior; and to peaceful anchorage; they remember the concould not have risen on the first day of the for this cause we should live a life of obedience flict and victory. Others glide slowly and quietly week, and clearly showed that if he did raise to God's holy law. God wants us to make one into new life, and their immortal hope rises as on the first day he could not be the true Messiah. sacrifice, and that is ourselves, with all that we gently as the eastern morning. When and how That seemed to trouble Dr. B., and he became have and are, and then offer to him the sacrifice you came to Christ is one question. Have you so exhausted that he stated that he could hardly of praise continually, remembering every come? is another question far more essential. stand up, and the countenances of his friends morning and evening that we are not our own Do not protest that the world never was created fell very much, Mr. Stone's in particular. Eld. keeper. May we fight manfully the battles of because you cannot tell exactly when it was H. then showed that they could not keep the Lord, not laying again the foundation of done. If the date of conversion can be fixed, very the first day of the week as a Sabbath in com- repentance of dead works, but let us go on unto well. It is vastly more important to be able to memoration of Christ's resurrection, because he perfection. Dear brethren and sisters, I believe say, "My heart, O God, is fixed." It is not the did not raise that day. This seemed to produce we must grow in grace and in the knowledge past experience that makes you a Christian, but a consciousness of their entire failure, and many of our Lord and Savior Jesus Christ, till we all the present faith. of his friends seemed very sad and some seemed come to the unity of the one faith. We must And to argue that a man is not a Christian angry. I never passed through a day's work in have the same faith Jesus had to be raised with because he cannot tell just the hour when he trying to defend God's word before in which him. How important it is that we improve all passed the dividing line and rested in Jesus-God, by his Spirit seemed to be so near as that our moments in his service. I believe wholly why, you might as well say to a man who has day. He seemed to recognize the work in per- in the gifts of God. Three of my children have forgotten or never knew his birth-day, "I don't fectly confounding those that opposed his law been raised up and healed before I came into the believe you were ever born at all." In heaven and truth, and in encouraging those that were truth. I have been blessed much since I came they keep the family record, and we shall trying to defend it. Thus the discussion closed into the Advent church. I believe in asking know all about it by and-by. - Christian Weekiy. and we returned back to our other meeting the God for just such things as we need through next day. The interest still gained and the Jesus' name, if we live for them. 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.

brethren, I love the cause of my heavenly Mas- generation of twice-born men be multiplied.

DORCAS TROBRIDGE. Ottawa Station, Mich.

The Birthday of Faith.

mediately after the tribulation of those days forter, when the first prayer trembled on their thou mayest live long on the earth."

Would you be so unaccountably foolish as to It makes my heart rejoice in Christ, the rock gravely declare that the fruit on this tree is good

they should do to us. "And that knowing the haps from forgotten childhood the dear name of Then came the discussion of the other questime that now it is high time to awake out of Jesus has been spoken with affection, and the

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 pa WE have a friend twenty-four years old, who rental law is therefore rudimentary to the distoutly maintains that he was born on the 21st vine, and is in the ten commandments made a of October, 1866. On that glorious Sabbath part of it. So it stands in this middle place evening he began to live. When the seraphic among them, lower than the obligations due to IT is with love and gratitude to God that I Summerfield was asked where he was born, he God, the highest of those due to men. So imwrite a few lines for the ADVOCATE. Dear replied, "In Liverpool and Dublin." May the portant is it deemed to the well-being of man, and so pleasing is it to God, that there are ter, and am trying to keep the commandments There are those who can tell the very place, promises attached to it as to no other of the of God and have the faith of Jesus is and the very day, hour, and minute of their commandments. The peculiarity of the promisoon coming: the signs proclaim that he is near conversion. There are others that can do no ses, too, is striking—they are promises of present at hand—we see them fulfilling every day. such thing, and such persons are apt to doubt and earthly good; long life and prosperity are Matt. 24: 24, 29, 30.—"There shall arise false the reality of a Christian experience just because the rewards held out to the child that honors Christs and false prophets, and shall show great they cannot fix the date of its commencement. father and mother. "Honor thy father and signs and wonders, insomuch that if it were You hear others tell "when first they saw the mother, [which is the first commandment with possible they shall deceive the very elect. Im- Lord," when sorrow drove them to the Com- promise,] that it may be well with thee, and

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, JUNE 23, 1871.

JACOB BRINKERHOFF, Editor.

Personal Identity in the Resurrection,

An argument urged against the resurrection of the body by those who deny the doctrine, is that when death reduces the body to its original elements they enter into other conbinations and lose their identity, and whatewe call a literal resurrection would be a new creation. But we think the resurrection of the body is plainly whom they had loved and trusted as their Sav- These are but a few of the texts which speak of taught in the Scripture and is a very important jeature of the plan of salvation. Without personal identity it would scarcely be a resurrection, but would be more of a creation. Did we not come as he preserved his identity so will his people mistakable,—whenever it shall take place it up in the resurrection with the same bodies known they will be immortalized shall be a most sudden and unexpected event. which went to the grave, we would not know and glorified, but will be the same identical in The business of the world shall be going on as that we realized our Christian's hope, and that dividuals they were before. The denial of iden- usual. . . . Few, even among the believers, shall we received the reward of having believed in Christ and laid hold on "eternal life" by "seek- be entertained by Bible Christians. How much living in a state of thorough expectation. In a ing for glory, honor, and immortality;" and as more comforting the thought that we shall have moment, in the twinkling of an eye, the whole this is held out to us to strive to obtain, and to a literal salvation, a complete and eternal resur- course of the world shall be stopped. The dead encourage us to persevere in the Christian race, rection to life. it follows that when it is obtained we shall know that it is the reward of having had faith in Christ.

Paul anticipates the question (1 Cor. 15: 35), or perhaps it was asked in his day, "How are the dead raised up, and with what body do they come?" He proceeds to answer, and after making an illustration of sowing grain, he says, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness it is raised in power; it is sown a natural body, it is raised a spiritual body." He sea that on Saturday morning, May 16, one of body to a spiritual one; from a corruptible body Northampton, Mass. By the bursting of a reserto an incorruptible one. "So also is the resur- voir the four thriving manufacturing villages rection of the dead. It is sown in corruption, it of Williamsburg, Skinnerville, Hadenville and is "sown" and "raised?" The body, (verse 44) ment. One hundred and thirty-eight persons the same that went down to the grave in dis- (by a careful estimate) lost their life, and some honor, weakness, corruption, mortality. Further of the bodies have not yet been recovered. The on in this commentary on the resurrection, the Relief Committe report about 150 families, com-15th of 1st Corinthians, Paul says, "As we have posed of about 700 people, utterly destitute, and borne the image of the earthy we shall also bear think the exigencies of the case demand \$100, the image of the heavenly."-49. The same 000' by way of aid. Probably a million dollars' prayerful, ever ready for the return of our Savbody that bears the image of the earthy now, or worth of property has been destroyed, and an the mortal nature of the first man, Adam, will industrious population has been thrown out of to the world he will come suddenly to all. also bear the image of the heavenly, or the im- employment. mortal nature of the second man, the Lord from | The morning of the disaster the people had heaven. 1 John 3: 2-"We know that when he no more apprehension of danger than at any shall appear we shall be like him, for we shall previous time. They knew the reservoir existed, see him as he is." Then shall we bear the image and there may have been some talk of its burstof Jesus-when he comes at his second appear- ing sometime, but who heeded such a suggestion? the city of David ("Bethlehem of Judah"), for ing, when David expected to be satisfied-when The destruction came suddenly. It took the a day's ride of about twenty miles to reach he would awake with the likeness of the Lord, inhabitants of the Valley while engaged as they HEBRON and visit the resting-place of Abraand would behold his face in righteousness. Ps. were wont, and many of them found no way to ham, Isaac, and Jacob, in the "cave of Machpe-17: 15. David could not be satisfied with the flee for safety. Thus it will be in the day when lah." It is, perhaps, the oldest-traced city in Lord's likeness, unless he had his identity of the Son of man is revealed! person to know that it was what he looked for Hear what the Scriptures say on this point: only of whom are Israelites, the residue Mowhen he should awake.

resurrection and of his faith in the coming of the giving in marriage, until the day that Noah en- history. Redeemer and Life-giver: "For I know that my tered into the ark, and knew not until the flood The pathway was over a long and weary Redeemer liveth and that he shall stand at the came, and took them all away, so shall also the stretch of rocks, down the slopes of the southern latter day upon the earth; and though after my coming of the Son of man be. Then shall two be side of "the hill country of Judea," which terskin worms destroy this body, yet in my flesh in the field; the one shall be taken, and the minates in the Arabian Desert. At times our shall I see God, [or, after I shall awake, though other left. Two women shall be grinding at the donkeys' forefeet would slide over the smooth this body be destroyed, yet out of my flesh shall mill [which is so much the custom in the East worn way in the rocks, which the former gen-I see God, margin] whom I shall see for myself, at the present time that Dr. Thompson says he erations of countless ancient Israel had trodden and mine eyes shall behold." Job had strong 'cannot recall an instance in which men were at when attending the thrice yearly feasts at Jerufaith that in the resurrection he should see God the mill']; the one shall be taken, and the other salem. In many localities the ruins of old with the same eyes he was then possessed of, and left. Watch therefore, for ye know not what towns were noticeable. Thus, for four weary

could not be realized. Abraham too, must have did eat, they drank, they bought, they sold, they herit the land of promise forever.

to life, and who are examples of the great rest the Savior: 'blessed is he that watchath, and urrection, their identity was a distinctive fea- keepeth his garments, lest be walk naked, and ture. When Jesus met his disciples after his they see his shame.' Rev. 16: 15. 'The day of resurrection, and they doubted somewhat of its the Lord cometh as a thief in the night: for being Jesus himself, but supposed they had seen when they shall say, Peace and safety, then suda spirit, or apparition, he said to them, "Behold den destruction cometh upon them, as travail my hands and my feet that it is I myself. Then upon a woman with child; and they shall not they knew that he was the very same person escape."-1 Thess. 5: 2, 3. ior. They knew him to be the very same Jesus the sudden arrival of the day of Christ. 'On one they had known before. Jesus' resurrection is point,' as J. C. Ryle observes, 'all the the pledge of the resurrection of his people, and teachings of Scripture about it is clear and untity in the resurrection is too vague an idea to be found completely alive to the great fact and

"So shall the Coming of the Son of Man be."

THE editor of Messiah's Herald has made a good illustraton of the coming of Christ-the All this shall begin at once, without notice, withsuddenness with which it will come on the out warning, without note of preparation. 'As world,-drawn from the Mill River (Mass.) dis- a snare shall it come on the face of the whole aster of May 16th. These sudden calamities earth.' The servant of God must surely see that speak to us to be ready and watching, lest we there is only one state of mind which becomes likewise perish:-

"The tidings have been borne over land and

Job speaks very plainly of his identity in the they were eating and drinking, marrying and before Zoan, in Egypt, according to Scripture

out of his flesh which composed his body. Had hour your Lord doth come.' Matt. 24: 38-42. he not identity in the resurrected state his hopes Likewise also as it was in the days of Lot : they a personal, identical resurrection, that the planted, they builded; but the same day that promises made to him and his seed might be Lot went out of Sodom it rained fire and brimfulfilled-that he and his seed may tog-ther in- stone from heaven and destroyed them all. Even thus shall it be when the Son of mon is revealed.' In the Scripture history of those resurrected Luke 17: 28-30. 'Behold, I come as a thief.' said

> shall be raised. The living shall be changed. Unbelief shall wither away. Truth shall be known by myriads too late. The world with all its trifles and shadows shall be thrust aside. Eternity with all its awful realities shall begin the man who believes these things. That state is one of perpetual preparedness to meet Christ.

The gospel does not call on us to retire from does not say that it is another body, but speaks the most terrible disasters that ever afflicted our earthly callings, or neglect the duties of our of it as a changed body; changed from a natural country happened in the Mill River Valley, near stations; it does not bid us to retire into herdoes bid us to live like men who expect their Lord to return. Repentance toward God, faith is raised in incorruption." v 42. What is it that Leeds were virtually swept away, as in a morequired. The Christian who knows these things from experience, is the man who is always ready to meet his Lord.'

Happy will it be for us if we learn from the Mill River disaster to be more watchful and

A Sabbath at Hebron, of Judea.

J. L. BOYD.

On a sixth-day about noon we started out from the world, now a town of 2000 thhabitants, 400 "For as in the days that were before the flood, hammedan Arabs. It was built seven years

hours we proceeded downward, and down- fade away. We arose in the morning more re- for fear he loses his trade, and all for fear their of the Mosque of Ib-ra-him was next pointed Arab guide, and were permitted, as a great priv- offspring. out to us by our attendant Arab guide, whose liege to the "American hadgis (pilgrims,)" to visiting this bigoted nest of Moslemism.

When our Israelitish friend informed them of Abraham. that we were pilgrims, on a visit to the Holy Land and to the "cave of Father Abraham," and that we had come from the far-off (nearly 7000 miles distant,) land of the United States; You are the one great nation, the first to recog- sail the stealthy monster. nize and give the children of Yehudah their In the 13th chapter of Revelation, the Apostle, er, and the lion shall eat straw like the bullock :

presence with us was essential for our safety in look into the grated doorway, and see only the gorgeous silken curtain which masks the circu-A young Christian Israelite also had accom- lar stone covering, the mouth of the cave. Not ranied us, as a friendly interpreter, and to intro- even a Moslem is permitted to penetrate beyond duce us to a friend of his father, who resided in its portal. The "sleepers of God's chosen ones were a family who had emigrated here from of Israel's soil has ever yet been fool-hardy to had made." Gen. 3: 1. Vienna, the capital of Austria, about fourteen attempt to desecrate the princely "stranger and Q.-Was the serpent good or evil when he years before. They consisted of an aged patri- sojourner's purchased possession" of the "field was made? arch of 80 years, with his sons and daughters and the cave," nor have appropriated an inch and grandchildren, of the unmistakable Jewish of its "God-Acre." Indeed, all Orientals, of all made, and behold, it was very good." Gen. 1:31. features, yet having the fair hair and blue eyes creeds, revere the memory of "Ab-ra-him, the of the Teutonic race. They have purchased, for Friend of Allah," too highly to entertain such in Hebron facing the "field of Machpelah." sketch, our Sabbath visit to the Oak and Well seed." Gen. 3: 15.

Anti-Christ.

EDITOR ADVOCATE: Theological writers in because thou hast done this, thou art cursed that though Christians we were representatives all ages of the church have said much about the above all cattle, and above every beast of the of those who observed Jehovah's holy (seventh Anti-Christ. Protestant writers generally agree field." Gen. 3: 13, 14. day) Sabbath, the aged patriarch's respectful that the Pope of Rome is the scriptural Anti- Q.—If the scriptural was a fallen angel, as some joy and kindness was boundless. In reply he Christ, and Roman Catholic writers have re- assert, why did God curse him for beguiling the said, "Welcome, occidentals, both as Sabbatari- torted by charging the unenviable distinction woman, when he was already cursed if he was ans and Americans. Your government and upon Protestantism. Neither of these great di- a fallen angel? country is the most acceptable to Israel's hearty visions of the Christian world reject Christian Q.—If Adam had never sinned, what would accord where my people are 'free and equal' theory, and perhaps neither follow Christ fully have become of the serpent? citizens in the law of the land, with no religious in practice. The Roman Catholic Church is the A.—He would have been subdued by Adam, Father Abraham is resting and waiting for the than her younger rivals, but the difference in them have dominion over the fish of the sea, member of my family to look into the 'false an Anti-christ whose doctrine and usages are and over all the earth." Gen. 1: 26. Surely prophet's mosque which hides his tomb from lauded and practiced in almost every city and this would include the serpent. our desiring eyes. Most welcome, Americans. village in America, and few have courage to as- Q.—Will the serpent exist in the new earth?

After their Sabbath evening's exercise was arise, which "had two horns like a lamb, and not hurt nor destroy in all my holy mountain, over, they ushered us into their largest room, spake like a dragon." In verses 16, 17, it is saith the Lord." Isa, 65: 25. which had divans around three of its sides, and said that no man might buy or sell save such as | Q.-Did not Paul say that Christ came to desto set out our own supper, we having brought upon their foreheads or in their right hands. new earth?

touching rays of the rising full moon. All secret societies purposely and avowedly calf and the young lion and the fatling togeth-After a hearty supper our companions, repre- prohibit and exclude the name of Jesus Christ er; and a little child shall lead them. And the sentative types of Israel and Ishmael through from their readings, rituals, and prayers. The cow and the bear shall feed; their young ones their lineage of Abraham, were soon enwrapped, religion of Masonry, says Dr. Mackey, the high-shall lie down together: and the lion shall eat each in a blanket, asleep. We, however, "stran- est authority of the Order, is "pure Theism." straw like the ox. And the sucking child shall gers and pilgrims," like faithful Abraham, Nothing so sectarian as the Christian religion play on the hole of the asp, and the weaned claiming our lineage to him by our life-union can be recognized in these orders. The Jew, the child shall put his hand on the cockatrice's den. in Christ, his seed, could not sleep; in the out- Mahommedan, and all other religions meet on They shall not hurt nor destroy in all my holy stretching thoughts incident to the near neigh- the common level of Deism. Even the Grange mountain: for the earth shall be full of the borhood of the dust of him who owned this permits nothing but Christless prayers in its re- knowledge of the Lord, as the waters cover the "purchased possession," sleep was out of the ligious ritual. Is it not true also of this anti- sea." Isa. 11: 6-9. This happy time is soon question. We here remembered that God had christ that those of its members who forsake coming: when Christ will subdue all things to sworn that he would "give Abraham all these and expose its horrible oaths and bacchanalian himself, and be a subbordinate with God our countries," . . . "because that Abraham obeyed revelries are "killed" according to Masonic pen- Father, as Adam would have been had he submy voice, and kept my charge, my command- alties wherever possible without detection? And dued all things as God commanded him. Gen. ments, my statutes, and my laws." The Sab- it is an every-day recognized fact that no man 1: 23. bath, instituted at creation, first seventh day, can "buy or sell" with profit if he resist the Denver, Mo. was one of the statute laws, doubtless. Our spir- power of the "beast" and questions its preten its held, all night long, an indescribable holy tions. The preacher, even if he has not been IT was bravely said by Luther, when want communion with the same spirit of the living hoodwinked and cabletowed dare not speak out began to pinch him, "Let us be contented with God that enlightened Abraham, Isaac, and against the "beast" lest he loses his salary; the our hard fare, for do we not feast with angels Jacob; and its cherished memory can never lawyer for fear he loses his client; the dealer on Christ, the bread of life?"

ward, nntil we reached and crossed "the Plain freshed than ordinary sleep could have given. | character is assailed and business ruined. Rich of Mamre." The sun was setting as we entered In the course of the day we visited the front and poor, bond and free, high and low, fear the the gate and walls of Hebron; and the minaret of the mosque, through the intervention of our Masonic anti-christ (Beast), with its numerous

Marion, Iowa.

The Serpent.

Ques'ion. - Who made the serpent?

Answer .- "Now the serpent was more subtile the precinct of the "cave of Machpelah." They are undisturbed. In the ages past no invader than any beast of the field which the Lord God

A .- "And God saw every thing that he had

Q.—Does the serpent propagate?

A .- "And I will put enmity between thee and "a great sum," this residence, one of the nearest a purpose. We shall have to defer for another the woman, and between thy seed and her

Q.—Why is not the serpent still good if he was made good at creation?

A .- The serpent "beguiled the woman" to sin, "And the Lord God said unto the serpent,

nor civil disabilities to restrict them. It is very oldest and embraces more cunningly devised as God commanded, when he said, "Let us make different here in the sight of the place where fables, priestcraft, ignorance and corruption, man in our image, after our likeness, and let resurrection; it is in danger of our lives for any many instances is only in degree. There is and over the fowl of the air, and over the cattle,

A .- "The wolf and the lamb shall feed togethin looking down the vista of time, saw a beast and dust shall be the serpent's meat, they shall

brought in a small table and waiter, leaving us would do homage to the beast or had its mark troy the Devil? how then will be exist in the

with us our own supplies. On the fourth side How well ever this description fits other organ- A .- Devil or evil will be destroyed when of the room was a large window, with the usual izations or powers, it is strictly true of Freema- Christ comes, (See Heb. 2: 14). But the serpent rows and cross-bars of half-inch wire, which, in sonry and nearly every other secret society was not a devil, or evil being, until after he belieu of glass, is the common style throughout which has become powerful. One of the em- guiled the woman, any more than Adam or Eve Palestine. What pleased us most of all was, it blems of Masonry is a lamb. See their monit- were before they sinned. Gen. 1: 31. And when afforded us a full view of the "field of Machpe- ors, and if proof is desired that Masonry all evil is crushed, then, and not till then, will lah," (about three acres). Its area was crescent- speaks like a dragon, or heathen, see the penal- God's creative work be good, and not only good shaped, outlined with cypress and palm trees; ties attached to each degree, and the horrible but very good. Gen. 1: 31. Then "The wolf and in the center of the bow the mosque located oaths. In fact, Masonic writers claim that the also and the lamb shall dwell together, and the the covered cave, its minaret lit up with the order has descended from the heathen mysteries. leopard shall lie down with the kid; and the

A. L. J. WILLIAMS.

The Days in Which we Live.

THAT we are living upon the eve of some great event both the political and religious world acknowledge; but what that event is but few will attempt to explain. However, all are bles. One must go into court with a long purse to in the hope of a good time coming, though differing widely in how it is to be brought about. Politicians believe they are the ones who are to inaugurate a better state of affairs, that they are going to overturn, overturn, till they get the right men in the right place, then all will be details, only to be exceeded in the bosom of well. The religionists of the day think they are the chosen ones who are to do this great work, and to this end they preach and pray. They do not preach the coming of the Lord, but in its stead the conversion of the world, and thus above the din of wars and commotions which shake the nations of earth from center to circumference, we hear the cry of "peace and safety" heralded throughout the length and breadth of the so-called Christian world. They never once consider the words of the Savior,-"When the Son of man cometh shall he find faith on the earth?"

Jesus in his day called the Pharisecs and Sadthe times. Matt. 16: 1-3. They wanted a sign from heaven whereby they might know that pleted. What shall be the end of these things?" Jesus was the true Messiah, and although he was giving them signs every day he walked among them, yet they would not believe. At the first of the words of Paul, "Without natural affecadvent of Jesus none were compelled to believe tion." No wonder that those who do not look in him, although John says he was the forerunner upon these things as the fulfillment of God's of him that was to come, and declares the time word and the immediate signs of the coming of fulfilled. Dan. 9: 25. Just so it will be at the Jesus Christ to judge the world would ask, second advent. None will be compelled to be- "What shall be the end of these things?" The lieve that the commotions of earth and sea are end of these things shall be the "Son of man the signs of the great day of the Lord, although coming in the clouds of heaven with power and Jesus gives them as such, neither will any be great glory." Christ says, "But as the days of hindered from applying them to other causes.

know also that in the last days perilous times the flood, they were eating and drinking, marryshall come, for men shall be lovers of their own ing and giving in marriage until the day that selves, covetous, boasters, proud, blasphemers, Noah entered into the ark and knew not until disobedient to parents, unthankful, unholy, the flood came and took them all away, so shall without natural affection, truce-breakers, false-ac- also the coming of the Son of man be." Matt. 28: cusers, incontinent, fierce, despisers of those that 37-39. And again, Luke 21: 35-"For as a snare are good, traitors, heady, high-minded, lovers of shall it come on all them that dwell on the face pleasures more than lovers of God." 2 Tim. 3: of the whole earth." This great day of the Lord 1-4. This truly is a fearful description of man- is to come as a snare on all the world, not because kind, but had the apostle stopped here it would they are not warned of the event, but because not be such a marked characteristic of these days they will not believe the signs which Jesus has more than any other time in the history of the given. When the near coming of Christ is proworld, for ever since the world was peopled there claimed in their ears and the signs which he has has been a class of men that were wicked and given to show his people when that event is at pleasure lovers. But Paul adds, in v 5-"Having hand are compared with passing events, and a form of godliness, but denying the power there- shown to be an exact fulfillment, they turn away of." Now it is a well known fact to those outside and say, "Where is the promise of his coming? of church organization and to those in it, that the for since the fathers fell asleep all things conworst men, most covetous, and pleasure loving, tinue as they were from the beginning." Thus will work themselves into some church, that by in denying the signs which Jesus gave they fula form of godliness they may the better carry on fill another which Peter has given of the last man take thy crown." Rev. 3: 11. From your their purposes. And it is also well known that to days. 2 Peter 3: 3, 4. obtain any situation of prominance or distinc- Luke 21: 25-28-"And there shall be signs in tion you can do so much easier by being a church | the sun, and in the moon, and in the stars, and member-a professor. Let the reader compare upon the earth distress of nations, with perplexthis description of the last days given by Paul ity, the sea and the waves roaring, men's hearts eighteen hundred years ago with the newspaper failing them for fear and for looking after those reports of the present time. The Philadelphia things that are coming upon the earth; for the delighted by again having the Hope, or ADvo-

buried. Credit is turned lazy, and conscience is nigh." The dark day of May 19th, 1780, and the for that faith which was once delivered to the pinned to the wall."

The New York Herald, says:

pect of the world.

solving. On every side we find men false to the most important trusts. Even the judges on the obtain justice. The judiciary of New York stinks like Sodom and Gomorrah.

Says the Expositor, a political paper:

"Crimes, unprecedented in number and unequaled in atrocity, fill every section of our country with then they that feared the Lord spake often one to another; and horsely a hardened harbarity in their the Lord hearkened and heard it, and a book of rememhorrors, exhibiting a hardened barbarity in their

We might fill pages with just such extracts as the above, all of which go to show us that we are nearing the great and terrible day of the Lord. If in the mouth of "two or three witthe New York Tribune:-

from the center to the pole; cities are shaken down, countries are engulfed; fair domains are ducees hypocrites, because they could discern the father. . . . In social life, our newspapers are face of the sky, but could not dissern the signs of smuched all over with reports of divorce and sepa-The Bible student and he alone can answer this

important question. What a direct fulfillment

Noah were so shall also the coming of the Son Paul, in speaking of the last days, says: "This of man be. For as in the days that were before

powers of heaven shall be shaken. And then CATE, and would say that I take pleasure in "Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a begging, and truth has long since been tues go a begging, and truth has long since been lock in turned legy, and conscious is left up your heads, for your redemption draweth lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy, and seeking lift up your heads, for your redemption draweth legy that I take pleasure in shall they see the Son of man coming in a cloud with pages, and especially its letters from brether and sisters. I ever feel glad to know that I take pleasure in shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass then look up, and lift up your heads, for your redemption draweth keep the commandments of God, and seeking night following, of which so much has been saints. Brethren and sisters, how interested we said, may well be looked upon as a fulfillment should be, seeing that we are living so near the

Hear Henry Ward Beecher, on the present as- advanced no satisfactory solution of that darkness can yet be given. It is true men try to explain "All the framework of society seems to be dis- it away, and it is now so long in the past that but few will acknowledge it as a sign of the last bench are bought and sold like meat in the sham- days, or a forerunner of the great day of the Lord.

(To be continued.)

Letter Department.

brance was written before him for them that thought upon his name.—Malachi iii. 16,

From Sister Kemp.

DEAR BRETHREN AND SISTERS: My heart has been cheered while perusing the ADVOCATE, nesses every word shall be established,"we ought and reading the letters which it contained. as travelers to the judgment bar of God, compare have not had the privilege through the last winthe many witnesses of the daily press with the ter of meeting with those of like faith, and I unerring word of God. Read the following from appreciate such letters, as I never did before; and can truly sympathise with those who are "The telegraph wires bend under their weight isolated from brethren and sisters. I think there of woe; the old earth quivers with throbs of agony can be much good done by each one speaking a word of cheer through the paper, to encourage overflowed with red-hot lava; wife is arrayed the lonely ones. By so doing each one can have against husband, mother against child, son against a conference meeting by their own fireside; and yet it is far more pleasant to meet face to face, ration trials, of infidelity and disgrace, of gigantic and mingle our voices together in telling of the crimes undertaken, half accomplished, or com- goodness of God, and singing his praise. And goodness of God, and singing his praise. And how much better still it will be when we all meet in our Father's Kingdom, never more to part. Oh, blessed thought! But shall I be there? Yes, by God's assisting grace I will see the inside of the celestial city. I know I have much to overcome, and great preparations to make that I may be ready at Christ's coming (for I believe it to be very near); and I realize this to be an individual work, therefore it becomes me to be up and doing while the day lasts.

Brethren, are we not all lying upon our oars too much? is not our minds too much taken up with the things of this world? Where are our affections placed? in heaven, or on the earth? are we willing to take of our earthly possessions and give freewill offerings to the Lord, that this glorious truth that has saluted your ears and mine may be preached to others? Oh! how my heart aches for the poor, honest, anxious souls that are destitute of the truth as it is in Christ, and so little being done to save them! Truly the harvest is great and the laborers few. I sometimes think we might be compared to the wicked and slothful servant that buried his talent in the earth. Have we buried ours there? If so, what will be our doom? Shall we gain the whole world and lose our own souls? How shall we escape if we neglect so great salvation? Oh! let us wake out of sleep, and from this hour begin to work for the cause, seeking "first the kingdom of God and its righteousness," believing that all things else shall be added. "Behold! I come quickly: hold that fast which thou hast, that no unworthy sister in Christ,

Lawrence, Mich.

From Bro. Easton. .

AMANDA L. KEMP.

DEAR BRO. BRINKERHOFF: I feel somewhat "Crimes of all descriptions are on the increase, of this sign of the Savior's coming. It was so coming of our blessed Lord! We should feel to especially those of the blackest dye." looked upon then, and as far as science has since say with Paul, "that knowing the time it is

let us obey, and become heirs with Abraham God that caused the change. through Christ. Then that land and home will I soon became toolish myself, and believed, as be ours. Yes, that blessed home where we shall my brother and sister did, that there was power be free from all the troubles of a mortal life. in prayer. Shortly afterward I was taken sick. When I think of that home I feel to say with I placed my trust in God, sent for the elders ac-Paul, "Who shall be able to separate us from cording to his word, and I was healed; and the love of God that we have in Christ Jesus? every time that I have called on him according nothing. And though I give all my goods to feed Shall principalities, or powers, or life, or death, to the word I have been healed, and I have been the poor, and my body to be burned, and have not or any other creature?" O that we may all gain sick a great deal. I believe there is power in love, it profiteth me nothing." May God forgive that haven of rest! The church in Hartford is prayer. The sick were healed in olden time by us for our narrow views and give us the love of alive, and all are trying to overcome through prayer, and if the Lord had the power to heal Jesus, that we may love every creature as he loved. the word of their testimony and the blood of then his power must be the same now, for he is the Lamb. Your brother in hope of eternal the same being now that he was then, and will life when the Life-giver shall come.

E. EASTON.

Hartford, Mich.

From Sister French.

DEAR BRETHREN AND SISTERS: As I have been reading the ADVOCATE which Bro. R. C. Horton has received, and seeing letters from brethren and sisters from different places, all telling of their determinations, I thought I would write a few lines. I like the paper very much, and though not a subscriber at present I hope soon to be. I am glad there is a paper started through which we can hear from one another. I am striying to be an overcomer and to walk in the narrow way; and though I realharvest is great, but the laborers are few." But er in Christ, dear brethren and sisters, are we doing all we can to help the few who are in the field? Do we aid them with our means and our sympathies? Do we daily bear them up to a hrone of grace? May the Lord help us all to realize what our duty is, and to be faithful in doing the same. May he fill our hearts with HELEN FRENCH.

Lawrence, Mich.

From Sister Campbell.

BRO. BRINKERHOFF: At Bro. Horton's request I write a few words for the ADVOCATE to after I came my sister-in-law was taken sick ings our hearts are made sad. May God keep us made very light of it during the evening. 1 with a professing multitude in an awful error.

igh time to awake out of sleep." How often could not understand why his prayers should think of that important answer that Christ heal the sick any more than my own. Before ciples of the meek and lowly Jesus? Was it not made the young man when he asked him what they prayed for her I went to the bed to see how that she made to herself an infallible head? therehe should do to have eternal life! Think what she was, and found her in a high fever. After fore every one that did not believe the word as she Jesus says-"Keep the commandments." These the Elder and my brother arose from prayer I interpreted it was a heretic. O may God deliver are what all the promises are based upon. God again went to the bed, and what a change! her us from such a spirit, and from every error, and said to Abraham that because he had kept His fever had left her and she sweat like rain. She enable us to keep all of his commandments, relaws and His statutes, and obeyed His voice, He was better; I could not understand then (as I ceive the whole testimony of Jesus into good and would give him the land. My brethren, how do now,) what it all meant. I did not know glad we should be that Abraham obeyed! Now then that it was going according to the word of

believe in praying, and I had no one to give me an encouraging word. I like your paper very much, and would take it, but do not feel able at present. Your sister in Christ,

LOUISA M. CAMPBELL. Arlington, Mich.

From Bro. Young.

DEAR BRO. BRINKERHOFF: I am highly ize that I have much to overcome, and many pleased with the ADVOCATE and the cheering fulfilled;" as much as if he had said, "God will as rials and temptations to meet, still I feel to go letters therein contained. I have been acquainon and trust in God for grace to help in time of ted with it ever since it first started in Michineed. I am determined with the help of the gan, and I think it is better than it has been in accomplished what all the help prophets said Lord to have a home in the earth made new. the past, About eleven years ago I became I want-to overcome every besetting sin and be acquainted with a people who took the word of prepared to meet my Savior in peace when he God for their creed, and joined their number, shall come in the clouds of heaven. I firmly since which time I have tried to keep the combelieve that Christ's coming is near at hand, mandments of God and the faith of Jesus. yet how few are prepared to meet him. I was Though we have passed many trying scenes, yet reading to-day the words of Christ to his disci- the crown is at the end of the race. I believe J. B. Young.

Hastings, Mich.

From Sister Pitts.

four weeks past, and the choicest of heaven's bless- with you all till the Master comes. Your sister in love and faith, and guide us by his Holy Spirit, ings have been mine. I have felt much of that Christ, peace that passeth all understanding. O how much I have felt of the love of God, the love that drew me to the blessed Redeemer, and enabled me to say in spirit and truth, Here, Lord, I am, do with me as seemeth thee good; my life and its usefulness is thine, and may my right hand forget her cunning, and my tongue cleave to the roof of my say how I became an Adventist. On the first of September 1872 I came to Arlington to visit September, 1872, I came to Arlington to visit is sown for the righteous, and gladness for the upmy brother and his wife. About two weeks right in heart; but in the midst of all these blessand sent for Elder Horton to pray for her. I on our guard, for there is a mighty conflict, not thought she was crazy, and that Horton had only come, but coming between truth and error; preached a great mess of nonsense to her, and and oh, how much more blessed to stand for the that she was foolish enough to believe it; and I truth of God, though we stand alone, than to stand

What made the papal church persecute the dishonest hearts, and bring forth fruit, a hundred fold, to his honor and glory. Let us remember that "though we speak with the tongue of men and of angels, and have not charity (or love, for that is it), we are become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I

May God open our understanding of the last prayer of our divine Master, that we may see that be for ever. My faith is just as strong now as it "God so loved the world that he gave his only bewas then, and I thank the good Lord for what gotten Son, that whosoever believeth on him he has done for me in days past and gone. My should not perish, but have everlasting life." health is very poor, and I have taken consider- There is a passage comes into my mind that we able medicine, but I begin to think I should do well to study: "Repent ye therefore and be have been better off without it. I have been converted, that your sins may be blotted out when living among unbelievers, where they did not the times of refreshing shall come from the presence of the Lord; [will it not be refreshing to see Jesus face to face?] and he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." O bless the Lord forever for his word! Now we will look at what Peter says: "But those times which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so truly bring in these times of restitution that he has spoken of by all his holy prophets as he has about the sufferings of Christ."

"Repent ye therefore," for there is refreshing coming from the presence of the Lord-yes, the presence of the Lord, not his absence-and you will want to stand before him without spot or wrinkle, or any such thing. Oh, when I look at the greatness of God's provision for the life of the world, and our poor, narrow, contracted view of it, ples, "The harvest truly is plenteous, but the that the night is far spent and the day is at I am sad. How many great and glorious promises laborers are few." I think it is so now. As we hand when the sleeping saints will come forth and prophecies that were confirmed with an oath look around and see so many that know nothing clothed in immortality. Brethren, let us gird of God are neglected! May we have the spirit of about these truths we love so well, yet are anx- on the armor and be ready to give a reason of Jesus that our hearts may be enlarged toward sufious to hear the truth, we can say, "Truly the our hope with meekness and fear. Your broth- fering humanity, that our feet may be set in a large room, and we so bear the fruits of the Spirit that we may win souls to Christ; yes, by being living epistles, known and read of all men. My dear brethren and sisters, may God hold us up, and our medium of communication; and may our BROTHER BRINKERHOFF: I take my pen to let loins be girt about with truth, and our lights burnthe dear brethren know that my heart is fixed, ing, and we like unto men that wait for their trusting in God. I have experienced much in the Lord. May grace, mercy, and truth be and abide

Fredericksburg, Iowa.

"CRY aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Obituary Motices.

DIED, June 4th, an infant son of Brother Charles and Sister Almira Gibbs, of Watervliet. Mich., aged six weeks.

How glad would we be To see thy face once more; But if faithful we shall see Thee on Canaan's happy shore.
E. EASTON.

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 ourself 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 BRETHREN 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 ADVo-CATE 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 Shipton'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.

WITCHERAFT 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

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 valuble 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, Ad ams 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 repored 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 ferever 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-

THE KINGDOM OF GOD and Life only in Christ, 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 benfices 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 Babock, 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 ets, 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.

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

4 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 par ges-10 cents.

Death Not Life, or the Destruction of the Wick-ed 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 Crucifizion 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 of God. Price 10 cents.

The True Sabbath embraced and observed. 5 cls 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.

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

VOL. IX.

the

leted sing, elaim

urch tion. closeflife

Id be rehy,

hing

that

itself

ed its

e the

Pleas-

arks,

-day,

with-

tend.

te.

Bab.

Vhite

ison,

id of

prin-

ential

lfillan

in, by

f four

11 pa

Lon-

is is a

bbath

Mor

lward 64 pa

Wick-roved

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 Nature 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. I. 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 sign between me and the children of Israel forman in this connection is used in a universal sense. For this same man Christ says the Sabbath 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 been mindful of God's commands which emit 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 89: 7-"So will I make my holy name known in the midst of my people Israel, and I will not Jews, and says the seventh day Sabbath was let them pollute my holy name any more; and the heathen shall know that I am the Lord, the when he writes against the "Age to Come," and answer to the direct question, "Where is it said

holy name before? They certainly had. They had polluted it; therefore he says, "I will not let them pollute my holy name any more."

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 Israel, 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 appeared 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 necessary. 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, 'Remember 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 assertion after just quoting a text which proves it a perpetual institution. I will here give the keep his commandments, for this is the whole same text: "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath covenant. [Mark the word perpetual, for it is a Bible term and applies to the Sabbath.] It is a 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 perpelual, and points back to creation, hence a sign of creation-a sign between God and his people. Had Israel always 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 limited exclusively to the Jewish people; but

holy one of Israel." Had they not known his "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 It is a settled fact that no upright or intelligent | Christ reigning over the house of Jacob, meaning both Jews and Gentiles. In Rom. 11: 26, where it is said "All Israel shall be sayed," 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 generations, for a perpetual covenant. Out of thine own mouth will I condemn thee; just prove toue 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 establish 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 institution, an embodiment of moral principles? As all moral principles are unchangeable, it therefore 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. After 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 conclusion of the whole matter: Fear God and

duty of man," Eccl. 12: 13. The commandments of God are connected with throughout their generations, for a perpetual the faith of Jesus .- "Here is the patience of the saints: here are they that keep the commandments 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 believe 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

led in id De-

What ays of nsom cente

cents. cents and

nts. au of

5 ets

cked Soul

erson laying

that Christ abolished the Sabbath?" In turn I sing the song of triumph, while the nations wor- and sometimes a distrust of our country and hulaw, but to fulfill it, Matt. 5: 17. To fulfill does worship associates the Sabbath. Isa. 66: 23. not mean to abolish. Says the apostle James: What I have written I have written in love.

expired at the cross. Give us book, chapter, and verse. If the Sabbath died on the cross, then the women who accompanied our Sayior from Galilee kept it after it was dead; and Christ after his resurrection never once corrected them. the Sabbath day according to the commandment." If the Sabbath expired at the cross, then Christ instructed his disciples who lived 40 years denying the power thereof."-2 Tim. 3: 1-5. this side of the cross, and 70 years after his first advent, to pray that their flight might not be on the Sabbath day. Matt. 24: 20. And Paul, record of its appointment.

day. I have no objection to this, for I read that grave. Our very existence is at stake. American days; and he then enumerates some of the evils "the Son of man is Lord also of the Sabbath." life presents an anomalous spectacle. We are so- resulting from this covetous disposition; while Mark 2: 28. This word "also" implies that he cially pure and commercially depraved. Men, on the other hand the writer in the Internationand the Father are Lord of the same day, which who are upright in their homes, will habitually at Review declares unequivocally that all classes is the seventh day, it being the Sabbath; hence and knowingly and systematically do wrong in have been corrupted by the avaricious spirit the seventh day belongs to the Father and the their business. Nay, even churches, to draw that induces the giving as well as the taking of Son. If he is Lord of the first day, how are we crowds, rent pews and raise revenues, will resort bribes. But perhaps some may think that to know it? If the first day is Christ's day, not only to sensationalism in choir and pulpit, but those who give bribes are not covetous, but where shall we learn it? Where does Christ, or make earth blush and heaven weep over tricks rather liberal, to give so freely of their means any of the prophets or apostles say so? Chapter and verse is very much disired.

In relation to the future restoration of Israel Son of God, or that the seventh day is the Sab- his purchasers. bath of the Lord thy God, a standing memorial under each and every dispensation, even in the "ages" yet "to come." Eph. 2: 7. When the ages here spoken of shall have dawned on our licemen, collectors, inspectors, weighers, measurworld, the immortalized host shall sing the song ers, postmasters, have been bribed. Lawyers, docof Moses and the Lamb, saying. "Great and tors, chemists, surgeons, witnesses, have been 3. 4. This scene is beyond the second advent, ports our lives, or the coffins which will convey perilous times of the last days.

ask, Where is it said that Christ destroyed the ship. Inspiration makes a plain distinction be- manity, with a fear like a shadow that on all modlaw of which the Sabbath was a part? Christ-tween the two. Isaiah, in speaking of the same ern European and American societies is but the says himself that he came not to destroy the time, introduces the Sabbath; and the same old doom of ancient Babylon and Rome.

"If ye fulfill the royal [kingly] law according to My only object has been to elucidate the truth the scriptures, thou shalt love thy neighbor as I know I am not infallible, but I hope I am thyself, ye do well." James 2: 8. Are we to honest, for I know that none but the honest and understand the apostle James as teaching that upright in heart who obey the gospel of the been preparing for our recent commercial disaster. they were to abolish, destroy, the law in order kingdom can share in the glories of the ages to The timbers of the edifice of our public credit had to do well? David says "The law of the Lord is come. Let us then buckle on the whole gospel perfect." Ps. 19: 7. Would Christ destroy a armor, and having the love of God established in our hearts, let us with unbroken tread march Elder Sheldon's argument is that the Sabbath forward, knowing that the prize is in view.

This and That.

"THIS know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, In Luke 23: 56 we read, "And they returned blasphemers, disobedient to parents, unthankand prepared spices and ointments and rested ful, unholy, without natural affection, truce- prophets declared that certain nations should, breakers, false accusers, incontinent, fierce, de- in the future, occupy certain positions among spisers of those that are good, traitors, heady, the nations of the earth. Volney, Gibbon, and high minded, lovers of pleasures more than after the crucifixion there was no Sabbath; yet lovers of God, having a form of godliness but

"THE PERIL OF THE UNITED STATES.

Let us honestly admit the truth, and manfully apply the remedy. The peril in our American who was not converted until after the ascension life is dishonesty. This produces the lack of conof Christ, preaches on the Sabbath day by the fidence which is the root of panies. Slavery inriver side. Acts 16: 13. Did Sunday take the volved us in the flames of a civil war. Better it place of the seventh day? If so, just give us the should have burned us to ashes than we should apostle declared, eighteen hundred years ago, survive to perish hereafter in corruption. The that perilous times should be caused by man-You say the Lord's day in Rev. 1: 10 is Christ's urn is less offensive than the putrescence of the kind becoming exceeding covetous in the last

Nor is the malady confined only to men in dishe says but little, simply denying it by saying Republic, the tainted streams of the summit pertinguished position; it affects all classes of our that such prophecies as Jer. 23: 5-8, can be ful- colate the entire mountain. Of all the sins of hufilled without crowding them into the future. manity bribery is perhaps the meanest. Most The question is not whether they can be, but other crimes are possible to a single transgressor. will they be thus fulfilled? Let Elder Sheldon Here there must be two parties to the guilt, the answer: he says, in his writings which I have man who gives and the man who takes. Both are and full enough to fill the blank the apostle prein my possession, when commenting on this debased. There may be daring in robbery, and pared for filling out in these last days. Surely very prophecy, that it points to the future for courage in murder. The peculiarity of bribery is the writer is correct in making bribe giving and its fulfillment, and that all who admit the pre- its own cowardice; it sneaks, it cringes, it hides, the taking of bribes among the blackest of sins; dicted reign of this predicted king to be in the it winks, it twists, it wriggles, it skulks. It is not but still its basis is a transgression of the comfuture are compelled to admit a chance for Israel a lion roaring and rushing on its prey, but a ser- mandment which says, "Thou shalt not covet." and Judah, yet in the future. This is the sum pent lurking in the grass to infuse its poison before This is the first sin enumtrated by Paul among and substance of what the Elder says on this crushing with its coils. A man who abuses his the causes of the perilous times of the last days. topic, and he dare not deny it. Thus out of thine office, warps his judgment and twists his con- It was covetousness that induced our first par own mouth thou hast condemned thyself. The science for a bribe, sells his soul by his act, and ents to take the bribe offered to them, and doctrines of the Age to Come are as clearly re- ever after lives expecting a higher bidder for him- whereby death was brought into the world. vealed in the Bible as that Jesus Christ is the self; and he is like nitro-glycerine, dangerous to

and it is quite evident that the saints and nations us to our grave, can wholly escape contamination. are not identical, from the fact that the saints The consequence is disturbed faith in each other. Xenia, Iowa.

Our faith alone saves us from despair. That is sufficient, but not here to be discussed. Certain it is that panies and other evils we have named are but eruptions of disease on the surface of the body politic. Our country from our civil war has been decaying long before the weakened structure was threatened with its crash. Many underlying sands must be washed away to make the mountin fall.—The International Review."

I copied the above from the State Journal of May 1st, 1874, published at Des Moines, Iowa. It has frequently been stated that intidel writers have, in writing history, often unwittingly verified the truthfnlness of some of the predictions contained in the sacred Scriptures, as the others declared that the same nations did, in many instances, occupy exactly the same positions assigned to them by the prophets. Even so in like manner the writer in the International Review has (unintentionally and unwittinglyno doubt,) testified to the truthfulness of the apostle Paul relative to things and events that he said should transpire in the last days. The which are degrading, demoralizing, and insulting to others. Here let us ask, What is the object of the giver? Of course it is for the purpose of accomplishing an unjustifiable end whereby he expects to be able to add much more to his illgotten gains or fame than the amount he ex-

> I need not add to what the writer has said, the picture as he has made it is surely black

But the greatest bribe ever offered proved a failure, because it was not accepted; as Jesus, Now, it is a painful and mortifying fact that after being shown the kingdoms of the world of creation, instituted at creation to be observed nearly everything in our country, has, in some and the glory of them, was offered them all by way, directly or indirectly, been controlled by Satan on condition of his worshiping him, he bribes. Mechanics, overseers, builders, contract-ors, architects, have been bribed. Constables, po-bribe as the conditions, would, require, him to bribe, as the conditions would require him to disregard the requirements of God, which he marvelous are thy works, Lord God Almighty, bribed. Judges, jurors, legislators, governors, have present time people are rarely found who have could not do. Unfortunately for the world at the just and true are thy ways, thou King of [ages, been bribed. We have sometimes feared that it sufficient regard for the commandments of God margin]. Who shall not fear thee, O Lord, and would be difficult to place a stone, or a timber, or to prevent their giving or taking bribes. Alglorify thy nam, efor thou only art holy; for all a lock, or a serew, or a nail, in your house, that most all the papers at the present time are connations shall come and worship before thee, for has not somewhere in its passage felt the stair of tinually referring to the universal corruptions of thy judgments are made manifest." Rev. 12: a bribe. It is doubtful whether the food that sup- the present time. Surely then these are the

E. S. SHEFFIELD.

Sin---Repentance.

ment of charity we may regard as Christian divine favor that repentance is granted him. rah, the cities of the plain, whose inhabitants persons, the nature of sin is little understood. But another thing should be carefully noticed, were corrupted, and were guilty of abomin-If not in our theological books yet in much of and that is, that a man's repentance is always able iniquity; the Lord rained down fire and the public instruction to which we listen and in equaled by his reformation. An unreformed brimstone upon them in wrath, and then took private conversation, as often carried on, we man is an unrepentant man. Groaning is not them all up to happiness in heaven. But poor hear such formal and legal definitions of sin repenting, neither is shedding tears, nor even Lot, who was vexed with their filthy and wicked ed as an act. Sin, it is said, is the transgression tears, and are also terrified, but with these there and he went wandering about in much fear and of the law, and then law is defined as a word, is in exercise another quality of mind, one that perplexity. a rule of conduct. To us this seems arbitrary produces reformation. Only when we amend Now, my friends, my advice to you is, Go and formal, and does not reach the fact that a our lives have we repented. Reformation is home, lie, steal, swear, profane the Sabbath, and state of sin primarily is a state of the mind. both the fruit and the proof of the exercise of do all manner of iniquity, and then the Al-It characterizes the fountain in us, whence our godly sorrow. Let then no man rest in the be- mighty may, in wrath, take you away from this actions spring, and equally the fountain whence lief that he has repented unless he is reformed. world of trouble, and, if what the speaker said our thoughts come. Hence it is that we are ex- Repentance implies a renewed heart, and a re- is true, take you up to glory, like the inhabitants horted to keep the heart with all keeping, for newed heart implies a renewed life. Dear read- of the Old World before the flood, and of Sodom out of it are the issues of life.

defective views of the law of God, overlooking corder. as it does its attribute of spirituality, which is its life-principle. Whoever regards the law as simply a rule of action, utterly misconceives it. It is deeper and broader than this, reaching down to our inmost life. We need to bring our hearts before the law as defined in the seventh chapter of Romans, as we present our persons before a mirror. We should study it in the light of our feelings, the primary dispositions of the mind. We should also remember that we can no more go beyond it than flee from the presence of God. As God is everywhere so is his law. Nor can we circumvent it any more than we can deceive God. Nor again, can we any more resist its power than can we overcome God. But we must not rest simply in the idea of the all-pervasive dominion of God's law, but also in its moral attributes. The declaration, Wherefore the law is holy, just, and good, should be duly weighed by us, and we should consider that these qualities are natural to it, and exist in it in their perfection. The law was not by a divine act made holy, but is so in its nature, as in his nature God is holy. This view of the law at once reveals the moral state of the heart that rebels against it. He who has any his own heart, will not stumble at the declaration of Scripture, which says, "The heart is deceitful above all things, and desperately wicked," and that God only can know it, and also that he does know it. How important then that we be impressed with the utter wickedness and inexcusableness of sin! It is rebellion In the Broadway Tabernacle, New York, we make a personal application of the matter guments, he would be heard. to ourselves. We are interested in it more than The invitation was accepted by the Rev. John do. Shall we pass our lives in ignorance of our the audience substantially as follows: us into the presence of God at last?

Spiritualism.

IT is a fact patent to all that the great body of Spiritualists openly repudiate Christianity and to meet with the fellowing admissions from Gerald Massey, one of the most prominent and consistent Spiritualists. In his closing lecture in this city (Chicago,) on "The Coming Religion," Mr. Massey said Spiritualism was bound truth of the Bible is already wonderful and to conquer, because it substituted new facts for abundant. The following is a strangely interold ideas and faiths. The lecturer criticised Ca- esting instance of this, confirming the story in tholicism because it was superstitious, and Prot- the 12th chapter of Exodus, of that awful morn estantism as a religion which had done much ing when the oldest child of every Egyptian good but stopped short of the perfection which family was found smitten by the angel of Spiritualism would provide. In the conclusion wrath, "from the first-born of Pharaoh that sat of the lecture Mr. Massey showed that the com- on his throne unto the first-born of the captive ing religion was nothing more nor less than the that was in the dungeon," and "there was not a Christianity of Christ as laid down in the New house where there was not one dead." with all the shortcomings of latter-day Chris- monuments to be found to every Pharaoh save tianity removed, and the beauties of Spiritual- the one who perished in the Red Sea. Concern-

moral truths, has not given to the world any --, a long black line succeeding. Every oth thing so simple and beautiful as the Christian er of the Pharaohs we find was succeeded by his just comprehension of the law and the state of faith, as taught in the New Testament. We are eldest son, according to the law of Egypt; but at a loss, therefore, to know what beauties Spir- of this Pharaoh it is expressly said that he was itualism expects to add to the words and life of succeeded by his second son; while no account Christ .- Millennarian.

A Universalist Answered.

against God the good! Do not let us fear to many years ago, an eloquent Universalist preachstudy this question, carrying the investigation er who had addressed a large audience, at the

tongue can tell. It covers every question of time | Hendricks, a minister of the Reformed Church, and reaches on into the depths of eternity. We a pious but eccentric old gentleman, who left his

firmation of what has already been said. No her frowning towers and colossal structures, has But if our views of sin are defective so will doubt you have all heard of the inhabitants of her history in the sad pictures of Nahum. The our repentance be. Repentance is for sin, and the world before the flood, how wicked they be story of the Arabian nation is briefly told in the in the nature of things must be conditioned by came, and what violence and bloodshed polluted our views of it. He only can repent who is con- the earth, until God in wrath sent the waters succession of the Persian, Grecian and Roman victed of sin, and according to the depths of his of the deluge, and swept them from the face of monarchies, the establishment of the Papal conviction will be his repentance. But further: the earth, and took them all up to happiness in kingdom, the dispersion of the Jews and their If his repentance be defective then will his glory. But there was poor Noah, a just man, wonderful unhappy destiny, exhibit the scope whole life be. Repentance begins with the sin- who vexed his righteous soul with their filthy and accuracy of the prophet's vision. The ships ner when grace does, and only ends when he is communications; the Almighty shut him up in of Tarshish have howled for Tyre, and the ocean delivered from the weaknesses of the flesh. an ark with a great lot of beasts, birds, and rep-While to the gracious soul sin is bitter, repenttiles, and he was buffeted about by the waters once exalted to heaven, is brought down to ance is sweet. A soul under a sense of sin longs of the flood until the erk rested on Mt. A rest

grants it. The soul from whom the grace of until he had first sent a raven and then a dove repentance is withheld is doomed. Let then the to see whether the waters had subsided. And, WE fear that with many who in the judg- penitent sinner rejoice in this sure evidence of my friends, there were also Sodom and Gomorgiven as causes us pain. It is too much regard- is terror. And yet in repentance we groan, shed condition, the Lord sent out of the city of Sodom,

er, be not deceived in regard to your repent- and Gomorrah. But if you obey God and keep The deficiency we here mention involves also ance. Make thorough work of it. - Sabbath Re- his commandments, repent of your sins, and trust in Christ for salvation, God may keep you here a long time in this troublesome world before you are called away and he takes you to himself in heaven."

> The audience, pleased with these remarks, the New Testament. It is therefore refreshing laughed heartily, and no converts were made to Universalism.—Presbyterian Weekly.

Confirmation of Scripture.

THE testimony from old monuments to the

Testament, a religion with charity as its basis. Dr. Cumming, of London, says: "There are ing him two stones have been found narrating It is certain that Spiritualism teaches no new many of his exploits, but each ends with 'and whatever remains of his first son." What an astonishing confirmation of Scripture is this! J. A. Woodman, in Advent Review.

Prophecies Fulfilled.

No intelligent person can carefully examine to its depths, even though as the result of it we close of his remarks said that if any one present the Bible without being convinced that it bears come to loathe ourselves, for it is essential that wished to ask any questions, or reply to his ar- the impress of the Mind that controls the destiny of mankind.

The history of the world is but a repetition of scenes that passed before the prophet's vision.

Babylon with her strong walls, her majestic should know ourselves. It is essential that we seat, and standing in one of the aisles, addressed columns, her hanging gardens, her unparalleled wealth, extent, and grandeur, has fulfilled the real character, and rush with deception upon "My friends, I have a few words to say in con- dreariest predictions of Isaiah. Ninevah, with wonderful prophecy concerning Ishmael. The ance is sweet. A soul under a sense of sin longs of the flood until the ark rested on Mt. Ararat, prophecies of Jesus, the world is fulfilling.—
for repentance and cries unto God until he and then he did not dare to come out of the ark

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, JULY 7, 1874.

JACOB BRINKERHOFF, Editor.

The Wicked Recompensed on the Earth.

THE words of Solomon, the wise man, "Be hold, the righteous shall be recompensed in the earth: much more the wicked and the sinner," (Prov. 11: 31), are considered by some to teach universal salvation, and that all the punishment the wicked receive is in this life. Also believing that after death the disembodied spirits of all, enter a state of happiness, or as others term it, go to heaven; the righteous and the wicked being in different degrees of happiness. This doctrine is taught and believed by many who respect God's word, and believe that he is so merciful that he will not destroy his creatures, or deprive them of final happiness. The argument is prinwhere it has most force; and is used to show very true.

the righteous receive would be in this life too ing enjoyment of life therein, and that the eous are saved in the city, while those wicked believe on his name through them. recompense of the wicked will be their annihilaon the earth too, all is harmonious and clear.

earth, as has previously been shown. occurs to our mind is the sentence pronounced and the sinner." original dust. The punishment of the wicked "so great a salvation." They are left to perish, "Where is the promise of his coming?" is declared to be death, simply death, and in simply to suffer a cessation of being, which will Perilous times are indeed upon us as evidence Gen. 3: 19 is defined to be a return to dust or be eternal, never to be revived from, and is their of the approaching end of the world or age earth, which of course must be where the ele- everlasting destruction. Though the doctrine is Famines and floods depopulating large districts ment exists, and they would then be as though held to a considerable extent that the finally of country; a frightful increase of crime during they had not been.

and the day that cometh shall burn them up, ery, &c. This theory of the eternal torment of lize that we are living in the last days. Bless saith the Lord of hosts, that it shall leave them the wicked is not preached by the orthodox God that he has taught us to love the appearing neither root nor branch. But unto you that fear churches of the day to the extent that it once of his Son and strive to meet him with joy and the soles of your feet in the day that I shall do | -a cessation of being, and their condition being patriarchs, and other worthies of their time the name of the Lord and to whom the "Sun of ciful then? He has provided for their happiness in which their Savior and Redeemer should

"tread down the wicked," they being ashes they neglect so great salvation, his mercy is seen under the soles of their feet, the scene must be in placing them out of existence, free from all located in the same territory, on the earth. It suffering, back to their original elements, as occurs in the closing scenes of the great judg- though they had not been. But what great in ment day, when "the heavens being on fire shall ducements are held out to serve the Lord, and be dissolved, and the elements shall melt with have eternal life! "Oh that men would praise fervert heat, and the works that are therein the Lord for his goodness, and for his wonderful shall be burned up."-2 Peter 3: 10, 12. This works to the children of men!" cleansing fire purifies the earth from sin and its works, and in its intensity the finally impenitent are consumed; and out of its fires come the new heavens and earth, the earth thus purified to be restored to its original grandeur and beau. ty, to be the abode of the redeemed, who "shall come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

characters spoken of in the 15th verse perish in "I will come again and receive you unto my

impenitent are to be kept in a state of eternal the past few years, and stormy winds fulfilling The word of the Lord by Malachi (chap. 4) de- suffering, yet the Bible is entirely free from any his will, are a few among the many ways our clares that "all that do wickedly shall be stubble, such terms as eternal torments, unending mis- heavenly Father is taking to make us fully reamy name shall the Sun of righteousness arise was, to terrify sinners and harden them against not with fear! The whole hope of God's people with healing in his wings; and ye shall grow God. The Bible is very explicit on their reward, centers in the fulfillment of this promise of the up as calves of the stall; and ye shall tread as it is also on the reward of the righteous, de- Life-giver, to return to this earth again and redown the wicked, for they shall be ashes under fining it in plain terms to be death-destruction ceive the righteous unto himself. The ancient this, saith the Lord of hosts." Those who fear "as though they had not been." Is God unmer. looked forward, by the eye of faith, to the time righteousness arises with healing in his wings," if they will accept it. He has offered it to them stand upon the earth. Far back in the distant grow up as calves of the stall in the kingdom of freely and of their free will they may receive it past Job made use of this language, "For I know

seen is located on the earth; and for them to them their choice of salvation or death, and it

"I Will Come Again."

H. R. PERINE.

WHEN our blessed Savior spake to his disciples concerning his approaching departure into the heavenly sanctuary, their loving hearts were exceedingly troubled at the thought of a separation from their divine Lord and Master. For years he had been with them as their instructor After the New Jerusalem had been shown to in all things which concerned himself and the John, descending from God out of heaven, a kingdom of God. He had proved his Mesblessing is pronounced on those who "do his siahship by signs, wonders, and many mighty commandments [now], that they may have a miracles, by words of wisdom and by a holy cipally against the doctrine of eternal torment, right to the tree of life, and may enter in life. In view of his wonderful works and Godthrough the gates into the city. For without like life the apostle Peter exclaimed; "Thou that if the wicked are recompensed in the earth are dogs, and sorcerers, and whoremongers, and art the Christ, the Son of the living God." Matt. they cannot be consigned to the eternal torments | murderers, and whosoever leveth and maketh a | 16: 16. In the midst of their sorrow the Savior of hell as their punishment, which would be lie."-Rev. 22: 14, 15. The idea of these wicked gave the apostles this cheering promise, which characters being outside of the holy city, in the has ever been the hope of the church of God But the recompense of both righteous and kingdom of God, is considered by some as evi- "And if I go and prepare a place for you, I will wicked is represented as being in the same place, dence against the positions here advanced, and come again and receive you unto myself; that in the earth; and if this text proves that all the also against the New Jerusalem being a literal whare I am, there ye may be also." John 14: 3. punishment the wicked receive is in this life, it city. But a careful examination of the text More than eighteen hundred years have passed also proves that all the reward or recompense with its connections will show to the contrary, away since our blessed Lord gave this promise It is not until the close of the thousand years, to his disciples, and ascended into heaven. Milwhich to our mind would destroy the argument or the restoration age, that the New Jerusalem lions of saints have, in the meantime, descended for that position. But with the scriptural view descends from God out of heaven. They meet into the grave in hope of receiving the gift of that the earth, renewed and restored, will be the their doom in the fire that comes down from eternal life at the coming of him who left this recompense of the righteous, with an everlast- heaven, which is the second death. The right promise to his disciples, and to all who should

tion, or eternal destruction, and that it will be the fires of the judgment, and the earth is puri-self; that where I am there you may be also. fied of sin and sinners, and the author of sin, Oh cheering thought! that Jesus will remember The inheritance of the saints is to be the too. Then shall the kingdom of God be fully his promise. Oh cheering hope, that we, i established, and the "righteous shine forth as faithful, may be among that happy number for and we will refer to a few texts to show that the the sun in the kingdom of their Father." All whom he has gone to prepare a place. To him recompense of the wicked will also be on this this takes place on the earth, confirming Solo- who has spent the best part of his life in the ser earth, but that it will end in their destruction mon's words, "The righteous shall be recom vice of his Lord, this is an exceeding great and or cessation of being. The first testimony that pensed on the earth, much more the wicked precious promise. The signs of the coming Christ to take his ransomed children home are on Adam, for his disobedience, consigning him A merciful God has prepared a glorious inher- greatly and rapidly increasing around us. The to mortality and death. "In the sweat of thy itance for his people; and although man diso- prospect of soon seeing the Son of man coming face shalt thou eat bread till thou return unto beyed him and fell from his favor, our kind in the clouds of heaven with power and great the ground, for out of it wast thou taken; for Father provided a way by which the sinner glory is certainly encouraging to all those whe dust thou art, and unto dust shalt thou return." may return to him and be pardoned, and still love his appearing. As this doctrine of the Gen. 3: 19. Though this is spoken of in refer- receive the "kingdom prepared for them from proximate advent of the Life-giver is gaining ence to what is called temporal death, and there the foundation of the world." This mercy and prominence in the world, and as its advocates is to be a resurrection from it, yet had there royal bounty is held forth to all, all who will grow bolder and louder in their warning cry been no atonement made by the Savior, it would may come, but those who do not accept the of- that "time shall be no longer," the enemies of have been an eternal death, a return to earth, or fered grace, are left to perish for their neglect of the cross are ever ready with the scoffer's cry,

that "Sun of righteousness," which we have or neglect it. His wisdom is seen in giving that my Redeemer liveth and that he shall stand

at the latter day upon the earth-Whom I shall of all the noted wells mentioned in all the Mamre's Plain been recalled in solacing reflec see for myself and mine eyes shall behold, and Scriptures of Israel; and this one most especial- tion. It is with thankfullness we testify of this not another." Job 19: 25-27. Hear the testi- ly in their highest estimation, as its origin is evidence of our Father's "grace and truth" in mony of Israel's Psalmist, "As for me, I will traceable to Abraham. They are proud of being the heart of this son of Ishmael and Abraham, behold thy face in righteousness: I shall be sat- the custodians of his Well, his Oak, and, above and that he has not been left without a witness 17: 15. What joy should spring up in the lah," and most jealously guard them from in- Verily Abraham "shall rise again;" and as Christian soldier's heart at the glorious prospect jury, because they belonged to AB-RA-HIM. In this descendant of him has said, "the possession ourselves, waiting for the adoption, to wit, the the oak, which we here relate, redemption of our body."

4. Your brother in Christ

Denver, Mo.

Sabbath at Abraham's Oak and Well.

J. L. BOYD.

road leading to Bethlehem, and in view of the Moslem mosque which covers the "cave of Machpelah," is a very venerable, ancient looking, and large oak tree, which grows within a eighty feet deep, and contains a never-failing supply of clear, cold, and delicious tasted water. ly affirms that the first sheltered Abraham's ing here, in the "Plain of Mamre."

For the tree, though there is no other like it for size and ancient appearance in all Palestina -we measured (four of us,) with outstretched arms, at their hight from the ground, and they scarcely sufficed to girdle its trunk. Other travelers have ascertained its girth to be twenprobable that such a tree has survived nearly "forty centuries" since the days of Abraham; yet as if stands in the undoubted "Plain of Mamre,"-and Josephus, the Jewish historian, mentions that such a tree was growing here in his day, which tradition ascribed to have been primeval from the days of Adam, -it is possible that it has sprung from the root or an acorn of the original (oak) tree, beneath whose shelter tradition says "the father of the faithful" so long dwelt, and where, it is believed by both Israel's and Ishmael's sons, that he entertained the Lord and two attendant angels, when they came to announce to him the destruction of the neighboring "cities of the plain," Sodom and in this light it is a "memorial tree."

It is more than probable that this old well was

isfied, when I awake with thy likeness." Ps. all, his "resting-place," the "cave of Machpe- even in the "tents of Kedar." of a speedy redemption from the bondage of our confirmation an incident occurred while we will revert to him. It cannot be bought. It has sinful natures! "Even we ouselves groan within were lunching and resting under the shade of no price," The prophet Micah (7: 20) confirms

brought to mind while writing or speaking of largest sized grapes our eyes ever beheld, any. the days of old." the coming of the Prince of Peace! Pardon me where. When looking upon them we mentally We shall ever remember in gratitude our Sabfor mentioning a few. An endless life-in a recalled the "cluster" that the "spies" of Moses bath-day's rest by the Well and under the Oak world where sickness, pain, and death will be brought from the "brook of Eshcol," and wish- of Abraham, unknown. "Neither can they die any more: for ing we might have the privilege of eating one they are equal unto the angels; and are the of the numerous clusters. While partaking our children of God, being the children of the resur- meal a tall and venerable Arab, attired in the rection." "When he shall appear, we shall be picturesque and flowing garb of the Orient, and, like him; for we shall see him as he is." "Heirs by the ornamentation of his weapons, impressed of God and joint heirs with Jesus Christ." But us as the Sheik, or ruler of a large feudatory why try to enumerate the blessings and honors tract of territory, approached to our Mohammein store for those who love God and keep his dan friend, and inquired in Arabic who we commandments? Brethren, let us hold fast to were. Our friend informed him that we were the truth as given us in his word. Let us endure | Americans, who had crossed the two seas, (Attemptation, live exemplary Christian lives, and lantic and Mediterranean,) 7000 miles from our "when Christ, who is our life, shall appear, then home in the Occident, for the purpose of visiting shall ye also appear with him in glory." Col. 3: the "sleeping-place" of the "katea tiebe Ibrahim" (the great and good Abraham), and we asked the privilege of "hadgis" (pilgrims) to rest under the shade of the "father of the faithful's" oak, and a drink of water from his well. With the courtly grace of a prince he bowed to us and replied to our friend that we were "Et fuddah," WITHIN a mile from Hebron and near the (most welcome); and that, as the owner of all the valley in view, he accorded to us the privilege of resting as long as we desired. He then stepped among the vines and soon returned bearing in his hands several clusters of the rich and ripened stone's throw of a well, cut through rock, some grapes we had longed for, and presented them to us. One cluster we measured; from the stem it reached beyond our elbow from the tip of our Israelitish and Ishmaelitish tradition adhering. middle finger. The largest grapes were of the size of pigeon's, or dove's eggs, and tapered to tent, and the last was "dug by his servants" for the extremity as small as the little finger nail. the use of his household and flocks while dwell. Its weight was a full Arabic rottle, or five and a half pounds. He also permitted us to bring away with us seven of the acorns from the tree, and we abundantly drank of the water from the During the Sheik's conversation with our

friend he boastingly mentioned that this valley, as far as the eye could see, had been in the possession of his tribal family more than a thousand years, as a lineal descendant of the "prophthrough our interpreter, if the land in this valley could be purchased? He looked at us very gravely as he replied as follows: "This land cannot be bought. It has no price. If you would pave it with silver zechins | the Turkish dollar, worth 80 cts American], and they were covered all over with gold zechins, they could not buy

it. My family hold it, in trust, till the time comes for Allah to awake out of his sleep in yonder cave [pointing with his right hand in the direction of Machpelah, the true owner, our father Ibrahim. He is Allah's rightful owner, and we keep it for him until the day of the res-Gomorrah, and of the birth of Isaac. Viewed urrection of the righteous dead; then it will revert to him. May Allah's will be done!"

Thus, in marked contrast to modern Christian-"digged by Abraham's servants," for several ity, we learned that some, at least, of the sofor preserving the landmarks and ancient names has this incident of the Emir (or prince) of -James Hamilton, D. D.

this thought: "Thou [the Lord] wilt perform The tree grows in the midst of a large vine. the truth to Jacob, and the mercy to Abraham. What multitudes of precious promises are yard, luxuriant with the most luscious and which thou hast sworn unto our fathers from

Entire Personal Consecration.

IF anything is taught in the Scriptures concerning the nature of our consecration to God, it is that of completeness. No other than this can meet the conditions of the gospel. God's service always required this, and always will. Nor is this arbitrary but necessary. It is necessary because natural. It cannot be otherwise. There is but one God to love and serve, and therefore in his service the heart cannot be divided. In the universe there are two spiritual beings seeking head ship, so to speak, one infinite and the other finite-God and Satan. To the one we naturally owe allegiance. The claim of the other is founded in injustice, and is also preposterous in every respect. To love and serve God is the highest duty of man. Nor is it any more our duty than our interest. The service of Golf is our natural condition, and therefore it is the state of well-being with us. But the service which God and our own interests require demands the exercise of all the powers of the heart. The child of God is a worker with him. He is however a worker with him because he loves him, and yet the more he consecrates him. self to the service of God the more does he love him. The true Christian feels that he is Christ's body, soul, and spirit, and in his service he finds his highest pleasure. And what a power is the man whose whole soul is given to his chosen work. He seizes upon opportunity and is awake to its every interest. He heeds every call to duty as the voice of God speaking to him, and in its utterances he rejoices. Such a man is love 1 of his fellows and honored of God.—Recorder.

COME.—If you have led a sinful life, and are now ashamed and weary of it-if you arise and et of Allah." In order to test him we inquired, go to God he will receive you graciously, and will abundantly pardon. All his assurances are to the same affecting tenor. "He is long-suffering, not willing that any should perish." "As I live saith the Lord God, I have no pleasure in the death of the wicked but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways." And here he is represented as the merciful Father, whose pity survives the longest provocation, and whose love is such that, when the prodigal at last returns, he presses him to his bosom. Such is the God and Father of our Lord Jesus, and, if you are wise, you will let no cold suspicions or subtle casuistry cheat you out of the strong consolation. You cannot err in believing what the Lord Jesus says: you cannot err in doing as he directs. Be assured that God is as kindly disposed as in the parable of the Prodigal Son he is represented to reasons that could be rendered, if space admit called "wild sons of Ishmael" more unerringly be. The calls, invitations, promises which be ted; for one, the wearing of the rope on the understand "what is truth" in regard to "the has given us in the gespel mean the utmost of ancient curbing stone, is deeply-more than a sleep of the dead" than do the major part of what they express; and God is as earnestly ancient curbing stone, is deeply—more than a sleep of the dead" than do the major part of desirous that sinners should return unto him, foot deep—indented by the "drawers of water." Christendom. In many a weary and waiting and as much pleased when they actually return, hour of our own (since then) lonely pilgrimage, as the strongest language of the Gospel declares.

ADVENT AND SABBATH ADVOCATE.

Jerusalem, the Golden.

JERUSALEM the Golden, I languish for one gleam Of all thy glory folden In distance and in dream! My thoughts like palms in exile, Climb up to look and pray For a glimpse of that dear country That lies so far away.

Jerusalem the Golden, When the sun sets in the west. It seems the gate of glory, Thou city of the blest! And midnight's starry torches, Through intermediate gloom, And waving with their welcome To thy eternal home. Jerusalem the Golden!

Where loftily they sing, O'er pain and sorrow olden Forever triumphing! Lowly may be thy portal, And dark may be the door, The Mansion is immortal! God's palace for his poor.

Jerusalem the Golden! There all our birds that flew-Our flowers but half umfolden, Our pearls that turned to dew-And all the glad life music, Now heard no longer here, Shall come again to greet us, As we are drawing near.

Jerusalem the Golden,

I toil on day by day; Heart-sore each night with longing, I stretch my hands and pray That, midst thy leaves of healing, My soul shall find her nest, Where the wicked cease from troubling-And the weary are at rest.

—Selected by Sister E. C. M. Boyd.

The Days in Which we Live.

· (Concluded.)

"AND the stars shall fall from heaven." Matt 24: 29. The falling stars of 1833 on the Western Continent and of 1866 on the Eastern Continent may well be considered as another of the signs 1868, when speaking of the "tidal disturbances" given by the Savior of his second advent. We will here give an extract from the Connecticut Observer of Nov. 25th, 1833, which exactly meets our mind on the subject in both instances.

"The editor of the Old Countryman makes a very serious matter of the falling stars. He says 'h onounced the raining fire which we saw on Wednesday morning last, an awful type, a sure their whole extent. We mention in particular forerunner, a merciful sign of that great and dread- the tidal waves at St. Thomas, and all the neighful day which the inhabitants of the earth will witness when the sixth seal is opened. The time is just at hand, described not only in the New height. . . . It is said by those who have wit-Testament but in the Old."

We do not think that the signs mentioned by ceedingly frightful." our Savior in Luke 21 and Matt. 24 are the same as brought to view in Rev. 6: 12, 13. Immediate: ly following the darkening of the sun and moon in this place and the falling of the stars, is the heavens departing, the mountains being removed, and the kings and great men of the earth calling for rocks and mountains to hide them from the face of the Lamb, while in Matt. and Luke distress of nations with perplexity follows that are coming upon the earth." For a fulfillthese signs. And that distress of nations with ment of this sign we have only to talk with our perplaity is world wide but few thinking minds neighbors, and look at the political and religious will deny. It is said by many that we Advent- aspect of the world. What causes our financial ists have prophesied that the world was coming panics? Is it not fearfulness and distrust, which to an end, and that it would grow worse and have taken possession of the heart of man, that worse until the end, and that in order to fulfill causes so much trouble in both church and state? our own prophecy we are always crying the And not only are they afraid of each other, but world is getting worse and rejoice greatly if we their hearts are filled with fear and anxlety dark night of sin will soon, very soon give place can get some who are not Adventists to say the for what is coming upon the earth. Men world is degenerating. But we would here say may try, and often do, banish their thoughts and that it was not a prophecy, nor even a creed of anxieties about the future in the insane rush and our own which led us to believe the world was struggle of the present. Yet all are looking coming to an end, or rather that this dispensa- anxiously to the future, some hopefully waiting tion was near a close; but a firm belief in the for the golden age, and others tremblingly wishsayings of our Lord and his apostles, united with | ing for the good time coming. the facts transpiring around us. These are the

the near coming of our blessed Redeemer. And all might know when his second coming was hame, an able English writer, says:

urate observer. This is, indeed, universally acdescribable sensation of fear and expectation, which event, they know not what, which is coming."

Dr. Seiss, of Philadelphia, another able writer and minister, says:

"Symptoms of a mysterious metamorphose meet us on every hand, causing some of earth's most far-sighted men, in church and state, to tremble with amazement and doubt." "All society, everywhere, with its politics, its philosophy and its religion, is in a perturbed condition, indicating revolutions and occurrences which no mere human foresight can at all comprehend." "Christians and Jews concede that we are approaching commotions and changes such as never have been since time began." "No one, acquainted with the existing aspects of the world, can have any doubt that we have fallen upon very startling and critical times."

Who can read these statements and compare them with the language of the Savior and not be convinced that we are nearing the great day of the Lord's appearing? unless indeed that his North American says: heart is "overcharged with surfeiting and drunkenness, and cares of this life," But in addition to the signs in the sun, moon, and stars, and the distress of nations with perplexity on the earth, the Savior says, "The sea and the waves roaring." This too can be numbered with the past of the times can read of the extraordinary tidal is indeed another omen of the glad day of reand extensive of which there is any record." the Atlantic and Pacific have been agitated in boring islands, which were full fifty feet in nessed these waves that the ocean's roar is ex-

At Lima, a writer says: "I saw the whole surface of the sea rise as if a mountain side, actually standinstant was fighting with the dark waters. The mighty wave surged and roared and leaped. The

them for fear, and for looking after those things

We might multiply testimony and witnesses

now we will let others speak for us in regard to near, are just as plain, if not more so, and more the present state of the world, not that we rejoice literally fulfilled, and fulfilling, than were the that things are so, but we do rejoice that these signs of his first advent. Men do not think, when things will not long remain so. Mr. Cunning- they are giving such descriptions of the corrupt state of the world, and the disturbed condition "That the present moral and political condition of earth and sea, that they are giving the strong of the world is altogether without a parallel in the est testimony that they can to Advent bepast history of mankind, will be denied by no ac- lievers that they are right, and that their hopes knowledged by thinking men, as well as by our leading political journals. And if any further also that they are verifying the Savior's words evidence of it were wanting, it is found in that in- when he says, "Out of thine own mouth will. everywhere fills the minds of men, of some mighty judge thee, thou unfaithful servant." Every week adds to the darkness of earth's scenes, and every day adds some new witness to the list, that we are living in "perilous times," when "iniquity abounds," and when "wicked men and seducers wax worse and worse." Said Jesus. "And because iniquity shall abound, the love o many shall wax cold. But he that shall endure unto the end, the same shall be saved." Blessed promise to the child of God. He who can look beyond the dark picture, given by earth's most far-sighted men, can "see the Son of man coming with power and great glory." And in view of this he can rejoice with joy unspeakable and

full of glory. Again Jesus says, in speaking of the days of Lot, Luke 17: 80—"Even thus shall it be in the day when the Son of man is revealed." The

"From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah.'

The Christian Inquirer says:

"Such an intense and insane rush and struggle and passing events. Who that marks the signs for wealth; such wreckless, ruinous extravagance of expenditure; such a delirium for vulgar display this country has never seen. And alas! not only wayes which cause so much excitement, con- taste, refinement, purity and piety have gone down fusion, and damage, without realizing that this before the tide, but even honesty, etc. . . . Every vice has increased in an aiarming degree. . . There are more gaming places in the city to-day than there demption? The New York Tribune of Nov.12th, were dry goods stores twenty years ago; and the gamblers include all classes, from the boy of fifteen of that year, says "they are the most remarkable to the roue of fifty. But why enumerate? Every vice on the black catalogue of transgression has more than doubled in volume and in victims with-It is said their velocity was "about a thousand in these five years; and our youth, the pride and miles an hour." Again the Tribune says that by hope of our land, are falling beneath the subtle the tidal waves "both the great ocean waters of destroyer faster than ever they fell in the Southern

Truly this is a dark picture, to think that every vice has more than doubled in five years, but it is nevertheless true. The storm clouds of Jehovah's wrath is gathering, and will soon burst upon a doomed and ruined world. And although men faithfully record the signs given by Jesus and his apostles, yet they will not believe that the great judgment day is near. Like ing up. Another shock with a fearful roar now the Pharisees and Sadducees of old they can not ook place. . . . I lost my companions, and in an "discern the signs of the times," hence the day of the Lord will come upon them as a "thief in ries of human beings and animals were frightful," the night." But those who are anxiously watch-Mark what follows this: "Men's hearts failing ing for every given sign of their Lord's return are interested in every indication of his near approach and their speedy deliverence from sin and sorrow. "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." If we are to lift up our heads knowing our redemption is near, when these things begin to come to pass, ought we not to rejoice when we see them almost all numbered with the past? The long to the glad day of redemption. The indications are that Jesus, the King of glory, will soon be seen coming upon the white cloud to take the throne of his Father David and reign over all the earth. O that men could realize that the judgment day is near, that earth's mighty men are gathering for the last great battle!

Reader, stop and think on these things. Take things which made us Adventists or believers in to prove that the signs which Jesus gave that your Bible, study it carefully, compare with it

passing events, and let not the world nor the sure foundations. Could we appreciate fully the tered abroad. But during the absence of the sings of the world get between you and a prep- depths of his love to us poor unworthy worms paper we did not feel discouraged. We felt to over eighteen hundred years ago, "If I go away der away from God, for our redemption draweth nal life when Jesus comes, will this promise be verified. Soon prepared or God! We, as a people, are weak and small, yet unprepared, earth's sons and daughters will see we may become strong in the power of God, udge the living and the dead. Thrice blessed that his grace should be sufficient. When the hen will it be for those who can with joy look enemy shall come in like a flood the spirit of the up and exclaim, "Lo this is our God, we have Lord shall lift up a standard against him. What vaited for him, and he will save us." May it merciful and gracious good that he hath prome the happy lot of both writer and reader, to ised, to be with his children in the sixth troube found of Jesus when he comes, without spot le, and in the seventh he will not forsake them!

S. E. BRINKERHOFF.

Cross Bearing.

ere among us that does not want to be a dis- grace to conquer, is my prayer. ple of the meek and lowly Jesus? Certainly ne. Then why so backward and unwilling bear our cross? Remember, dear brethren d sisters, what Jesus bore for us. For a moent fancy him bleeding, groaning, dying, upbear is easy compared with what the Savior e for us. Though the cross is heavy, yet they wait upon the Lord shall renew their ngth. However small your talent may be me exhort you not to be ashamed of it. need not be ashamed; the Lord will hear, ever blundering it may be. We are often oted, because we can say but little and nothnew, to say nothing at all. But, brethren sisters, I can tell you by experience this will er do. We must not expect a reward for r not performed; it is only the willing and ient who shall eat the good of the land.

that religion was our whole theme. If we as ready and willing to converse upon the ct of religion and the prospect of the joys await us in the future world, as we are upe present, especially on the Sabbath-day, it as if we might have more of the love of shed abroad in our hearts, and find better to the throne of grace. My prayer to s from day to day that I may be weaned the vain and fleeting things of earth, and

tration for the great day of the Lord. The Judge of the dust we certainly would divest ourselves say that if it is not the will of the Lord for us

will come again and receive you unto myself, nigh. O that every word and action might hat where I am there you may be also." Soon show to the world that we were the children of he Son of God clothed in robes of royalty, at through obedience. Though we are tempted ended by myriads of holy angels, coming to and tried on every hand, yet God has promised r wrinkle, so that we may have an inheritance O for a heart to love him more and serve him better! Thanks be to God that a way has been opened from the dark places of earth which lead like a strait and shining path to the realms of glory. Dear reader, is your name registered "And whosever doth not bear his cross and the New Jerusalem, and range with delight the the prayer of your brother in Christ, ady and willing we should be to take up our it then while there is an intercessor. Soon Jesus ss and follow our Master, that we may be will rise up and shut to the door, and then, oh unted worthy of being his disciples! Who is then, it will be too late. May God give us all Watervliet, Mich.

THE WAY TO HEALTH. - The only true way to health is that which common sense dictates the shameful cross! And why? Was it not moderately, drink temperately, avoid excess in t you and I might live? Then let us take anything, and preserve a conscience "void of

Some men eat themselves to death, some wear science in the world cannot save him from a Yours in hope of eternal life, conduct he is planting the seeds of decay in his own constitution, and accelerating the destruction of his own life. - Sel.

Letter Department.

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 thought upon his name.—Malachi iii. 16,

From Sister Stults.

DEAR BRO. BRINKERHOFF: I am glad the ADVOCATE is making its regular visits to the scattered ones again. I was glad that you had dark. If there were none in the future and guide you into the truth and sustain you in eternal life in God's everlasting kingdom. le would be of all most miserable. But your labor of love. It is truly a comfort to us be God, he has prepared a city that hath to hear from the dear brethren and sisters scat-

tandeth before the door, make ready to meet of everything that is not in accordance with his to have a paper, his will be done. We are still redemption and freedom from the curse of sin. Many are the endearing promises recorded in heir comes to take his seat on his father David's The church of God is waiting, watching, and his holy word calculated to encourage and cheer throne, we, with all the children of God, will praying for the return of her Lord and Master. us on our pilgrimage. Then, brethren and sis- have a right to the tree of life and be able to She longs to see him as he is, and enjoy his per- ters, cheer up and let us awake to a new enga- enter in through the gates into the city. May onal presence. She sighs for the time to come gedness to serve the Lord and lay away the God bless the dear readers and writers of the when her loud Alleluiahs shall be borne along weights and sins that doth so easily beset us, ADVOCATE, and help them to sustain it, and pay upon the breeze of the beautiful plains of the and run with patience the race that is set before for it, and make it a paper that we can read earth made new. She waits in patient hope for us, ever having our eyes upon the prize, that with interest and lend to our neighbors, is the he fulfillment of the precious promise given the little trifles of life may not cause us to wan- prayer of your unworthy sister in hope of eter-

Ft. Atkinson, Wis.

JANE STULTS.

From Brother Stults.

DEAR BROTHER: I am glad to see our old friend, the ADVOCATE, on its errand of mercy again, and hope it will continue as long as it is needed. I am glad to see letters from the old and the young who are coming into the truth. I pray God to send out more laborers into his vineyard, so that all the honest in heart can have the privilege of hearing the truth as it is in Jesus. We would like to have some good brother come out here and preach. I feel it a duty to strive to live a Christian, that I may have a home in the Kingdom of God, when it in heaven? Do you want to walk the streets of all stand firm, and put on the whole armor, is

> GEORGE STULTS. Ft. Atkinson, Wis.

From Sister Williams.

DEAR BEO. BRINKERHOFF: I have been reading the ADVOCATE and am much pleased with it. I am a pilgrim journeying to that happy land, advocating and looking for the soon coming of our Lord and Savior. I have for years been a professing Christian; much of the time there would come over me a restless feeling, a longing for something I did not possess. I strove to love my Savior and to do my duty out their lives by indolence, and some by overin relation to many of the teachings of the Bito all, yet there was an unsettled state of mind exertion; others are killed by the doctors, while ble which I did not then understand; but I can not a few sink into the grave under the effects raise my heart to God to-day and praise him, for ur talent will never improve by keeping sicines in creation are not worth a farthing to a the gospel in its purity. I was immersed last We are not to be heard for our eloquent man who is constantly and habitually violating March, in full faith believing I should keep the commandments of God and the faith of Jesus.

> REBECCA WILLIAMS. Denver, Mo.

From Sister Cleaver.

DEAR EDITOR: As Bro. Dugger sends me the SABBATH ADVOCATE and requests me to write a letter for it, I thought I would write a few lines. I am only 12 years old, so you must not expect much of a letter from me. I like the ADVOCATE very much; I like to read the letters, and think they are very interesting. I love to read all Advent papers. I take the Young Pilgrim, which I think is a very good little paper. My parents are First-day Adventists; they believe in keeping the day our Savgot back in the office. I felt bad when you left. is the nearest right, the seventh or the first day. my heart and mind centered upon heav. I have thought sometimes that there was a I am trying to be a good girl so that I may be are may be also. There is no place in the and it seemed to me the office was just the place me that I may see and believe all the truth in at world that I can build my hopes upon; for you. I hope and pray that God will lead God's precious word, and that I may inherit

Coral, Ill.

EMMA E, CLEAVER.

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 ourself 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 ancienl 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 11 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 fashiens. 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, 50cts, 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.

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, l R. V. Lyon—360 pages—Price \$1.00, post-pair To be had also of the author, at Suspension Bridge, N. Y.

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

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

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

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

Vindication of the True Sabbath, by J. W. Meton. 60 pages-10 cents.

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

Death Not Life, or the Destruction of the Wie ed established and Endless Misery disprove Price 25 cents.

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

Christian Baptism, Its Nature, Subjects, and I sign. Price 10 cents.

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

History of the Sabbath and Lord's Day, 10 cen Authority for the Change in the Sabbath.—5 cen

The Weekly Sabbath: Its Moral Nature a 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 Questions concerning the Sabbath. 5 cents.

Tracts—3 cents—The Destiny of the Wicke The Signs of the Times.—2 cents—The S ond Coming of Christ; Where are the Des Man a Living Soul; The Rich Man and La rus.—1 cent—Personality of God; Delay Obedience; Sabbath Cotroversy.

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

VOL. IX.

enver, ening, t-day.

nd we ill the to our

erence also to a and

eeting.

cess of

AMS,

ate.

rbuck,

silas S.

s M A 10-7 More

Iary A Bickle

end

ne prin ssentia

ents.

arist, b

est-paid pensio

cing a story e 20 ct

Gilfilla

stion,

of for

in Lor This is Sabbat

W. Mo

Edwar 8. 64 p

e Wic

isprove

vealed

, and I

st: W

l days

Rans

10 cen

-5 cen

ture a

cents.

d Law

ed. 5

Wicks The S he Des and La

Delay

ents.

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 Nature 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 righteous 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

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

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

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

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 outward to infinity; and this philosophy no man disputes now, because it is being constantly confirmed by the accuracy with which modern astronomers foretell all the eclipses and occultations of the sun, moon, and of all the stars in the siderial 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 beneath 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 beyond 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 swalloweth 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 orthodox 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 happiness of the redeemed in heaven; and to represent 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 aggravated 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 dominion 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 destroy each other; and when the present resources 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 perish forever.

These thoughts are forced upon us by the irrepressible 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 results 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 nations of the earth show them in the pains of parturition, or of perdition. With the facts of the world now before us, it is impossible for intelligent men to believe as they have done in past times, the converting of the world to modcaped the bonds of Romanism.

condition to which their present predilections living soul himself? have reduced them. To what system or theory | Let us hear Paul on this point: "And so it is can they turn? Paganism and philosophy have written, the first man Adam was made a living a living soul. God put this living creature, per spent their forces upon past and present ages in soul, the last Adam [Christ] was made a quick- son, or soul, in the Garden of Eden, gave him vain; the nations and peoples who have tried ening spirit."-1 Cor. 15: 45. Abraham and Lot law, which said, Obey and live, or transgress them have vitiated under their influence, and regarded the soul as meaning the man himself, and die. In relation to obedience it is written sunk down to irrecoverable vice and imbecility, as is evident from their use of the word. They and they are in rapid progress to perdition. On represent it as being subject to death and liable your soul [or self] shall live." Isa. 55: the other hand the materialistic facts of the to fall under death's power at any time. See "Hear" (or obey): this Adam failed to do. I present and approaching conjunctures of the na- Gen. 12: 13, "Say, I pray thee, thou art my sistions are ominous of a crisis in which mystic ter, that it may be well with me for thy sake, and Creator, and therefore fell under the sentence theology, spiritualism, and orthodoxy, will be my soul shall live because of thee." Lot says, ground to powder, and like the dust of Nebu- "Behold now this city is near to flee unto, and sinneth it shall die." Ezk. 18: 4, 20. "Whoeve chadnezzar's image of monarchy, be blown it is a little one. O let me escape thither, and my committeth sin transgresseth also the law; for away, that no place will be found for them to soul shall live."-Gen. 19: 20. The expression, sin is the transgression of the law." 1 John 3: recuperate in. The word of God holds out but "My soul," is used to express personality. The The law here spoken of is the law "engraven of one hope of the regeneration of this world, and Hebrews used the expressions "my soul," "thy two tables of stone," Deut. 4: 13 which says that hope is in the personal reign of God's soul," instead of myself, thyself, yourself, which anointed Son over all the earth. If the reader expressions we use in daily life to express the Adam transgressed, he coveted and ate of the will turn to the 72nd psalm and carefully read same ideas conveyed by the inspired writers. If fruit of which God had said, "Thou shalt not ea it as a divine prediction of the future of this the soul is immortal and can never die, as taught of it."-Gen. 2: 17. Therefore it is written of world's history, he will see at once the govern- in modern theology, Did not Abraham and Lot the first man Adam, who was made a living ment that God has decreed for men, and of know it? If the soul is a something which soul, "And all the days that Adam lived were course the system of theology the Bible teaches thinks and acts independent of the body, and nine hundred and thirty years, and he [the ma and which he should prefer. Inquirers are continues to live on after this form which we Adam died." Gen. 5: 5. sometimes like a little child, fearful when first see and call man, is turned back into dust again, Sometimes we are told that the soul is a part trying to walk alone. The first time it finds it- did they not understand it? Why then should of God, hence immortal. Let us look this square self standing alone without anything to lean they write their testimony in representing the in the face. Now if the soul is a part of God. upon, it is apt to cry out with fear; but having life of the soul as being dependent on certain inasmuch as the soul sins, then it follows that found the use of its legs there is such a constant conditions? Said Abraham to his wife Sarai, If part of God sins. In Ley. 5: 1 we read, "And demand for them that it can never go back to you will do thus and so, my soul shall live, which if a soul sin and hear the voice of swearing, and helpless infancy. It can never reverse its own implies that without her intercession it was in is a witness whether he hath seen or known of growth: it must go forward toward manhood. danger of being killed, or put to death by the it, if he do not utter it then he shall bear his So it is with an honest discoverer of divine Egyptians. In the 12 verse he says, "They will iniquity." And only think of the declarationtruth—the truth respecting the kingdom of God kill me," here he uses the personal pronoun me, "The soul that sinneth it shall die." God upon the earth. So it is with the facts of this instead of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless, deathless, and eternal, hence such a period of the noun soul; then to kill the "me" sinless of the noun soul; the noun soul; the noun soul is the noun soul; the noun soul; the noun soul is the noun soul is the noun soul; the noun soul is the noun soul is the noun soul; the noun soul is age: they cannot be reversed. They will go on was to kill the "soul," or to save the "me" was sition is false, and utterly at variance with the and grind the old Roman and Genevan dogmas to save the "soul." of orthodoxy to powder. God's work is pro- Souls are born of earthly parents, which for- chapter the soul is represented as having lips,gressing also, and his purposes must come to ever does away with the idea of the soul's im- "Or if a soul swear, pronouncing with his lips to maturity.

one-half; of unjust gains he takes the whole, and spirit." John 8: 6. We are now born of flesh from him; when he knoweth of it, then he shall Or just gains the prince of this world expects

Doctrine. No. 4.

A. F. DUGGER.

HAVING seen that spirit and soul are not synonymous, that the word spirit is used in vari ern Christianity. The Papacy is not being con- ous ways but never used to represent an verted by Protestant doctrines. It is not losing immortal conscious being that can live either in its power over the nations by the growth of or out of the body, we now come to settle the piety among the nations, but by Krupp's guns question, What is soul? We do not want a theand Mausek's rifles. The emancipated nations ological definition, but what we want is a Bible are not modifying their manners by the growth definition of the term soul. The word soul, like of Christian graces, but by combinations against the word spirit, does not always mean the same all the existing orders of society. So far from thing, but has different significations. In a the peace of the world being assured by the fall primary sense it signifies man, person, or creaof the old Roman powers, the dissolution of all ture. In a secondary sense it signifies life. Let the bonds of modern society seems imminent. us notice its first use in reference to man: "And The effect of these things is equally threatening the Lord God formed man of the dust of the to the theology of Protestant nations as to that ground, and breathed into his nostrils the breath stranger, he shall bathe his [the soul's] clothes of Rome. Intelligent men cannot believe that of life; and man became a living soul."-Gen. the heaven of the theologians of the present and 2: 7. From this we learn of what material man past ages of divinity schools, is an area just was made, and also the process through which above the blue canopy of the skies, with innu- he was made a living soul. God imparted to merable mansions of bliss for the redeemed him not an immortal soul or spirit, but simply from the earth; nor that hell is a place just bo- breath-"the breath of life;" and what was the youd the darkness of night, burning with lurid result? The divine record says: "Man became fires of unconsumable brimstone, and preying a living soul." Not breath, but man. What upon unconsumable carcasses of living beings. man? Why, the same man formed of the dust As these doctrines have thus far failed to con- of the ground. Observe, it is not said that God vert the nations to righteousness where they formed first a body out of dust, then afterward have been the most preached, there can be but created a man, soul, or spirit, and put inside of fourteen."- 22 v. "All the souls that came with little hope of their bringing the papal nations the body. This view is according to the teach- Jacob into Egypt, which came out of his loin to practice righteousness when they have es- ing of modern theology but not according to the besides Jacob's sons wives, all the souls we voice of inspiration-"Man became a living threescore and six."-26 v. "And the sons Amidst these scenes of conflict, revolution, soul." Now separate the man from the living Joseph which were born him in Egypt we and increasing depravation of the nations, soul, or the living soul from the man, and what two souls; all the souls of the house of Jaco thoughtful men must look for other remedial in- have you? Now, I ask, is it not plainly to be which came into Egypt were threescore and fluences to redeem the nations from the unhappy seen from this text that man is, as such, the ten."-27 v.

mortality, as that "which is born of the flesh is do evil or to do good, whatsoever it be that flesh, and that which is born of the spirit is man shall pronounce with an oath, and it be hid and bear the image of the earthy, 1 Cor. 15: 49 be guilty in one of these." 4th verse. Observe:

the resurrection from the dead" [Luke 20: 34] proving that they are identical. we shall be born of the spirit. Rom. S: 12. Then "we shall bear the image of the heavenly." by the spirit (Rom. 8: 12) are fashioned like unto his (Christ's) glorious body, Phil. 3: 21 beings, standing in the spiritual body of which Jesus is "the first fruits." 1 Cor. 15: 20, 44-46 Then we shall not be subject to death, Luke 20 36. Now as that which is born of the flesh be flesh. "And every soul that eateth that which troyed, we therefore conclude that the soul is the owner saw fit to name them such. died of itself or that which was torn with beasts whether it be one of your own country or and bathe himself in water and be unclean unt the even; then shall be be clean. But if h wash them not nor bathe his [the soul's] flesh then he shall bear his iniquity." Lev. 17: 15, 10 Here the soul is said to eat, wear clothes, he flesh. Think of an immortal ghost eating and bathing his flesh, it certainly would be rather queer looking object.

That souls are born is evident from Gen. 4 where it is said, "These are the sons of Rach which were born to Jacob; all the souls we

Truly God formed man of the dust of the ground, and this man formed of dust was made "Incline your ear and come unto me, hear an transgressed, disobeyed the law enacted by his written against disobedience. "The soul the "Thou shalt not covet"-Ex. 20: 17. This la

attributes and perfections of Deity. In this

were baptized: and the same day there were curtain at the door of the tabernacle is a "hang- 19, 20, we hear the apostle speaking to his added unto them about three thousand souls" ing." See scriptures already referred to. But brethren about having boldness to enter the (or persons). Christ explains the soul to mean right here we are gravely informed that the "holiest" by the blood of Jesus. How could the man himself: "For what is a man profited translators were at fault, that they should both Paul's brethren enter the "holiest of all" had cording to the teachings of Christ, for a man to ation of this question. ose his soul is to lose himself, or be cast away. Christ here used the word soul in its primary but one vail in the sanctuary built by Moses, let the apostle's day. reader will please bear this in mind.

Has the Sanctuary Two Vails?

WE have the most direct and positive testi mony in Heb. 6: 19, 20, that our great High Priest entered "within the vail" at his ascension. In speaking of the hope of the gospel, the apostle says, "Which hope we have as an anchor to the soul, both sure and steadfast, and made a High Priest forever after the order of Melchisedec." Here, then, it is clearly stated that Christ entered within the vail in Paul's day. But we are told by some that this was the first or outer vail, but the inner vail, dividing the holy and most holy, was not entered by this question, hence I propose to briefly examine their teachings in relation to this subject.

importance in settling this question, as the for us." earthly was a true pattern of the heavenly. That the dwelling place of the Most High is

are "accounted worthy to obtain that world and changeably, the one for the other, thereby are told that Josephus calls the hanging at the ear, O Shepherd of Israel, thou that leadest Jodoor of the first apartment a vail just like the seph like a flock, thou that dwellest between the cherubim, shine forth."—Ps. 80: 1. Again, Souls can be destroyed. "And they took it on other. It matters not what the historian calls "The Lord reigneth, let the people tremble; that day and smote it with the edge of the it, or what any one else calls it, we want some- he sitteth between the cherubim, let the earth Cor. 15: 49. Our bodies having been quickened sword: and all the souls that were therein he thing more than human testimony on this be moved."—Ps, 99: 1. This testimony proves utterly destroyed that day, according to all that point. We want to know what God calls it,- beyond all doubt that the dwelling place of the he had done to Lachish." Josh. 10: 35. "And what the Bible calls it. Testimony of this char- Most High God has ever been between the cher-Being born of the Spirit, we shall be spiritual they smote all the souls that were therein with acter is what must settle the question. It does ubim in the holy of holies of the heavenly the edge of the sword, utterly destroying them; not follow because two vessels are built alike, sanctuary. Now if Christ, when he ascended there was not one left to breathe, and he burnt and one is called Gen. Grant, that the other up on high, went into the immediate presence of Hazor with fire."-Josh. 11: 11. Here are two must be Gen. Grant also. I see no reason why his Father, there to appear, or minister in his texts which teach the utter destruction of the one may not be called Gen. Grant and the other presence for us, as taught by the apostle, how flesh, and souls are born of the flesh, they must soul. As that which is immortal cannot be des- the Virginius, or some other name, providing can it be true that he "came with the clouds to

> word soul is used in the senseof person, man, the door of the first apartment a vail, (and Heb. as the Scriptures declare? 9: 3 is the only text from which such an infer- We have by no means given all the testimony The New Testament writers use the word soul ence can be drawn,) while the one separating which can be produced in favor of the position in the same sense. For instance, read Acts 2: the holy and most holy is always called such. that Christ entered the most holy place more 41. "Then they that gladly received his word The name which inspiration has given to the than eighteen hundred years since. In Heb. 10: if he shall gain the whole world, and lose his have been rendered vails. What a pity it is not Christ entered there at his ascension? In own soul? or what shall a man give in exchange that our translators were men of such ignorance. order to dispose of this testimony we are told for his soul?"-Matt. 16: 26. In reference to the Had they been as wise as some of our day we that the word "holiest" in the original, is in the same, Christ says in Luke 9: 25, "For what is a might have had something like a correct trans- plural, and should have been rendered holy man advantaged if he gain the whole world lation of the Scriptures. The falsity of such a places. But this by no means helps the matter, and lose himself or be cast away?" Then ac' claim will appear as we proceed in our examin- for the language with such a rendering would

> sense, meaning the man, or person himself. But us see if they recognize two in the temple built We confess our lack of ability to harmonize the word soul in Scripture is also used in a dif- by Solomon. In the historical account given of the Scriptures with the view that our High ferent sense, signifying life; but it is no where this magnificent structure we read in 2 Chron. Priest did not enter the holy of holies until 1844. used in the sense of an immortal entity. The 3: 14 as follows: "And he made the vail of If any feel qualified to do so we are ready to lay blue, and purple, and crimson, and fine linen, down our pen and give the work into abler and wrought cherubim thereon." Mark, it does not say he made the vails (plural), but the vail, (singular); showing conclusively that the temple had but one vail, so-called. In support of this position we call the reader's attention to the testimony of three inspired writers, Matthew, Mark, and Luke. In their account of our Lord's crucifixion they tell us that "the vail of the temple was rent in twain from the top to the having? Perhaps those who advocate the two are growing worse and worse: vail theory and teach that Christ entered within the second vail in 1844 can tell us which of their

> of the temple were rent; neither does it say a debasement of conscience; the moral sense of the him until the tenth day of the seventh month vail, or one of the vails, but "the vail" was rent people of the whole land is horrified at the oftin 1844, and that a knowledge of this change is in twain; showing beyond all controversy that recurring disclosures of a general degradation of absolutety necessary in order to be benefited by the temple had but one vail, and that divided virtue, and the unhappy ghost of our national the temple had but one vail, and that divided pride is robed in the garments of shape and morhis ministration. Hence it will be seen that the the holy and most holy places. The numerous tification at the terrible disgrace we have encounquestion heading this article is one of vital consequence. If the sanctuary has two vails the sequence. If the sanctuary has two vails the the vail," prove that the Scriptures recognize its forms, commercial, domestic, political, and reclaim herein set forth may be true; but if only but one vail, either in the sanctuary built by ligious. The operation of business corporations, one, the claim is false and should be exposed as Moses or in the temple built by Solomon. the delicate conditions of social existence, the such. The Scriptures alone must determine Therefore it is but reasonable to conclude that churches are all affected with the poison which there is but one vail in the sanctuary above. is rapidly enervating all that is good in human And when our High Priest entered "within the nature. The country is in imminent peril. Nev-I would first remark that a correct understand- vail" at his ascension he entered the "holy of er before in history was a nation's downfall so ing of the earthly sanctuary is of the highest holies," "there to appear in the presence of God festly susceptible of scientific demonstration."-

> That the sanctuary built by Moses had two cur- between the cherubim overshadowing the mertains of blue, and purple, and scarlet, one at the cy-seat is conceded by all; yet we give a few entrance of each apartment, no one with any scriptures on this point: "And David arose and Archbishop of Canterbury, in the reign of King knowledge of the Scriptures will attempt to deny. See Ex. 26: 31-37; 40: 3-9. But that scriptures of this point: And David arose and went with all the people that were with him the latter part of the twelfth century or the beginning of the thirteenth. Cardinal Hugo, these curtains are both called vails is not to our the ark of God, whose name is called by the in the middle of the thirteenth century, divided mind a Bible doctrine. Inasmuch as the curtains are both called value is not to our name of the Lord of hosts that dwelleth between the Old Testament into chapters as they stand in the cherubim." 2 Sam. 6: 2. We next call atour translation. In 1661, Athias, a Jew of Amtains were alike, with the exception that one tention to the prayer of king Hezekiah. "And sterdam, divided the sections of Hugo into verses had cherubim wrought thereon while the other Hezekiah prayed before the Lord and said, O as we now have them. Robert Stephens, a French had not, it is argued that whatever one could be called also. If one cherubim."—2 Kings 19: 15; Isa. 37: 16. Let Testament into verses as they now are.

inspiration uses the terms soul and man inter- could be called a vail so could the other. We us now hear the Psalmist on this point. "Give the Ancient of days" in 1844, when he was alnot immortal. In all these texts examined the The Scriptures nowhere call the hanging at ready in his presence, seated at his right hand,

> teach that the second apartment as well as the Having shown that the Scriptures recognize first could be entered by the blood of Jesus in

W. H. BALL. hands.

Washington, N. H.

[The above article was also published in the "World's Crisis" of

A True Picture.

ABOUT a year ago, one of the Chicago papers drew the following graphic picture of matters and things in the United States. Time advances and which entereth to that within the vail, whither bottom." Now, I inquire, how many vails do its truthfulness is made to appear with greater the forerunner hath for us entered, even Jesus, these inspired writers recognize the temple as force as reform is becoming impossible, and things

> "There is no necessity for entering upon an artwo vails was rent at the crucifixion of our Lord. most radical purification of public morals. The The record does not say that the vails (plural) minds of the thinking men of the country are filled with consternation at the evidence of wide-spread pride is robed in the garments of shame and mor-

churches, are all affected with the poison, which clearly apparent, or its approaching ruin so mani-Bible Investigator.

THE first division of divine oracles into chapters and verses is attributed to Stephen Langton,

"The entrance of thy words giveth light."

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

JACOB BRINKERHOFF, Editor.

The Living Epistle.

lives, or they would not have been known and every professor were true to his calling. read of all men as disciples and followers of the meek and lowly Jesus.

is all outside opposition. While in this life we Lord and Savior Jesus Christ. are possessed of human natures which would lead us astray oftentimes if followed; but these human natures must be kept subject to the law of God, and following on, God's grace will finally lead us to victory.

followers of Christ, and exhorted to be separate in wisdom and goodness his laws must partake to pray that their flight from Jerusalem might from the world and worldly influences, it does of the same attributes. It would therefore be not "be on the Sabbath" (Matt. 24: 20), which not follow that we must have no dealings with the greatest folly for finite man to attempt to occured about 40 years after the ascension of our non-professors, or forsake all worldly business. amend the laws of Jehovah. But yet man has Savior, consequently there was a Sabbath day at But its worldly influences and sinful acts are attempted this, and of such our Savior says, "In that time. "I [John] was in the spirit on the what we are called upon to be separate from and vain do they worship me, teaching for doctrines | Lord's day." Rev. 1: 10. This was about 66 disclaim. We must engage in business and em- the commandments of men." Matt. 15: 9. God years after the ascension of our Savior; hence ployment of some kind in order to provide for requires us to obey him strictly. When Lot and the Lord claimed a day as sacred unto himself ourselves the necessities of life, but enough of it his family were about to escape from Sodom, the at this time. is open to us in which to engage without con- messengers of the Lord commanded them not to | We now conclude from the evidence of reason flicting with our relations to God and his cause. look back to the city. However unimportant and Scripture that God has given the human We have no occasion for joining in their secret this command may appear to us, the Lord meant family a day of rest sacred unto himself. societies, or their festivities which are merely exactly what he said: consequently when Lot's for pleasure. In these the Christian could have | wife'violated this apparently unimpotant com- | proposition: no influence for good, but would assimilate to mand, she was immediately turned into a pillar those characteristics instead. But in the neces. of salt. Likewise when the sons of Aaron, Nasary business of life wherein we mingle dab and Abihu, offered strange fire on the altar day. with the world we may so let our light shine unto the Lord, which he had not commanded, that it may be seen around us, and others may instead of accepting it as they blindly thought take knowledge of us that our aims and hopes he would, he sent fire out from the altar which are not all built upon the things of the world, as burned them up. Lev. 10: 1-3. are the greater portion of the people around us. These examples teach that when God gives a until every day in the week is held as a Sabbath If we possess the virtues and the graces of the law it should be obeyed strictly. The Apostle by some one; consequently this would throw Christian life they will make themselves mani- says that "whatsoever things were written afore- society into confusion, and God would be the

life that he would be called a good citizen, a are taught that the above examples were written good neighbor, and a good member of his family. for our learning. Will we learn a lesson from He should be better, in everything he does, or the example of Lot's wife? Will we be admonis, for being a Christian, he should "do all to the ished by the example of Nadab and Abihu?" glory of God." Jesus prayed that his disciples Will we yet say that God is not so strict in regard might be sanctified through the truth. When to his commandments? Shall man dietate to one sets himself apart to a holy life to be a dis- Jehovah what command he will obey and what ciple of Jesus, it is essential that he keep that he will not? Shall man exalt himself equal to profession uppermost in his mind, and give it the Law-giver? Better far that we now abase PAUL writes to the church of Corinthians that the first place in all that he does. No one can ourselves and obey him, and in due time he will he needs no epistle of commendation to them or say that he has no influence; and how essential exalt us. from them, for they are his epistles, "known and it is that our influence be continually on the With these remarks we now call your attenread of all men." These Christians at Corinth side of truth. If we leave the standard of right- tion to a few thoughts on the Sabbath, and in lived in one of the most wicked cities of the day, eousness and conform to the world, even in a order to bring them clearly before the mind of and their profession of the religion of Jesus measure, our influence goes against the truth, the reader I shall present them under three Christ called loudly upon them to be careful to and a barrier is placed in the way of the good propositions. walk worthy of their calling and of the name of we might do. In these last days of the Christian I. God has given the human family a day of him whom they had professed to follow and dispensation, when spiritual declension predom- rest, sacred unto himself. trust; and a noble record was made for them inates among professed Christians, there is a loud This proposition is reasonable. when the apostle who had taught them the doc. call for the true followers of Christ to let their trines of Christianity could say that "Ye are our light shine, and be living epistles. A profession labor we must rest or our vitality will be preepistles, written on our hearts, known and read of Christianity is made a cloak of for much maturely exhausted and death will be the result. of all men." 2 Cor. 3: 2. To have this good test- wickedness, and many individuals assume a If we had no day of rest our lives would be one imony borne for them they must have proved form of godliness who have not the power of it. continued bustle of labor from the cradle to the themselves worthy of it in the estimation of This causes Christianity to be spoken against, grave. It is for the good of our physical systems Paul. They must have lived consistent Christian though its principles are just as true as though that we have a day of rest. But if we have no

The living epistle of the Christian work or good of our systems. writing is read of God as well as of men. We 2nd, We need a stated day of worship. We Our profession of these great truths amid an one. We may deceive our fellowmen with our natures. becoming those professing godliness—are greater shall have an entrance ministered unto us drawbacks to the progress of Christianity than abundantly into the everlasting kingdom of our

Thoughts on the Sabbath.

A. C. LONG.

Because we are called out of the world to be ever yield obedience to him, and as he is infinite for man." Mark 2: 27. He taught his disciples

fest, whereby we can be known and read of all time were written for our learning." Rom. 15: 4. society into confusion, and con Again he says, "Now all these things happened the author of confusion." 1 Cor. 14: 33. While the living epistle of Christ need not unto them for ensamples, and they are written

and fame, he should so direct his daily walk and world are come." 1 Cor. 10: 11. From this we

1st, Because our natures demand rest. If we day of rest then God has not provided for the

How is it with us at the present time who are may bear the Christian name and be read and are social and religious beings, and consequently professing to love God and keep his command- recognized of men as one of the Lord's faithful our natures demand that we have a stated day ments, and look for the coming of Jesus to take followers, but God, who can read the heart, knows of worship. But if God has not given us such a us to himself and give us a home in his kingdom? whether we are a correct epistle or a spurious day, then he has not supplied the want of our

unbelieving world who are taking knowledge profession of religion, and may even deceive 3rd, In order to the spread of the cause of of us to see if we are living any better than other ourselves, but we cannot deceive our Father, God, a day of rest is necessary upon which all people on account of our high profession, de- who knoweth all things. If our profession be can meet and hear the word of God. But if God mands of us great care in our intercourse and a vain one and we be a counterfeit epistle, in has not given us such a day, then he has not dealings with the world, that we do not become the great day when all things are made mani- provided for the good of his own cause. But as stumbling blocks in the way of sinners, or bring fest we shall be read to our detection and sor- God has provided for the good of our natures as reproach upon the cause of Christ and the truth row; but if that day proves us to be a genuine well as for the good of his cause, we conclude we so much love. False professors—those who epistle of Christ we shall be called to receive an that our proposition is reasonable, that God has make a profession of religion but fail to live as inheritance among the just and the holy, and given the human family a day of rest, sacred unto

> Let us now appeal to the Scriptures and see if they sustain the above proposition: "See, for that the Lord hath given you the Sabbath."rest. Ex. 16: 29. "To-morrow is the rest of the holy Sabbath unto the Lord," v. 23. "Remember the Sabbath day to keep it holy." Ex. 10: 8. "The Lord blessed the Sabbath day and hallowed As God is our creator and preserver we should it." v. 11. Christ says, "The Sabbath was made

We are now ready to introduce the second

II. The rest day which God has given the hu-

man family is the seventh day. The reasonableness of giving a definite rest

1st, If God has not given us a definite rest day then each individual is equally permitted to make choice for himself. One can choose Sun-

and should not expect positions of worldly honor for our admonition, upon whom the ends of the should thus make choice; the judge should 2nd, Suppose our judges and county officers

day, the other associate Tuesday, the clerk Wed- he is "the man of sin." -2 Thess. 2: 3. Shall we Italian marble. Under an alcove is a large white nesday, another officer Thursday, and so on un- not. All true Protestants endorse the rule of floor with a circular inscription in letters of gold, til all the days of the week be selected as a rest | Luther, that "the Scriptures are a perfect rule of in Latin, "Hie de Virginie Maria Jesus Christus day to some one. When the judge would be faith and practice, and whatsoever cannot be natus est", -"Here Jesus Christ was born of the ready to commence business, the associate judge read therein or proved thereby, is not required Virgin Mary." Here are twelve golden lamps would not, and when he is ready the other associate is not, and then the clerk, and other officers, Now, dear reader, as you endorse this rule, and the fourth century,; they are fed with incensed &c. Thus you see that the law of the land could as you cannot prove by the Bible that the first olive-oil, which oppresses the senses with the not be executed. Wicked men would become day of the week is the Sabbath; but as you can pungent odor. The "crib" or "manger" shown bold and defiant, and the land would be deluged prove that the seventh day is the Sabbath, you us, was a hollowed block of costliest dark-veined with crime and iniquity.

3rd, Suppose another indivdual who is rather Sabbath. covetous, finding he has the right to make choice If God was so strict in reference to his com- There is no questionable uncertainty about the of any day he wishes, makes choice of all the mandments in the days of Sodom, when he de- location of Jesus' birth-place, although the naof any day he wishes, makes choice of all the stroyed Lot's wife for simply disobeying such a tive rock of the "inn" is now faced with foreign rainy days and therefore can labor on all the trivial command as not to look back to the city; marble. From the earliest times of the Christian other days. All this would throw society into a and also in the days of Moses, when he de- era, the identity of this pirth-spot is not called violent state of confusion, and hence God's law stroyed Nadab and Abihu for offering strange in doubt. As Dr. Adam Clark, a writer of high would be imperfect; but David says, "The law fire, and as he is an unchangeable God, can you est authority in oriental localities and literature, of the Lord is perfect." Ps. 19. 7. Therefore mandment? And since you have seen the truth never be mistaken or forgotten by his followers." from this reasoning we would conclude that God on this subject how dare you disobey? Having Both Turks and Arabs unhesitatingly assent

20: 10. "And God blessed the seventh day and be evil."-Eccl. 12: 13, 14. sanctified it; because in it he had rested from all his work which God had created and made." Gen. 2: 3. "Six days shall ye gather it [the manna] but on the seventh day which is the Sabbath, in it there shall be none." Ex. 16: 26. "So the people rested on the seventh day." v. 30. New Testament.—"In the end of the Sabbath seventh day is the Sabbath."

which God has given to the human family is the seventh day.

But there may an objection arise here. Says one, "If society were to keep uniformly one day in seven and no day in particular, would not that answer?" It would not. 1st, because God never said it would. 2nd, because he has com. manded a definite day to be observed; and consequently to keep any other day which he has not commanded is the same as offering strange fire. See Lev. 10: 2. God requires us to obey him strictly. Remember Lot's wife.

We now come to our last proposition:

III. The seventh day is the only weekly rest that God ever gave to the human family.

If there is any other, where is the record of it? Where is the chapter and verse that record Truly God could not give the human family anever given to the human family.

they may not be forgotten. 1st, God has given

Daniel spake of this power as "thinking to and "manger" of the Savior. It was a vaulted them." Ps. 119: 47, 165,

follow this man of sin in this respect? Certainly marble STAR, set into the potished black marble in or proved thereby is required of all men." day and night since the days of Constantine, in must, to be consistent to the rule, and be a true marble. Protestant, observe the seventh day as the A peculiar awe and tenderness of spirit affect-

has given the human family a definite rest day. failed to obey this command, how will you that this locality was the birth-spot of "Issa ben

"Let us hear the conclusion of the whole mat- Mary." that the day of rest which God has given the hu-ter: Fear God and keep his commandments, From the flat roof of the convent we had a fine

A Sabbath in Bethlehem of Judea.

J. L. BOYD.

ments from the hotel, for especial use.

About a mile distant from Bethlehem, and it is not revealed we therefore conclude that the "Rachel's Sepulchre;" but as we visited it again, seventh day is the only weekly rest that God has on a subsequent Sabbath, shall defer any de-We now repeat our three propositions that front of this rock-founded city of Bethlehem. Next morning, after a refreshing night's rest-

himself. 2d. That day of rest is the seventh. Bethlehem"-we inquired about localities in its

choose Sunday, one of the associate judges Mon- change times and laws."-Dan. 7: 25. Paul says apartment; its walls and floor encased with black

ed us as we lingered which is indescribable. But do the Scrip'ures teach our proposition stand before the blazing bar of God's judgment? Yusep un Mariam; or, Jesus, son of Joseph and

man family is the seventh day? Hear the word. for this is the whole duty of man. For God will and expansive view of the interesting country "The seventh day is the Sabbath of the Lord thy bring every work into judgment, with every for miles about Bethlehem. In its nearest vi-God; in it thou shalt not do any work." Ex. secret thing, whether it be good or whether it cinity is the "Shepherd's Plain," where the shepherds were watching their flocks on that most memorable night when the angelic choir announced the birth of David's son and "heir" to his then dilapidated throne. Here, probably, on this very plain, the royal shepherd himself, when a boy and in early manhood, had tended Ar the time we arrived in Jerusalem it was and watched his father's flock. From this outlook, also, could be discerned the "cave of Adulas it began to dawn toward the first day of the in the dry season, some two months before "the lam," the stronghold of David and his men, as week," &c. Matt. 28: 1. Here the seventh day early rains" (which, now a days commence about the hill-top in which is its entrance, rises, like a is called the Sabbath, as it was the day just be- the first of November) had set in; and, at that cone, far above its surrounding hills, in the midst fore the first day of the week. "And they the season, there were but few visitors there from White gazing down its profound intraces, our

women returned, and prepared spices and oint abroad. Our hotel proprietor had his private meditatious went retrospecting to David, in his ments; and rested the Sabbath day according to residence in Bethlehem, about seven miles due wanderings, hidings, and his constant cans of the commandment." Luke 23: 56. These dis- south. We soon had ascertained that it would watchfulness to elude his persecuting enemy, ciples, after the crucifixion of our Savior, rested be more convenient for him to accommodate us, Psalms were indited, so appropriate in his times on the seventh day, for the command says "the and materially economical and preferable to and surroundings to his own eventuating exisourselves, to stop over a fortnight at his home tence, and which have ever since proved to be We now conclude that the definite rest day in Bethlehem. So, about a week after our ar- a solace and encouragement for the "children of rival in the Holy City, on a sixth day afternoon, prophet," were quoted by our Savior as predicwe set out for the city of our Lord's birth-place, prophet, were quoted by our barrier," and in company with several members of his "rising," and "ascending," finally, into the household, all of us mounted on diminutive "gates" and "everlasting doors," where "the donkeys, not much exceeding the size of a full King of glory shall come in." The applicability grown Newfoundland dog. The Indian file of into mind in that place of their mental perusal, donkeys was preceded by the family camel with seemed so clear and simple that their impression a load of bedding and other needed appoint- remain indelible and unfading in memory's tablet. How necessary for David, and for all We rode several miles over rocks and steep shepherd then should have to undergo just such ravines (or wadys) and passes in the mountains an experience and vicissitudes of personal hisleading to the seacoast towns of ancient Philistia tory, not only to fit him for his kingdom over -Ascalon, Ekron and Gaza-until we reached the tribes of Israel, but, as the prophetic history a broad plain about two miles in width. While of the "King's Son" (See Ps. 72:), to indicate the attitude of the "Israel of God" and "the riding across this beautiful intervale, shut in by church at large" that their aspirations and praythe mountains, we inquired its historical name; ers for bim (the Son of Redemption) should "be and was surprised to realize that it was the made continually." David, "Therefore, being it? The Bible gives us no account of any other. famous locality of some of king David's victories a prophet, and knowing that God had sworn The prophet Amos declares, "Surely the Lord over the invading Philistines, the "Valley of laim an oath to him, that of the fruit of his God will do nothing but he revealeth his secret Rephaim." Farther on was pointed out to us loins, according to the FLESH, he would raise up unto his servants the prophets." Amos 2: 7. the traditional spot where David killed Goliath | Christ to sit on his throne; he, seeing this before, was not left in hell, neither his flesh did see other day of rest without revealing it, and since it is not revealed we therefore conclude that the "Rachel's Sepulchre:" but as we visited it again. that salvation would occur in due time. He was scription to another sketch. A short ride hence unlike the prophets of "the latter days." He soon led us to our "host's" house, near the bold did not apply these "far-reaching" prophecies to Solomon, his immediate son; but to him, whom his prophetic ken gave assurance would be a the human family a day of rest sacred unto though we could not sleep our "first night in Redeenier indeed to him and to "all Israel" who put their trust in the Lord God. Truly, 3d. The seventh day is the only weekly rest that God has ever given to the human family. But those who are observing Sunday, the first but the convent of the church of the churc day of the week, have no authority for doing so but from the Roman Catholic Church. Turn, if you please, to their catechisms and there you will find your authority for observing Sunday.

Daniel spake of this power as "thinking to large t

The Happiest Life.

FATHER, I know that all my life Is proportioned out for me; And the changes that will surely come I do not fear to see: But I ask thee for a present will Intent on pleasing thee.

I ask thee for a thoughtful love, Through constant watching wise, To meet the glad with joyful smiles And wipe the weeping eyes; And a heart at leisure from itself To soothe and sympathize.

I would not have the restless will That hurries to and fro. Seeking for some great thing to do, Or secret thing to know.

I would be treated like a child And guided where to go. Wherever in the world I am,

In whatsoe'er estate, There is a fellowship with hearts To keep and cultivate; And a work of lowly love to do For the Lord on whom I wait.

I ask thee for daily strength, To none that ask denied, And a mind to blend with outward things, While keeping at thy side; Content to fill a little space So thou be glorified.

And if some things I do not seek In my cup of blessing be. I would have my spirit filled the more With grateful love to thee: And careful less to serve thee much Than to please thee perfectly.

There are briars besetting every path Which calls for patient care, There is a cross in every lot, And an earnest need of prayer: But a lowly heart that leans on thee Is happy anywhere.

In a service which thy love appoints There are no bonds for me; For my secret heart is taught the truth Which makes thy children free; And a life of self-renouncing love

Is a life of liberty. Selected by Julia O. Dille.

"Where is the Promise of His Coming?"

Peter predicted that in the last days scoffers should come and say where is the promise of Elder Trowbridge. Preaching by Elder Crancoming, the other follow after, saying, "Where is the promis of his coming. That the second coming of our divine Lord is clearly set forth in will amply testify.

his Father, with his angels; and then he shall re- He also showed us from Rev. 3: 20, 21, that friends could do, she was still suffering much, ward every man according to his works." Matt. from this on it is an individual work. That and many predicted her death; it was thought

"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." Heb. and sup with him.

shall be like him; for we shall see him as he is."

"When Christ, who is our life shall appear, then

"Behold, I come quickly; and my reward is with me to give every man according as his work salvation through Christ, "who was manifest in all the glory." A more full detail of the storm shall be." Rev. 22: 12.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and their faithful vigil over the silent sleeper for ensuing year, after which Elder Cranmer adwith the trump of God." 1 Thess. 4: 16.

ing of the Lord." James 5: 7.

"And if I go and prepare a place for you, I will come again." John 14: 3.

him go into heaven." Acts 1: 11.

is at hand," and John says, "Even so, come, with him in the language of the poet, Lord Jesus." James admonishes the saints to be patient because the day of their deliverance draweth nigh. Yes, soon "the elements shall melt with fervent heat, the earth also, and the works that are therin shall be burned up." The earth is to be purified and made new. God's gave in their cheerful testimonies and exhortakingdom to be set up on the earth, and shall tions, declaring their determinations to press stand forever. Then shall the righteous shine forward to the end of the race. Truly it seemed forth as the sun in the kingdom of God. Yes, like other days when we met to worship God, dear reader, eternal realities are just before us. and the sweet flowing Spirit of Jesus filled our We are on the threshold of great, grand, and hearts and bound us together in one bundle of startling events. Will we be prepared for love. At the close of this interview we repaired them? Will we cast off all doubting, all linger- to the water where one dear sister signified her ing, all carelessness about our Christianity? Will faith in Christ by being buried with him in we shun the very appearance of evil? will we baptism. May the Lord bless her and speed her get nearer the Lord, and will we be able to on her journey home. stand in the great day of his wrath? Yes, that glorious day of prediction will soon dawn when P. M., but as we were on our way about half past Christ shall take upon himself his power and five we were encountered by a dreadful tornado, reign over all the earth, when everything will accompanied by rain, which fell in torrents, and the Lord! WM, C. LONG.

Winstonville, Mo.

Michigan, June 26th, 1874.

MET Friday evening according to appoint ment. Services commenced with prayer by his coming? The fulfillment of this prophecy mer, upon the seven stages of the church, from is a clear announcement that we are living in Rev. chapters 1, 2, and 3, showing that they the last days; that it is being fulfilled at the covered seven periods of time, commencing with present time must be apparent to even the most the opening of the gospel dispensation, and excasual observer of the signs of the times. The tending on to Christ's second coming. It was question of the scoffer presupposes that the an- truly edifying and instructive. His closing renouncement of the Lord's speedy return has been marks were directed to the church in its present made. While one class proclaim that Jesus is condition, warning them not to be found in a and concluded inasmuch as many of us had been lukewarm" state. That notwithstanding we were in the last stage of the church, we "should not sleep as do others," but "buy the gold tried the Scriptures of truth the following passages in the fire that we might be rich, and white raiment that we might be clothed, and anoint friend where Sister Field was, and learned that "For the Son of man shall come in the glory of our eyes with the eye-salve that we may see." though all had been done for her that kind Christ stands at the door and knocks. If any one she could live but a few hours. We therefore will open the door of his heart, he will come in (those of us that could) retired to Sister Branch's

The discourse was followed by many warm for her, and those who could not meet with us "But we know that when he shall appear, we and cheering testimonies from brethren and sis- did not forget to send up their petitions also. ters. Truly it was good to be there. Sabbath Long and earenstly we plead until we felt assured met at half past ten o'clock, A. M. Opened with that the Lord had heard. Then we sent a messhall ye also appear with him in glory." Col. 3: 4. prayer by the writer. Preaching by Bro. Cran. senger to see how she was, who returned with "Behold, the Lord cometh with ten thousand of mer from 1 Tim. 3: 16. This sermon was "meat the glad tidings that she was better, and was his saints, to execute judgment upon all." Jude in due season" to every brother and sister pres. resting easy. Next day she was able to walk ent: And while the Elder was speaking of about the house, for which we felt to "give God the flesh, justified in the spirit, seen of angels," and this accident will be given hereafter. "And when the chief Shepherd shall appear, ye &c., showed that angels were his constant com- Met Sunday morning for business at nine shall receive a crown of glory that fadeth not away." 1 Peter 5: 4.

panions, and guarded him from the manger to o'clock. Opened by prayer. Elected R. C. Horthe ton Clork of the Michigan Conference for the the tomb, nor even left him there, but still kept ton Clerk of the Michigan Conference for the

"Be patient therefore, brethren, unto the com- guard that vainly thought to keep him in this dark abode, and when the time had fully come, regardless of the king's seal, the weight of the stone, or the band of soldiers that surrounded "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him come forth a triumphant conqueror. Still they continued with him during the forty days "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. him away to the right hand of the Father. Two "And then shall they see the Son of man com- only of the happy company remained to tell ing in the clouds with great power and glory." his sorrowing disciples that he would "come again in like manner as they had seen him go." Thus we find that God's word abounds with Also as he went on to show that these angelic the promises of his coming and also the nearness beings were the constant companions of all God's of that event. Paul declares: "Yet a little while dear children, guarding them and shielding and he that shall come will come and will not them from danger, comforting them in affliction tarry." Peter exclaims: "The end of all things and encouraging them in distress, we felt to say

> "O! for such love, let rocks and hills Their lasting silence break. And all harmonious human tongues The Savior's praises speak."

And again many of the brethren and sisters

Our next meeting was appointed at six o'clock, be submissive to his will. Glorious day! Praise we were compelled to seek shelter in the nearest dwellings. The storm had scarcely abated, when Bro. Letson came for us in great haste, stating that while on his way to meeting a tree had fal-Report of the Conference held at Hartford, len (or rather been hurled by the wind,) across his wagon, badly injuring Sister Field from Rabbit River, who was in the wagon, and unless the Lord helped immediately she could not live. We hastened to the school-house where we found her to all appearance almost in the jaws of death. We did not wait long before we began to call upon God for help. Earnest prayers were offered by the elders of the church, and she soon seemed better, so that she was removed to the house of a friend near by, where she could be better cared for. We then consulted together caught by the rain, and were in an uncomfortable condition to remain, to adjourn our meeting until morning.

> We then went immediately to the house of our for the purpose of engaging in special prayer

three full days and nights, unseen by the cruel dressed the brethren on the duty of the church

to sustain the ministry with their means, and a "right to the tree of life, and enter in through from the world and be separate from it. Why our little paper by subscription.

by the writer from Isa. 21: 11, 12, "Watchman, put on the whole armor of God that we may be believing part of community? Is it not bewhat of the night? The watchman said, The able to stand against the wiles of the Devil. We cause their time is too much spent in laboring morning cometh, and also the night." From would rejoice to have a preacher of the gospel for the superfluities of fashion, and to gain the this we endeavored to show that watchmen were come over here, as their are a number of young applause of a supercilious world? and some to placed upon the walls of Zion to give warning folks that have never had the opportunity of be- draw the attention of others, who are unstable to the people, also that the morning here refered ing baptized, who would show our faith in Jesus and unwary, and to appear fine and grand to to is the glorious morning of the resurrection by being buried with him in baptism, and arise the frivolous. But oh, dear friends of the adof the saints, and the night is that of eternal to walk in newness of life. Yours in hope of vent faith, do not some of the Adventists follow death to the wicked. Sermon was followed by eternal life, an interesting conference meeting. Evening services commenced at half past five. Preaching by Bro. Trowbridge on the "Destiny of man." It was a profitable season, closing with some good exhortations from brethren and sisters now about to part.

Truly this Conference has been a rich feast to God's children, and can never be forgotten by those who were present. May the good impressions then and there received, remain, the good resolutions be carried into practice, and the good seed sown bring forth fruit which shall tell for the glory of God, is the prayer of your brother R. C. HORTON, Clerk. in Christ,

Lawrence, Mich., July 5th, 1874.

Supposition.

ensue. There would be no beauty, form, nor comeliness in creation. The world without the Bible is a universe without the sun. The Atheist is but an atom of matter in motion, belonging to no sysproprietor, or ruler-no filial affection, no sense of dom. obligation, no gratitude, no comfort in reflection, no joy in anticipation. What an abortion is the system of nature if man lives not again? It is a infinite series of designs, ending in nothing. It is a universe of blanks without a single prize. It cannot be. The Bible is necessary to the interpreand without the hope of immortality, has nothing to rouse him into action. We are compelled then

Letter Department.

Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remem brance was written before him for them that thought upon his name. - Malachi iii. 16,

From Bro. Leach.

DEAR BRETHREN AND SISTERS: By the help of my heavenly Father 1 for the first time take my pen in hand to write a few lines to the SAB-

the gates into the city. We that hear no preach- is it, O why, that the church is so low in the Met at eleven o'clock for worship. Preaching ing but that of the first day churches, need to labor of love toward each other, and to the un-TEMPLE LEACH.

Utica, Ontario.

From Sister Leach.

your kind and cheering letters, through the loved a perishing world of sinners that he gave SABBATH ADVOCATE; and were it not for this himself into the hands of wicked, malicious perwelcome little visitor we might think that we secutors, and suffered the shameful death of cruwere left nearly all alone in the world; but it cifixion on Calvary that we might have an adbrings us cheering news from many dear ones. vocate with the Father. Can it be possible that Many of us who are young ought to write. We after God and Jesus Christ have done so much have a work to do that no other can do for us. for a perishing world of sinful creatures, and have We must work out our own salvation with fear given signs of his soon coming to take the and trembling. Phil. 2: 12. We believe that throne of his father David and reign over the Christ, our blessed Savior, is soon coming to de- house of Jacob forever, that any of the Advent liver his children from this wicked world. Dear brethren should begin to fulfill the prophecy, brethren and sisters, ought we not then to love "As it was in the days of Noah," marrying un-ONLY suppose the Bible to be false-extinguish one another dearly? yes, I believe that there is believers, contrary to the will of God, Josh. 23: all the light it sheds on the human race, make a love that ariseth between Christians that the 12, 13; Deut. 7: 2, 3; 2 Cor. 6: 14-18. "And as void all its promises, annul all its hopes, cradicate world knows nothing of. Very many of us have it was in the days of Lot, they bought, they sold, from the human breast all the motives which it never met each other in the flesh, and perhaps they builded,"—it is right to do right, but when imparts, and what remains to explain the uni- will not meet until we meet at the judgment Adventists are selling to enhance riches, or to enverse, to develop the moral character of God, to day. What a happy thought, that if we continue large farms, or move away alone to get more land dissipate the gloom which envelops in eternal faithful to the end, that we shall meet then and where there are none of like faith to meet with night the destiny of man, to solace and cheer him ever be with the Lord. There shall be no sick- on the Sabbath for prayer and devotion to the during the incessant struggles of life, to soothe the ness, sorrow, pain, nor death; all tears shall be King of saints, does it not cause unbelievers to bed of affliction and death, to countervail that in- wiped from our eyes, and we shall live together think we do not believe in the soon coming of ward dread and horror of falling into nothing, of in peace, happiness, and love. What a blessed Christ? also when they see the brethren runbeing forever lost in the promiseuous wreek of na- hope, the hope of soon seeing Jesus, of seeing all ning deep in debt, to get gain or to enlarge their ture, of sinking down into the grave, the prey of the dear ones who have waited for him, then borders? Aye, the apostle says, "Owe no man an eternal death? It would be like annihilating to be made immortal, and to have an entrance anything, but love one another; for he that lovinto the city, and an inheritance in the earth eth another hath fulfilled the law." Rom. 13: 8. tem, amenable to none, without a destiny, without Rev. 22: 14—"Blessed are they that do his com- self. Do unto all as ye would they should do an object to live or to die. He boasts there is none mandments, that they may have right to the unto you. Feed the hungry, clothe the naked, him—none to reward him. He has no Father, no into the city." Your sister striving for the king-SARAH A. LEACH.

Utica, Ontario.

From Bro. Chipman.

BRO. BRINKERHOFF: I am glad that I am favored with the privilege of reading the ADwant to so live that I may be prepared for the soon coming of the Lord, and found worthy at that time to enter into his everlasting kingdom, Remember me in your prayers. Yours striving ORRIN CHIPMAN. for the kingdom,

Richmond, Iowa.

From Bro. Davis.

of our country. But my desire is to take the sisters, is a pertinent question, especially to the Bible, and trust in the Lord that we may have church of God, who have been said to come out

the same practices, and get up, or go to, worldly parties? and does it pass unheard without loving brotherly reproof? If so, is the church traveling free to Mt. Zion, the place that God has chosen for an everlasting inheritance, where DEAR beloved Brethren and Sisters, scattered the holy saints of all ages will meet to give abroad: we love to hear from you all, and read thanks and praise to the Lamb of God, who so

made new. Yes, the hope of an abundant en- For this is the love of God that we keep his trance into that glorious city, to have a right to commandments, and his commandments are not the tree of life and the river of the water of life. grievous. Thou shalt love thy neighbor as thyto punish him; but then there is none to help tree of life, and may enter in through the gates do good to them that curse and despitefully use you. Marvel not, my brethren, if the world hate you. 1 John 3: 13. Truly the world will hate and despise you, and cast out your names as evil, unless you join with them in their customs and fashions. But harken diligently to the testimonies and commandments of Jesus, the apostles and prophets, and eat ye that which is tation of nature. It is the only comment on nature—on providence—on man. Man without it, VENT AND SABBATH ADVOCATE. O may I good, and let your soul delight itself in faturess, or the truth. For whose every will have his life. profit by its teachings! I have for many years or the truth. For whosoever will save his life been a professing Christian, and a believer in shall lose it, and whosoever will lose his life for eye of Reason, and refuse to hear the voice of the soon coming of the Lord; but as yet re- Christ's sake shall find it. Labor not to be rich, maining outside of any religious organization, cease from thine own wisdom. Ps. 23: 4. And having no preacher but the ADVOCATE. But now, dear friends, I long to see the time when notwithstanding, if I know my own heart I do the brethren in every branch of the church, or alone as I am, will arise and labor for the cause of Jesus. Behold what love Jesus hath shown to a perishing world of sinners, and invited you and me into his vineyard, to labor? Will we do it? The prize is ahead. Or will we continue to labor for that which perisheth, and be idlers, and lose the prize, not having our lamps trimmed? Ho, every one that will come to the help of the Lord against the mighty. Help with "WHY do ye spend money for that which is your prayers, tears, and exhortations; make no those ground us that we are on the narrow path not bread, and your time or labor for that which excuses, for such cannot taste the supper. Oh that leads unto life everlasting, by keeping all satisfieth not? Harken diligently unto me, and come to the feast, and you that have no money, the commandments of God and the faith of Jes. eat ye that which is good, and let your soul decome, buy milk and honey without money or us, though it is said of us that we break the laws light itself in fatness." Here, my brethren and price. Jesus is ready, waiting, are you ready? SILAS S. DAVIS.

Corning, N. Y.

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 ourself 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 Denyer. 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 southwestern 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 Desest 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 descrt? Why can it not create a sea and modify the elimate 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 Djehel 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 presnce 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,

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

Business Department.

A. C. Long: The article to which you refered 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. Elisabeth Leach, \$1.00. Jane L Madill, to send 'Advocate' to the poor, \$1.00.

C P Russell, for publishing Tracts, \$5.00.

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. 4, 1874.

NO. 10.

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.

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.

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

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?

ness, and I feel thankful for the light I have the soul is immortal and cannot die. 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 percep tion, 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 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 we think not. This was almost the first subject that called my attention, something over twenty his own soul."—Ps. 22: 29. How can it be con-

years ago, to search the Bible with much earnest- cluded from such passages of God's word that

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. "Ard 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 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 hand is the soul of every living thing, and the 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 habitationa 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

ca at Coniounips of agues r, the o the The I the rid is The Med-

sup-

etrum reh of e Athat is a desy the cord-

ay to errathat that Was fould t exe 350 overand

The it our the and d to d by

th is th is l the hen part hest -Ex.

ver, ing, lay. we the our

o to and ss of

inlity tha ren

ered

-8.

ck-

or,

member that according to the above theory am, composed of an earthly body, was the real sented as returning to the ground at death, for find in the Bible addressed to man can have no be personal punishment. reference to his house, or body, the structure Now the question arises, Whom did the Al- man; not because that part is a conscious, living

ception from the fact but what that formation included man's external and internal organized structure; and man's individual identity did consist in his organized body, which the Lord properly called man before receiving the breath of life. The Lord says it was man, and we ought to believe the account God has given. To this the apostle Paul refers when he says, "The first man is of the earth, earthy."-1 Cor. 15: 47. How can this be reconciled with the popular view that "the body is not the man, that the is the house in which he lives?"

and this finished the Creator's work on man, telligent, and responsible being. Can we suppose die." Man was made a living soul by the breath of the Lord was addressing the spirit, or the breath It is plain from scripture that man, as a relife being breathed into his nostrils. But the of life breathed into man's nostrils, saying to it, sponsible being, must be a self-thinking creature. breath of life is not the man, neither is the man "Ye shall not eat of it," the fruit of the tree in But how can matter think? Answer: By the the breath of life. Man is distinguished as of midst of the garden, "neither shall ye touch it?" power of God, who giveth it life. Is it any the earth, but the breath of life is distinguished Does it look consistent? Certainly not; we all more distant from our comprehension to conas the agency employed by the outflowing en- know this was not the case. We cannot under- ceive that God can, if he please, give to matter ergy of the Creator's power to make man a liv- stand the Lord in any sense to mean that what a faculty of thinking than that he gave to oring soul. The breath of life is necessary to sus. he breathed into man was the being accountable ganized matter life, and life motion to matter? tain man's conscious existence; but let us con- to him. sider that the breath of life is not of itself the The Almighty decreed that if Adam ate of physical and mental operations of man's living accountable being. The breath of life was added the tree of knowledge of good and evil: "In the or breathing system. to man after his bodily formation; but adding day thou eatest thereof dying thou shalt die." We might as well say that matter cannot feel life after his creation was not adding man to (marginal reading,)-Gen. 2: 17. Mark partie- as to say that matter cannot think. There is no man, nor man in man; it did not increase the ularly, the Lord is going to pronounce the pen- feeling without thinking. Man thinks, studies, number to make man a double being. The ex- alty of death on the actual transgressor, and imitates, and thus arrives at knowledge, which istence of a supposed separable thinking entity that must decide who is held the real respons- seems to leave no ground for denial that thinkcalled a soul, is not the teachings of the Bible. ible being. "In the sweat of thy face shalt thou ing must rely on the living action of organized The clay-formed man is the thinking creature as eat bread till thou return unto the ground, for matter for its support. Hence it seems that well as the living creature. There is order in all out of it wast thou taken; for dust thou art and science and the Bible are of the same opinion in God's work; the eye for seeing, the ear for hear- unto dust shalt thou return."-Gen. 3: 19. This this respect. Man's organized body exhibits ing, the brain for thinking, -God is equally the fact must suffice to show that the Lord was not no very remarkable qualities above the animal

a garden eastward in Eden, and there he put the it is denied at once by the nature of the subject man above all animals. Man is elevated in the man whom he had formed." Gen. 2: 8. He was itself, for the fact is that the Lord was address- scale above them, by which he is a conscious, put in the garden on trial to prove his regard for ing the man that was to return unto dust, which intelligent and accountable being. But like the his Creator's word. The test of his obedience makes the matter perfectly plain. was, "Of the fruit of the tree which is in the It may not be out of place to notice what Job through like organs of the body. Destroy man's eat of it, neither shall ye touch it, lest ye die." says: "The spirit of God is in my nostrils."— ear, he cannot hear; destroy his eye, he cannot Gen. 3: 3. Surely Adam, the breathing, organ. Job 27: 3. We do not think the real accountable see. Now spirit, power and life are attributes ized dust, did not deserve the threatening sen- being called Job was in his own nostrils; but of created beings; between these, during life, tence of death if "the body is not the man," but we know that the breath of life was there. The is maintained a constant manifestation of their the house in which the soul (the real man) lives. "spirit [or breath of life] shall return to God existence, whilst life exists. When, as I wild If so no punishment is due to the body, the who gave it." It cannot be the man, for he re- says, "His breath goeth forth, he return the to house, but to the tenant, who dwells there. It turns to dust, and he cannot go to two opposite his earth; in that very day his thoughts perish." is not trying the theory too far in saying that places at the same time. The sentence passed Psa. 146:4; see also Eccl. 9: 5,6,10. Life is apthe real man must have taken his leave of the on Adam was, "Unto dust shalt thou return." pointed us for action, for the employment of our talents, by which our state hereafter must be body, the house, whilst the tenant was eating of In this case the word 'thou' does not stand for determined. the forbidden fruit; for certainly it was a literal the breath of life breathed into man's nostrils as Reach Saintfield, Ontario. act of eating and touching the forbidden fruit. the real acountable being. In God's addressing But in the search for truth it appears that Ad. Adam we find that the conscious part is repredeny Christ.

none of the instructions, promises, and threat man held accountable for eating the forbidden his transgression; not to heaven or a place of enings, that are addressed to the soul, the "real fruit. And since all sins are committed by per- torment. We cannot suppose that the breath, man," have any application to the body, or sonal transgression, according to the teachings taken away from man at death, is the real achouse in which man lives. Whatever then we of God's word, then for personal sin there must countable being: the idea seems absurd. The

which he inhabits, if the popular view is correct. mighty expressly forbid to eat or to touch the being, separate from man's formation or organ-What is man? In order to get a correct view fruit of the tree in the midst of the garden? ized body, but is referring to his superior, menof man we may simply inquire what man was and after eating in violation of the divine com- tal, perceptible organs, which God gave him in made of, and how man was made to live. To mand, who was the transgressor? whom did the his formation at creation, by which Adam stood understand this let us turn to the account of his Lord accuse as the real guilty one? The facts are accountable, to develop a character subject to creation in Gen. 2: 7. "And the Lord God clearly stated that the guilt was charged on Ad- the Creator. formed man of the dust of ground, and breathed am, who literally ate of the forbidden fruit. Man is a proud being, inclined to justify self, into his nostrils the breath of life, and man be-into his nostrils the breath of life, and man be-That identical man made out of the dust of the and clear self of personal guilt, no matter how of the dust of the ground there can be no ex- ground, stood guilty before his Maker as the great the crime may be. This is seen in the real personal sinner against his law.

addressing some separate, distinct thinking en- class, except in the superior development of the Moses informs us that "the Lord God planted tity, breathed into man as a tenant of the body; mental or intellectual faculties, which places

word 'thou' stands for the real conscious part of

garden of Eden. Eve, when found guilty of Again, the following facts need particular no- eating the forbidden fruit in disregard to the tice: The Almighty never addressed man in word of Jehovah, attempted self-defence on the any sense as a two-fold being. God's instruc- ground that the serpent had tempted her. The tions, promises, and threatenings, were always same is true with Adam, in self-defence made addressed to man, the material being; that is, excuse that the woman gave the fruit to him, in his individual capacity. The Lord never ad- and by it he had been led to eat. But it did dressed the breath of life breathed into man's not better their condition nor remove their pernostrils as the accountable being. Indeed, it is sonal guilt. Thus the first man, Adam, the most evident that on all occasions God addressed "living soul," sinned, and for his personal the man Adam in the most strict sense of his transgression became personally subject to the man is really an invisible being, and the body person as the real responsible being for the acts penalty of death. It was addressed to the livcommitted by personal conduct. The Lord ing soul, the first man Adam. Surely it was How much of man is included in the expres | could not talk to the man Adam, of dressing the | not somebody else. But man is disposed still sion, "The first man Adam was made a living garden and eating the fruit thereof, in fact, in to transfer personal guilt to something distinct soul?"-1 Cor. 15: 45. Why, it certainly means reality, unless the language conveyed the idea from his own personal, mortal being. Especialall that was made of earth. Certainly the record of personality. It was so applied through all the ly is this true, relative to the idea that the liv does not say a part of man was made of earth, divine addresses made to Adam. These relative ing soul is a tenant of the body, an immortal or that 'a cage' was made of earth to put the terms of dressing the garden and eating the fruit being dwelling in the body of man, and cannot man into; but man, the whole man, was made thereof are shown to be literally applied, and no die, still adhering to what Satan told to Eve. of earth. It was the man Adam before he lived; immortal breath, or spirit, in the application of "Ye shall not surely die." Gen. 3:4. If we say hence it will be observed that nothing was added these terms is meant. Again, we may ask who the soul is immortal and cannot die, we make to man after his creation but 'the breath of life,' was in this case addressed as the conscious, in- Satan's saying so far true; "Ye shall not surely

Life is the stirring cause of action, both in the

THEY who will not deny themselves do in effect

The Seal of the Living God.

years we believed this seal to be the seventh day heeded, while it has led hundreds to keep it who is speaking in an especial manner of the last Sabbath; or in other words, we believed it to be know nothing of the pardoning love of God nor days. There is a warning here to the inhabitants the Sabbath of the Lord. The arguments upon the power of the Holy Spirit; but like the poor of earth who take counsel, but not of the Lord; which this belief was based are something like Roman Catholics, they will do anything, believe and also words of comfort to those who sanctify these: 1st, The Sabbath is called a "sign," (Ex. anything, whereby they may save themselves. him and take him for their portion. In verse 31: 17,) token or seal. 2nd, The sign or seal of a They will keep the Sabbath, travel hundreds of 16 we read: "Bind up the testimony Bind, to law is that which points out its authority; and miles to meeting, and give money by the hand- tie; to confine; to confirm; Webster, seal the 3rd. The fourth commandment is the only one ful; but to seek for pardon for past sins and the law among my disciples." By comparing Ex. of the ten which points out the true God who gift of the Holy Ghost is something they know 25: 16; 31: 18; 24: 12, we find that the words made heaven and earth; hence the fourth com- not of. Such individuals, and they are many, law and testimony are identical and are both mandment is the seal of the law, or. the seal of are a serious brawback to the Sabbath cause applied to the ten commandments which were the living God. But for some time past we have among Christians. It is quite popular now even placed in the ark and put in the most holy place changed our views on this subject, our reasons among Sabbath-keepers, to judge a man's Chris- of the earthly sanctuary; and by turning to Rev. being as follows: 1st, The Bible no where calls tianity by the amount of money he gives to the 11: 19 we find that the ark of the testimony is the Sabbath a seal. Ex. 31: 17 says it is a "sign" cause, while of many it might be said, "Thy now in heaven; but we have still a copy of the between God and his people, (sign a token, to money perish with thee, because thou hast law contained therein in Ex. 20. subscribe one's name, Webster). Seal has a dif- thought that the gift of God may be purchased Now, Isaiah says, Bind up this law, or confirm ferent definition and meaning (seal, to fix a seal, with money." It is not always a safe way to it; yea, seal it among my disciples. By comto fasten, to ratify, Webster). 2nd, The seal of a judge an individual by what he gives, nor a cause paring the passages already quoted with regard law can be no part of the law; but must be sep- by the amount of money invested in it. righteousness. Rom. 6: 16.

that one act. We believe in a service of love, an and obedience to his law is our delight. to God, and delights to do his will.

his command. And with this seal the law is now Jesus. being sealed among his disciples, and without Now having before us the plain facts of Scrip- God." Let us seek for truth as for hidden treathis seal all our Sabbath-keeping is a fruitless ture relative to what constitutes the "seal of the sures, and pray that God may seal his law in our this seal all our Sabbath-keeping is a fruitless ture relative to what constitutes the "seal of the each and every heart and prepare us for an task; it is leaves without fruit, and chaff with- living God," let us turn to Isa. 8: 16, and with a abundant entrance into his everlasting kingdom. out wheat.

seal of God has been the cause of many noble guage. If we read from the 9th verse of this WHAT is the seal of the living God? For some minded Christians passing the subject by un- chapter we can have no doubt that the prophet

obedience that is free and full, coming from a But we receive not this Spirit or seal by the The commandments of God and the second heart that is overflowing with love and gratitude works of the law, as would be the case if the coming of Jesus, is the present truth for this keeping of the Sabbath was the seal, but by be- present time. Never was there such a waking In Isa, 8: 16 we read, "Bind up the testimony, lieving on the name of the only begotten Son up on the Sabbath question as there is at the seal the law among my disciples." Reader, did of God. "After that ye believed ye were sealed;" present day. The political as well as the relig. you ever know of an individual in giving a law not after ye did so and so, but after ye believed. ious papers are agitating the subject, as Paul said who would seal it with a part of itself? When Thus we see that trust, not a mere belief, in Jesus of the preaching of Christ, some of "envy and Haman was plotting against the Jews it was not as the Savior of sinners—as the Son of God—as strife, and some also of good will." Never was sufficient to have the writing done in the king's our personal Redeemer, is the foundation of the there a time when the words of the prophet were name; it had also to be sealed with the king's Christian's hope. And when we thus believe more literally fulfilled, "Seal the law among my ring. See Est. 3: 12. "In the name of king Ahas- we receive the seal of God, or the Spirit by disciples." .Yes, God's Holy Spirit is sealing the uerus was it written, and sealed with the king's which, if we prove faithful, we shall be "sealed whole law of God among the disciples of Jesus ring." "Then the king commanded, and they unto the day of redemption." But so long as we Christ; and the Sabbath command is in the very brought Daniel, and cast him into the den of li- refuse to confess and forsake our sins, believe on bosom of this law. But there is no proof, no ons. . . And a stone was brought and laid upon the Lord Jesus Christ, submit ourselves unre- anthority in this law for a Sunday Sabbath. "To the mouth of the den, and the king sealed it with servedly to him with a firm purpose to obey all the law and to the testimony, if they speak not his own [commandment? no; with a part of his | the requirements of God just as fast as made according to this word, it is because there is no own commandment? no; but with his own | known to us, we need not expect to be "sealed light in them." Isa. 8: 20. signet, and with the signet of his lords." Dan. 6: with that Holy Spirit of promise." The Lord | Christian reader, we ask you to give the law 16, 17. Thus we see that the seal is distinct from will not seal us as long as we cling to one known of God, and the subject of the Sabbath, your canthe commandment or law which it is to seal; sin; we must be willing to give up all for Christ did attention. Remember the prayer of our hence, when God says, "Seal the law among my before the Father will accept and seal us as his blessed Savior, "Sanctify them through thy disciples," he does not mean that we should take own. "The gift of the Spirit," "Led by the truth; thy word is truth." David says God's one part of the law for the seal, and the other Spirit," "Sealed by the Spirit," "Baptized by the "law is the truth," and the Savior prays for his part for the thing sealed. "Seal the law;" not Spirit," are all synonymous terms, and all apply followers to be sanctified "through the truth :" a part of it, but THE law as a whole. The seal to the one glad time when the blood of Jesus hence in order to be sanctified and prepared for of God is as distinct from his law as was the ring | Christ cleanseth us from all sin, and we receive | Jesus' coming it is necessary to obey the comof king Ahasuerus distinct form the writing done the Spirit of the Lord to bear witness with our mandments of God. And while we would try in his name, or the signet of Darius distinct from spirits that we are his children by faith in Christ to render strict obedience to the law, let us not

prayer to God for wisdom think for a few mo-

This mistaken idea of the Sabbath being the ments upon the import of the prophet's lan-

to the seal, with John 16: 7, and Acts 1: 5, we arate and distinct from the law. 3rd, Many of Now let us turn to Eph. 1: 13, and see what will see that it brings this sealing work down at those who keep the seventh day Sabbath are no Paul designates as the seal of God. "In whom least forty days this side of the ascension of our better than those who do not keep it, hence are also ve trusted after that ye heard the word of Savior, consequently into the gospel dispensathe servants of sin, while those who are sealed truth, the gospel of your salvation, in whom also tion; and if into, why not to the end of, the age with the seal of the living God are his servants, after that ye believed ye were sealed with that or dispensation? Is not this law which Paul (Rev. 7: 3) and consequently the servants of Holy Spirit of promise." Here then Paul tells says "is holy, just, and good," good for all disus what the seal is—the Holy Spirit—not the law pensations? All will acknowledge that nine of Now while we would not in any degree detract nor any part of it, but the "Holy Spirit whereby the commandments, weich costitute the moral from the importance of the fourth command- we are sealed until the day of redemption." And law are good for this age, and that in order to ment and man's obligation to obey it to the letter without this Spirit or seal Paul tells us in Rom. be sealed with that "Holy Spirit of promise" we as well as in the spirit, believing as we do that 8: 9 we are not the children of God. Again, in must obey nine of them; but the fourth comit is unchangeable and perpetual as God's eternal Eph. 4: 30 Paul says, "And grieve not the Holy mandment, the one which says, -"Remember throne,—a sign between him and his people for Spirit of God whereby ye are sealed." This lan- the Sabbath day to keep it holy, . . . wherefore ever, to be kept not only in this age but also in guage is to plain too be mistaken or misunder- the Lord blessed the seventh day and hallowed that which is to come (Isa. 66: 22, 23), we do not stood, that the Holy Spirit is the seal of God, it," is of no consequence; it makes no difference wish to attach to it an importance of our own and that it is distinct from his law or any part whether we obey that or not in the gospel age. imagination unwarranted by the Scriptures of of it, but that with it the law is being sealed But we ask, Where has God said so? Not in all truth. We believe that the Sabbath is able to among his disciples. When we are thus sealed the volume of inspiration is there the least intistand on its own basis, without any of our props with "the seal of the living God" we shall be mation of such a thing; but on the contrary, the or theories to sustain it; and also that the sincere known and owned as his loving and obedient Lord has pronounced many blessings upon those child of God will be as willing to keep it because children, bringing forth the fruits of righteous- who keep his holy Sabbath; and the last blessing his Father has commanded him to do so, as ness. Having received the Spirit of adoption in the sacred volume is upon those who keep the though his whole eternal interest depended upon we rejoice to do the will of our heavenly Father, commandments of God, not nine of them alone but the commandments as a whole.

neglect the all important "seal of the living

S. E. BRINKERHOFF.

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, Aug. 4, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

When the Author of the universe had brought into existence the heavens and the earth, and had made man and placed him in the garden of Eden, he gave him everything that could tend to his happiness and well being. God made the world for his own glory and made it to be inhabited. He placed man in that most beautiful place, the garden of Eden, to dress it and to keep it, and every institution of good was there for his benefit and service. In Eden he gave the Sabbatic institution. He made it for man, as the Savior declared in his teaching. Adam had labor to perform, and the weekly Sabbath rest was a blessing. God gave the divine example, and founded the Sabbatic institution on that example. He employed six days in the work of creating the heavens and the earth, and rested on the seventh. He blessed this day of rest, and sanctified it, that is, set it apart to a holy use. institution was positive and definite, given on a certain day, after six days labor had been perback to the institution of the Sabbath, says: hallowed it." Were the day of the Sabbatic in- sity of its being remembered. stitution left indefinite, the institution would be When God had called out the children of Israel much weakened; but nothing is left incomplete. from their bondage in Egypt, and had taken It is to be observed on the seventh day, after six them for his own peculiar people he commitdays of labor—the first Sabbath having been ted to them a code of laws for their government observed on the day following the six in which and worship. He gave them a moral law, a ju-

rest from worldly labor, but also for a holy day, them their duty to him and to each other. A a day set apart for its hours to be employed in judicial law founded on the moral law to govern serving God, and having the mind placed on them as a nation or people. A ceremonial or heavenly things, and meditating on things sacrificial law of sacrifices and offerings as a repent's head; and all of Adam's posterity need great Law-giver, gives them first the moral law, ark. Deut. 31: 26. the Sabbath day's rest for the same purpose, or the ten commandments. This shows their The Sabbatic institution leaves no room for And as "the Sabbath was made for man," for pre-eminence. Before giving his laws to the the confusion that any day of the week as a

knowledge of right and wrong, or expected to, then ye shall be a peculiar treasure unto me any six days of labor, but the six days of labor he must possess a standard of morality. And above all people, . . . And ye shall be unto me are to be counted as they were employed by the being accountable to God, there must of necessity a kingdom of priests and a holy nation. And Creator in his work of creation. Gen. 1st chapbe a rule of conduct by which man may know all the people answered together, All that the ter. The command calls the seventh day the when he pleases God and when he commits sin, Lord hath spoken we will do." Ex. 19: 5-8. Sabbath of the Lord, not a seventh day a Sabwhich is a transgression of law. Though the He then proceeded to give them his laws which bath. The Lord does not accept a half-hearted ten commandments, or the moral law, was not they had promised to obey. Amid the sublime worship, nor is he indefinite in bestowing blessgiven in a written form until the children of grandeur of Sinai and the majesty of God cover- ings upon the human family. No more so then Israel had gone out of Egypt, yet the principles ing the mount, the people having sanctified is he indefinite in giving a Sabbath for worship, of the moral law were known before that time themselves, Jehovah spake his law of ten com- or for man's rest from labor. He does not say and obeyed, and their violation was known to mandments to them. He introduces it with "I any seventh day of the week will do as well-a

stands forth in the code of the moral law. Noah their God. the division of time into weeks? Abraham is them, but spake it directly to them. This i kept and obeyed.

Gen. 2: 3. Man, though created in the likeness given from Sinai, but here are "commandments righteousness, and therefore good at all times and image of God, was an earthly creature and and laws" which God calls his, and the violation and for all people. needed the weekly Sabbath rest, which was of the Sabbath he considered as dishonoring him The fourth precept of this moral law of ten given to him as a merciful institution, in which and a violation of his law or commandments. commandments enjoins the weekly Sabbath he should rest and be refreshed. The Sabbatic They were then in existence and known, and rest, saying: "Remember the Sabbath day to formed. The fourth commandment, refering Sabbath was known too. This mention of the of the Lord thy God." Then as a reason for this "Wherefore," or for the reason that the Lord giving of a new institution. It is readily seen the Law-giver and Creator: "For in six days made heaven and earth and all things in six that he was reminding the people of what was the Lord made heaven and earth, the sea, and days, "the Lord blessed the Sabbath day and already obligatory upon them, and of the neces- all that in them is, and rested the seventh day

their author created the heavens and the earth. dicial law, and a ceremonial law. A moral law The Sabbath was given, not only for a day of to be their standard of right and wrong, to show

every man and all men, it is needed by all man- Israelites from Mt. Sinai he entered into cove- Sabbath will answer the requirement of the nant relations with them, as follows: "If ye will command. "The seventh day is the Sabbath." Man being a moral being, that is, possessing a obey my voice indeed, and keep my covenant, The seventh after six days of labor. Not after

James calls it a law of liberty, for he who walks bondage." They had witnessed the miraculous in it, or keeps it is free, the law not holding him power and outstretched arm with which they in condemnation. This law embraced the Sab- had been delivered, and when God declared him bath, for it was one of God's commands, and self to be the same being they knew him to be

recognized the division of time into periods of He spake this moral law of ten commandsevens, and what but the Sabbath would mark ments in their hearing, not to Moses to repeat to said to have obeyed the voice of the Lord and plain from Deut. 5: 22. In Deut. 5 Moses comkept "his charge, his commandments, his stat- mences to rehearse the laws which God had utes and his laws." Gen. 26: 5. The Sabbath given to the people, first the ten commandments. must certainly have been included in the "com- and says: "These words the Lord spake unto all mandments, statutes and laws" which Abraham | your assembly in the mount out of the midst o the fire, of the gloud, and of the thick darkness That the Sabbath was known and observed with a great voice." This was not the case with from creation through the patriarchal age, and the other laws given to the children of Israel, the before it is spoken of by Moses, as recorded in judicial and the ceremonial, they being given Exodus 16: 23, is evident from a consideration through Moses. In Exodus 20 and in Deut. of the sacred history. Moses speaks of the Sab- the ten commandments are written as a separate bath as an existing institution. He says: "To- law, distinct from the others as can be readily morrow is the rest of the holy Sabbath unto the seen by examining the connections. How say Lord." And on some of the people going out some then that the ten commandments are to gather manna on the seventh day, the Lord part of the ceremonial law, and when it met its says to Moses: "How long refuse ye to keep my antitype ceased with it? Were it not for an commandments and my laws?" Here the Sab. argument to evade the obligation of the fourth bath-the seventh day-is recognized, beyond commandment such an idea would not be adall cavil, as embraced in the commandments and vanced. This moral law is right in itself. laws of the Lord. The written law was not yet depending upon nothing else for its validity or

kept by those who loved and obeyed God, and keep it holy. Six days shalt thou labor and do Exo. 16: 28 with its connections shows that the all thy work, but the seventh day is the Sabbath Sabbath by Moses is very different from the command reference is made to the example of wherefore [or for that reason] the Lord blessed the Sabbath day and hallowed it." This commandment commences with "Remember." the Lord seeing the danger there was of hipeople forgetting or neglecting to obey this command above all others, as their history shows they did, commences it with "Remember," as though he had said, "Now do not forget the Sabbath, but keep it in mind and observe it in memory of the great work of creation."

The ten commandments were written on two tables of stone by God himself. This shows their divine. After Adam had sinned and was ex- medial system by which they might find pardon Israelites, they being spoken to Moses for him pelled from the garden of Eden he needed the for their sins—a transgression of the moral law to commit to writing according to the means of Sabbath rest more than before it, for his labor or of ten commandments. These offerings pointed the time for writing. And when Moses had brotoil was now greater. He saw the justice of God them forward to the true and veritable atone- ken the tables of stone the Lord repeated them. in pronouncing the penalty on him for his diso- ment of Christ, which could take away their Ex. 24: 1, 28; Deut. 4: 13. These tables of stone bedience, and no doubt delighted to contemplate sins, their system of sacrifices being without were placed in the ark, under the mercyseat, the the means of grace offered him. It was very fit virtue save its typical nature and the people's most sacred place of the tabernacle and sanctu-Sabbath day's employment for Adam and his obedience to the requirements of God in the reary (Exodus 25: 16; 31: 18; 40: 20.), while the family to meditate on the promise given, that medial system or atonement provided for them. other laws were written in a book, called the the seed of the woman should bruise the ser- In giving his laws to the people, God, the book of the law, and placed in the side of the

have been sin. This law is called by David a am the Lord thy God which have brought thee seventh part of your time-no such idea is emperfect law. Paul calls it hely, just, and good. out of the land of Egypt, out of the house of braced in the commandment, but keep the sev

work of creation.

atonement, it is said, "It shall be unto you a and has no partitional rooms. was to be a sabbath unto the land. Lev. 25: 2-6 beyond the head of the uppermost pool, our "fountain sealed." In Lev. 23: 27, 28 it is said, "These are the feasts host pointed out to us a large circular rock, which As we had then no appliances with us to asof the Lord, beside the Sabbaths of the Lord," on close inspection we ascertained closed the en- certain the dimensions of the pools, we now, which shows us that God considered the weekly trance to a shaft of masonry, which he informed from later data, give Dr. Barciay's exact meas-Sabbath a separate institution from the cere- us led into a rock-hewn room, tunnelled for urements, which are undisputable, together with monial law which contained annual sabbaths some distance through this rock into the heart his privileged "inside view" of the "unsealed of rest and worship for the people; and in Isa. of the mount whereon the castle stands, where fountain." They are as follows: 56: 4 he says "my Sabbaths," which are distinct is located the "living fountain of water" which "Upper Pool.—Length, 380 ft.; breadth, at upfrom the festival sabbaths of the people.

(To be continued.)

The Scoffer Rebuked.

A COMPANY of the disciples of Jesus and of seal stone." spectators of the scene, repaired from the serv- Here, then, by the Lord of Israel's blessing, ices of the house of God to the banks of a stream we were privileged to look upon these famous of water, and preparations were made for cele- pools of King Solomon, which he had built as brating the ordinance of baptism by immersing reservoirs by the "sealed fountain," to dispense ing waters. One after another the minister led for eight miles, to Jerusalem, to give an ample the willing candidates down into the water, supply, to feed the water-works in the "Holy

ual at the present day that the unconverted and excite our wonder, and one's admiration and neath the surface, to the upper pool, just before worldling engage in the scoffer's work un- awe are deeply stirred with this display of the entering which it is again accessible by descending thoughtedly, and sometimes their own words magnitude and power and wisdom which these a stairway of rock. I can but concur in opinion become arrows of conviction to their own "outworks" of Solomon excite. Their propor- with the monks of Bethlehem that this is the very hearts. Others have been hardened in sin and tions are so vast, and their evident appointments . defiance of the means of grace until the scoffer's for bathing purposes so complete, and their had in mind when he compared his spouse to 'a language is their continual dialect and they end beauty so unsurpassed, after this 'great lapse of spring shut up, a fountain sealed,' in his beautiful their life in rebellion against God. How careful time, they still abide, exposed to the elements, song of the Canticles, 4: 12."—City of the Great ought they to be who have put on the Lord in almost as perfect as when first completed. Even baptism to walk worthy of their calling; and then, the fifth month of the dry season, they those taking upon themselves the solemn vow were partly filled with water, so clear that the should realize the importance of the occasion.

A Sabbath at Solomon's Pools.

J. L. BOYD.

by the tread of ages past, of the Canaanites and served. the children of Israel and Ishmael. We skirted As Christians, we here realized that it was for it is one thing; to be sanctified through it is hills, bald and gray with antiquity, until we unto the Lord God of Israel, -the Father of our another,

uated and built.

and as they came up out of the water they arose City" for the necessary services at the altar, in flights of steps descending into them. to walk in newness of life, being immersed in the Temple sacrifices. To this day-and ever the name of the Father, Son, and Holy Spirit. since those temple sacrifices have ceased—they below the surface of the ground, accessible only As the baptism was going on, a young man are still the "head-waters" which afford an am- through a tunnelled, walled, declivitous passage. among the by-standers said to a comrade, "I ple supply to the "Harem es Sheriff"-to the In order to keep it permanently scaled the pastoral wouldn't like to be dipsoused in that dirty wa- "Mosque of the Rock"-or, Mosque of Omar and Bedouin Arabs that graze their flocks hereabouts ter, would you?" But what was his surprise to its area, for the Mohammedans' frequent ablu- in great numbers, close its mouth with a large find that his companion had been impressed tions. Here are these pools, of which we had round stone, which requires powerful mechanical with the grace of God, as he replied, "I had read in Jewish history, -dug out of the solid force to remove it. I had once (during my four some notion of trying it." And as he witnessed rock in this narrow and sloping valley; their years' sojourn in Palestine,) the good fortune to him buried with his Lord in baptism he felt re- sides lined with polished and dressed stones, so gain admittance, when present at its infrequent buked for his scoffing remark of the sacred nicely cemented and closely joined that the eye, opening, and make a full exploration of it. The with closest scrutiny, and after the long lapse of water being collected into a central receptacle from Scoffing at sacred things has become so habit- three thousand years, could not detect. They various surrounding fissures, is conducted, far beeye could trace the stone steps for the bather to

The wild sons of Ishmael always style him, "Solyman Magnifique," or "Solomon the Magnificent." They assert and believe that he posses-ed the power to compel the gens, or "genit" DURING the second Sabbath-day (while so- of "earth, air, fire, and water," to obey his orjourning in Bethlehem), in the afternoon, about ders, and that they built them, under his directhree hours before sunset, our Israelitish host tion; or, in their apprehension, it was impossible proposed that we should visit the ancient "Pools for mortals to have accomplished such works. of Heshbon" (or "Etham"), which are located Here, when two nostile tribes of the Bedawee about a short mile southward, beyond and above happen to meet at these pools with their flocks, the town. Accordingly, we set out on the an- they often have fierce conflicts as to who shall cient road-which leads over rocks all the way- first use the water, and the strongest in numbers Doctrines are of use only as they are practo Hebron. This roadway has been worn smooth usually chase off the weakest, until they are ticed. Men may go to perdition with their

enth day, in the same order as it occurred in the reached the valley in which the pools are sit- Lord Jesus Christ,-to whom the glory should be ascribed of endowing Solomon with the wis-That God is particular about the keeping of a The first object which arrested our attention dom to plan and execute this "fountain-source," certain day, and regards one day as more sacred was the ruins of a Saracenic, or Israelitish, cas- and reservoirs, and aqueduct, to supply Jerusathan another, appears from his calling the Sab- tle, supposed to be the "Castle of Bathrabbim," lem and the Temple with a full supply of "livbath "My holy day," the "holy of the Lord." mentioned in connection with the "Pools of ing waters." And we also realized, here, that Isa. 58: 13. The Sabbath day so spoken of is Heshbon" in Solomon's Canticles, 7: 4. In one "the greater than Solomon" had there "opened none other than the seventh day. In Lev. 23, of its corners is a high but dilapidated tower, a fountain in the house of David;" that he had in enumerating the sabbaths and feasts the peo- which afforded a wide and grand outlook of the "unsealed" the "spring shut up" and from its ple had to observe, the seventh day is called the surrounding hill-tops. The castle covers about outflowing would yet cleanse and purify "the Sabbath of the Lord, while none of the festival an acre in area. It is used by the Bedouin Arabs sons of Levi," that "they might offer unto the sabbaths of the people were so designated. "In as an enclosure for their flocks when they stop Lord an offering in righteousness;" the "sick, the seventh month, in the first day of the here to water them at the pools. They have put the lame, and the blind," were healed by this month, shall ye have a sabbath." Verse 24. Of up a wide door in the low, arched doorway, that greater "Son of David's" lineage. These, and the tenth day of the seventh month, the day of gives an entrance to its premises. It is roofless, other such kindred thoughts, possessed us in viewing the admirable pools of Solomon, the sabbath of rest." Verse 32. Every seventh year About an hundred yards from the castle, and outward receptacle of the "hidden spring" and

feeds the pools below. This, he said, in Israel- per end, 229 ft.; at the lower, 236 ft.; greatest depth, itish tradition, is the "fountain sealed,"-a 25 ft. Middle Pool.-Length 423 ft.; breadth at "spring shut up," alluded to in Solomon's Song, upper end, 160, at lower 250; greatest depth, 35 ft. 4: 12. He remarked that it required the united | Lower Pool .- Length, 582 ft.; breadth at upper strengh of a tribe of Arabs to "roll away the end, 148; at lower, 207; greatest depth, 50 ft. The walls, which are lined with cement, as is also the bottom, which is very narrow in the middle, but becomes wider and wider—the different strata of rock forming successive terraces, not horizontal, out slightly inclined longitudinally, so that the water on each plateau differs materially in depth. the candidates for the occasion beneath its yield- their waters by a viaduct over the mountains, More delightful swim-pools than these heart could not desire; and that they were formerly used as such is highly probable by the well arranged

"Sealed Fountain.—This fountain is about 30 ft.

SYMPATHY is one of the most imposing and sacred emotions of an intelligent mind, and is equally consonant with the genius of refined humanity and the spirit of true religion. It is inseparable from a truly elevated, though unsanctified mind, for it is a compound of the finest and noblest feelings of our nature-of feelings which are characterized by all that is touching in tenderness, and winning in benevolence. To the soul it is what the lucid beams of the moon are to the pleasing features of nature, which are not essential to their existence, but which adds brilliancy to their beauty and sublimity to their grandeur.

heads full of truth. To hold the truth and fight

A Restitution Hymn.

The royal son of David foretold in prophet's song. remembering that "it is good neither to eat flesh timated. But they should not usurp the place

And all shall yield obedience throughout his wide domain. Psa. 72: 11.

The fallen house of David in glory he will raise, [Isa. 62: 7;

sing. Jer. 31: 12.

er land, Jer. 16: 13,

band; 1 Kings 9: 7

measured times, Luke 21: 24. From her long night of sorrow Jerusalem shall rise. Isa. 51: 17.

And Judah's sacred valleys where thorns and briers grow, Isa, 32: 13,

Shall blossom like a garden and Eden's beauty know. Isa. 51: 3.

spring, Isa. 41: 19, And Lebanon's dark foliage to grace his mount he'll bring. Isa. 60: 13.

diance down, Isa. 30: 26.

curse be known. Ezek. 33: 37. The inhabitant of Zion shall fear disease no more.

The child shall play in safety beside the adder's The hills break forth in singing, and all the hills Before the King who cometh to reign in righteous-

Christian Love and Forbearance.

Selected by Thos. S. Dugger.

the same relations to each other in some respects | we grieve not the "Holy Spirit of God, whereoy | The world wonders at their course. Calm. greater interest in the welfare of each other of our Father." than brothers and sisters in the flesh have for each other; as much greater as eternity is greater than the present fleeting life. While it is right and necessary to cultivate natural affection for the different members of the family accord- No alliance with others can diminish the ne

understand every thing as we do. We are all munication and intercourse with others, and with landscapes, mountains, lakes, and trees, learners in the school of Christ, or at least should surrounded by similar influences, must do his blended into a beautiful fantastic picture. Now "if you have not learned as much as I have that own temptations, and suffer his own penalties. of your finger, or by the warmth of the palm, all school? if you have not come to the same con- kinds of co-operation for security from evil, and So there is in youth a beauty and purity of charclusions in regard to all things that I have too little reliance upon personal watchfulness acter which, when once touched and defiled, can I will not love and assist you as a school mate?" and exertion. Too many friends are sometimes never be restored,—a fringe more delicate than hard hearted; and shall the members of the seem to feel in a great measure released from paired. When a young lad or girl leaves the parothers; all have had different influences to bear an excuse for their own. upon them to influence the mind and the judge. We would by no means disparage the effect up again. Such is the consequence of vice. Its ment. "One man believeth that he may eat all of influence, or discourage in the slightest the effects cannot but be in some way felt, though by things: another who is weak eateth herbs. Let generous assistance which we all owe to one an-

and let not him that eateth not judge him that worthy example. These are vital elements of On Zion's holy mountain a King shall sit ere long, eateth; for God hath received him;" but still, growth, and their results can never be fully es-In equity and justice o'er all the earth he'll reign, nor to drink wine, nor any thing [even to the of a proper self-reliance, or diminish the exerusing of tobacco] whereby thy brother stum- cise of individual powers. Moral force must bleth, or is offended, or is made weak." Rom. be a personal possession. It can never be trans-14: 2, 3, 21. "We [you] then that are strong ferred. Material benefits may be conferred by ought to bear the infirmities of the weak and a single gift, but mental and moral activities And make his chosen city in all the earth a praise; not to please ourselves." Rom. 15: 1. Let every can only be sustained by their own exercise. The exiled sons of Jacob from every land he'll one try to please others instead of themselves, Thoughts may be exchanged, but not thought And in the hight of Zion his goodness they will remembering that our great Leader and Exam- power; moral help and encouragement may be ple came not to please himself but to please given, but virtue cannot be transferred; respon-Now banished in his anger from their loved fath- others; not to be ministered unto but to minis- sibility cannot be shifted. ter to others, "and to give his life a ransom for The most permanent good we can do for They dwell among all people a scorned and hated many;" therefore, brethren, let us strive to be others is to nourish this individual strength. But when the Gentile kingdoms have filled their like minded one toward another, according to To aid the physically destitute most effectively, Christ Jesus. M. B. SMITH.

Jewell City, Kansas.

Meditation.

The fir tree and the myrtle shall in the desert tion of my heart be acceptable in thy sight, O faculties. And in moral life the best lesson to Lord, my strength and my Redeemer." Ps. 19: enforce is, that virtue must be strictly indi-14. Dear readers: Do we appreciate the lan- vidual. Isa. 33: 24, [peace restore. Jer. 30: 7, 17.] Are we living as Adventists should live speak- tue, and will crumble before temptation. When God shall save his chosen and heath and ing to our neighbors of the love and goodness of A well-developed body ever excites admira-[rejoice, Isa. 55: 12, wander upon the shores of everlasting love! | ing evil.

TRUE Christians of all nations and sects have the things of God. May the Lord help us that can bear them from their place of rest. A. L. I. WILLIAMS.

Denver, Mo.

Self-Reliance.

ing to the flesh, there is a greater necessity to cessity for personal endeavor. Friends may cultivate that affection, that "brotherly love" counsel, but the ultimate decision in every case which Christians should have for each other; is individual. As each tree, though growing morning impearled with dew-arrayed with jewand if this love is genuine, if it is deep and in the same soil, watered by the same rains, els,—once shake it, so that the beads roll off, and abiding, it will not be confined to one's own and warmed by the same sun as others, obeys you may sprinkle water over it as you please, yet party or sect by name, but will flow out to all its own laws of growth, preserves its own phys- it can never be made again what it was when the who "love our Lord Jesus Christ in sincerity." ical structure and produces its own peculiar dew fell gently on it from heaven. On a frosty Nor should it be confined to those who see and fruit, so each person, though in the closest com- morning you may see the panes of glass covered be; and shall one scholar say to another that own duties, contest his own struggles, resist his lay your hand upon the glass, and by the stretch I will not recognize you as a member of the There is too much dependence placed upon all the delicate tracery will be obliterated. Certainly such a course would be very eruel and worse than none at all. There are some who frost-work, which when broken will never be reschool of Christ be thus cruel and hard hearted obligations if they do not receive such aid, and ents house, with the blessing of a mother's tears to each other? Some are more apt scholars than some will plead the shortcomings of others as still wet upon the cheek, if early purity of charac-

not him that eateth despise him that eateth not, other, or undervalue the important effect of a

food, fuel and clothing, are not nearly so valuable as steady, remunerative employment. To educate a child, it is not half so important to instill large amounts of information, as to set his mind at work, to bring out his mental pow-"LET the words of my mouth and the medital ers, to stimulate his thoughts, and quicken his

The sun in seven-fold brightness shall pour its ra- guage of David? Are the words of our mouth, That which cannot stand alone, but depends and meditation of our heart well seasoned with upon props and supports, which needs the con-The earth shall yield abundance, nor blighting the grace of God? Do we love to speak the stant spur of fear and the bribe of reward to truth at all times, and under all circumstances? insure its activity, is but the semblance of vir-

The monarchs of the forest shall be at peace with God in sending us the message of love, and soon tion. But a well-developed and self-reliant [den; Isa. 11: 8; coming glory? Oh that we could impress upon spirit is a nobler thing. It is calm, modest and The wolf and lamb together on Judah's hill shall every heart that Jesus is soon coming! Yes, unassuming, yet firm in conscious integrity [praise. Isa. 38: 10. coming to bring in that Golden Age of love, and of purpose and steadiness of aim. Inflated by And throughout all her borders shall echo songs of peace, and everlasting righteousness, where the no vanity, it is at once humble, yet courageous; O let the earth be joyful, the sea lift up its voice, loved ones, of all ages, robed in white, will helpful to the tempted, yet resolute in assail.

Oh that our hearts would run out after those And the truest self-reliance is found in those [bless. Gen. 22: 18. great and precious promises of God! If our who have learned to renounce self and rely Upon the throne of David and all the nations minds and affections were thus firmly fixed on upon the everlasting God. Trusting in Him, God's promises, we would have no time for they fear not the wrath or rage of man. Anjesting, or evil speaking,-having our minds oc- chored to the Eternal Rock, no storms can start cupied with the things of the world, instead of them from their moorings, no waves nor tides

that the members of a family have to each oth- we are sealed unto the day of redemption," firm, steady as the stars above, and steadfast as er. They are children of the same Father, both (Eph. 4: 30,) that when the Master comes to the rock beneath, worldlings have yet to learn by creation and adoption, having the same hope, make up his jewels we may be of that number that those who have made the Most High their the same object in view, and should have a who will "shine forth as the sun in the kingdom refuge, need and want no other trust .- Selected.

Purity of Character.

OVER the outer coat of the plum and apricot there grows a bloom more beautiful than the fruit itself—a soft delicate powder that overspreads its rich colors. Now if you strike your hand over that, and it is once gone, it is gone forever; it ap-

ter be once lost it is a loss that can never be made God's mercy it may be forgiven.—Ex.

Report of our Sabbath School in Mich.

WE commenced our Sabbath School May 2nd, 74, the first Sabbath School, I think, ever estabished in this County held on the Sabbath of the Lord: but we have had Sunday Schools, and supposed Sunday to be the Sabbath until last winter, when Bro. R. C. Horton came into our neighborhood and held a series of meetings at our schoolhouse, and quite a number came out on the Lord's side and decided to keep all of God's commandments; and then we saw it duty to establish a Sabbath School. So we began Sabbath, the 2nd, swered in one week from the time when given.

thank God, it is our privilege to worship God acues to increase in interest and advancing in the cause of Christ, both small and great being much interested. We would advise our brethren keeping all the royal law according to the Script- only sure foundation.

solve, that is for us, all being young in the cause, in seeing so many ready to defend the cause of be sustained. It is a welcome visitor to me. It The question was, Who was Melchisedec, and who | Christ, and especially so many of the youth that | is cheering to read letters from brethren and were his parents? We tried to confine it to some have enlisted under the banner of Christ. Dear sisters residing in different parts of the country, person, but it seemed to be quite a mystery to the young friends of the cause, do not be discouraged | who are endeavoring to keep all of God's comschool; but after another week's deliberation we though troubles and trials assail, but fight man- mandments and the testimony of Jesus Christ, confined it to the Holy Ghost as the only thing it fully the battles of the Lord, and you will gain and are "looking for that blessed hope, even the can be confined to, in my opinion. The teachers the victory and wear the crown. I feel a deep glorious appearing of the great God and our are faithful and much interested in the school; the smallest classes take as much interest as the larger ones. They get good lessons; we have one little girl, Louisa Babcock, who has learned 149 verses since our school began, besides the ten commandments. The Lord meets with us and blesses us in doing his will. Our prayer is to know the trying to find a refuge in Jesus, that we may may continue to cheer and strengthen the faithwill of the Lord concerning us. Aid us with your see the matchless love of God and his mighty ful, and warn a wicked world of its approaching prayers, brethren and sisters.

THOMAS NEWTON, Clerk of Sab. School. Hastings, Mich., June 20.

Feet-Washing and Communion.

THE subject present to my mind is one of mind for a number of years; but as the breth- or bad, it becomes almost a coat of mail. ren in general do not view the subject as I do, I Look at the model man of business,-prompt, will leave it for them to search out and settle reliable, conscientious, cool and cautious, yet for themselves, trusting it will be performed in clear-headed and energetic. When do you supcompliance with the Savior's request. We should pose he developed all these admirable qualities? be diligent to search these things, and be willing When he was a boy. Let me see the way in to observe them as did our Savior the night in which a boy of ten years gets up in the morning, Was it leavened bread? If the passover that was poor chance to be a prompt man. observed anciently by the Israelites was a type The boy who half washes his face, half does are disappointments in this world, but if we are of Christ's passover, it certainly could not have his sums, half learns his lessons, will never make so happy as to have a home in another world been leavened bread, for they were not even al. a thorough man. The boy who neglects his du- where sickness and death can not enter all dislowed to have leaven in their houses. All of ties, be they ever so small, and then excuses appointments and trials will be over. I long,O course must understand that the bread used himself by saying, "O, I forgot! I didn't think!" long to be there! Two years and a half ago I when the passover must be killed was unleav- will never be a reliable man. ened bread. If so he must have blessed a portion The boy who finds pleasure in the pain and never yet felt like turning back to the cold and of the same in commemoration of his broken suffering of weaker things will never be a noble, body. I have heard it remarked, while convers- generous, kindly man-a gentleman.—Christian in Christ, ing upon the subject, that it made no difference Repository.

as to the kind, if we eat in faith. But how can we eat in faith if we do not eat the same as we were commanded to eat. Whatever is not of faith is sin. Moreover there is order as to how we eat; we must "tarry one for the other." To those that understand that the Savior washed to my heavenly Father for this opportunity of his disciples feet before he blessed and brake the writing, for the first time, a few lines to the ADbread, and the bread which he brake was unleav- VOCATE. I am glad to see the ADVOCATE once ened bread, though they continue to observe it, more, and love to hear from the brethren and to the reverse, I verily believe it will avail them sisters through its columns. I, for one, am try-

Bro. Knickerbocker superinrendent, Bro. Baker searching the Scriptures, for in them we have ian warfare, but my determination is to strive Bible Class teacher, Sister Knickerbocker and Sis- eternal life. Let us walk honestly before God, on until I gain eternal life. I expect to have ter Newton teachers of the smaller classes. We and be willing and obedient in all things, ready trials and temptations, but I hope to so live as had good attendance. After Sabbath School we to observe all things just as we are commanded. to be ready when Christ shall come, for I believe have prayer and conference meetings. Three It behooves us to be diligent in all things. In that he is near at hand. Dear brethren and sisquestions are given out each Sabbath to be an- commemorating the sufferings of our dear and ters, are we ready? if not, let us strive hard to dying Lord it is the design that we shall receive gain a home where trials and temptations never We have much opposition from the other strength thereby; but if we fail to partake of it come. O what a blessed thought! I hope to churches; they even tell us that we ought not to in the manner in which did Christ we may not meet you all in the world to come. I hope the be allowed to worship God in such a way; but expect to receive a full blessing. Surely we need Lord will meet with us in our coming grove a full blessing, and much strength that we may meeting at Denver, about ten miles from where cording to our own conscince. Our school contin-brave the storm. Satan is doing all in his power I live, and strengthen us to do his will, and that to cause the overthrow of God's people, yet if much good may be done in these last days. we walk honestly and uprightly before God in and that we may grow in grace and knowledge elsewhere to establish a Sabbath School, even if all things he has promised to be with us always, of our Lord and Savior Jesus Christ. Your there are but a few in number. We are but a few even unto the end. Blessed be God for his prom- brother in Christ, compared with those who keep Sunday, but we ises! they are yea and amen to the upright in wish to please our Lord and Master by keeping heart. Let us stand firm upon the platform of the day our Father set apart for man, and by Jesus, himself being the chief corner stone, the

My heart has indeed been made to rejoice BRO. BRINKERHOFF: I was very glad indeed On Sabbath, June 6th we had quite a subject to while perusing the columns of the ADVOCATE, to receive the ADVOCATE again, I hope it will interest in the cause of Christ, and heartly Savior Jesus Christ," to overthrow the kingdom respond with the brethren and sisters in trying of Satan, and to establish an everlasting kingto put every effort forth to keep the ADVOCATE dom on the earth wherein the righteous will well filled with gospel truths, if perchance it dwell. May the Lord bless, encourage, and susmay salute the ears of some poor sinner who is tain you in publishing the ADVOCATE, that it power to save. Yours in hope of immortal glory, doom. And may it please the Lord to send some

Watervliet, Mich.

Making Character.

Many people seem to forget that character to see some of the brethren and sisters of like vital importance, the time in which we practice grows; that it is not something to put on, precious faith, and with them meet and worship feet-washing-is it in strict accordance with the ready-made, with manhood or womanhood: God! O let us be faithful, faithful, faithful, and time in which our Savior performed it, or is it but day by day, here a little and there a little, it watch and pray, and labor zealously for our not? is a question that has been settled to my grows with the growth and strength, until good Lord and Master, and may be bless the labors

which he was betrayed. Another of equal, if works, plays, studies, and I will tell you what first time I ever undertook to write for the not of more importance, is the kind of bread kind of a man he will make. The boy that is ADVOCATE, although I have been a reader of it Christ and his disciples made use of when they late at the breakfast-table, late at school, who for some time. In reading the letters from the met to partake of that glorious but solemn meal. never does anything at the right time, stands a brethren and sisters I am encouraged to press

Better Department.

From Bro. Lippincott.

DEAR BRO. BRINKERHOFF: I am thankful ing to live a Christian life. It has been but lit-My dear brethren, let us lose no time in the over two years since I started in the Christ-

> JACOB LIPPINCOTT. Allendale, Mo.

From Bro. Hall.

L. C. faithful servant of his this way, to proclaim the gospel of the kingdom to enlighten and encourage his children, to teach salvation from sin through the atoning blood of Jesus, and eternal life through faith in him. O how I would like of all his servants, and grant us an abundant entrance into his everlasting kingdom. Yours ALMON HALL. in Christian love, Transit, Minn.

From Sister Wait.

DEAR BRETHREN AND SISTERS: This is the my way onward till the Master comes. There started in this good and glorious cause, and have perishing things of this world. I am only 15 years old, and I need your prayers. Your sister PAULINA A. WAIT.

Bloomingdale, Mich.

MARION, IOWA, THIRD-DAY, Aug. 4, 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 ourself responsible only for editorials, selections, and comments.

THE article in another column, "The Seventhday Sabbath," will, with its continuation, be put in tract form, and be ready when completed in the ADVOCATE.

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 expres-

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 covetonsness. Now eighteen hundred years after the admonition of Jesus to"take heed and beware ofcovetousness," 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 refered 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 per at Cologne, Germany. The charges were first of the earth are generally looked upon with dis-trust with the expectation that there is something his former brethren and excommunicated all trust, 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 tas 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.' "

WE hope all who have subscribed for the ADVO-CATE 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 pamembers of the Ordrer of Freemasons. 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 ets, 10 9.

Received on Donation to Advocate.

Mary Veazey,

L.

\$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 Subbath 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.

Nature's God and His Memorial. A series of four sermons on the subject of the Sabbath. 111 pa-

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

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents. Christian Baptism, Its Nature, Subjects, and De-

sign. 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 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.

The Signs of the Times,-12 pages,-3 cents. The Destiny of the Wicked,-16 pages,-3 cents. Where are the Dead ?-12 pages,-2 cents. Thoughts on the Sabbath, 8 pages, 2 cents. Man, a Living Soul, in the Image of God, 12 pp. 2cts

The Rich Mau and Lazarus, 12 pages, 2 cents. 8 page tracts will be sold at 20 cts per dozen. 12 page tracts at 30 cts per dozen.

"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.

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.

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 countenance 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 terrible 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 precipitate itself into a catastrophe which holds out no prospect of recovery, to be necessitated to turn aside from it, by our own doings and voluntary 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'

sulphurous smoke and burning ashes above, are is at hand which may upheave the whole mounsleeper 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.

forces of evil so multitudinous, so universally diffused, so completely panoplied in choicest armor-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 securely rests on the immovable rock of Jehovah's promises?

Though to the eye of sense or of finite understanding 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 religiously, 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 surpassing 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-

rumblings underneath, and the frequent jets of umphantly vindicated-when Satan, the grand adversary of God and man, with his rebel loudly pealing the alarm that the grand eruption langels and the incorrigible unbeliever and hardened reprobate, with sin, and death, and tain from its foundations, and hurl the hapless bell, shall be cast forever into the bottomless pit of perdition-when the meditorial kingdomer 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 Never, never since the world began, were the 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 power and justice, and immeasurable hatred of sin;the latter eternal monuments to the praise and glory of God's love and mercy, and the inexhaustible 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 himself-for the illustration of his own glory, more especially in connection with the holiness and boundless felicity of his redeemed creaturesthat he is, in the absolute fullness of its significancy, the "All in all - and that, in the triumphant issue of all his plans and purposes. and, most signally, in the exaltation and glorification of countless myriads out of the wreck and ruin of the fall, he shall himself be infinitely 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 transcendant in glory and infinite in duration, through the victorious sufferings and atoning death of our adored Immanuelthe second Adam-the Lord from heaven-we shall have abundant reason to rejoice that for us the cool shades of Paradise lost have been exchanged for the never-ending sunshine of Paradise 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 himself, and make an atonement for himself and his house. And he shall take the two goats and present them before the Lord at the door of the tabernacle 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 feil to be the scapegoat shall be presented alive before 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 vail; 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

irist Ot-M. and

fe of n as

e. reob eph 3, 9-

0.

1 of rinitial t, by

sion g an y of ets, wis. ory.

tion hisone illun

i, by four Int-

De-

Vhat

pa-

ys of som ents. ents.

and

S. w of ition

ts. cts. ts.

ts. 2cts

ADVENT AND SABBATH ADVOCATE

goat, and shall send him away by the hand of a

in speaking of the type of the great atonement or the blood of my sacrifices with leaven." reconciliation, and where it was offered. Let us now look at the great Antitype. Heb. 9. After refering to the offering by Aaron, the apostle says in the 11th verse, "But Christ being come, a high priest of good things to come, by a greater and trayed we find him retired in a fit place to have been the most holy place, for there must the in which he was betrayed, took bread: and blood be offered on the mercy seat, and before it, when he had given thanks he brake it, and said,

1814, and then the 2300 days ended. I hope some abler pen than mine will take it up, for truth loses nothing by investigation. Gabriel was sent to tell Daniel that seventy weeks were determined upon his people. Let us look carefully at what was to be done. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring spread the truth. There has been much said it may be the widow's mite; yet I want to be in ever'asting righteousness, and to seal up the and but little done. I think the time has come clear from the blood of all men. O that Gol vision and prophecy, and to anoint the most holy." when something should be done beside talk, or would visit his church with the outpouring POLLY G. PITTS.

Fredericksburg, Iowa.

An Emblem of Christ's Body.

WHEN I look into the great mirror of truth and behold its pages of instruction my mind is holding on to what we have with an unyielding caught, as it were, to a portion of God's holy grasp, as much as to say, "My Lord delayeth and divine will, and it makes my heart rejoice his coming." Do we believe that Jesus' coming that of truth makes no one true, that of beaut on account of the beauty which is in it. For the is at the door? Most assuredly our manner of makes no one beautiful; so the eternal law advancement of God's cause and the upbuilding life in a great measure speaks to the contrary. | right makes no one righteous. All these stand of each other in that most holy faith, I thought of advancing a few thoughts for your consideration, which to me are of great importance. We for sinners we ought to have in this last hour of character or to fashion character in the model will notice a portion of Paul's writings to his probation, it would be no sacrifice to give of our they supply,

seat seven times. Then he shall kill the goat of old leaven, that ye may be a new lump, as ye are if God's people realized as they should the shortthe sin offering, that is for the people, and bring his blood within the vail, and do with that blood as unleavened. For even Christ, our passover, is ness of time, and would launch out on the promhe did with the blood of the bullock, and sprinkle sacrificed for us: therefore let us keep the feast, ises of God, as is their privilege, that instead of it upon the mercy seat, and before the mercy seat," not with old leaven, neither with the leaven of diminishing their means it would increase them. &c. Now, you see that the atonement is made in malice and wickedness, but with the unleavened But the trouble is we are afraid to trust the the most holy place, on, and before the mercy bread of sincerity and truth." 1 Cor. 5: 7, 8. Lord. I sometimes think we are more a raid to seat. "And he shall bring the live goat, and Aaron What does this portion of God's word teach us? trust in the promises of God than we are in the goat, and confess over him all the iniquities of the If I understand rightly it teaches us that God promises of our fellow men. But are we going children of Israel, and all their transgressions in takes unleaven as an emblem of purity, and he to sit still and see men and women going to all their sins, putting them upon the head of the has chosen unleavened bread under the Leviti- destruction around us? I am alarmed about our it man into the wilderness. And the goat shall cal priesthood for a part of the typical offering, condition. If we do not look about ourselves bear upon him all their iniquities into a land not and Jesus being the antitype, has shed his blood soon, I am afraid we shall be numbered among for a dying world. For proof see Ex. 34. Verse those that were eating and drinking with the We have been, for a good reason, very particular 25 reads as follows:- "Thou shalt not offer drunken.

ior. We follow down through his ministry, and find ourselves continually saying. "What shall as we approach the night in which he was bemore perfect tabernacle, not made with hands, instruct his disciples concerning his death. Let think those called to the ministry are a little that is to say, not of this building; neither by the us hear Paul upon this subject: "For I have afraid that while they are at work in the Mashe entered in once into the holy place, having obtained eternal redemption for us." This must unto you, that the Lord Jesus, the same night work, and neglect to take care of them. I have to obtain eternal redemption, or reconciliation. Take eat, this is my body, which is broken for Some may say this was not the most holy. But you: this do in remembrance of me." 1 Cor. let us look at the 24th verse.—"For Christ is not 11: 23, 24. Being now ready to offer himself these myself, and profess to know something of entered into the holy places made with hands, upon Calvary's mount to be crucified and slain, the sacrifice one called to the ministry is comitself, now to appear in the presence of God for us." we find him turning his type into an emblem pelled to make. The church know but little Where did God manifest his presence? Between of his broken body. This for some time has been about it; but will slothfulness on the part of the the cherubim, on the mercy seat. This proves a weight upon my mind, though feeling myself church release him from the work laid upon conclusively that Christ entered the holiest of all, incapable of bringing this all important subject him? I have sometimes heard the remark, "He within the vail, when he ascended up on high, before your minds. I shall have to beg pardon that will not provide for his own house hath and led captivity captive and received gifts for somewhat for my forwardness; feeling a heart's denied the faith, and is worse than an infidel." men. And we find the Apostle speaking of these desire to exchange error for truth I have thus far I am inclined to think that applies to a slothful things to the Hebrews. He says, "Having there- written for your investigation. "Search the man rather than to a faithful laborer in the fore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which scriptures, for in them ye think ye have eternal vineyard of the Lord. If, like Paul, they feel to the blood of Jesus, by a new and living way, which is the gospel." he hath consecrated for us through the vail, that is life, and they are they which testify of me." say, "Woe is me if I preach not the gospel," to say, his flesh." And speaking of our hope, he says, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth soul, but sure and steadfast, and which entereth soul, so the sure and steadfast, and which entereth soul, so the sure and steadfast and which entereth soul, so the sure and steadfast, and which entereth so the sure and steadfast. into that within the vail, whither the forerunner is shall be filled." Matt. 5: 6. He says, "I am the at the end will have it to say, "I have fought the for us entered, even Jesus, made a high priest for- bread of life." John 6: 35. And in the same good fight," &c. ever after the order of Melchisedec." Forever, chapter says, "Verily, verily, I say unto you, when applied to Christ, is as long as Christ exists. Except ye eat the flesh of the Son of man, and things that we are talking about have become "We have such a high priest, who is set on the drink his blood, ye have no life in you." Verse serious things here. We are living out our last heavens," &c. Again, Eph. 1: 20.—"Which he 53. Please read the following five verses. And hours of probation, and many of our children [God] wrought in Christ Jesus, when he raised now, kind reader, as we have shown you in the out of Christ, and we are almost idle, and our him from the dead, and set him at his own right above that unleaven is an emblem of purity, preaching brethren idle a part of the time. We hand in the heavenly places." Again, Col. 3: 1— would you not think it a represely upon bind seem to lack confidence in each other, and the "If ye then be risen with Christ, seek those things would you not think it a reproach upon kind seem to lack confidence in each other, and the which are above, where Christ sitteth on the right heaven to partake of leaven as an emblem of worst of all, confidence in God; but we have his glorious body? We would conclude, with not long to dally over these things. The church I could multiply texts, many, on this subject, Paul-"Purge out the old leaven that ye may be will soon be called to an account for the use they but I write for truth's sake, and because there is a a new lump, as ye are unleavened. For even have made of their goods, and the ministry for prominent doctrine abroad that Christ did not Christ, our passover, is sacrificed for us." May the use they have made of their talents. O my open the door and enter the most holy place till the good word of the Lord dwell in you richly. brethren, that we might wake up to these thing N. B. COLLINS.

Watervliet, Mich.

Send the Laborers Forth.

of the ADVOCATE in regard to raising means to that I can to advance the cause of Christ, though the blood of our fellow beings will be found in his Spirit and send forth more laborers into the our skirts. Here we are almost down to the field, "for the harvest truly is plenteous and the last day of probation, and thousands around us laborers few," is my prayer. in a perishing condition for want of hearing the words of the Lord; and yet, we as a people

but it seems to me if we had the travail of soul of experience in order to become matured in

finger on the mercy seat and before the mercy Corinthian brethren. "Purge out therefore the means to spread the truth. I firmly believe that

Instead of heeding the admonition of the We will now go to the teachings of our Sav. Master, "Take no thought for the morrow," we we eat, and what shall we drink, and wherewithal shall we be clothed?" and I sometimes yet to learn that our heavenly Father would suffer a faithful laborer in his vineyard to come to want. True, they may be called to endure some privations. I have experienced some of And now, my brethren and sisters, these

ere it is too late! How can any of us expect to blood of souls found in our skirts? We hear that some are going back into the world for want of having the word preached. Who is to I WOULD like to say a few words to the readers answer for all this? I am determined to do all

SOPHIA BRANCH. Hartford, Mich.

THE eternal idea of justice makes no one just We hear a great deal said about sacrificing, ard ideas require a process or drill in the field

"Lovest thou Me more than These?"

of his disciples, and by a casual reading might am I, do with me as seemeth good to thee." called to the work of the ministry, (for we do seem like a strange question, and a much Does not the Lord know what we really need? not believe the church has any right to call men stranger comparison. No wonder Peter was why then be so much afraid to trust him? He to this work,) if she does not see men who are grieved when his Lord the third time asked the has promised that our bread shall be given us, willing to move out on the promises of God's question, "Lovest thou me?" Peter was a fisher and our water shall be sure. And David says, "I word? Men who can say, "Wo is me if I preach man, and no doubt dearly loved his occupation have never seen the righteous forsaken nor his not the gospel," and whose holy lives and conas well as the taste of the fish which he caught, seed begging bread." and upon this occasion we doubt not that he was hungry, for he had been out all night and caught nothing. But in the morning Jesus stood on of providing them with money to support their even to wish him "God speed." He must be the shore and told them where to cast their net, families and pay their traveling expenses, he approved of God, "a workman that needeth not thus showing that he approved of their course says, "Carry neither purse, nor scrip;" and also to be ashamed," before the church is called to in trying to obtain the necessary comforts of to his twelve disciples he says: "Provide neither action in his behalf. The man who would go life, and also as soon as they were come to land he had fish and bread prepared for them to eat. these seventy, or twelve, began to make excuses, couraged by the church, should be one of clean Now when they had dined, Jesus said, "Simon, son of Jonas, lovest thou me more than these?" John 21: 15. It may seem strange that Peter was the only one here to whom this question too, in these days with a little of the faith that should also be a man of faith, one who is not was asked on this occasion, for there were at least inspired his first followers, men and women who afraid to rely upon the promises of God and five others of the disciples with Jesus; but if we will not be afraid to walk out on the promises claim them as his own. To support such minislook at his history a little we shall see a cause of God and trust him for the necessaries of life, ters in the field should be the aim and object of for the Savior's words. Peter was very willing and be satisfied, yea, willing to do without the the church of Jesus Chist. We are living in to follow the Lord in times of prosperity; but now the time has come for him to be tested.

but also his love of the gain derived therefrom. He was a fisher, and by this means he made his living; and now the Savior is going to send him forth as a "fisher of men," for which he will receive but little reward or remuneration until the support of the ministry—he has said "the the resurrection of the just. Can Peter stard this? Can he give up this world, and the things of it, for the hope of a better one to come? This whither thou wouldest not." Thus the Lord

precious truths of the gospel and the salvation of souls? And how many are showing their have a home in the earth made new with the answer, like Peter did, by a holy life of self-de- Lord, the righteous judge, shall give to all those nying toil in the Master's service? True, there who love his appearing," we must all work. are many who can say, "Lord, thou knowest The Lord will have no idlers in his household. that I love thee." But do their works show it? Do their lives correspond with their high and

they have no right to stand and parley with fess to love his appearing be prepared? THESE words were spoken by our Lord to one circumstances, it is their's to say, "Lord, here But how is the church to know who God has

city and place where he would follow, instead every man that says he is called to preach, nor gold, nor silver, nor brass in your purses." Had forth to preach the gospel, supported and enas many now do, the Lord would undoubtedly hands and a pure heart. One whose godly life have called others to take their places. We be. and blameless character would tell for the sollieve that the Lord wants men, yes, and women emn truths which he was proclaiming. He unnecessaries. We rejoice that there are some solemn times. The judgment day is drawing when adversity came he was not so zealous, and such laborers in the field, and that God is bless. near. Soon the working time will be past. Soon ing their efforts, and when there are more such we shall each one be called to give an account of We understand that it is not merely Peter's God will work for them and through them to his our actions here. Shall it then be said of us, love for fish or fishing that is here recognized, great name's honor and glory, and at last crown "Well done?" May God grant this to be our them heirs of eternal joy.

But does this release the church from her duty to the ministry? No, indeed. God works by means, and that means is through his people for laborer is worthy of his hire." The Lord is now calling to each one of us, "Lovest thou me," and has committed to them. And if we expect to heart." wear that "crown of righteousness which the

Now we believe it to be the duty as well as holy profession? How many there are who the privilege of the church (for the living church fair-weather Christians. When the sun of proscould be out proclaiming the glad tidings of a will esteem it a privilege,) to support the min- perity shines, they have a great deal of religion soon coming Savior, only the farm, the work- istry with her means, her words of encourageshop, the merchandise, is loved more than the ment and her prayers. Paul, although he let the winds and storms of adversity come, and Savior; or rather the gain that is to be derived says, "These hands have ministered to my from these things. We know there are many necessities," considered he had a perfect right to away." But those who have been thoroughly excuses made by those who say they feel it their require a support from the church, if he so de- divested of self-will can say, under all circumduty to preach the gospel, but we doubt if they sired. And surely, in these days, the church of stances, as the Master taught his disciples to will answer in that great day when the secrets Christ-those who believe Jesus is soon coming- pray, and as he himself prayed in the hour of of all hearts are made manifest. When God calls those who expect soon to receive their rewrad, man to preach the gospel to a perishing world, ought to esteem it a privilege to deny self and or indeed to any other work, we can find no support in every possible way those whom God own will, and accept the will of God as the rule place in all his holy Word where he has given has called to go forth and proclaim the glad of his life. The Bible is given to make known hem permission to wait until the church or the tidings of redemption near, and to publish sal- that will, ministers to proclaim it, Christians to brotherhood would send him to the work and vation through a Savior's name. Truly, this is exemplify it. The time is hastening when the pay him for doing it. From our understanding work for all. O that we could realize it as we will of God shall be done on earth as it is done of God's word it is just simply this: When the ought! Soon we shall be called to render up in heaven .- J. W. THOMAS, in World's Crisis.

Lord calls a man or a woman to work for him, our account to the Master. Shall we who pro-

versation testify to the truth of what they say? When Jesus sent out the seventy into every The church is not called upon to support or help happy lot for his Son's sake.

S. E. BRINKERHOFF.

Our Duty.

"Thy will be done." Matt. 26: 32.

SUBMISSION to the will of God is evidently how many of us can from our hearts respond, the lesson we should learn from the conduct is the question that Jesus would impress upon "Lord, thou knowest that I love thee"? How and language of our Savior when he uttered many of us can from heart-felt experience say, these words. No human imagination can of the trials his followers would have to pass "I love Jesus more than all things else besides, measure the depth of the sorrow he felt when and I am trying to show that love by a life of the powers of darkness were let loose upon him ing world, and perhaps Peter needed a little more self denial, a life of obedience to all his holy in the garden of Gethsemane, and when he instruction than the rest. Said Jesus,—"When will?" How many of us can say, "I am doing prayed, "Father, if it be possible, let this cup thou wast young, thou girdest thyself, and all I can for the glorious cause of my Redeemer, pass from me; nevertheless not as I will, but as walkest whither thou wouldest: but when thou and the salvation of souls?" God is now calling thou wilt." The shameful treatment he was shalt be old, thou shalt stretch forth thy hands upon his people to work, not the ministry alone, soon to receive—the scourge, the mock trial, the and another shall gird thee, and carry thee but upon all his people, great and small. He smiting, the crown of thorns, the bitter cross requires self-denial, and the man or the woman was all before him. Yet in meek submission he would warn Peter of what he might expect in who does not and will not deny "self" is not bowed, and uttered these never-to-be-forgotten worthy to be a follower of the meek and lowly words, "Thy will be done." There was no pride But Peter is not the only one to whom this self-denying Nazarene. Our Father does not or self-will in his heart. The words spoken by question is asked by our blessed Savior. To how want all the self-denial from those of his child- prophetic lips long before were fulfilled to the many is he now saying, "Lovest thou this farm, ren whom he would call out to labor in the great letter: "Then said I, Lo, I come; in the volume or this merchandise, or this occupation, or these harvest field. He wants all to work, all to bear of the book it is written of me, I delight to do some humble part in the great work which he thy will, O my God; yea, thy law is within my

> How different men are from their Savior. Trifling disappointments and sufferings cause them to murmur and complain against God. There is nothing that tests principle like adversity and affliction. There are plenty of -can shout, sing, and pray loud and long, but their religion "takes itself wings and flies his keenest suffering, "Thy will be done."

The first duty of the sinner is to give up his

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, Aug. 18, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

[Continued.]

And though "to them were committed the or- cross, to remain merely with them. tiles as for the Jew, or children of Israel.

giving his laws, were striving to serve him by or judicial laws. remedial system for pardon for their sins. That thy holy Sabbath, and commandest them pre- me, saith the Lord." the world at large were under law and amenable cepts, statutes, and laws," is taken by some as The Savior not only teaches the perpetuity to God for its violation or obedience, is apparent evidence that the Sabbath was not previously the law of ten commandments, but also informs from Paul's language to the Romans, chapter 3: known, and was given exclusively to the Isra- us that the reward for doing and teaching then 19.-"Now we know that what things soever elites. But the same term-madest known, or shall be to be called great in the kingdom the law saith, it saith to them who are under make known-is used with reference to God, or heaven. But for breaking them and teaching the law, that every mouth may be stopped and his holy name, in Ezekiel 39: 7, where he says, others to break them, that individual shall be all the world may become guilty before God." "I will make my holy name known in the called least in the kingdom of heaven, or as at

under sin." "For all have sinned and come holy name was always known; and at the time short of the glory of God." To become guilty, this prophecy has its fulfillment had been preor to be under sin, is to have failed to comply viously known by his people Israel. So was his with the obligations of law, for "sin is the trans- holy Sabbath known before he made it known gression of law," and by "the law is the knowl- to the children of Israel in the wilderness. edge of sin." What is God's law by which he While in Egyptian bondage their servitude will condemn and judge the world? The ten was so great that they may not have observed commandments contain the principles and pre- the Sabbath; but on being rescued from their cepts of right, and their violation, or neglect, slavery, and desiring to take the people unto These annual or festival sabbaths might, with | would be sin. The Sabbath command is a part | himself, in covenant relations, to be his peculiar some propriety, be called Jewish, or Israelitish, of that law, and all the world is held responsible people, God revealed to them his laws, and the sabbaths, for they belonged especially to the for its observance, the same as of the other pre-statutes in which he wished them to walk, the polity of that people; but the seventh day Sab- cepts of the law. Therefore the Sabbath, or the Sabbath being a part of that law. bath, the Sabbath of the Lord, could not be so Sabbatic institution, was not given merely to When the Son of God came into the world to designated, for it originated before that nation the children of Israel as an institution of their redeem mankind from the curse of sin, and "to existed-before Abraham, their ancestor, lived. own, to cease with their ceremonial law, at the bring life and immortality to light through the

acles of God," the Sabbath, with the remainder "Verily my Sabbaths ye shall keep; for it is ness." He kept his Father's laws and observed of the law of ten commandments, was not made a sign between me and you throughout your the Sabbath. He bears a valuable testimony to for them more than for other people who would generations, that ye may know that I am the the perpetuity of the law, in his notable sermon worship the true God and receive his blessings. Lord that doth sanctify you."-Ex. 31: 13. "It on the mount, Matt. 5: 18,-"For verily I say The terms "Jewish Sabbath," and "Christian is a sign between me and the children of Israel unto you, Till heaven and earth pass, one jot or Sabbath," are not used in the Bible, no institu- forever." - Verse 17. See also Eze. 20: 12, 20. tittle shall in no wise pass from the law till all tion of it requiring any such appellation. God, The keeping of the Sabbath would of itself dis- be fulfilled;" or Luke 16: 17-"It is easier for the author of the Sabbath, calls it "my Sabbath," tinguish them from surrounding nations and heaven and earth to pass than one tittle of the and "my holy day," and "the Sabbath," a gen- people, for all others were idolaters, worshiped law to fail." What law was that? The cereeral term, for all to observe who would worship false gods, and observed no Sabbath, unless monial law did not pass until it was fulfilled in the Lord. The Sabbath was no more Jewish perchance they held some day as a festival to the sacrifice and atonement of Christ, the antithan was the Lord of the Sabbath. In address- some god they worshiped. The first day of the type which it typified, and to whom it pointed. ing the children of Israel he says, "I am the week was held by some who worshiped the sun It then ceased, according to Col. 2: 14-"Blot Lord thy God;" and he is often spoken of in as sacred to its worship, hence called Sunday, or ling out the handwriting of ordinances, that the Scriptures as the "Lord God of Israel." But the sun's day. Others worshiped the moon in was against us, which was contrary to us, and who argues from that that he is the God of Isra- the same way on Monday, or the moon's day. took it out of the way, nailing it to the cross." el exclusively? but with equal propriety might But as the children sf Israel held the seventh Also Eph. 2: 15-"Having abolished in his flesh he be so called as to say that the Sabbath was a day of the week as sacred to the God of heaven, the law of commandments contained in ordi-Jewish institution. He is the God of all men, it distinguished them as his people, and thus nances." (The law of ten commandments con Jews, Christians, Mohammedans, and Pagans. constituted a sign that they were his people. All tained no ordinances.) The judicial law of the So is the Sabbath made for all, to be a blessing other people having gone into idolatry and for- Jews was of force no longer than the Jewish to all. It is "the Sabbath of the Lord," through saken the true God, he called Abraham to serve nation existed. But Jesus' words had special the patriarchal age, the Mosaic dispensation, the him, promised him blessings, tried his faith, reference to the moral law, that law which was Christian dispensation, and into the future dis- and took his descendants, the childred of Israel, right in itself and depended on no other for its pensation of righteousness and glory. Isa. 66: to be his people, distinct from other people, validity, whose fourth precept was the Sabbath 23. The Sabbatic institution was made perfect gave them a system of worship and written command. Not the least part of it should fail at its origin, belonged particularly to no dispen- laws, or, as Paul says, "committed to them the ere the heavens and earth should pass away. sation, and needed no change of day or other. oracles of God." By doing this, the Sabbath, Have the heavens and earth since that time wise as the dispensations of earth changed. The being a distinctive feature of those oracles, he passed away? Ps. 119: 90-"Thou hast established by the change of the passed away? Ps. 119: 90-"Thou hast established by the change of the chang Savior said "the Sabbath was made for man." gave them his Sabbaths to be a sign between lished the earth and it abideth." Eccl. 1: 4-Mark 2: 27. Does this mean for the Jew only? him and them, that they might know that he One generation passeth away and another genand that the Gentile, or Christian converts from was the Lord that sanctified them. He gave eration cometh; but the earth abideth forever." among the Gentiles, had no need of a Sabbath them this sign to continue throughout their Although the heavens and the earth shall unor weekly rest? or if they chose to keep one generations, for a perpetual covenant, a sign dergo the changing and cleausing process of might make it a matter of their own conven- forever. Ex. 31: 13, 16, 17. Have their gen- renovation, fulfilling their passing away (Matt. ience? When the Sabbath was made for man erations ceased? No; notwithstanding they re 24: 35), as the first heavens and earth passed there was only one man, the representative of jected their Messiah and have met the just re- away at the deluge in the days of Noah, accordthe human family; and being made for him ward of their disobedience, according to the ing to 2 Peter 3: 5-7, and although "the ele. was made for the whole race of his descendants. threatenings of God recorded in Deut. 28, and ments shall melt with fervent heat, the earth The term "man," for whom the Sabbath was have been persecuted most severely by their also, and the works that are therein shall be made, includes all mankind, the Christian man enemies, they exist to-day in their generations, burned up" (2 Peter 3: 10), yet the earth will as well as the Jew man, and therefore the Sab- and the public prints speak of them as a sepa ever abide, in its renewed state, or the state of bath was made as much for Chrisians and Gen rate people, though dwelling among other nathe new heavens and new earth, to be the eter tions; and therefore the Sabbath is still in bind- nal abode of the redeemed. Then, as the law If the Sabbath was only for the children of ing force. Those who claim that the Sabbath not even one jot or tittle of it, is to pass away Israel, then were the other nine commandments was given only to the children of Israel ac- before the heavens and the earth, it, including of the decalogue for that people only, and all knowledge that it is still obligatory upon them, the Sabbath command, is still in existence, with others were free from all law, hence without but not upon any body else. But we have all its binding obligations; and it will always sin, "for where no law is there is no transgres- shown that it was not given exclusively to the remain, not only through the Christian dispension," sion."-Rom. 4: 15. This would make the broad children of Israel, that it existed before they sation, but into the future age, and into eternity way lead to God and happiness, while the peodid, and the law to which it belonged was a Beyond the present is when Isaiah 66: 23

Also verses 9 and 23. "For we have before midst of my people Israel; and I will not let other translation reads, "shall be of no esteen

proved both Jews and Gentiles that they are all them pollute my holy name any more." His

gospel," he also came "to fulfill all righteousple, whom the Lord was taking to himself and separate one, and no part of their ceremonial, fulfilled: "It shall come to pass that from one new moon to another, and from one Sabbath to obedience thereto and by complying with the Neh. 9: 14-"Thou madest known unto them another, shall all flesh come to worship before

binding obligation of the commandments in his throw from the roadway. the setting up of the kingdom of heaven.

mandments of the decalogue.

man from its curse. He became the antitype with a shower of stones. that law. Were the law to pass away or be joying the grace of God we are under greater obligations, if possible, to obey the law which for so great a salvation.

(To be continued.)

A Sabbath at Rachel's Sepulchre.

J. L. BOYD.

in the reign of heaven." Jesus thus teaches the hem." The spot we visited is about a stone's with Laban, the father, for compensating

well-known place in 1 Sam. 10: 2, in the days were times, doubtless, when his LOVED one's When Jesus was asked, "Which is the great of Saul at the time when Samuel had anointed endearments and caresses were a great solace to commandment in the law?" he replied, "Thou him as the first king of Israel (some seven him. His love for her ever abiding. It was shalt love the Lord thy God with all thy heart, hundred years subsequent to her death). That "strong as death." "Many waters" of trials and and with all thy soul, and with all thy mind. it is near Bethlehem is corroborated by Josephus afflictions "cannot quench Love." This is the first and great commandment. And and other Jewish writers from that time to the So, when "she died," and was buried out of

of the buried love of that old patriarch-JACOB. friends." When we recall, here, that eventful meeting so long ago, at the well, and their subsequent long DR. T. L. CUYLER says-"The day after my THE locality where rests RACHEL, "the loved courtship of seven years; his keen disappoint- licensure, I preached at Saratoga. The next and lost" wife of Jacob, the patriarch,-for ment, when he received in his outstretched and day a baker in the village said to me, 'Young whom he had served twice "seven years" to her waiting arms Leah instead of Rachel, which the man, you are a stranger here, and yesterday I father, "Laban the Syrian,"-is about a mile morning light revealed; the "seven other years" pitied you when you began, for you did not north of Bethlehem and six south-west from of servitude imposed and fulfilled; the trials know what a critical audience you had to ad-Jerusalem. By reference to Gen. 35: 16-20, we incident to his Oriental home there; the barren. dress. But I have noticed that if a minister are briefly told the cause of her death and the ness of his at last won Rachel; her consequent can only convince his congregation during the place of her burial. The last statement of the murmurings and envyings of her prolific and first five minutes that he cares for nothing but record is, "Jacob set a pillar upon her grave: triumphant sister Leah; the clashing jealousies to save their souls, he will kill all the critics in that is the pillar of Rachel's grave unto this of the sisters and their respective handmaid- the house.' I have always thanked that baker day; in the way to Ephath, which is Bethle- wives; and his "ten times" changeful trials for the best practical hint I ever got."

"wages" to support his increasing family; with day and for all future time, even to or beyond "Rachel's Sepulchre" is also mentioned as a all these perplexities crowding upon him, there

the second is like unto it, Thou shalt love thy present in their traditions of noted places. Sir his sight, the heart's deepest affection seems to neighbor as thyself. On these two command- Moses Montefiori, (still living and now in his have been centered in their first beloved son, ments hang all the law and the prophets." ninetieth year), one of the most eminent Israel- Joseph. He, no doubt, watched the lad's grow Matt. 22: 36-40. He gave a summary of the ten ites of modern times, and a wealthy and poten- ing developments, and observed with diligent commandments in these two, love to God and tial member of the Rothschild's family (and ken the boy's dreams, which, to the father's love to man. He singles out no one of the ten whom we had the pleasure of meeting in a free appreciative and prophetic spirit, indicated a as the greatest. Based on these two command- conversation respecting Palestine's future, in future axaltation for the beloved child of his ments all other laws are made, and the prophets' that land), had, some years previously, caused lost Rachel. In Gen. 37: 3, we are told that teachings hang on them likewise, If we love to be erected over this ancient and time-worn Israel loved Joseph more than all his children, God with all our hearts, minds, and souls, we "pillar," a substantial structure of stone, with because he was the son of his old age:" because, will do just as he requires, will delight to per- domed roof and walls, and arched doorway, too, he was the long desired son of his Rachel,form his commandments. He gave the Sabbath | which is open to all visitors. Here, frequently, | the best coinage in his mint of love. It is further to be remembered and kept, on the seventh day, the devout Israelites resort from Jerusalem, to added, "He made him a coat of many colors." and if we would love the Lord our God we pray for the restoration of Rachel's (and Leah's) In Gen. 39: 6, we are also told, that "Joseph should keep it, as well as to have no other gods "children to their own border;" and the Mo was goodly [godly] and well favored,"-he had before him, or to bow down and serve no graven hammedan Ishmaelites respect her resting-place inherited his mother's pre eminent beauty of image or likeness. To love our neighbor, as our- in all past times to the present day, and do not person. Thus, in looking retrospectively to the selves, we will do unto others as we would have molest them on such an errand of piety. In history of Jacob's wives, Leah and Rachel, the them do unto us, and observe the last six com- contrast to which tolerance, if an Israelite, who rites of sepultine seem to accord to Leah, the is not a professing Christian, should venture on supplanter of her sister Rachel, the choice place, The time came for Jesus to be offered, a sacrila mile southward beyond "Rachel's Acre," as | -in "Machpelah's Cave,"-there to repose, unfice for sin, and he suffered the excruciating far as to Bethlehem, the bigoted Latin and til the "morning of the resurrection," by the death of the cross, an expiation for sin, to redeem Greek Christian inhabitants would greet him side of her husband, Jacob, and in the honored one where Isaac and Rebecca, and Abraham and of the ceremonial law or sacrificial system, and There is nothing, in our humanity, that comes Sarah, repose; while Rachel, the "choice one" made the veritable atonement to which that so near to every heart that has ever experienced and the TRUE wife of Jacob, lies alone, near the system pointed. The viciation of God's laws the life-touch of a "kindred spirit" and loving wayside, on the road to Bethlehem. Yet the demanded the death of the transgressor, and the nature, and that vibrates to its innermost and story of Jacob's and Rachel's love for each othdeath penalty must be executed. Man dies, and most sacred, as well as cherished emotions for er, and of their son's (Joseph's) virtue in resistpasses under the hand of the enemy, death; but their "chosen" one, as does the narrative of this ing successfully the allusive wiles of Mrs. Poti-Jesus became a ransom for sin that death might episode of the earliest recorded "love story" of a phar, stands out, in the world's historic pictorial, not be an eternal sleep. And whosoever will man for a woman of his heart's choice. Man's as the most emulous examples,—that tower high repent of their sins and forsake them, and believe and woman's hearts, ever since that recorded above all others, that "faithful and true" LOVE on and accept Jesus as their Savior, will receive time, and ever will, while time admits of "mar- can prevail over all obstacles; and that VIRTUE pardon for their sins. Repentance for sin implies rying and giving in marriage," responsively in the cause of righteous well-doing, when temptalso a forsaking of sin, which is a necessary thrill with their holiest emotions, when perusing ed by EVIL, will bring to those who resist condition of pardon. "Sin is the transgression the first time, the 29th chapter of Genesis,- temptation, both honor and exaltation. Many of the law," and to be benefited by the atone- where Jacob, as a wandering adventurer from a tempted heart, both in the path of "love and ment of Christ sin must be abandoned, and his father's home in southern Canaan, to the virtue," has taken sure encouragement to perseobedience-obedience to law-must take its distant land of Syria, and first encountered his vere and to be true to godlike incentives and place. As Paul says, "Shall we continue in sin future "Rachel at the well," and "kissed" her, principles; while both God and his Christ althat grace may abound? God forbid." Rom. "and lifted up his voice and wept" the tears of ways have and always will help those who look 6: 1, 2. The idea of pardon supposes future joyful surprise to find her to be his own near of unto their throng of grace for help, when perseobedience to the law, the violation of which kin. How the deep quietness of this "plain cuted and opposed for their "patient continuance brought us under its condemnation. While we man" was stirred within his heart to the strong- in well doing." More than this, too, they learn may be pardoned and freed from the condem- est emotions of love, -so intensely stirred as to in the process of the "love divine," which all nation of the law by which we are held as sin voluntarily offer one "seven years" of service to other love excels, "The love of Christ which her father to obtain her for a wife: "and they passeth knowledge."--Jacob was surnamed Isseemed unto him but a few days for the love he rael, because he had prevailed with God. He abolished there would be no need of a Savior, or had to her." And at their termination, and won his earthly loved one, by his persistence; sacrifice for sin, for there would be nothing to when he justly claimed her, the other sister so, also, he prevailed over "the angel of GoD," hold the person guilty, or condemn him by. En- (Leah) was foisted on him by his shrewd pros- because he "would not let him go" until the pective father-in-law, Laban, he again submitted, desired blessing was obtained. The greatest of with marvellous patience, to serve "other seven all love was that of Christ, who said, "The good condemned us for its violation, out of gratitude years," in order to win the coveted prize, the Shepherd giveth his life for the sheep;" and, "I possession of his loved and "choice" one. lay down my life for the sheep." "I give unto How strangely-and yet naturally, too-one them eternal life." "Greater love hath no man feels as you stand reverentially by this lone-spot than this, that A MAN lay down his life for his

The Home of the Soul.

I WILL sing you a song of that beautiful land, Which is not far distant from view: Where storms never beat on that glittering strand Oh! there all our joy is made new.

Oh! that home of the soul, in my visions and Its bright jasper walls I can see;

For Jesus' soon coming; yes, we know he is near Oh! then in our home we shall be.

Where the great tree of life in its beauty doth grow And the river of life floweth by ; For no death ever entereth that city, you know, And nothing that maketh a lie.

That unchangeable home is for you and for me, Where Jesus of Nazareth stands; The King of all kingdoms forever is he,

And he holdeth our crowns in his hands. Oh! how sweet it will be in that beautiful land, So far from all suffering and pain,

With songs on our lips and palms in our hands, To greet one another again. -Selected and altered by Dorcas Trobridge.

Camp-Meeting Report.

concluded, some time ago, to hold a camp meet- by a very attentive audience. ing in order to give as many as possible a chance On Sabbath morning a to hear the Word, as "faith comes by hearing." Acting upon this idea, we extended the invita- was held in which forty-two persons took a part, here a notice was written of an Advent meeting to the help of the Lord against the mighty. to commence July 30th.

brethren and sisters to give a hearty and cordial enemy of all righteousness is marshalling his to raise means by which every band can work welcome to all who should come. While we numerous hosts to come in like a flood, a great in unison together. We feel that our means are write of the generosity manifested by the breth and mighty effort should be made in the name as limited as in most of the bands, yet we feel ren and sisters here in this place, we would not of Israel's God, to extend a knowledge of the a disposition to make a sacrifice for the truths detract anything from the efforts put forth by truth. Bro. W. H. Barnes, of Gentry Co., was of God's word, and would be glad to see more of brethren from a distance; all tried to make the present during the meeting, and preached two our brethren in Michigan interested and willing meeting a success, and, thank God! it was a excellent discourses in which it was evident to to make a sacrifice for the truth. We have apsuccess. The grove selected by the brethren in all who heard his eloquent words that he is a pointed two delegates to attend the meeting at which to hold the meeting could not easily be man "mighty in the Scriptures." On Sunday Rabbit River, Aug. 21st, to represent the Hartexcelled for convenience and beauty of location. morning, Aug. 2nd, the audience assembled was ford church, and hope the rest of the bands will Beneath the large trees was erected a stand up- probably greater than had ever before collected do the same. There will be a statement made at on which about fifty persons could find seats. in this community to listen to the preached that meeting in what way means will be raised In front of the stand were seats for hundreds of word, being variously estimated at from 2,000 to here for the advancement of the cause of Christ. people, in a beautiful shade.

to begin arrived. During the evening of the Mark 2: 27, "The Sabbath was made for man, harvest field. 30th our hearts were made glad by the arrival and not man for the Sabbath." The attention of A. C. Long and Wm. Long, with other breth- of the audience was good during the discourse. ren from Daviess County; also Bro Jasper Moore Not a dissenting voice was heard to the arguand family, with others from Harrison County. ments of the Bro. in support of the Sabbath of The brethren and friends continued to assemble the Lord. discourse, delivered at early candlelight by Bro. multitude repaired to the water to witness the A. C. Leard. Text,-"Come now and let us reason together."-Isa. 1: 18. This Bro., in a very Nine persons were buried in baptism and arose able and forcible manner, instructed his audi to walk in newness of life. During the performence to put their trust in the word of God, to ance of this ceremony large numbers of people truth. O my dear brethren and sisters, for one

and that the Scriptures should be understood to by those who witnessed it. The great variety mean what they say and say what they mean, of colored dresses in which the female portion unless spoken in parables, figures, or symbols. of that assemblage of people was attired was

tracts, and papers have been distributed, not by sermon by Bro. Wm. Long, of Daviess County. love. hundreds alone, but by thousands, gratuitously Text-"Escape for thy life; look not behind Denver, Mo., Aug. 5, '74. to those who were willing to read and examine thee, neither stay thou in all the plain; escape P. S. In writing the above report an account for themselves. Believing that very many of to the mountain, lest thou be consumed,"-Gen. of the discourses of Brn. A. F. Dugger and D. the people had read these publications, and 19:17, a very interesting and timely sermon O. Amos, of Kansas, was unintentionally omitwere, in a manner, informed of the great truths on the necessity of a speedy preparation to ted in the proper place, and I had not time to of the Bible designed to be brought before this meet our coming Lord in peace. The subject rewrite the report. generation for their acceptance or rejection, we was well and ably handled, and was listened to

SOCIAL MEETING

In these times of great religious declension, or bad. Great preparations were made by all the when the love of many is growing cold, and the 3,000 people. The sermon before this congrega- It is only by a united effort of the bands that we The long expected day for our camp-meeting tion was delivered by Bro. A. C. Long, from

until about 300 were present to listen to the first At the close of this sermon the assembled ORDINANCE OF BAPTISM.

reject the many perversions of the holy Script- gathered upon the rocky banks of Grant River. I feel like doubling my diligence and fighting

ures now taught by many at the present time, presenting a view that will never be forgotten For weeks we had been suffering for rain in truly beautiful to behold. To-day, as my mind this County, the heat being great at times; but recalls this exhibition of fashionable grandeur, at the close of the evening's services evidences I ask, O my God, are these the daughters of Ziof an approaching storm were plainly seen and on? See Isaiah 3: 16-25. The concluding serheard. Before the morning sun had risen a mon was preached by Bro. Barnes, at 5 o'clock, plentiful shower of rain had cooled the heated Sunday. A spirit of true Christian piety and atmosphere, and many prayers, no doubt, as- brotherly love was noticeable throughout the cended to God in gratitude. On Friday morn- entire meeting. All the brethren and sisters ing the brethren and sisters again assembled for seemed fully convinced that the "kingdom of worship, and were very profitably entertained God is nigh at hand." Late in the afternoon of by listening to a discourse from Bro. I. N. Rog- Sunday a number of the brethren and friends ers, from near Cameron. Subject-"All Script- returned to their homes. On Monday, Aug. 3rd, ure is given by inspiration, and is profitable for the preaching brethren also returned to their doctrine, for reproof, for correction, for instruct respective homes. When the parting hand was tion in righteousness, that the man of God may given, the farewell words spoken, my mind was be perfect, thoroughly furnished unto all good recalled to the promise of a glorious time in the works."-2 Tim. 3: 16, 17. After the conclusion near future when "the ransomed of the Lord of the discourse a social meeting was held, in shall return and come to Zion with songs and which many expressed their determination to everlasting joy upon their heads: they shall BRO. BRINKERHOFF: For several years the press onward in their Christian course in hope obtain joy and gladness, and sorrow and sigh-Adventists of this community have tried to of eventually gaining an abundant entrance into ing shall fiee away."-Isa. 35:10. Never before bring the subject of the proximate coming of the everlasting kingdom. During the exercises in the religious experience of the writer has he Carist to rule over the nations of the earth fairly of the day the very best of order prevailed, and witnessed so much of brotherly love manifested before the people. Many and persistent have all seemed to feel that "it was good to be there." at so large a meeting. May God, in his influite been our efforts to aid in giving the warning After a short intermission the audience again mercy grant us all a glorious reunion in his kingcry, "Behold, the Bridegroom cometh!" Books, resumed their seats at 11 o'clock to listen to a dom, is the prayer of your brother in Christian

Report of the Hartford Church.

LET me say to the readers of the ADVOCATE that there is still an interest manifested among tion to ministers and members of all religious all looking for the coming of our Life-giver, all the brethren in Hartford to advance the cause denominations to meet with us and hear our living in hope of receiving the gift of eternal of Christ. It has been laid upon me to send in reasons for believing that the second and glori- life at the appearing and kingdom of our Lord a short report of a meeting called July 29th, 1874, ous appearing of our Savior is very near. In and Savior. At 11 o'clock, Sabbath morning, for the purpose of raising means to send out laorder to extend a knowledge of this meeting to a sermon was delivered by Bro. A. C. Long on borers into the field, to see if there are not some as many as possible a notice was inserted in our the subject of a united effort for the advance- honest hearted people yet in the world who are county papers, and upon the margins of the ment of truth. In his usual eloquent manner out of Christ, and to teach such the way to be hundreds of papers distributed by the brethren this Bro. explained the necessity of coming up saved; for the time will soon come when every man's doom will be sealed, whether it be good

> We met according to appointment, 29th inst, shall ever be able to send laborers into the great

> Dear brethren and sisters, let us wake up to a sense of our duty, and do all in our power to bring sinners into the fold of Christ; and when we have done all that we can to help the ministry, may God help them to do their duty in the fear of God and not man. I believe that the ministry, if called of God, have a great work to do; and if they do the work that he has assigned them, while God has a people, they need not be afraid but what they will get help to spread the

manfully the battles of the Lord. And let me exhort those who read the ADVOCATE to be faithful and discharge every known duty in the fear of God, and he will bless us if we do his brance was written before him for them that thought upon his name.—Malachi iii. 16,

LEMUEL BRANCH, Clerk.

The Second Coming of Christ.

coming there are some things certain.

is the promise of his coming?" but

Jerusalem compassed with armies . . . let them | not return unto him void. trimmed and burning.

is certain that it cannot be very far off—so certain that it becomes every one to see that he is
tain that it becomes every one to see that he is
tain that it becomes every one to see that he is
tain that it becomes every one to see that he is
tain that it cannot be very far off—so cerlook for him shall he appear the second time,
fallen down, and re-establish his ancient covein readiness—that nothing is left undone which without sin unto salvation." God cares for his he would wish done in case of such an event- time will give them immortality. Yours in down, and Zion is represented as saying, "The that when the Master comes, he will find nothing love, and in the blessed hope, in their houses and nofhing in their hearts which they would not have him see. Some house cleaning and some heart cleaning will be necessary to this end. Let us heed the admonition: "Be ye also ready."-E. s. N., in the Chicago Foundlings' Record.

seal with my blood."

Better Department.

From Bro. Leach.

THERE are many now on the earth who are the cause and for the benefit of God's scattered us work for Christ now while the day lasts, for looking for the second coming of Christ, as ones. In these perilous times, when there are the night is coming when no man can work. something near at hand, and there always have many snares to escape in the world, much good Christ will be with us here, and there is a mansion been, since he left this earth. Who can blame is done by the paper to encourage the lonely awaiting us, a house not made with hands, a the Bride for looking for the return of the Bride- ones by its many profitable exhortations. John happiness, a glory, no work of ours could earn, groom-for longing for it-for putting a fovora- says to the church, "Little children, keep your- but bought for us by our Savior who died that ble construction upon every sign of his return, selves from idols." There are many idols in the we might live, that "whosoever believeth in especially when we are told that a "crown of professed church, as well as out of it; and him should not perish but have everlasting; righteousness" awaits all those that love his nothing but perfect love in obedience to God and life." Your sister hoping for eternal life, the Savior can keep the mind in a state of per-But though it is easy to see that those in past fect obedience. In this way we may be cheered Allegan, Mich. ages were mistaken who looked for his speedy as we travel onward, to do God's bidding, at the coming, are those mistaken who look for it now? loss of all worldly honor, and so be able to Though there is much uncertainty about his bear all the scoffs of the last days; and while thus living and abiding we can bear from the 1. To the most of the world he will come un- world all its hate by pride and the fear of man. read Bro. Boyd's description of his travels from awares-like a thief in the night-they will be "Here is the patience of the saints; here are the City of David to Machpelah Cave, the resteating and drinking, marrying and giving in they that keep the commandments of God, and ing place of Abraham. Anything connected marriage, just as they were in the days of Noah. the faith of Jesus."-Rev. 14: 12. "For this is with him or that land which God gave to Abra-Nay, many will be scoffing and saying," Where the love of God, that we keep his command- ham, to isaac, and to Jacob, is of thrilling interments; and his commandments are not griev- est to me. Bless the Lord for his oath and prom-2. Those who are looking for him will know ous."-1 John 5: 3. "He that saith, I know ise to Abraham! for he said unto him, By when he is coming-not the exact hour, proba- him, and keepeth not his commandments, is a myself have I sworn, saith the Lord, for bebly, but near enough for every necessity. Our liar, and the truth is not in him."—Chap. 2: 4. cause thou hast done this thing, and hast not withheld thy son, thine only son, that in bless-Lord told his disciples, "When ye shall see God must not be trifled with. His word will ing I will bless thee, and in multiplying I will

"The kingdoms of this world become the king- obeyed his voice. 3. If it is not certain that it is near at hand, it dom of our Lord and of his Christ, and he shall Oh that the Lord would speedily return and

Reach Saintfield, Ontario

Erom Sister Hinton.

would write a few lines to the ADVOCATE for the first time, although I cannot say much. It has DEATH OF JOHN HUSS. - When John Huss, been three years since I started in the service of and I know that God hath sworn that though the Bohemian martyr, was brought out to be the Lord, and I do not feel anything like getting he make an end of all other nations, he will not burnt, they put on his head a triple crown of tired, although I have a great many trials and make an end of Israel, but will surely gather paper with painted devils on it. On seeing it, troubles, but I still put my trust in God. Dear them again from all the countries where they he said, "My Lord Jesus Christ, for my sake brethren and sisters, I want a home in heaven. wore a crown of thorns; why should not I There are treasures laid up there for the children then, for his sake, wear this light crown, be it of God, which far exceed the greatest happiness ever so ignominious? Truly, I will do it, and we can enjoy in this world. They will last forthat willingly." When it was set upon his ever, and will never fade away; no moth nor head, the bishop said, "Now, we commend thy rust will corrupt them, and there no thieves can soul to the devil." "But I," said Huss, lifting break through and steal, but the things of this darkness the people; but the Lord shall arise. up his eyes to heaven, "do commit my spirit world are all perishing. All we love best we upon thee, and Gentiles shall come to thy light, into thy hands, O Lord Jesus Christ; to thee I must lose, but if we are children of God there is and kings to the glory of thy rising." My heart commend my spirit which thou hast redeemed." laid up for us a crown of glory which fadeth not says, Bless the Lord! And may he hasten "the-When the fagots were piled up to his very neck, away. Dear brothers and sisters, I want to gain restitution of all things spoken of by the mouth the Duke of Bavaria was officious enough to this crown; although I have much to overcome of all his holy prophets." This is the hope of desire him to abjure. "No," said Huss, "I never and many trials and temptations to meet, still I Israel-this is my hope. It is like an anchor to preached any doctrine of an evil tendency; am determined by the grace of God to be an the soul, both sure and steadfast. and what I have taught with my lips I now overcomer. This world is full of trouble; trials and afflictions happen to all. We must have

trials sometimes; our gracious Redeemer well knows our sufferings, and pities us; and when we read of the many proofs of his love and tenderness, we may well be comforted with the thought that we have indeed a merciful High Priest who is assuredly touched with a feeling of our infirmities. Temptations and trials may DEAR BRO. BRINKERHOFF: We are glad to assail us, but Christ, our Savior, will be our supsee the Sabbath Advocate published again in port and our refuge. O brothers and sisters, let

MARY A. HINTON.

From Sister Pike.

IT was with feelings I cannot describe that I multiply thy seed as the stars of heaven, and as which are in Judea flee to the mountains." No It seems for years, that with those who have the sand upon the seashore, and thy seed shall doubt it was far from clear to thier minds then, faithfully kept the Sabbath of the fourth comhow any could escape after the Roman armies mandment, that it has drawn a strait line "be- cause thou hast obeyed my voice."—Gen. 22: 16 had invested the city, but it was clear enough tween him that serveth God and him that -18. Oh! I am so glad that Abraham obeyed, when the time came. The city was surrounded serveth him not," and the promise is: "Blessed so that God could make a promise to him withby the legions of Cestius Gallus, but on account are they that do his commandments, that they out any condition in it, that through him all of some disturbance, not far off, he withdrew may have a right to the tree of life, and may nations of the earth shall be blessed. It was not his troops, for a short time, thus giving enter in through the gates into the city." Rev. like the covenant God made with the children the Christians opportunity to escape, and not 22: 14. It makes my heart rejoice as we learn of Israel when he took them by the hand and one perished in the siege which followed under from the state of things around us in the world, led them out of the land of Egypt, which cov-Titus. So the wise virgins will have the timely that the day of the Lord hastens greatly. At enant they brake; but this that God made with warning and all will be found with their lamps the sounding of the seventh trumpet (Rev. 11: 15) Abraham was unconditional, because Abraham

> people who serveth him, and in his own good nant people! Long has that people been trodden Lord hath forsaken me, and my Lord hath for-LEWIS LEACH. gotten me." But what saith the Lord? "Behold, I have graven thee upon the palms of my hands; thy walls are ever before me; thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee."-DEAR BROTHER BRINKERHOFF: I thought I Isaiah 49. That land shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. I love that land, I love that people. have been scattered in the cloudy and dark day.

> > I had not thought of writing thus, but my heart is full for the captive daughter of Zion. As long as Zion is desolate and her people scattered, so long will this dark age, this night of sorrow, continue; for, saith the prophet, "Be-

Boston, Mass.

SOPHIA PIKE.

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 ourself 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 was 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 ef fect 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 chargrd, 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 busi ness of a loving Father, God, is to guide the saints in temptation and look in pity on them when lust 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 wordpainting 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.

Ar 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 page tracts at 30 cts per dozen.

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.

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.

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

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

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

The True Sabbath embraced and observed. 5 cts. Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ,-8 pages-2 cents. The Signs of the Times,-12 pages,-3 cents. The Destiny of the Wicked,-16 pages,-3 cents. Where are the Dead ?-12 pages,-2 cents. Thoughts on the Sabbath, 8 pages, 2 cents.

Man, a Living Soul, in the Image of God, 12 pp. 2cts The Rich Man and Lazarus, 12 pages, 2 cents. 8 page tracts will be sold at 20 cts per dozen. 12

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

VOL. IX.

es.

od

ou ck $_{
m nis}$

et.

ng

ns

ou

de

See

he

ep

WI

ind

fod

and

iles

the

be

the

ul'-

em-

ook

end

10-

age,

l of

rin-

itial

mid.

sion

four

pa-

vard

pa-

d in

cts.

ts.

ts.

. 2cts

. 12

Marion, Iowa, Third-day, Sept. 1, 1874.

NO. 12.

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.

"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; Sayior, oft grieved in the house of thy friends, Ne'er will we wound thee when earth's frail life

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

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

When thou appearest, oh, rapturous thought! ouls into rapture be w We shall be like thee when time is all o'er, Wound thee, deny thee, offend thee no more.

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

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.

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

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 Caucassus 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 tike 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 (ruling the nations) should be ended. All John had written the Revelations of Jesus wanted they should, and have spoken evil of

the word of the Lord which they understood thrones of France and Spain." And these judgnot. But believers of all the words of the Lord ments on the nations are not the last of the vials have continued watching to see all things which of Rev. 16; and therefore the times of the Genthe Lord hath spoken come to pass, assured that | tiles will yet be extended to that period of time, in due time the reign of the Gentiles will end and and this reaches to 1875. the kingdoms of this world become the king- Was this heresy in these eminent men? O no, dom of our God and of his Christ. Such have they were orthodox, and evangelical; they were already seen the dominion of old Grim taken not so schismatic as modern Adventists. Be it away, the ten kingdoms out of the great iron- so. These men saw, too plainly to be ignored, legged beast hate the harlot woman they once that the Scriptures of truth have associated the caressed and courted, and their own power jeop- fall of the papacy with a grand epoch in the ardized by the miry clay being mixed with the history of the people of God. And now we see iron, until they fear to stand alone. In other the humiliation of the papacy afresh, we may words, the kingdoms which were once ruled by confidently look for the setting up of that kingabsolute monarchs are now governed by repre- dom of God which shall break in pieces the sentatives of the people, and by no art or policy iron, the brass, the silver, and the gold, and can they be brought to act together; majorities make them as the chaff of the summer threshare sometimes on one side and sometimes on the ing floor, which the wind driveth away, that it other. Adverse parties divide and distract each | shall be found no more at all: and the kingdom others counsels, and perplexity distresses all na- shall stand forever. tions. All this, and vastly more than we can describe, fills men's hearts with fear for looking | Constitution and By-Laws of the Missouri after those things which are coming upon the nations. But we have no need to enumerate them; first-class journals in all these countries have repeatedly set forth the unique character of the age in which we live, and have shown that the age corresponds to what the Scriptures call the last times of the Gentiles, so that we may be sure that the day of the Lord is hastening on.

Have we watched in vain? Do we not see the powers of this world shaken? Is not this an evidence that "Yet once more the Lord will shake not the earth only, but also heaven, removing these shaky things, that those things that cannot be shaken may remain."—Heb. 12: 27 and Haggai 2: 6.

specting the times of the kingdom of the Gen- the Conference shall be Chairman. tiles ending, it makes nothing against the truth of the doctrines of the kingdom of God. Nor preside at all meetings of this Conference. are Adventists the only ones who have made mistakes upon these matters. A very large por- the absence of the President. tion of the evangelica -orthodox protestant SEC. 3. The Secretary shall keep a faithful churches, clergymen, and laity, have been mil- record of all business transactions, and shall also lennarians for three hundred and fifty years, and act as Corresponding Secretary. have been as sanguine in their expectations of SEC. 4. The Treasurer shall keep a faithful the fall of the papal powers of Europe as record of all funds received and paid out by any Adventists of the present day. Luther said him. No funds shall be paid out by him but by it would not be much more than 300 years ere order of the Chairman of Executive Committee. the papacy would fall. Robt. Fleming, a Scotch | SEC. 5. The Executive Committee shall take Presbyterian minister in 1698, said the chief a general oversight of the whole work, call spe- growth, or reach a point where he is not liable supporter of popery will fall in 1792 or 3, and cial meetings when necessary, and during the to make mistakes, be tempted, and have sore the French Revolution did take place at that recess of the Annual Conference shall transact time. In 1798 James Bicheno, a Baptist minis- such business as may come before it. ter of Newbury, in England, said the fate of IV. This Conference shall be divided into the pope by the French armies (which took three districts. No. 1 shall consist of Daviess, place that year,) is final, and the kingdom of DeKalb, and the other counties lying south of good soil, but it would be quite another thing God follows next. In 1810 and 1811 Andrew the north line of Daviess. No. 2 of Gentry, Fuller, an eminent Baptist minister of Ketter- Worth, Harrison, and the other counties on the ing, in Northamptonshire, Eng., wrote, "what east. No. 3 of Andrew, Nodaway, and the othare the signs of the present times? What judg- er counties on the west. ments may yet be expected to befall the na- V. The Conference shall furnish each distions? What cheering prospects await the trict with at least one minister, whose duty of Christ. (1) Do we grow into pardon for our church? If the outline of the foregoing com- shall be to preach to the churches, and at least mentary (on Revelations) be just, we are now one-third of the time in new fields in the district. under the period of the vials, or that space of VI. Each church shall raise a fund for the he obtained it by installments, a little at a time? time which commences with the sounding of support of the ministry, each individual conthe seventh angel and terminates in the millen- tributing as the Lord has prospered him. This nium." In 1815, when the news of the battle of fund, in cases of necessity, can be paid to the Waterloo came to England, I was in my thir- minister in charge, otherwise to the Conference teenth year, and I distinctly remember that it Treasurer, which shall be distributed as the Conwas said in my father's house that Robert Hall ference may see proper. (Baptist minister of Leicester,) said, as soon as VII. This Conference shall hold its regular simply because he confessed and forsook his the news reached him, "That puts the clock of the meetings annually. world back sixty years backwards!" Some one VIII. Every church of ten members or less as his decision and corresponding action. In said, "Why does Mr. Hall say so?" It was an shall be entitled to one delegate, and for every stead of growing out of sin, he was pardoned swered, "He thinks the Allies, who have con additional ten members an additional delegate. out; not partly out, but fully; so that not a quered the French armies, will restore the Pope IX. Each district shall hold four quarterly single sin remained to produce condemnation. to his dominions, and the Bourbons to the conferences each year.

Annual Conference, Organized Aug. 2nd, 1874.

Conference, and adopt the following

CONSTITUTION.

ARTICLE I. This Conference shall be known as the Sabbatarian Adventist Conference of follows: President, S. C. B. Williams; Vice

censed ministers, and delegates elected by the S. C. B. Williams, Jasper Moore, Wm. C. Long.

President, Secretary, Treasurer, and Executive C. Long and I. N. Rogers; Bro. A. F. Dugger i As it respects the mistakes of Adventists, re. Committee of three, of which the President of laboring in District No. 3.

SEC. 1. It shall be the duty of the President to

SEC. 2. The Vice-President shall preside in Let each feel a burden in this matter, and the

X. This Constitution can be altered or amended by a two-thirds vote.

BY-LAWS.

1. It shall be the duty of the Annual Confer ence to give credentials to its accredited minis ters, and also to license or ordain others to the ministry, if they come recommended by their

2. Every minister thus recognized shall keep an account of all money received, of the time spent in the gospel field, and also of the proba ble amount of good done, to be reported at the annual Conference.

3. The Annual Conference shall determine the annual as well as the daily allowance of each of its ministers.

4. The officers of the Annual Conference shall be elected yearly.

5. The Quarterly Conferences shall be com posed of ministers, elders, and deacons in the

6. The business of the Quarterly Conference, when in session, shall be to elect a chairman and secretary pro. tem., (2,) To make a general in WHEREAS, we deem it necessary, in order to quiry into the moral and financial standing of more speedily advance the cause of God, and each church, (3,) To inquire concerning the to secure more uniformity of action, we do financial wants of the ministers in charge, and hereby form ourselves into the capacity of a to supply them with the requisite funds drawn from the different churches in the district, (4, To appoint the next quarterly conference.

The officers elected for the present year are as President, A. G. Long; Sec., H. R. Perine II. It shall be composed of ordained and li- Treas., Alistes Williams; Executive Committee, The ministers appointed to district No. 1, W. 111. Its officers shall be a President, Vice- C. Long and A. C. Leard; to District No 2, A.

> And now, dear brethren, as we have entered into this organization, let us labor together har moniously for the advancement of God's cause.

cause will move on as never before. A. C. Long.

Denver, Mo.

Christian Progression.

WE believe all Christians admit and claim, that no disciple of Christ can attain to a position in this life, beyond which there is no more conflicts with Satan. Growth in grace is plainly taught in the Scriptures, but nowhere are we exhorted to grow into grace. A tree or plant might grow in the ground, when planted in a for it to grow into the ground.

There are a few questions that may be asked in relation to Christian experience, that should be definitely answered, and the points connected with them clearly understood by every disciple sins? or is it received instantaneously? Will any one say, who has ever received pardon, that or did it come fully all at once? It is a settled fact in Christian experience, that a person does not obtain pardon because he has done a certain amount of work, fasted a given number of days. performed a pilgrimage journey, or paid a specified sum of money into the Lord's treasury; but sins. When he did that, pardon was as sudden If he should ever fall into sin again, he would

of sin, to be consistent, must also deny that our word with joy, but have no root in themselves, without number, let us again take courage and sins are forgiven at the time of our conversion; and when trials or persecutions ariseth for the try and profit by the past, but not sit down in or in other words, deny that pardon holds any truth's sake, they become discouraged and give idleness and do nothing, nor give nothing, just place in the plan of salvation taught in the up. These two classes soon disappear. They because we have been deceived or may have Bible; but this cannot be done without denying give up all and go back to the world. But the given our coffdence and our means to unworthy an abundance of plain Scripture. Without fur- third class are those whom the "cares of this objects. ther examination, we think it is most apparent, world, and the deceitfulness of riches choke the Let us for a moment look at the responsibilithat growth in grace is not growing out of sin. but word" in their hearts, and they become "unfruit ties that are resting upon us as the people of God. rather a growth that takes place because we are ful." From the fact that this class is spoken of as those who profess to be looking for the return "made free from sin." We have yet to learn that as unfruitful is evidence that they still retain of their Master. We believe that God has comone can grow in grace while he remains in sin. the good seed or the word of truth; but its mitted to our trust truths that are grand and He may grow in knowledge, and become an able fruit-bearing qualities are choked by the cares glorious, and does he not require of us corredefender of the doctrine of the Bible; a thorough of the world, and the deceitfulness of riches. theoretical preacher of the same, and yet be This unfruitful class is by no means a small of us better men and women? What will our destitute of the grace of God, because he allows one in these days, and as I think of them I have light and knowledge do for us, if we do not let sin to remain, produced by hatred, variance, to stop and ask myself the question, Am I too the world see that we try harder to spread this pride, covetousness, lying, licentiousness, or some one of this class? It is by our fruits we are to truth than others do to spread error? And other thing. Such may succeed in leading oth- be known and not by our words alone. A tree again, what good will it do for us to tell people ers to see and embrace the true doctrine of the in leaf may be beautiful to look upon, but it is we believe Jesus is soon coming if we do not Bible, while they must fail in building them up its rich, ripe fruit by which it is valued. So it live it? and how can we live it if we allow the spiritually. One cannot lead others beyond is with us in the sight of our heavenly Father, cares of the world, the love of riches, pride, or where he has been himself. He may teach and in the eyes of the world around us; it is by fashion to choke the world? The world is full clearly all he has learned of doctrinal or prophet- our fruits we are judged by the world, and by of work for Christians, for those who, like their ical subjects, while his own heart is burdened them we shall be rewarded at the last day. with condemnation for sin. Such an one may Brethren and sistsrs of the Advent faith, we sheep to be tended, and lambs to be fed, and as continue to grow in knowledge during his whole who believe that Jesus is soon coming, that soon Jesus said, "The poor ye have always with you." life time, and not grow a particle in grace, be- we shall witness the coming of the just one to Yes, dear friends, there is work for all. Let us cause sin remains in his heart, and no amount judge the living and the dead and to reward his look abroad, look beyond self and our own selfof growth will ever take it out. Sins committed saints, Are we bearing fruits to correspond with ish interests, beyond our own families to the never grow smaller. They do not become out- our faith, or are the "cares of the world and the poor, the down-trodden, and the oppressed, and lawed like some debts. They do not grow deceitfulness of riches" choking the good seed see if our hearts will not expand. Let us think smaller as they grow older. They remain in which has been sown in our hearts? I believe less of our own wants and needs, and more about full size till they receive complete pardon that we as a people, and as individuals, are giv- the wants of others. We sometimes hear it said. through faith in the blood of Christ. When ing the cares of the world too great a place in "Christianity begins at home," and "Charity that takes place, then the individual can begin our affections. We seem to forget that "now is begins at home." This is true, but it does not to grow in grace. It will be seen that this point our salvation nearer than when we believed;" end there. True Christianity begins at home is reached suddenly by pardon.

in Jesus.

more than he did into pardon. When received, of the glad tidings of a soon coming Savior, and ness of riches, to choke the word." Said Jesus in it comes as suddenly as pardon, but never till of our speedy deliverance from this world of sin speaking of what we did and did not do to him. after there is full forgiveness for all sins, and it and sorrow. We were not afraid to give even "Inasmuch as ye did it not to one of the least of can be retained no longer than we are "free of our scanty means, to spread the precious truth these, ye did it not to me." "Inasmuch as ye from sin." So long as we are filled with the which we hold so dear. How easy it was for us have done it unto one of the least of these my Spirit, we are in a condition to grow in grace. then to get a few dollars (even if we had to do brethren, ye have done it unto me." "The gift" produces no new attributes that were without things we needed) to help send forth not received through the Spirit when first par- the laborers into the great harvest field, or to doned, but it subdues and paralyzes the Adamic nature, or "the law of sin and death," that had that they too might rejoice in the hope of rebeen working before in the system, producing demption near. at times pride, impatience, hatred, covetousness, love of the world, envy, jealousy, etc., so that these like weeds in the garden, which have hindered the growth of the plants, are prevented by the presence of the Holy Spirit from standing in the way of "Christian progression," as was the case before the gift was received. The person may then grow steadily in the strength of his love, in meekness, gentleness, long-suffering, forbearance, patience, peace, self denial, and all other Christian graces, which are the fruits of and sometimes perhaps have helped to send out the abiding Spirit. Such we understand to be the law of "Christian growth." - World's Crisis.

Unfruitful.

OUR Savior, in his parable of the sower, speaks of four classes of individuals who hear and receive the word of truth, the third of whom the good seed sown. The first heareth the word. God and to the best of our judgment to be spent a great many big words.

the first. Hence it follows that Christian pro- one catcheth away, or destroyeth and mystifi- ings, it is all that he requires. But God does gression does not consist in growing out of sin. eth the good seed which has been sown in the hold us responsible for not doing what we can. Whoever should advocate that we grow out heart. The second heareth and received the Though we may have been deceived times

We think all who believe in Christ as a Savior fifteen, or twenty years ago. Many of us can thousands of helpless innocents who cry to us for must be agreed that we do not grow out of our look back quite a number of years in the past to help, just as far as our influence, time, talent, sins, but that the only way to be free from the time when we embraced this glorious soul- means, and opportunity can extend. Let us them is by instantaneous pardon, through faith inspiring truth, that the great day of the Lord consider the apostle's warning to "provoke one We now come to enquire (2), does the pardoned what self-denial, what holy boldness then filled to it that we are not of that unfruitful class who one grow into "the gift of the Spirit?" No our hearts. We were not afraid then to speak allow the "cares of this world and the deceitfulsend books and tracts to our friends, praying

poorer now than we were then? No, we are no upon principle, and bid defiance to misfortune. worse off now, at least many of us are not, than If gossip, with her poisoned tongue, meddles we were then: we have a tolerable degree of with your good name, heed her not. Carry health now, for which we ought and do probably yourself erect; let your course be straightforfeel thankful, we had nothing more then, but ward, and, by the serenity of your countenance we can now make more excuses for not doing and the purity of your life, give the lie to all what I verily believe God requires of us. True, we have some reason for our excuses; we have often given our means where it was not needed wolves in sheep's clothing. But will this be a valid excuse in the great day of judgement for the whole church in the sea. It is as if a man neglecting one faithful follower of Jesus, or for with a shattered limb should think to better lessoning our energies to spread the truth before himself by thrusting the doctors and their inthe world? In olden times there was a Hy struments out of doors. They did not break his meneus and Philetus, as well as a Paul and a leg, but only propose to set it. Under the hand Barnabas. I find no place in the word of God of the poorest of them, the limb will be better where we are held responsible for our means than if the shattered bone were left to heal are those who become unfruitful. The two fore after it leaves our possession. If we have given unsplintered. - Ex. going classes soon give up the word of truth, or it with an eye single to the honor and glory of A few close arguments are worth more than

need to be pardoned out in the same way as at but understandeth it not, and then the wicked in his service and for the good of our fellow be-

sponding actions? Does he not want it to make Master, will go about doing good. There are that Jesus is nearer to day than he was five, ten, and reaches out after fallen humanity, and the is near at hand, and see what love, what zeal, another to love and to good works." Let us see

S. E. BRINKERHOFF.

ADVERSITY .- Let the winds and the waves of adversity blow and dash around you, if they will; but keep on the path of rectitude, and But alas! how is it with us now? Are we any you will be as firm as a rock. Plant yourself who would underrate and belittle you .- Sel.

> THERE are men who imagine they should do well enough if they could throw the Bible overboard, and the minister after it, and sink

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, SEPT. 1, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

ALTHOUGH Jesus died to become our Savior,

[Continued.]

the law of the great Jehovah - the ten commandments-remained in force as before, the work of Jesus' atonement requiring no abroga tion of the law, or change of any of its precepts. early part of his ministry, "Think not that I am come to destroy the law: I am not come to destroy but to fulfill." Were it abolished or changed it. Did fulfilling the law do away with it? If it did then fulfilling righteousness, which was done at Jesus' baptism, caused righteousness to pass away too. But in the baptism of Jesus, the fulfilling of righteousness by John and Jesus consisted in their performing that righteous act. So in Jesus fulfilling the law he did so by observing it in all its precepts, through his life, and never taught that at his death, or at his resurrection, his Father's law would cease to exist. or one of its precepts would be changed. If such were a part of his ministry he would certainly

of any. The opening of the Christian dispensation was a change in the system of mediation, the former, or Mosaic, consisting of sacrifices and offerings, prefiguring a complete and perfect resemblance. The sinner must die to his sins, as anoint the dead body of their Lord, is evidence sacrifice of the Lamb of God that taketh away Christ died for him to save him from his sins that they had not been taught by him in regard the sin of the world; the present dispensation and from the consequences of sin. He to the reputed change of the Sabbath. It is not consisting of faith in the Son of God and his is buried beneath the surface of the water in said in these instances where the first day is power to save. But the change of dispensation in no way necessitated a change or abrogation and as Jesus arose from death and the tomb an kept holy, or that it in any way superceded the of the moral law, it being the standard of right immortal conqueror and a triumphant Sayior, previous Sabbath day, the seventh, or that the and wrong, that by which is the knowledge of so the believer in Christ arises from the watery day was thenceforth to be held sacred. Now, sin, and sin being the transgression of law urder grave to walk in newness of life. This is con here it would be stated, if at all, that a new Sabboth dispensations. The law of the Lord is per- firmed by Paul to the Colossians, 2: 12-"Buried bath had dawned upon the world, and its Lord fect, said the psalmist; before it would need a with him in baptism, wherein also ye are was establishing a new memorial day. The change, or annulling, it would need to become risen with him through the faith of the event of Jesus' resurrection was a great one, a imperfect. So soon as perfection is changed it operation of God, who hath raised him from part of a great work, and has its proper memofore. The idea of a change of this law reflects upon the wisdom of God in governing the that like as Christ was raised from the dead by to keep it holy. world. The law is holy, just, and good, from the glory of the Father, even so we also should If the first day of the week was the Sabbath Eden to Eden restored, from the creation to the final judgment. It extends through all time, the change from the Mosaic to the Christian dis- 1 Cor. 12: 26—"For as oft as ye eat this bread corded history of the Bible would have given penstion in no way affecting it. The Sabbath commandment remains in it as unchanged and death till he come." The death, burial, and day of the visit to the sepulchre we find the unaffected as any part of the law.

Why should the law of ten commandments, or the Sabbath precept of it, be changed in the memorial day, should be changed to another and they hated his followers and persecuted Christian dispensation? Was that law a system day for the purpose of commemorating these them; and the disciples shut themselves in for of types and shadows, pointing forward to the events. These memorials run harmonious and fear of the Jews (John 20: 19), and were in work and death of Christ for its fuifillment? cotemporaneous with each other, and do not in doubt of the resurrection until Jesus came and Was the Sabbath a type of Christ himself? If any way conflict. not, why change the day of Sabbath rest?

But it is said that the work of redemption, wrought by Christ, is so much greater than the in its stead observe the first day of the week as with the other disciples and the Savior came to work of creation, wrought by God, that the day a day of rest, some claiming it to be the Sabbath them again (John 20: 26), was it not longer than of the resurrection of Christ should be observed by divine appointment, and others admit that the next first day? It certainly was, and in the place of the day of the sabbath rest of God. it has no claim to divine sacredness, but they hence that is no argument in favor of first-day But this is a mere assumption, and the conclu- observe the first day on account of the prevail- observance. sion an untenable one. It is presumptuous in ing customs of the country. If the first day is After the ascension of Jesus and the pouring man to compare these great works of creation the Sabbath by divine appointment, and God out of the Holy Spirit on the apostles, they

Both are great, wrought in wisdom, abounding made it known in the Scriptures of truth. It in love and mercy. Redemption is not yet devolves upon those who make the claim to complete, and will not be until the Redeemer show divine authority for the day, and a "thus comes to open the graves of the redeemed, and saith the Lord" for its observance; and in the bring forth death's captives triumphant over absence of the evidence they should abandon death; to destroy the last enemy, death (1 Cor. | their theory. The seventh day Sabbath was giv-15: 26), and to bring in everlasting righteous- en with great authority and power, and none but ness. The day of Christ's resurrection is not the the author of a law has the power or the right day of redemption for the saints, or the church, to change or abrogate it. If the Author of the though it was the day of his redemption from Sabbath had wanted it changed or abrogated he the dead. Jesus' resurrection became the pledge | would have given record with the same authorof the resurrection and redemption of his peo- ity as of its institution. But where has he said ple. They will shout victory over death and that he has changed the Sabbath, or that there the grave when changed from mortal to immor- was reason for changing it, or that another day The work of redemption was to redeem from its tality at the resurrection of the just. The work was to be observed instead of the one of original curse, not to break it down. Jesus said, in the of redemption not yet being completed, the appointment? If any such record exists show fallacy of the argument for the resurrection day us where it is to be found. Give us the chapter of Christ becoming the day of sabbatic rest, is and verse. Where is it said that God designed readily seen. Besides, it remains to be proven the seventh day of the week to be kept for the any way it would be destroyed, a work that Jesus arose from the dead on the first day Sabbath until the resurrection of Christ, after Christ came not to do, but to fulfill or perform of the week, according to the prevailing opin- which time he designed the first day of the ion, the day extending from one midnight to week to take its place? Echo must answer the next. At each recorded visitation of the where, for it cannot be found. tomb the Savior had previously arisen.

The Sabbath being a memorial of the work is readily seen that the first-day Sabbath is with ation's memorial.

ly say that none existed. There was no need walk in newness of life." The Lord's supper from thenceforth, the apostles and the disciples commemorates the death of Christ, according to would have observed it, and the remaining reand drink this cup ye do show forth the Lord's record of the new practice. But on the same resurrection of Christ having their own proper disciples assembled, but was it to celebrate his memorials, it cannot be that the Sabbath, God's resurrection? The Jews had hated the Savior.

world do not keep the Sabbath of the Lord, but week. And after eight days when Thomas was

and redemption, saying redemption is greatest. wished us to observe it, he would have plainly

In looking up the evidence on this question it

of creation, it should, according to the law of out divine appointment or authority, the menmemorials, remain in existence as long as the tion of the first day in the New Testament being cause of the memorial remains. At the resur- merely of the time upon which events occurred. rection of Christ it was just as much a fact that On the first day of the week certain of the in six days the Lord made the heavens and the disciples, particularly the Marys, came to see the earth and rested on the seventh, as it had been sepulchre and to anoint the body of Jesus. The before that time, and it is so still. Therefore disciples knew that a guard of soldiers had been the memorial is and should be the same as be- set over his tomb for three days and nights, and have taught it plainly. So important a thing fore the death and resurrection of Christ. Jesus they could not see the sepulchre before that as a change in, or abrogation of God's law, came not to destroy or set aside, but to fulfill. time expired. They came therefore early on would have been plainly stated; and as no such | Though his work of redemption was and is a | the first day of the week, and on coming found thing was taught in the gospel we unhesitating. great one, yet his work was not to set aside cre- that he had previously arisen from the dead. The women, who came to the sepulchre to The death, burial, and resurrection of Christ anoint Jesus, had "rested the Sabbath day achave their memorial in baptism and the Lord's cording to the commandment" (Luke 23: 56) supper. Baptism commemorates the burial and on the day before; and resting on the seventh resurrection of Christ, to which it has a strong day and coming to the tomb on the first day to immersion as Christ was buried in the grave. spoken of that it was from thenceforth to be the dead." Also Rom. 6: 4-"Therefore we are rial, but neither our Creator nor our Redeemen buried with him by baptism into his death: has said, Remember the first day of the week

stood in their m dst. This then was no meeting But the majority of the so-called Christian of the disciples to honor the first day of the

went forth preaching Christ and his salvation. occurrences, is merely a matter of speculation. The which contains the very essence, through all We read of nothing being preached to Jews or mind is apt to conclude that these synchronous time, of filial f delity and love. "Intreat me Gentiles about the ten commandments being disorders are in some way linked together, but it not to leave thee, or to return from following abrogated, or the Sabbath changed. No, they does not so because observation warrants the con- after thee: for whither thou goest I will go; and were just as useful as ever; they were existing clusion. There they are, however; a mysterious where thou lodgest, I will lodge: thy people institutions, hence they were not the subjects of visitant in the heav'ns, atmospheric derangements, shall be MY people, and thy God MY God: where the apostles' preaching, either to annul or to fires and floods, crimes of novel character, social thou diest, will I die, and there will I be buried: enforce them. Their comparative silence on perturbations and revelations, and, in fine, signs that subject is evidence that no teaching was needed, and that the Sabbath was to remain throughout the Christian dispensation as it had through the Jewish, or Mosaic. Wherever the apostles spoke of the law or the Sabbath, their testimony corroborates this view. It was the manner or custom of Paul to preach in the synagogues on the Sabbath days to the Jews and Gentiles who resorted thither. Acts 17: 2 and 18: 4. He did this at Corinth for a year and a half. At Antioch in Pisidia Paul and Barnabas natural world, droughts, famines, irregularities city of my people know that thou art a virtuous preached Christ in the synagogue, and the Gen- of the seasons, floods, plagues, &c., must see that tiles besougt them to preach the same to them we are living in "an age of disorder." The stuthe next Sabbath. And the next Sabbath day came almost the whole city together to hear the age of disorder the fulfillment of the signs and she became "his wife;" and "bare a son: they word of the Lord. Acts 13: 14, 42, 44. Nothing wonders in the heavens, men's hearts failing is here said about the first day of the week be ing the Sabbath now for Christians or for con- that are coming on the earth, foretold by the verted Gentiles, or that the apostles observed the Savior as signs of his near coming to establish episodes in the history of the ancient Israclites, first day themselves, for the very good reason a reign of peace, which shall be an age of order, that such was not the case.

As Paul was returning the last time to Jerusalem he visited Troas (Acts 20: 7), and on the last day of his sojourn with the disciples there, the first day of the week, they came together to break bread and to have a farewell meeting, at which time Paul preached unto them. It was an evening meeting, and Paul was ready to depart on the morrow. The evening of the first commenced with the evening, and as the sun healed the sick at even or sunset, after the day come a multitude of nations." was past, showing us that the Sabbath was reguthe other days do also. This meeting held by for worship. But this does not necessarily fol- the son of David." low, for it was the occasion of Paul's last visit with them, and naturally enough they would want to spend the last evening in a public or general meeting. The last mention of the first lay by himself in store, upon the first day of the salem, which he was going to carry to them. those who claim that the first day of the week is the first day of the week is spoken of in the New Testament it is merely stating the time of the occurrence of certain events.

(Concluded in our next.)

most indicative of the fact that we are living in an age of disorder-a period of insecurity. Clouds are no longer "the playful fancies of the mighty sky." They hide within their misty folds a force and energy which mock the best endeavors and the greatest achievements of man.

The above is from the Brooklyn Daily Argus of July 28, commenting on the flood and disaster at Pittsburg, Pa. Every one, looking at the townsman. For the language of her bespoken surrounding circumstances, calamities in the dent of the Bible and prophecy can see in this them for fear and for looking after those things security, and tranquility.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS -RUTH.

considered the mutual love of Jacob and Rachel son Boaz) engrafted Gentiles into the lineage as the fitting "foundation" for a son such as their and the future royal stock of "Judah's Lion:" so day of the week was the evening after, or at the Joseph proved to be (in Egypt) one "sent of God that, says "Paul, the apostle to the Gentiles," close of the seventh day Sabbath, according to to save much flesh alive," and an approved ex- "No flesh shall glory" in his presence. "For Bible time. In the creation week each day emplar of virtue under the most pressing cir- God hath CHOSEN the WEAK things of the world cumstances of temptation to violate the marital to confound the things which are mighty, and has regulated the day ever since, it brings the law. Rachel, also, was the grandmother of BASE things of the world, and things which are evening part of the day first. See Lev. 23: 32; Ephraim (Joseph's youngest son), of whom the despised, hath God chosen to bring to naught Neh. 13: 19. See also the instances where Christ grandsire, Jacob, predicted "his seed shall be-things that are." (See 1 Cor. 1: 27-29.) Bro.

We, now, recall our reflections in Bethlehem history of Israel, and knew of the well authenlated as beginning and ending with the setting of another notable woman (Ruth), who was an ticated incidents which had been so intentionally of the sun. If the Sabbath so began and ended "alien from the commonwealth of Israel and a engrafted into the lineage of David and of his stranger from the covenants of promise," but son, Jesus, the anointed heir of his throne who Paul at Troas was on the evening of the first day who was engrafted into "the good olive-tree" is, "in the fullness of times," to reign as King on of the week, and on the morrow or in the morn- of Israel, by her marriage with Boaz, and thus Mount Zion, But, neither Rahab nor Ruth,ing of the first day Paul departed on his journey. became the great-grandmother of DAVID, the David's and Jesus' ancestresses, -when they It is said that from the mention of the first day founder of the dynasty of Israel's long line of were engrafted into the stock of Judah's princely of the week in this instance that it was the cus kings, and was, therefore, an ancestress of the tree, had then any conception how greatly the tom of the early Christians to meet on that day "King of kings and Lord of lords"-of "Jesus, God of Israel, the "Disposer of all events," had

the city was moved about" the sudden appear- historic prominence in their adopted nation's ance of two poor, lone widows (one aged and the history, and has characterized them as women day of the week is in 1 Cor. 16: 2.—Paul writes other youthful) entering their precients, appar- "full of faith," and women of that force of indito the church at Corinth for each one of them to ently travelers from a long distance, that the viduality, who knew "what they ought to do" younger stranger would eventually become in the emergencies which brought them to the week, their contributions for the saints at Jeru- "famous" in their annals. They, however, did light, and has forever placed them on the record, recognize the elder one as "NAOMI," their own as numbered among the righteous and "faith-Nothing said about meetings on that day, or townswoman, who had gone out from among ful" ones, and they have escaped from the public collections being taken. It remains for them, with her husband and children ten years "punishment of the heathen" and the multitude before, to sojourn in the land of Moab, because of their several nations, who have perished the Sabbath by divine appointment, to prove at that time there was a famine prevailing in forever. their claim, and show their testimony. Where the land of Israel. She had, now, returned to Ruth's piety and fidelity te the God of Israel her old home, bereft of both husband and sons - and to her destitute mother-in-law, Naomi, rea destitute widow, yet with one drop of consola- ceived their "just recompence and reward, not tion in her cup of bitterness ("marah"). Her only in this life, but in that which is to come." daughter in law, Ruth, refused to be separated in this world's history, in the language of Solfrom her. She had successfully entreated of her mother-in 'aw not to leave her behind in the her in the gates;" and what a wonderful and An Age of Disorder.

The fact that so many of these striking examples of the departure from ordinary natural phenomena occur within a short period, and indeed, almost coincidently, is not to be overlooked.

Itom her. She had successionly threated of her mother in 'aw not to leave her behind in the land of her nativity—Moab, and had expressed her own determination so strenuously and decidedly to go with her to the unfamiliar land of lineally descended son,—her Redeemer as the Redeemer of the 'lost sheep of the house of Islands to coincidently, is not to be overlooked.

Itom her. She had successionly threated of her in the gates;" and what a wonderful and joyful surprise awaits her, "in the resurrection of the dead," when she beholds "the Resurrection of the dead," when she beholds the lineally descended son,—her Redeemer as the Redeemer of the "lost sheep of the house of Islands to consider the lineal strength of the dead," when she beholds the lineal strength is the lineal strength of the dead, in the lineal strength is the lineal strength in the gates; "and what a wonderful and joyful surprise awaits her, "in the resurrection of the dead," when she beholds "the Resurrection of the dead," when she beholds the lineal strength is the strength in the lineal strength in the lin Whether there is any connection between these handed down to us in the "Book of Ruth," and abases the proud.

the Lord do so to me, and more also, if aught but death part thee and me." (Se- Ruth 1:16,17.) And so quiet, uniform, and unobtrusive was the dutiful Ruth to her "mother in Israel" that she won the highest esteem and kind regards of all the Bethlehemites when they daily beheld her working for Naomi's comfort and sustenance, as a gleaner in the fields of Boaz, their chief husband, Boaz, informed her, and us, "all the woman,"-the very highest praise and simplest justice he could accord to her in the circumstances that called forth their utterance. And called his name OBED; he is the father of JESSE, the father of DAVID." Ruth 4: 13, 17.

The record of the "Book of Ruth" is one of the

which affords a clue to the somewhat "hidden purpose of God" respecting Israel's mission as a people to the world at large-to sow it with the seed of germinating 'life and immortality, through Jesus Christ," the direct indications of which are, that the mother and the wife of Boaz -from whom our blessed Lord Jesus is derived -were both (Rahab, the harlot," having mar-In our last sketch, "Rachel's Sepulchre," we ried Salmon, the father of Boaz, and Ruth his Paul undoubtedly was well posted in the early exalted them, because of their acts and attesta-It was not dreamed of, we suppose, by any of tions of faith and trust in him in the great the inhabitants of this ancient town, when "all pivotal times of action, which has given them a

Sabbath Morning.

Oh, the Sabbath morning, beautiful and bright, Joyfully we hail its golden light; All the gloomy shadows chasing far away, Bringing us the pleasant day.

Day which a Father's love has given; Oh, the Sabbath morning, beautiful and

Glad we hail its golden light.

All the days of labor ended one by one, Glad are we the six days' work is done; Glad to have a day of sweet and holy rest; 'Tis the day that God has blest.—CHO.

Let us spend the moments of this holy day, So that when they all have passed away, Sweet 'twill be to think the quiet Sabbath eve Brings us one day nearer Eden.—CHO.

Selected by A. C. L.

"Lift up Your Heads."

THOSE who have but recently started in th Christian course as Adventists, and more particularly the young, are very likely to ask this question: Are we, of a truth, living in the times foretold of old, when the people of God should look for the return of the Messiah?" The object of this article is to notice a few of those evidences of the near approach of that great event. When our blessed Lord was instructing his disciples concerning the signs which should precede his coming in power and great glory to sit upon the throne of his father David, and from henceforth say that all of them have been fulfilled, with the the apostle tells us, speaking by the inspiration to rule over the house of Jacob forever, he told exception of "the sign of the Son of man in of God, that our "religion is vain." Oh! is not them that there should be signs in the sun, moon, and stars, in the heavens above to denote the approaching day of the Lord. On earth men's hearts were to fail them for fear and for looking after those things which were coming kindreds of the earth wail because of him, the ety of those I loved and esteemed as Christians, on the earth. All these signs or waymarks were given that the man of God might ever know his come, and who shall be able to stand?" position in the stream of time, which is fast hurrying us onward to the eternal age, and also as evidence of God's watchful care over those who love him. How our hearts should be poured out in gratitude to God, who in his great mercy has given us these signs whereby we may know that the kingdom of God is nigh at-hand! Wonderful phenomona have been witnessed in the solar system during the present generation of men. Men, eminent for their scientific attainments, have been forced to acknowledge their Prayer of your brother in Christian love, inability to explain their cause. Students of prophecy, understanding these things to be tokens of the coming of Christ, have been earnest in their appeals to the careless and unconcerned to fly from the wrath to come.

"Upon the earth, distress of nations, with perplexity." Those who are any acquainted vain." James 1: 26. with the financial and military conditions of the nations of the earth at the present time, can not fail to discover something of that distress with men as well as men. Then we understand him and those around us to a home in the Paradise perplexity, foretold by the Savior in his descrip- to say, Whoever among us seemeth to be relig- of God. In our conversation let us ask ourselves, tion of the closing scenes of the present age. ious and bridleth not the tongue, that one's Will this be beneficial to the cause of Christ? Every European nation, during the past few religion is vain. years, has wonderfully increased its military strength. Now, nearly 6,000,000 of men, armed language? Have we not rather, when we met or strengthen the one I am conversing with? for war, are ready to deluge a continent with with our friends, or more especially with breth- If so we are on the right road, let us proceed; human blood at the nod of their Imperial mas. ren and sisters in whom we thought we could but if not, let us draw the bridle reins and turn ters. The enormous taxation and drain upon confide, felt free to give this little member un- in another direction. the number of able bodied men, withdrawing restrained liberty? Has any one wronged us? them from the productive industries of those Are we falsely accused? Has this brother or is not altogether trusty, we keep a close rein all nations, is fast bringing about a state of distress sisterdone wrong, or acted imprudently? Or has of the while. Now, sacred writers have told us among the inhabitants. The oppressed condition some one confided to us an account of their own that the tongue is an unruly member, and our of the people of many European nations, caused peculiar trials, some heart burdening grief which own experience has proved it to be a fact. Then by an excessive taxation, incident to a state of they felt that they could not bear alone? Our let us try to keep a close rein upon our tongues. war, or a constant preparation therefor, is de- unbridled tongue cannot withhold the story. lest they should gain advantage over us in an priving them of the blessings of a peaceful home We have been wronged and it is but right that unguarded moment. But this can not be done and causing a continual foreboding of coming our friends should know it. We have been in our own strength. We must have the aid of

looking after those things which are coming on hearsal of the peculiar faults of our accusers. If with watchfulness and prayer, else they will be the earth." Perhaps there never was a time any one has done wrong in the church, certainly come weak ere we are aware of it, and this un.

at the present time. This is readily shown by grieved over it. We feel for the cause, and the fact that they are banding together in secret | we think it ought to be known. Thus we reaorganizations for mutual protection-man put- son; notwithstanding we profess to be the ting his trust in man instead of in God. Is this followers of Him, who, when "he was reviled, CHORUS.—Day calm and holy, day nearest Eden, pleasing in the sight of our heavenly Father? reviled not again," when he was persecuted, he He says, "Cursed be the man that trusteth in threatened not, but was led like a lamb to the man and maketh flesh his arm." Again, "Bless- slaughter, and though perfectly innocent, was ed is the man that trusteth in the Lord, and dumb before his accusers. whose hope the Lord is." Jer. 17: 5, 7. Let all And if some sister has trials, which her own Adventists, looking for the return of the Life- burdened heart could bear no longer, and which giver, remember this. While thinking of the she has confided to us, surely we have a right countless numbers preparing for war and organ- to speak of that to some particular friend, whom izing for mutual protection, the words of the we know will carry it no further (unless she too prophet Joel come forcibly to my mind. Even should happen to have some other confidential now, perhaps, the command has gone forth, friend, and be tempted as we were to repeat it "Put ye in the sickle, for the harvest is ripe: to them), forgetting that the world of gossip, come, get you down; for the press is full, the fats like this earthly ball, is round, and stories, like overflow; for their wickedness is great. Multi. people, though traveling in an opposite directudes, multitudes in the valley of decision; for tion, are very likely to return to the place from the day of the Lord is near in the valley of whence they started. But would we not be decision." Joel 3: 13, 14.

> should herald the advent near, our Savior left our ears, Thou seemest to be religious, but thy rethis encouragement to those living in the time ligion is vain? Suddenly we would inquire why when these signs should begin to appear: "And we were thus accused, why condemned? Have when these things begin to come to pass, then we not kept all of God's commandments? done look up, and lift up your heads, for your re- every known duty? visited the sick? and cared demption draweth nigh," Luke 21:28. So far for the fatherless? True, we may have done all as my knowledge of these signs extends, I will this, but if we have failed to bridle the tongue, heaven." Matt. 24: 30. What next? "And this a growing evil among us? Has it not become then shall all the tribes of the earth mourn." an almost universal fault f There will be no scoffer then, saying, "Where is the promise of his coming;" but when all the heart has often been pained, when in the socicry will be: "The great day of his wrath is to see how freely they dared to use their tongues.

his Son, that we may hail this sign with joy and day of reckoning. not be numbered with those who mourn, is the

Denver, Mo.

Bridle The Tongue.

H. R. PERINE.

"If any man among you seem to be religious,

apostle intended this assertion to apply to wo- we may guide them in a way that will lead us

falsely accused and our natures cannot endure our heavenly Father. Our bridle reins must be "Men's hearts failing them for fear and for this without retaliation, or at least without a re- examined daily, and strengthened on either side

when men were more fearful of coming evil than there can be no harm in speaking of it. We are

startled, if in the midst of our rehearsal we While giving to the apostles the signs which should hear a "still, small voice," whispering in

True, there are some exceptions. But my Many have fallen into this habit imperceptibly. My Christian brother, when your name is cast | Perhaps it is almost their only fault and they can out as evil for believing that the glorious appear- see nothing very wrong in it, as long as they tell ing of our Savior is very near, do you faiter by nothing that is untrue. But it is often the case the way? If so, cheer up, desponding pilgrim, that circumstances occur which never should be for your redemption draweth nigh. An able mentioned; and if you fail to bridle the tongue writer on prophecy believes that the sign of the every other effort to do right will avail you Son of man will be seen this coming fall. May nothing, for your religion is vain," and surely God in his great mercy so far prepare us to meet vain religion will avail us nothing in the great

But perhaps some wisdom need be exercised to understand the full meaning of this bridling. We all know the use of the common bridle. It is not to hold the wearer perfectly still, though it may be used for this purpose when occasion requires, but to hold him in check, to guide him in the proper direction, to keep him in the straight road. And now, as this road is plainly marked out, so that none need err, let us bridle This is positive language. And no doubt the our tongues and keep them in subjection, that Will it aid any erring one to return to the strait Have we ever fully realized the force of this path? Will it tend to make me more spiritual.

Usually, when we are driving an animal that

can again gain control of it.

Again we read, "If any man offend not in word the same is a perfect man," &c.—Jas. 3: 2. Then, dear brethren and sisters, and all to whom this may come, let us strive to gain the full control over our tongues, add daily to our Christian graces, and go on unto perfection; that we may not only work out our own salvation, but aid those around us, who may perhaps have a more thorny road than ours to travel, or heavier burdens to bear, to keep on their way with their eyes fixed upon the mark, aiming for the dishonest merchants, tricky lawyers, and bad husprize which lies at the end of the race. And though clouds and conflicts may thicken around us, we shall have peace within that shall flow as a river, and a hope that shall be as an anchor L. E. HORTON.

Lawrence, Mich.

Emotional Religion.

GENUINE religion is not so much a matter of ing, develops itself in right acting, and it ends in a condition of love to God and good will toward men. The attempt to violate the order and jump at once into the enjoyment of results which are only to be reached by long and patient labor, is a mistake which causes most of the discredit into which religion and its advocates have fallen with the world at large. The transient excitement produced by singing, praying, and impassioned exhorting, which multitudes esteem the chief element of religious experience, is found, in practice, to be of so little avail in making men honest and good, that it has ceased to command the respect of sensible people, and the real article of which it is Then they that feared the Lord spake often one to another; ar a counterfeit comes to be despised along with it.

. . Christianity, the prevailing religion of this country, is, as we all know, based upon Judaism. Its founder emphatically declared that he did not come to abrogate the Jewish law, but to explain and amplify it. The basis of that law is the ten commandments, which both Jew and Christian accept as still binding, and which, indeed, are an integral portion of every religion in the world. Of these ten commandments, all but one point out sins which are not to be committed, without saying anything of church-going, revivals, prayer meetings, or hearing sermons. We are command-

which they have popularized, is, that it is impossible to obey the commandments, and that therefore obedience is not necessary. As if God would trifle with his creatures by enjoining upon them an impossibility! Another fiction is that membership in some ecclesiastical organization is a

fervor in breasts which are filled with natural bad associated. Yours in Christian love, passions that there is no room for heavenly affections. The corporeal titillation of exquisite music | Marion, Iowa.

culy member will break away from our re and architecture, the thrill of oratory and the straint—no matter how good our resolutions may rousing fervor of congregational singing are made be-and perhaps do some fearful evil before we to do duty for the nobler and higher earnestness bands, fathers, and citizens generally. If abstinence from sin, in obedience to the divine laws, were made, as it should be, the chief and prominent element of religious life, all this would be avoided. If the world saw that the professors and ministers of religion were careful not to lie, deway to wrong their fellow men, they would respect them accordingly, and their display of religious its enjoyment.—N, Y. Sun.

> IF God sends us joy, why cloud it over by dreading future storm, which may never come? Let us open our hearts and take in all beast the man of sin, which is the son of the brightness, and be thankful for it. When perdition? Judas was a professed follower of we need clouds and storms, they will come, and | Christ, and will not the man of sin be found a the Lord will be in them as truly as in the sun- professed follower of Christ? We read that the

Better Department.

the Lord hearkened and heard it, and a book of remem-brance was written before h m for them that thought upon his name - Malachi iii. 16,

From Sister Cooper.

DEAR BRETHREN AND SISTERS: I have long thought of writing a few lines for the Apvo-CATE, but feeling my inability to do so have neglected it until now. But when I see and for commit adultery, and, finally, not to cherish from brethren and sisters; this should be the even a desire of doing such things. It requires object for which we write, and by so doing gloing kingdom, . no argument to show that if men would only faith- rify God. If I could only be the means, through fully follow these few simple precepts, there would | Christ, of encouraging one heart, or enlisting be an end of sin, and earth would become like one soul in the cause of Christ, I should be fully repaid. O how many there are who ought to The difficulty is, that simple as these laws ap- come to Christ and receive his salvation ere it is pear to be, they are amazingly hard to obey in too late! The subject of the soon coming of the good circulation of the SABBATH ADVOCATE, practical life, and all sorts of expedients have been | Lord is one that interests me. I love to hear it | for the Sabbath is a sign between God, and his invented to get around them. In devising these talked upon, I love to hear of its approaching people, and if a sign why not the seal of God expedients none have been more zealous than the signs, I love to think of the time when God shall spoken of in Revelations; or in short, as our ministers of religion themselves. One fiction, be all and in all, when every knee shall bow Savior says, "If ye love me keep my commandand every tongue shall confess to the glory of ments," and the love of Christ is the seal of God, God, the Father. I feel to rejoice that there is for he that dwelleth in love dwelleth in God and such a home prepared for all those who love and God in him. Therefore I love to read the letters obey God, where we shall be free from sin, and in the ADVOCATE written by brethren and sisfree from death, and shall be forever with the ters, stating their love for obedience to God, protection against the disobedience-a kind of in- Lord. Dear reader, may you and I be prepared which leads to all truth. What a glorious time surance policy, as it were, against hell-fire. An for that home. But O, there are many that I that will be when all tears are wiped away, and other is, that no matter what sins we commit, Jes- love whom I want brought to Christ and made sorrow and trouble is forgotten, and all dominus Christ has suffered our punishment for us. . . partakers of his love before that event. Dear ions shall serve and obey the righteousness of It is not too much to say that nine-tenths of the brethren and sisters, let us so put on Christ that God! But now we are groaning within ourselves existing machinery of religion has had its origin in our daily lives and actions we may have an waiting for the adoption, to wit, the redemption in the effort to produce a semblance of genuine influence for good on those with whom we are of our body. Your brother in hope of eternal

POLLY P. COOPER.

From Bro. Winchester.

DEAR BRO. BRINKERHOFF: My brother is that results from a strict obedience to the law of taking the ADVOCATE. We compare it with God. And the consequence is that with millions, the Scriptures, and how can we doubt that it is religion, as we have said, has come to be regarded the gospel of the kingdom that should be pubas an affair of the emotions alone, without any lished in all the world for a witness unto all naconnection with honesty and virtue. It is seen tions. May God direct your footsteps and also that there is no incompatiblity between the most all the brethren and sisters, that we may not fervid religious experiences and thorough scoon- deviate to the rrght nor to the left of the strait drelism in every day life. Eminent church going and narrow path that leads to life everlasting. Christians and eloquent talkers about their love The world has been let go and has wandered to Jesus, their sweet out-pourings of soul, and their over all the high hills and had no Shepherd; ecstatic enjoyment of heavenly contemplation, but what a blessing it is that the God of Israel are found to be none the less corrupt politicians, has thrown open the doors of knowledge that we may know his Son Jesus Christ, who is the True Shepherd. Brothers and sisters, let us heed the sayings of this Shepherd. I will mention one of his warnings in John 17:12.—While I was with them in the world I kept them in thy name: those that thou gavest me I have fraud, indulge in revenge and adultery, nor in any kept, and none of them is lost but the son of perdition, that the scripture might be fulfilled." We read that Judas was the son of perdition, emotion, instead of exciting contempt, as it now and the man of sin will be revealed, the son of feeling as of principle. It begins in right think- too often does, would lead to a desire to share in perdition. Rev. 13: 18.—"Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six." Is not this man that bears the number of the dragon gave his power to the beast, and the whole world wondered after the beast. Is it not true that all nations and tongues have taught the immortality of the soul of man in this life? Now let us go back to the creation of man and let God show us what the soul of man is. God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and man became a living soul. We see here that the dust man and the soul man is the same man, and the breath caused it to live; but death was pronounced upon it, because of sin. But after God had finished man, the Devil, with a lie in his mouth, puts within man an immortal soul hear the signs multiplying of the nearness of that never should die; and with the same lie the soon coming of Jesus, I feel that we ought they have put this immortal soul in Christ, and to be up and doing all that we can in our sever- say that he never gave his soul unto death for al callings, to help on the great work of prepar- our transgressions, and call that soul the eternal ed not to worship other than the one true God, not ling a people for that great event, although it God. What other god have they but the Devto take his name in vain, not to labor on the Sab- may be but little that I can do. I have often il's lie? Does not this sound like the man of sin? bath day, not to steal, nor tell lies, nor murder, been encouraged by reading communications Let us stay at home under the name of the Church of God. Yours in the hope of the com R. W. WINCHESTER. Vanville, Wis.

From Bro. Winchester.

Bro. Brinkerhoff: I am anxious to see a life through Christ, R. A. WINCHESTER.

Vanville, Wis.

MARION, IOWA, THIRD-DAY, SEPT. 1, 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 ourself responsible only for editorials, selections, and comments.

LET every reader of the ADVOCATE consider himself an agent to circulate it and obtain sub scribers for it. We need a larger subscription list and we wish to extend our usefulness. Are all the Sabbath-keepers in your vicinity taking it? Ask others to subscribe for it, both to help on its publication and that others may have the benefit of reading it.

WE are glad to see that the brethren in Missouri have organized a Conference. They have been active workers in the Lord's cause for some time, and now with an organized Conference the work will go steadily forward. We are glad to see the name, "Sabbatarian Adventist," adopted. It is significant, and at once designates the faith of the people represented by the Conference and the organization.

READ the article from the N. Y. Sun on Emotional Religion. There is much truth in it, and coming from the secular press shows how such is regarded by the world outside of the church. We do not consider the writer as underrating the means of grace and the forms of religion, but he contends for consistency in its professors.

ERRATA.—In the article of "Rachel's Sepulchre," last paragraph, 8th line, the word "axaltation" should read "exaltation"; 20th line, instead of the word "sepultine" it should read "sepulture"; 31st line, instead of the word "allusive" it should J. L. BOYD. read "alluring."

[The first was a typographical error, the others were mistakes in reading copy.-ED.]

Answer to Question in No. 9.

WE had hoped that some one of the readers of the ADVOCATE would have answered Sister Madill's questions in No. 9, but as no one has done so we will offer a few brief thoughts on the subject, as we have not yet had time to devote to its consideration. The questions involve the consideration of important subjects, upon which much Bible truth might be brought out. (1) We do not think the Bible teaches that the saints will be encamped anywhere a thousand years. At the close of the millennium, when Satan is loosed out of his prison, and deceives the nations and gathers them to battle, the saints are said to be encamped which camp must be near the beloved city, and Satan and his wicked host encompass them about and are consumed by fire from heaven (Rev. 20); but we see no evidence for supposing that they will be encampd there through the thousand years. Just where and how they will be situated during that time is not clearly made known, further than that they are to reign as kings and priests unto God. (2.) It might be said that there will be two sorts of elect during the thousand years, those converted from the nation of Israel, and those from the other nations; but Matt. 24: 31 evidently refers to the gathering of the saints in connection with the coming of Christ at the end of this age. These subjects may and doubtless will be further considered. Let other questions not be withheld.

THE Bible Investigator comes to us from its publisher, Amos Sanford, Columbus, Kansas, a neat magazine of 16 pages. It is the organ of no sect or party, though devoted to the general truths of the Advent faith. May the Lord bless his efforts to advance truth, and guide him into all truth. We would love to see the Bible Investigator investigate the Sabbath question also.

EVIDENCES of the Antiquity of Man, is the title of a new pamphlet we have received from the publisher, Wm. H. Spencer, Rochester, N. Y., Box 507. The argument is to thow a greater antiquity for man than six thousand years, and that such does not contradict the Bible. Price 15 cents.

VICK's Floral Guide, No. 4, '74, is received, a fine catalogue of flowers and plants. He is a large dealer and his Floral Guide is useful to every gardener and florist. 25 ets per year—4 numbers. Address James Vick, Rochester, N. Y.

Information Wanted.

I HAVE been studying the book of Daniel somewhat, and have come across something that puzzles me very much, and being very desirous of having it unraveled I therefore ask some of the readers of the Advocate to explain it. The puzzle is in these verses:—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—Dan. 9: 24, 25, 26.

I understand the 2300 days of chapter 8: 14 reach to the end of Gentile reign. Seventy weeks of this are cut off or allotted to the Jewish people, which end at the destruction of Jerusalem. But the next verse says, "From the going forth of the commandment to restore and build Jerusalem shall be seven weeks and three score and two weeks," that is, 69 weeks unto the Messiah. Now as there remains but one more week which must reach to the destruction of Jerusalem, the city, according to this, must be destroyed one week, or seven years after the birth of Christ. But this does not harmonize with our commonly received chronology. And the next verse says, "After three score and two weeks shall the Messiah be cut off." Now if the first statement be true that 69 weeks reach to the Messiah, and the last, that after 62 weeks he shall be cut off, then we have Christ cut off seven weeks or 49 years before he was born; but this of course could not be.

"But," says one, "you have not properly understood the 25th verse. It means that there are seven weeks or 49 years 'from the going forth of the commandment until Jerusalem was built,' and that there were sixty two weeks unto the Messiah." Let us admit that this is the true meaning. Then we have eight weeks or 56 years from the birth of Christ to the destruction of Jerusalem: hence the city would have been destroyed A. D. 56. But this does not agree with our present chronology by about 14 years." But another may say, "Unto the Messiah refers to the time when Christ was acknowledged by the Father at his baptism, being about 30 years of age. If this is the true position then 8 weeks or 56 years, which reach to the destruction of Jerusalem, should be added to 30 years, the age of Christ at his baptism, which are 86 years. Consequently Jerusalem would have been destroyed A. D. 86. But this again does not agree with our chronology. Which is correct?

We have proceeded in an investigation on the supposition that these periods have a common point of commencement. Can any one give us some information concerning it through the columns of the ADVOCATE? If so it will be gratefully received. ENOCH L. WILLIAMS.

Denver, Mo.

THE Turkish Government has prohibited the sale of Bibles in Turkey, and has notified our minister that it intends to adhere to its prohibition | page tracts at 30 cts per dozen.

THE grasshoppers have desolated the greater portion of Kansas and Nebraska. Many poor people spent their all to get to these new States, and their crops were their only dependence for a subsistence the coming winter; and now that is gone there will be much suffering for the necessaries of life, Many are coming back to the older States, but many will not be able to return. In some places the grasshoppers would eat a field of corn from tassel to root in a day. In Minnesota the wheat was not ripe, as it was in Kansas, and it fell before the destroying plague. These are loud calls for charity and assistance.

THE Russian Baptists have been released by the Czar of Russia, and he has endeavored to persuade the Mennonites to remain in Russia, promising them exemption from military duty.

Appointments.

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.

Received on Subscription for Advocate.

David W Randall, \$2.00, 10-9. J H Nichols, \$1.00, 10-1. John E Woods, \$2.00, 10-18.

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.

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

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

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

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 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. The Signs of the Times,-12 pages,-3 cents. The Destiny of the Wicked,-16 pages,-3 cents. Where are the Dead?-12 pages,-2 cents.

Thoughts on the Sabbath, 8 pages, 2 cents. Man, a Living Soul, in the Image of God, 12 pp. 2cts The Rich Man and Lazarus, 12 pages, 2 cents.

8 page tracts will be sold at 20 cts per dozen. 12

Advent and Sabbath Advocate,

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

VOL. IX.

Marion, Iowa, Third-day, Sept. 15, 1874.

NO. 13.

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.

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 Israels 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 crucient and as you for the patriarch of th 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, 26th chapter, entered into between God and Israel, in which God covenants, upon conditions of obedience to his command. ments, 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 themdrouth 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 affl ction 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 indignaton. 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: 86. 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 refered to in Dan. 11: 22. And they the Grecian Alexandrian kingdoms just previously mentioned shall be overflown 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 overflown from before this little horn.

Now are these things recognized in history?

Christ

their

there f life,

s, but places from wheat

before ls for

y the

suade

rising

a, Ot-P. M., and erk.

ite. chols,

nd of prin-ential its.

ist, by -paid. ension of four 11 pa-

ng an ory of 20 ets. Ifillan

in, by lward 64 pa-

led in

id De-What ays of insom

cents. cents and its. law of

ration cts. 5 cts.

nte. ents.

p. 2cts n. 12 Are they facts? It is a fact that the Roman bored together at tent-making. They then went the cross of our Savior towards Calvary, who east, and toward the pleasant land [Dan.], and

Hear what Gibbon says: "Mohammed erected in the conquest of Syria, when the Roman door upon the arrival of Omar to regulate the conditions of capituation, when "Sophronius, bowing before his new master, secretly muttered, in labor on the friends of Christ. the words of Daniel, The abomination of desolation is in the holy place," [Vol. 5, pp. 210, 211 from which time the successors of Mohammed have held the general command of the holy place; and as he was to continue till the indignation be accomplished, when dispersion should come to an end at the expiration of a time. times, and dividing of time. There yet remains about 25 years of unexpired time.

Marion, Iowa.

Life of the Early Christians.

J. C. DAY.

In the conclusion of Paul's letter to the be- and her husband, and a place no less honorable. It is said by Christians of the so-called ortho lievers at Rome, he sends salutation to twenty- Now comes Herodion and members of the dox school, that mind is not dependent upon the six persons, and refers to two or three others. household of Narcissus, perhaps the same class human organism for its existence, but that the These greetings are often passed by as of little of servants; and Tryphena and Tryphosa (were existence of mind is conclusive evidence of a or no consequence, while in fact they may teach they not sisters?), who labor in the Lord. Per. conscious, material entity; and as such entity is us a useful lesson as to the spirit and form of haps modern skepticism would dispense with not a property of matter, therefore, it survives Christian life in the apostolic age. These friends their labors, but not so in the early Christians' the disolution of the human boby. If "mind is of the apostle's formed a most interesting group, time. Phebe was a widow; these, herhaps, were not dependent upon the material organism for and though not much is said of any, yet by ob- unmarried. She was rich; these may have been its existence," will our brethren of these immaserving carefully the words and epithets used poor, but, free from domestic care, they could terialistic views tell us how they harmonize the

one of their daily assemblies. It may be at the whose faith had been spoken of thr'ugh the world independent existence of the mind? house of Aquila and Priscilla, a husband and had gained its distinction through the zeal of 1. If the mind is a soul or spirit-entity, as it is wife of kindred spirit and activity. Perhaps such. Persis of other days had thus labored, and claimed, then it follows that wherever there is they own their house, and are possessed of some now was sweetly resting in old age in the arms mind, there exists an immortal soul. Mind, in property. The wife's name being generally put of Jesus and the church, not driven away to varying degrees, is developed in all grades of the first, contrary to the usual practice, there is some poorhouse, as church members are in these animal kingdom. This is proven by the fact reason to suspect that she was the more promi- days. The estimation in which she is held may that they are capable of voluntary motion, and nent of the two. Some years before this they be learned by the apostle's language. When exhibit-in a limited degree, it is true-the had been driven from Rome by a decree of the speaking of her he calls her the beloved Persis. phenomena of mind. Therefore, if the theory Emperor Claudius against all Jews, when they Her toil had ended, but not her honors. fled to Corinth, where they met St. Paul and We now see two joining this Christian circle true, animals, in their various grades, have improbably received from him the truth concern- who have a peculiar claim to our attention. A mortal souls as well as the sons of Adam; and ing Christ. They took him into their family, son is supporting his aged mother. It is possible if the soul can survive death in one instance, may

is a fact that the land of Israel has lain desolate tonius, or the magnificent Coliseum, they have his Savior. Jesus, who could pity others, might in their hands for over 1200 years, or nearly 3 a humble home dear to the disciples of Jesus have comforted this unwilling follower for his and a half times, and that he confirmed the last who form the church in their house. See them pains and shame by revealing to him his grace. clause of the covenant in that the land has en- welcoming Phebe, who comes from Cenchrea, The cross which Simon at first was compelled to joyed her sabbaths while it has lain desolate near Corinth, bringing a letter from the beloved bear became his deliverance, and, when return-Paul. Perhaps she is there to transact some im- ing home, it may be he told to his wife and portant business of her own; yet she held an children the story of the cross with Christ's sufhis throne upon the ruins of Christianity and important official relation to the church, being a ferings and patience, and they, too, believed. Rome. The genius of the Arabian prophet, the deaconess, an order peculiarly necessary in that And here they are, still in the way, and minismanners of his nation, and the spirit of his reage, when women only could have free access to tering to others who are walking in the footsteps ligion, involve the cause of the decline and fall their own sex. However high in position, she of that suffering One. Thus did the life of Christ of the Eastern Empire."-Vol. 5, p. 74. And counted it her honor and joy to be servant of all. work in the church. about 100 years from his flight from Mecca the "She hath been a succorer to many, and to my- I can notice but with a passing glance Asynarms and reign of Mohammed's successors ex- self also," saith the apostle; "receive her in the critus, Phlegon, Hermas, Patrobas, Hermes, tended from India to the Atlantic Ocean, com- Lord, as becometh saints," that is, as Christians Philologus, Julia, Olympas, with also Nereus prising Persia, Syria, Egypt, Africa, and Spain. ought to receive one another; and this meant, to and his sister, two members of one family open to her your homes, and take her to your growing up together, helping each other on in hearts, remembering you are not strangers, but the Christian life; they were young, and perhaps minion was broken, the fourth scattering power, one household in the Lord. Another energetic taken from a heathen household to be a mutual and was succeeded by a desolation the most Christian woman follows, bearing the name familiar under its Hebrew form as Miriam, worn unfamiliar to us, and and we know but little desolations. We may therefore safely conclude by the mother of our precious Savior, the Virgin about them; yet it is an interesting fact that four that the last end or half of the indignation began Mary, and which, as different languages have of them-Tryphena, Philologus, Julia, and Ammodified it, has become the most common of fe- plias-may even now be deciphered in the male Christian names. This Mary, a worthy crumbling inscriptions of one of the collumbaria example of her namesake, had bestowed much or cemeteries of the Appian way, where were

> lus. May be he was the courtier of that name, of the servant.-Herald of Life. whom Nero promoted; and these might be his slaves and freedmen. He knew that such were in the church, and they have undoubtedly as cordial a greeting as any others from Priseilla

army destroyed the city and the sanctuary, with to Ephesus, and there, again opening their doors now, with her son Rufus, is sojourning at Rome. all the horrid details of the siege foreordained to a Christian brother, the eloquent Apollos abode | She is mentioned by the apostle with touching in the covenant, Lev. 26: 25-33; Deut. 28: 49-57. with them, and by their instruction he learned delicacy and tenderness. "Salute Rufus, chosen It is a fact that they did confirm all predicted the truth more fully than he had before known in the Lord, and his mother and mine." Bound of them in that covenant in seven years' war. it. Here or else at Corinth they protected Paul by no ties of blood to that persecuted and oft-It is a fact that Mahommedanism arose in one at great risk; "who have" he says, "for my life suffering apostle, she had been to him a mother. of the divisions created by the partition of Al- laid down their own necks." Perhaps there was What soothing attention and love on his part! exander's kingdom. It is a fact that he came a popular tumult, or it was the persecution to What affectionate regard this word implies! It up and became great with a small people, and which he refers as fighting with the beasts at seems truly pleasant to find these members of after the league he worked deceitfully and Ephesus, and through the strength of Christian Simon's family among the followers of Christ. It waxed great toward the south, and toward the love they counted his life dearer than their own. hardly seems probable that he was a disciple Now they have come back to Rome, and near when he was compelled to bear the cross. But laid the pleasant land desolate, Zech. 7: 14. It the Pantheon, or the columns of Trojan or An-

> buried those connected with the imperial ser-Andronicus and Junia (or Junias) now appear, vice. Then we remember that St. Paul, writing not only advanced as Christians and of high from Rome to the Philippians, sends greeting repute, but men who had been imprisoned for from the saints in "Cesar's household," and the the truth's sake, but happy now in the remem- conclusion seems natural that here we have the brance of their suffering. Yes, and then comes names of some of them; and there by the old Stachys and Amplias, beloved in the Lord; Ur- Roman road were placed their funeral urns. Not bane, Paul's helper, and Apelles, whose noble among the crumbling memorials of the great acts made him approved in Christ. And notice does the traveler expect to find the ashes of these also that company of the household of Aristobu | whom the apostle loved, but in the burial place

Is the Existence of Mind Evidence of a Soul-Entity?

we can form some idea of most of them. give what was more valuable than money various changes which occur to the human Let us imagine that we see them gathering at their personal labor-and this Roman church mind, during this brief life, with the assumed

of the existence of an immaterialistic entity be where for eighteen months he and Aquila la. that she is the widow of that Cyrenian who bore it not in the other? Query: Is heaven inter-

for a considerable length of time. Will our orthodox brethren say that the soul was uncon. elegantly attired. scious during the continuance of such injury? If the mind can exist independent of the body how can a physical injury destroy the operation a slight injury to the brain renders man unconscious, what shall we think of that theology which assumes that if the injury had only been severe enough to have destroyed the brain, the before?

a greater blessing, by far, than insane asylums! son's opening night.

4. In infants the mind is feeble and easily destroyed. How could this possibly be true if the mind is not dependent upon the human organism for its existence?

5. If the theory is correct that the mind is the soul, then it follows that some men have greater souls than others; and if we are to measure the soul by intelligence, we may often find some members of the brute creation who manifest manity.

of the organs composing the brain; and hence, carriages and disperse. the greater intelligence or mind in some, results not from a superior soul, but from a superior organism. Dr. Combe has remarked: "We cannot conceive of the existence of an intelligent being who is not possessed of organs; and it has been found, by investigating the science of phrenology, that where insanity exists, it invariably results from a diseased brain, and that too in a uncovered, gleaming silver-white in the mooncertain location of the head. Some of these beams. "For the love of God, hear me," cried she, organs may be affected and not all of them, which clasping my arm in her bony fingers. "I am hunfrontal region of the head,"

ganism ?- W. H. Spencer in Good Tidings.

Fashionable Charity.

of our most fashionable up-town churches, on Fifth found the daughter helpless from rheumatic fever Avenue; and, being a plain, simple body, I had for four months, had been a former teacher in one knows that France is preparing for the next great conflict. She knows, too, that the enthunoiselessly around the aisles; and, from his white necktie and clerical appearance, I supposed him to be the officiating clergyman, until I noticed that he had the seating of strangers, and I therefore modestly selection of the strangers, and I therefore modestly selection of the strangers of his feet, seemed to circulate very yet without fire, food, a bed, or decent clothing, in the miserable, damp, ill-ventilated basement. "We could not beg, and we suffered in silence, pawning one article after another, until we had the seating of strangers, and I therefore modestly selection of the same time. It looks as if she would soon find a chance to do so. Should Catholic Bavaria desert her in her hour of need pawning one article after another, until we had not be surprised. She has sown persecution, she will reap disaffection, perhaps disloyalty.—Chifore modestly asked him for a seat. Taking a leis- 'We can only die, that is all that is left us now.' cago Tribune.

soprano that I had heard sung in a German opera, and Charity; but the greatest of these is charity.' and with a professional tenor and bass. The or- -N, Y. Correspondent of Chicago Tribune. ganist was a pefect master of his instrument, and with the most finished execution gave us airs from "Martha" and the "Huguenots." I looked down man would have known more than he ever did upon the worshipers; Wall Street and Broadway brokers and bankers, wealthy merchants, and men in Mayence, and issued a pronunciamento not in 3. The mind often becomes deranged; man eminent at the bar, and largely representing the all things favorable to the German Empire. becomes insane, and is a subject for the mad- wealth of our wealthy city, - their wives and Bismark has read it, and his fears that his house; and this not unfrequently results from daughters, who came late, in their family coupes, French enemies have found an ally in Germany disease. If the mind can exist independent and were all clad in garments befitting the rank are confirmed, if they needed confirmation. The of the human body, how could bodily disease and station of their husbands and fathers. There Catholics assembled at Mayence have raised the derange the mind, transforming a rational hu- were no poor people to be seen,-none belonging standard of rebellion against the principles of the man being into a madman? Can an immortal to that church, apparently; and as I looked down German Constitution. While this demonstration soul become crazy? If so, may it not continue upon the fashionable congregation, the elegant was going on at Mayence, the Pope was exhibof a crazy man the soul becomes rational again, subdued, floating music, I thought the sight was palace to the crowd who demanded his blessing, what a blessing death must be to a crazy man- quite as enchanting as to attend the opera on Nils-

Then the dignified Rector, with his bland smile, his even, white teeth, and waving surplice, preached his sermon on charity, and spoke in

It was a lovely moonlight night, clear, cold, and still; and my last glimpse was of scarlet draperies, rich purple hangings, melting music, and an elegantly-self-gratified people, complacently coming down the granite steps. Hardly had I gone a step before I was accosted by a wild-eyed, wan woman, clad only in a faded cotton dress, a soleless shoe and old list slipper; her gray head, riage, with its rich, well-clothed, well-fed occu-LAST Sunday evening I attended service in one one who had approached me at the church steps);

spersed with the soul-entities of all sorts of urely survey of my person and the quality of my Then, becoming desperate at our situation, she fled clothing, he informed me, in a very cool manner, into the street, and reached the church steps just 2. We have instances recorded where an inju- that there were plenty of seats free up in the side- as the service was over," I asked her if she had ry to the brain has rendered man unconscious gallery, evenings, and as suddenly walked him- applied to any one before she spoke to me, and self away, to bow down before some ladies with streaming eyes she answered, "Oh, yes! yes! to many s rich woman as she came to get into her Up to the gallery I mounted, and taking a seat, carriage, only to be repulsed." I had lingered to not too conspicuous, behind a pillar, I watched the listen to the glorious music, and I had been the congregation and the service. The music was ex- only Samaritan in all that vast congregation of of the mind, and deprive it of consciousness? If quisite, theroughly classical and operatic, with a worshipers, whose lesson had been "Faith, Hope,

Rome and Germany.

THE German Catholics have held a meeting insane throughout eternity? But if at the death surroundings, the "dim religious light," and the iting himself at Rome from a window of his telling them he was a prisoner, and expressing the hope that he would yet be free. At the same time or thereabouts, the Catholicism of the Bayarian Chambers was breaking out in speeches touching tones of the poor in this great city, and foreboding dissolution to the Empire. It is not of the one million dollars that had been donated probable that the utterances of a few Catholics every week since the poverty and destitution of assembled at Mayence, of an aged priest at the lower classes had been made known. Then Rome, and of a few Bavarian representatives he spoke of the generosity of his own church in can shake the German Empire or add very much particular, of their princely giving to the different to the discomfort of Bismark. Germany has charitable societies, and his voice grew soft and undertaken to nationalize the Catholic Church more intelligence than some specimens of hu- tender as he patted his parishioners on the back, within its boundaries. It is not likely that it and smiles of perfect satisfaction crept over many | will succeed, since even German Catholics do We have always felt willing that the advocates a furrowed face. The whole effect of the sermon not care for a peculiarly German religion. But of the immortal soul-entity in man should ap- was to make the congregation individually satis- whether it succeeds or not in its efforts in this peal to the sciences in support of their theory. fied with himself or herself; and the discourse direction, it should be prepared to accept the for we believe that science has fully demon- ended with a soothing benediction, that made ev- consequences of its attempt. It should not exstrated that all living creatures, in the grand ery one feel as if he had done only good, and pect that when Catholics meet at Mayence or and extensive realm of nature, are endowed with ought to feel perfectly contented. Then the organ the German Bishops at Fulda, they should mind, and the degree of intelligence manifested pealed forth a jubilate, "Peace on earth, and good- break forth into acclamations over the ecclesiasdepends upon the existence and development will to men;" and people began to get into their tical legislation of the Reichstag, or after the example of Lord Russell, send a message of sympathy to the Emperor in his contest with Rome. Catholic clergymen and Catholic laymen will not be likely to pass resolutions approving of the imprisonment of Archbishop Ledochowski or the expatriation of the Jesuits. And yet this is, it seems precisely what the German press

The three facts above referred to are interpreted by some as the foreboding of another Thirty Years' War. 'Already the old battle-flags are results in partial derangements." . . . "It has gry, aye, starving. Consider my age and have pity seen waving. By the ominous light of recent also been found that idiocy is universally pro- upon me," her feeble voice growing more and events may be observed the contending armies duced by a mere deficiency of the brain in the more shrill. I questioned her, took her name and of two hundred and fifty years ago that desolanumber, gave her a little loose change, promised ted Germany and made her one of the poorest What more need be said to convince any can to call in the morning, and then stood watching to nations in the world. From Paris and Rome, did seeker after truth of the faltacy of the see her approach carriage doors, to be met invaria- the headquarters of Germany's enemy, orders, popular assumption that mind is a soul-entity bly with the snap of the coachman's whip as the we are told, are issued. Richelieu and Father which can exist independent of the human organism?—W. H. Sogness in Cloud didings with its rich well clothed well fed occur.

Joseph are replaced now by Falloux, Dupanloup, and Beckx. How far the lines extend into Germany is not known; but there are those who pants, drove off. I went the next day to the damp claim to be convinced that the first battles are to basement, given me as her home. Found the poor be fought in South Germany. The work of old grandmother; seventy-two years of age (the France is being done by German Catholics. It is done in a manner all the more injurious to Germany, as the enemies are those of her own household. Germany is growing uneasy. She seat. A tall, stylish young man, with flying hair, situation on account of rheumatism; found the siasm for the Empire is, if anything, on the immaculate clothes, unapproachable moustache, family were cultivated, refined, educated people, wane. She must pick the quarrel with Rome and slippers on his feet, seemed to circulate very yet without fire, food, a bed, or decent clothing, and France at the same time. It looks as if she

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, SEPT. 15, 1874.

JACOB BRINKERHOFF, Editor.

The Seventh-day Sabbath.

(Concluded.)

Bur that Paul observed the seventh-day and did not teach the substitution in its stead of the first day as the Christian Sabbath, is most evident from his examination before Festus, the governor, when he was accused of the Jews. He said, "Neither against the law of ments showing our love and duty to God are as never finds any difficulty in firstday observance. the Jews, neither against the temple, nor yet against Ceasar, have I offended anything at all." Acts 25: 8. The Jews desired to take the life of Paul, and brought all the accusation against him they could, but they did not accuse him with subverting or changing their laws. Had he the commandments, of which the Sabbath com- hours earlier than to us by their day comdisregarded the Sabbath and taught the keeping of the first day in its stead, he could not have dispensation should have a Sabbath, and that it than to us, all that is required is for us to observe made that declaration to Festus, for such would have been an offense against the laws of the former dispensation. Jews; and they, so eager to have him condemned, would have made the charge against the charges they brought against him. They flat of Jehovah, and a sin. held their laws, as well as their temple, very sacred, and their not accusing Paul with break- they do worship me, teaching for doctrine the who are not circumnavigating the earth all we ing the Sabbath is very good evidence that he observed it, the very same day they kept sacred. It may be said that as the Sabbath, or their law, as they continue "to make the commandments The observance of the first day as the Sabbath was a question of their own, it was not proper of God of none effect by their traditions," or by instead of the seventh, came gradually into to bring it before a Roman tribunal; but it was the tradition of the fathers, their worship will practice, until nearly all Christendom was leavjust as proper, and Festus would have listened be held as all in vain by him who "loveth right- ened with it. A study of the history of the to that as well as to an accusation of Paul's having profaned the temple, and would have known "commandments are righteousness," and the the early ages of the church retained the ancient as much about it.

an observer of the ancient and sacred Sabbath en only to the children of Israel believe that tise from the true faith in several particulars, by of the Jewish people, from his language to the the Gentile is adopted by faith in Christ into individuals introducing false doctrines among chief men of the Jews at Rome, when he arrived | the covenants of promise, or the commonwealth | the believers. The bishops grew into power there as a prisoner. He said to them, "Men of Israel; or as Paul expresses it in Romans 11, and the Bishop of Rome gradually attained the and brethren, though I have committed nothing are grafted from the wild olive tree into the good supremacy. The first day of the week was deagainst the people, or customs of our fathers, yet olive tree. Abraham obtained the promises voted to the worship of the sun by the heathen was I delivered prisoner from Jerusalem into through faith, (Heb. 11: 33) and his faith was world, and had been for several centuries before the hands of the Romans."-Acts 28: 17. Now counted to him for righteousness (Rom. 4: 3). the birth of our Savior. The Jews became a hated if Paul observed and taught the first day instead God made these promises to Abraham because and despised people, and the rising power of the of the seventh as the Sabbath, would be not have be obeyed his voice and kept his command-bishops wished "to have nothing in common committed something against the customs of his ments. Gen. 22: 16, 18, and 26: 5. Abraham be- with them." The Christians were persecuted fathers? Most assuredly he would. These dec- lieved God, showed his faith by his works, and by the Roman Empire; and when Constantine larations of Paul before Festus and to the Jews performed the Lord's commandments and re- became emperor he protected the Christians, at Rome, are the best of evidence on the ques. quirements. Had Abraham neglected to per- and endeavored to unite the two elements of tion, and are enough to settle it in the unbiased form what God commanded, his faith would heathenism and Christianity, as to the best mind of the Bible student that Paul was not an have availed him nothing. Now if by faith in interests of the government. Corruptions in the observer of a new Sabbath distinct from the Christ we are to share in the blessings of Abra- church increased; it proclaimed the seventh day Jews, but kept holy the Sabbath of the ancient ham's faith, and are adopted into the Israel of as a fast day, while the first day was a festival and divine appointment. The burden of proof God, or grafted into the Abrahamic stock, we day, though dedicated to the sun. Constantine's for the change of the Sabbath lies with the first are thereby called upon to lead lives of obedi- famous edict was made in A. D. 321, in which he day advocates, but when the evidence is exam- ence and are brought under the laws which gov- made the first day of the week a day of rest

bath take the position that there is no Sabbath Christ, and their judicial law governed them emperor, or was so at the time of making this for the Christian dispensation, and in keeping only while in a national capacity. Then if the Sunday edict. Pope Sylvester, bishop of Rome, the first day they do so only through common Sabbath was only an Israelitish institution, the changed it into a Christian institution, and gave custom. But will they tell us why there should argument of adoption into Israel holds good for it the title of Lord's Day. The dark ages folnot be a Sabbath for this dispensation as well as observing it, as well as the other precepts of the lowed, and the papacy claimed the right to have for the former one? Are not man's needs the moral law.

could not have been done had his work been to the truth but for the truth. abolish the law or to change its precepts. He | Those who believe and teach the abolition of came to him and asked him what good thing he But if there be no law there could be no gospel, the commandments." Matt. 19: 16-21. When the effects of a broken law. asked which, Jesus quoted part of the ten com-

was because in his wisdom he thought best that tors have found it convenient to change their him, and could have sustained it too; but it is there should be none; and all attempts of man reckoning of days, adding one as they go west, said in the 8th verse that they could not prove to institute one would be at variance with the and dropping one in sailing east, the middle of

> commandments of men" (Matt. 15: 9), so it may have to do in keeping the Sabbath is to observe be said of the people of this generation. So long it as it comes to us, and we will have no difficulty. eousness and hateth wickedness," and whose primitive church shows that the Christians in

But the matter is still plainer that Paul was Many who contend that the Sabbath was giv- the apostles' days the church began to apostained it is all on the other side of the question. ern that people, as between them and God. from most kinds of business, and calls it "the Some opponents to the observance of the Sab. Their ceremonial law met its fulfillment in venerable day of the sun." He was a heathen

same? We have seen that Christ came not to Again, if the Sabbath is a type, as some say, a first day of the week, as can be seen by reference do away with his Father's law, or any part of it. type of the final and future rest of the people of to their standard works. Thus first day advocates -That his work in no way affected the validity God, then the type should reach to its antitype; have no higher authority for their practice and of the ten commandments. -That he came not and as the people of God have not yet entered theory than the Roman Catholic Church, the as a law giver, but as a redeemer or life giver. _ into that rest they should continue to observe little horn of Daniel 7th chapter, which "thought That the Sabbath was made for all men and not the Sabbath as the type of that rest. Then we to change times and laws." merely for the children of Israel.—That the first have a Sabbath for this dispensation as well as The keeping of the Sabbath is an important day of the week has no claim to divine appoint. for the former one. Thus every argument on duty. The Scriptures make it important, and it ment as a Sabbath. Christ came "to magnify the the Sabbath question turns in favor of the sev- should be observed understandingly. The Sav-

law and make it honorable, (Isa. 42: 21) which enth day. Thus nothing can be done against

taught that obedience as well as repentance is the law, or the ten commandments, hold firmly necessary to salvation. When the young man to the gospel, as embracing all of man's duty. should do that he might have eternal life, he and there would be no need of one; for gospel answered him, "If thou wilt enter into life keep is founded on law, being the remedy or cure for

When the Creator made the Sabbath for man mandments to show him that he meant the he made it for him to observe on the same round moral law and not the commandments of the world on which he made him to live; and the ceremonial law. It could not be that he meant one who says the Sabbath cannot be kept bethat only the five commandments which he cause people on different sides of the earth are quoted should be observed, for those command- not observing the same hours as the Sabbath, essential as those showing our duty to our fellow God made the sun to rule the day, and the revmen. The Savior here taught that to follow him olution of the earth on its axis produces the must be connected with the keeping of the succession of day and night. Then we observe commandments of God. With the above con- the days as the sun brings them to us; and if to clusions and the Savior's teaching on keeping places east of us the Sabbath comes a few mand was one, we conclude that the present mencing sooner, and to places west of us later should be the same Sabbath as belonged to the the Sabbath as the sun brings it to us in its regular course of days. In sailing around the If the Sabbath was abrogated by Jehovah it world, or in crossing the Pacific Ocean, navigathe Pacific Ocean being taken as the day line. As the Savior said of the Pharisees, "In vain Thus the harmony of days is kept; but to those

doing of which is to be righteous. 1 John 3: 7. Sabbath. In the times immediately succeeding changed the Sabbath from the seventh to the

said. "If thou wilt enter into life keep the come to think and to believe that this people is are misled by the term "harlot," as attached to vas commanded.

ments is the whole duty of man."

How False Doctrines are Perpetuated.

THE question is often asked, If your theory the Sabbath be correct, and your views of the eep of the dead,&c., true, why have not learned en in our fathers' days, and in earlier times, ound it out? and why should it be left for a w in this generation to correct commentaries nd universities of the highest learning? Over his many stumble, and refuse to listen to the ruth. Instead of going to the Bible for themelves, they go to what others have taught about But those very men on whose previous inestigations they now depend have copied most y from their predecessors, each presuming that he one before him has thoroughly investigated he subject, while the fact is that none of them ave. The following remarks of Lyman Aboott, in the Christian Union, are worthy of conderation.

"There are many instances in which the Bibvious scholars in the same field; the same commentary. And sometimes, just as counter. well-worn, erroneous interpretations pass curing subjected to a careful scrutiny; because each new student takes it for granted that the stureceives the interpretation, has done this work of investigation, and he only needs to report the results."

Church Extravagance.

THE following from the Boston Daily Herald of July 10th, 1874, is another item furnished to the student of the Bible from the secular press, of the corrupt state of the world in the days just days of Noah, and of Lot. It also corroborates Paul's description of the last days when the profession of godliness is merely a cloak for sin, and its professors are without the power of the Spirit.

"It is no easy matter to explain why we etc. (See Josh. 2: 9-19.) should feel so, but of late we have somehow Many readers of this transaction, now-a-days, and keep his commandments."

mmandments," of which the Sabbath was one. becoming as profligate, licentious, and altogether Rahab, supposing that she kept a "house of illhe last blessing pronounced by him, through as wicked as people were during the latter fame." Such was not the fact. She was an s revelations to John, was, "Blessed are they stages of the old Roman Empire. Extravagance, linkeeper, or kept a "caravansari," where travhat do his [the Father's] commandments, that which is only a mild definition of profligacy, is elers were accustomed to stop for lodging at hey may have right to the tree of life, and may breaking down honor and virtue in home and night. And so, as a matter of course, the "two nter in through the gates into the city." It is business circles, while the church is but little spies" of Joshua had resorted there for shelter. mportant then that we keep or do his com- better than an emporium of fashion, where piety "Harlot," as then used, really meant "hostess." nandments, including the Sabbath, just as it flashes from the gilt-edged prayers and preach- That she was a woman of good repute, her after ing of overpaid pastors-divines who tax a con- history confirms. For she, after the conquest In the foregoings columns we have traced gregation more money for a year's work than of Jericho and the land of Canaan, had married ome of the evidences from the Bible on this Paul ever received during his entire ministry, Salmon, the son of Nahshon, who was the "head ubject, and we rejoice that, in keeping the sev- or the more eminent divines and reformers of of the tribe of Judah," and one of the famous enth day, we find it so strongly supported by early ages ever dreamed of receiving in a life- twelve princes and captains mentioned in Num. prophets, Christ, and the apostles, and that in time. This church extravagance, both architec- 2: 3, and 7: 11-17, who were the associated chiefs he last days of earth's history there shall be a tural and pastoral, is something more than seed with Moses and Aaron in organizing the twelve people of whom it is said, "Here are they who sown by the wayside. It is planting a subtle tribes of Israel in the first year of their sojourn keep the commandments of God and the faith poison in our homes, grafting piety upon the in the wilderness. Boaz, the son of Salmon and of Jesus." Rev. 14: 12. Dear reader, if you vestments instead of the hearts of the people, Rahab, having such a wise mother, makes it not have not yet given yourself to God to obey his and putting the bounties of Providence into at all surprising that he should so readily elect whole law, let me entreat you to consider well costly temples that ought to go where Christ told the rich man to put his money. Such exyour duty in the matter. Let the evidences on travagance is the prime cause of our profligacy, the subject cause you to "be fully persuaded in licentiousness, and intemperance, the great liness in his lineage, David, their great grandson, our own mind" to renounce the error of your germs of all sin, vice, and crime. It makes the inherited those traits of trustworthiness which ways and the traditions and doctrines of men, rich wasteful and loose, the poor dissolute, lax, immoral, and all wicked and given over to and "Remember the Sabbath day to keep it iniquity. Yet there is no spot nor place in the own heart," and his chosen instrument, through circles, till at last we find its fruits, day after day, criminal courts."

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS -RAHAB.

"By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace."—Heb. 11: 31.

out Jericho." That she eventually settled and Micah 2: 2-4. cal commentators appear to have derived their became an inhabitant of Bethlehem is evident When we recall the antecedents of the sons deas respecting Scripture teaching from pre- from the genealogical list of names in Matt. 1:5, of the "Scarlet Line" of Judah's kingly dynasty: where it is recorded that she was the mother of that the Lord had purposely engrafted Gentile thought is often traceable from generation to Boaz, by Salmon, -who, probably, may have scions on this choicest stock, we learn by such generation, from ancient father to English di- been one of the "two spies" whom Joshua sent process, that God is, truly, "no respecter of pervine and thence to our latest Sunday-school out "to view the land, even Jericho." It was be- sons." Let the reader recall, for a moment, the cause she had hidden those "spies," and would origin of Moab, whose progenitors were a father feit bills pass unquestioned because they are not betray their whereabouts to the authorities (Lot) and daughter, and of the many others of her own people, and of the city where she whose acts of deviation from "the line of right" rent in the Christian church, without ever bed welt, diverted the pursuit in another direction, by those in the lineage, from David down to that so that she could advise them where to hide- "profane and wicked prince of Israel," from in the neighboring mountains, in "the strong- whom the diadem and crown was taken away, dent who has preceded him, and from whom he hold of Engedi." Her subsequent reason "until he comes whose right it is;"—yet hath it therefor, as expressed to the spies, was, "I know pleased the Lord to "open a fountain [which that the Lord has given you the land; . . . for was before "sealed"] in the house of David for we heard how the Lord dried up the waters of sin and for uncleanness," which washes those the Red Sea for you when you came out of Egypt; who seek to its purifying waters, "whiter than and what ye did to the two kings of the Amor- snow;" and they become, like Jesus, the "fountites on the other side of Jordan; . . . for the ain-head," Nazarites indeed and in truth, "elect, Lord your God he is God in heaven above and precious." Like King Solomon's sure "foundain earth beneath. Now, therefore, I pray you, tion stones," which girdle the base of Mount swear unto me by the Lord, since I have showed Moriah, one hundred feet below the surface on before the coming of Christ, as it was in the unto my father's house, and give me a TRUE Rock of Abraham's sacrifice), they become TOKEN . . . and deliver our lives from death." "choice stones," which are immovable; they she let them down by a cord through the win- stones;" and they are builded up into a temple dow: for her house was upon the town wall," by "a wise Master builder," fitted and meet for

for his wife another alien, Ruth the Moabitess." With such mothers and women of faith and godpreeminently fitted him to be "a man after God's

holy;" for to" Fear God and keep his command- whole framework of society where extravagance whom "the Scarlet Line" became the stream is more carefully fertilized than in the church. of transmission, out from which should flow the From this fountain it radiates, permeating all vitalizing "fountain sealed" and "spring shut harvested as so, much vice and crime in our up," that brought forth "life" and redemptive power in the person of Jesus, the Anointed One, who is the final inheritor, and the "Ruler in Israel: whose goings forth were determined of old, from the days of eternity." Micah 5: 2. Yes; that "scarlet cord," with which Rahab let down the spies from the wall of her house, became a synonyme in Israel, and the emblem of salvation not alone to Rahab, primarily, but, through all time after her, this "scarlet thread" THIS was another woman who had become has been the woven woof of "the garment of salfamous in the annals of Bethlehem, as she before vation" wherewith every "child of faith" has had made her "record" and her name worthy been clothed therein. According to the language of renown among "the children of faith," as a of the prophecy, "Thou Bethlehem Ephratah, worshiper of the Lord God of Israel. In the though thou be little among the thousands of book of Joshua, 6: 25, it is recorded, briefly: Judah, yet out of thee shall he come: And he "And Joshua saved Rahab, the harlot, alive, and shall stand and rule in the strength of the Lord, her father's household, and all that she had; and in the majesty of the name of the Lord his she dwelleth in Israel unto this day, because she God; and THEY shall abide: for henceforth hid the messengers which Joshua sent to spy shall he be great unto the ENDS of the earth."

> "And the men answered her, our life for yours, stand forever. The house of the Lord (the if ye utter not this our business." . . . "Then spiritual house) is composed of "lively [living] his use : "whose house are we,"-"who fear God

Blessed Hope.

Look yonder, view the land of beauty, Bright, pure, and free. There we shall see our friends so dearly, Over on the crystal sea.

> There we'll meet them, ne'er to seven There we'll ever roam; Oh Savior, do not stay, come quickly To receive thy people home.

Turn your eyes toward that mountain. All blooming fair; There we shall see life's pure flowing fountain,

When we meet our dear ones there. There we'll meet our dear companions, &c

Then we shall see that bright, pearly city, Its gems sparkling bright, And in its midst the tree so richly, Laden with the fruits of life.

Then we'll pluck and eat foreyer, &c Then look across that levely landscape, .

Its scenes of delight; Then think of all the friends who loved us,

Roving in that world of light. There we'll meet them, ne'er to sever, etc

Here we oft are sad and dejected, Our hearts grieve us sore; There we may hope to shine as predicted, Where afflictions are no more.

Then we'll praise our great Redeemer, et A. L. I. WILLIAMS.

Denyer, Mo.

Report of the Meeting held at Rabbit River, elsewhere. Mich., Commencing Aug. 21st, 1872.

MET Friday evening, pursuant to appointment where we had the pleasure of greeting many of God's dear children, and during the meeting heard them all express their determinations to press forward to the end of the race. Were much disappointed by not meeting Bro. Cranmer, whom we learned was detained at home by the sickness of his son.

evening, from Luke 13: 23; Sabbath monring, our actions of a character that bespeak this as an hearts. The theory and evidence of the Lord's on the subject of the New Birth; Sabbath eve, ever present thought to us? on the Sanctuary; and Sunday at 2 o'clock, P. M. on the Atonement, followed by a communion have a more modifying effect upon our outward to be laid aside in certain times of private pracseason in the evening. It was truly a heavenly deportment than this great truth, "The Lord is tice. Its influence does not abide, simply because place. Business meeting was held First-day at hand." Other portions of truth have their Christ does not abide in their hearts. They hold morning, opened half past 9 A. M., with prayer bearing and place, but none more forcible and the doctrine, the theory, but not the Christ who by the writer, after which Bro. Easton gave us to be kept ever present in the last days, than the a short address on our several duties as members near coming of Christ in judgment. Other of the body of Christ, stating that as we have thoughts and other feelings may have their par- losing sight of the coming of Christ? Because but little time to work in each one should be ticular time for impressing us and stamp their of disappointment in time; because of worldly spiritualism, is just the thing needed. This is faithful in the performance of every duty; that influence upon our hearts, but at all times, and influences, and worldly pursuits; for these real the cause of God should be first and foremost in all circumstances, the near coming of the sons the mind becomes occupied with other in our minds, and that each one should be will- Savior is a truth of continual influence, and con- things, and men lose sight of the coming world, and which must soon culminate in the ing to sustain it both by their prayers and with tinual force. their means; that God had the most reliable The force of this truth is continually needed mistakes, and troubles are a part of the appoint light and darkness, truth and error, Christ and learth. Oh, may we all be worthy of an entrance home most of the time. I go to Sabbath school claim upon us, and upon our substance, and that amid the perils which surround the church of ed legacy for the church in time, but we should Belial .- Crisis. the cause should not, and need not, be crippled God. It is not a saying to be considered occa- never forget that the Lord is at hand. We need for want of means. His remarks were good and sionally, but constantly. It is that which, more this truth just now more than ever, to strength very appropriate. Next Bro. Baker arose and than all other outward things should have a reg. en, cheer, unite, and outwardly sanctify the acquiesced with what had been said, stating that ulating influence upon the lives of men. To little flock. Let us realize it with the power the Hastings church (of which he is the ruling allow the mind and heart for one moment to lose of the Holy Spirit given us. Let us live it with elder,) were ready to do all they could for the sight of it, is to open a way for Satan to obtain the power of an indwelling Christ. Let us pro cause of God, that they all felt a strong desire to an influence over us. Christ is to dwell within claim it to the world as Jehovah's warning, and see the work move on, and he felt sure that they the soul and be a life giving power, but in what to the church as "Israel's desire."-A. U Time would pledge themselves to do as much accord- direction shall that life tend? What shall reguing to their means as any other branch of the late it outwardly? The Spirit of God dwells church. Other churches were also represented, within, and regulates the passions, and keeps all and all seemed willing to lay their earthly all pure within; but what shall be the outward inupon the altar, praying God to accept the fluence, the mental consideration that shall beginnings they have arisen to gigantic magnioffering.

the advance. And surely it ought to be, "For unhallowed connections? What, but the near Militant Union of the Cross," the "National now is our salvation nearer than when we [first] coming of Jesus? Hear the language of Scrip. Eight-hour League," the "National Builder" believed."

adopted:

ence meeting in the Fall, Sept. or Oct. Also that darkness, and let us put on the armor of light." approaches, the union will strengthen, and we all the ministers, elders, clerks, and delegates Rom. 13: 12. "Let your moderation be known may expect to see increased activity and interest should be at the place appointed Thursday even- unto all men. The Lord is at hand." Phil. 4: 5. in all these various companies, whose leader ing, and meet Friday morning for business.

tribute with their means to the support of the coming of Christ.

Horton again resume the field of labor imme- has been or is yet to be accomplished by the diately after our next Conference, first visiting Lord. It is everywhere admitted, that among the different churches, preparatory to winter all people none have so great a reason for careful work as soon as their circumstances will admit. the world to a continual regard for right con-

Ottawa church and read before the meeting, we use of this heavenly truth, and be careful of their deem praise-worthy and present them before actions, conversation, and feeling. the brethren elsewhere, hoping that others may Yet with all these considerations and influenfollow their good example.

church, feel it a duty that we owe to our Master's reason and proclaim the near coming of Jesus, cause to cheerfully place in the treasury of the and interest people in the doctrine because of Lord for the benefit of the cause, the amount set | their great earnestness, and mental energy with opposite our names, to be paid quarterly. Hop- regard to it, and still be far removed from a ing this may meet the minds of the churches readiness for the event itself. The Scriptures are

brdge, George Trowbridge, Henry Lindemyer, easily shown; the signs are so ominous, that J. B. Young, each \$2.50. Amounting to \$10 each, unsanctified lips, and unholy hands, may engage or \$60, in all during the year.

> R. C. HORTON, Clerk of the General Conference.

The Lord's Coming is Near.

Do we all realize this fact as we ought? Does There were four discourses preached. Friday it rest upon our minds with weight? Are all

regulate the life, and keep the person from en- tude, and now stand forth a mighty power in We feel sure that the cause in Michigan is on tering into unlawful pursuits, and forming the world. Among these are "the Catholic ture: "But the end of all things is at hand; be Union," the "Grangers," the International The following resolutions were proposed and ye therefore sober, and watch unto prayer." I Peter 4: 7. "The night is far spent, the day that might be named, including millions of peo 1st, That we hereafter hold our annual Confer is at hand; let us therefore cast off the works of ple on both continents. As the hour of conflict

2nd, That it shall be the duty of each clerk to your hearts be overcharged with surfeiting and keep a strict account of the financial affairs of drunkenness, and cares of this life, and that day the church to which he belongs, and bring a re- come upon you unawares." Luke 21: 34. The port of the same to the annual Conference; and outward considerations here presented to influthat it shall be the duty of each church to con- ence the life are those connected with the near

gospel, as the Lord has prospered them, either No outward thought has the force that this by pledges or otherwise, as they may deem has. By outward thought we mean, thought that is not upon that which is not within our Furthermore it was decided that Bro. R. C. being, but which is a revealed truth, that either labor, and that he shall be sustained by the conscientious action, as those who regard the church and keep the field from that time on- coming of Christ right upon them. If, then, this ward. Other ministers also shall engage in the truth is a great lever to move the church and The following pledges received from the duct, is it not best for all to make continuous

ces before us and around us, it is quite possible, We, the undersigned members of the Ottawa nay, it is often a fact, that men will talk, and so clear upon the point; revelation is so sublime J. M. Remington, F. C. Pixley, E. L. Trow-concerning this truth; its reasonableness is so in promulgation, and become famous for mightily convincing people of the fact of the near coming of Christ, while at the same time their deportment is greatly inconsistent with their doctrine.

The great difficulty in such cases is, men do not make it a continuing, abiding truth in their coming is, like all other Scripture doctrine, to be There is no teaching of the word that should taken up at certain times of public service, but gives life to the theory.

Are not many of the professed Adventists

Confederations.

This is an age of confederations. From small Workingmen's Association," and many more "And take heed to yourselves, lest at any time are among the strong men of the world, who

ole thing is fully exposed, it means French Yours in love, evolution made world wide. For this object, powers of darkness are working night and y, unceasingly as the ocean's roar, to crush rever the religion of Jesus. As hostile Indians ading peacefully and deceitfully one day with se whom they had planned to butcher on the xt: so Satan, by all available means, is formssible, in secret associations, whose exhibitions ons, and processions, where the name of Jesus eives no reverence nor songs of praise; whose al position is on the brink of the world's Nigara, about to plunge into the vortex of perdion. With all this before us in fact, still there nes the syren song from the enemy, singing, good time coming," "peace and safety," "the orld is growing better," "down with the

d "FRATERNITY." Well did the inspired apostle say, "This know o, that in the last days perilous times shall ne." We are in them. The embattled hosts Satan are boldly advancing for the conflict. he spirit of their leading fiend is filling their arts; they are becoming blind to all objects it one, which is to overturn in some way the esent political, social, financial, and religious der of things. Satan has persuaded them that e world can be reformed by human agency, ndependent of the Lord. They say Christianity as failed to convert the world; and now it is ime to try some other measures. He would make them believe that his favorite religion great antichristian movement now agitating the Christ. Disappointments will come because of final, terrible conflict between the powers of

ngs," "smash the rings," "crush Christianity,"

Letter Department.

the Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name .- Malachi iii. 16,

From Bro. Whisler.

ome time, which has been sent to me by you or some other kind friend, and my heart has often been made glad by reading the cheering and heart searching admonitions written by the rethren and sisters in the Lord, and the many exts of Scripture that has been expounded, es- vate letter from Bro. M. B. Smith, of Jewell pecially upon the sanctuary question. We are City, Kansas, of Aug. 29th, as it will be of intermyself are the only two persons in this place old by some of our Advent brethren that Christ to our readers also. - ED. entered into the most holy place in 1844, but I Kansas is desolated. Grasshoppers have eat- holy law. We feel lonely, but when we think think that the Scriptures teach that he entered en everything eatable, or nearly so. There is of God's precious promises we feel as though we n when he ascended up on high. Paul says some grass left, but it is so dry that fire runs were in the majority. The ADVOCATE is a welhe entered in to that "within the vail," which across the prairies as in the fall or spring. Even come visitor to us, and I am sorry that I cannot think is the most holy place, especially after the leaves of the forest trees in many places are pay for it at present, but will try to pay for it perusing the columns of the ADVOCATE and eaten off. Thousands of people are leaving soon.

bow to Christ as their Savior; hence, it is into the most holy place over eighteen hundred are leaving with the intention of staying away, tain that Satan is pulling the wires, ringing years ago. I think the ADVOCATE is just what while many who expect to return will unbells, laying the plans, and mustering these we need to cheer us up in our lonely hours. May doubtedly never do so. Many will see hard ry hosts in his own interest, as a professed God inspire the hearts of the dear brethren and times to get through the winter with themselves gel of light, promising remarkable success, and sisters who are writing for it, that it may be and their stock. How I should like to visit your ective reforms, that will introduce "the good both useful and interesting, and that it may meetings at Marion! We have not the prive coming." To some, it is the millennium; bring home to our hearts the responsibility rest. | ilege of meetings here. We often think of the others, the overthrow of all oppression; to ing upon us, and that it may be meat in due happy times we have enjoyed in times gone by. ers, the elevation of the poor, and the humil- season so that we may all be found watching Everything seems to indicate that the coming of ion of the rich; to others, the general sway and praying, and not sleeping when our Lord the Lord is drawing near. Iniquity abounds; Spiritualism, and the suppression of all re- shall come. I ask your prayers that I may be the love of many waxes cold. Just think of the ion, expressed by their favorite motto: "Lib- ready when the Lord comes. Enclosed find \$1.50 Beecher scandal—the head of the great repre-TY, EQUALITY, FRATERNITY." When the for a year's subscription for the ADVOCATE. sentative church of America, professedly, at ISAAC WHISLER.

Richland, Iowa.

From Sister Phelps.

the first time that I have attempted to write a VOCATE go out filled with precious Bible truth letter of this kind. I am not able to take the calculated to lead the sinner to the Lamb of ag alliances with as many good people as paper, though I have the privilege of reading God. Jesus and him crucified is the great cenit. I think it is a good paper, because it teaches tral truth of the Bible. All other truth without onsist in fairs, festivals, bazaars, picnics, excur- about Christ. O how I love to read about our this can avail us nothing. blessed Redeemer! It is but a short time since I started to serve my heavenly Master. I never heard the truth preached until Brother Horton came to this place last winter. IIt was then that I embraced this blessed truth. What a glorious for some time of writing to the ADVOCATE. thought it is that when Jesus comes, if we live My health has been so poor for the past year or in accordance with his holy word, we shall dwell more that I have not been able to labor, being in his kingdom. When Bro. Horton came to advanced in years, and now in my 76th year. I this place and preached the truth, there may not live to see the Savior come, but my nd we'll soon have "LIBERTY," "EQUALITY," was a very nice little church of us but some have prayer is that I may be ready when he does been led astray. We have many persecutions come. Whether asleep or awake I am anxious on every hand, but, bless God, though I have to see the day of his coming. I have a great been tried on every hand, my face is set as a flint Zionward. Brothers and sisters, let us prove faithful, so that when Jesus comes he will to God that all the brethren and sisters of like say," Well done, thou good and faithful servant: thou hast been faithful over a few things I will watch and pray, and be faithful until the Masmake thee ruler over many things." From your sister in Christ, MISS LOTTIE A. PHELPS. Hastings, Mich.

From Bro. Willams.

DEAR BRO. BRINKERHOFF: It is with pleasure that I write a few lines for the ADVOCATE. I I have started in the Christian life, and am am trying to keep the commandments of God striving for a home in the kingdom of God; it and the faith of Jesus, that I may enter in is about a month since I started in the warfare. the leading artery that supplies vitality to the through the gates into the city of God. There I am 14 years old. I keep the Sabbath alone, as are eighteen here who are keeping the Sabbath none of my friends have started in the same of the Lord, and looking for the second appear- faith. I stay alone with my little brother and ing of our Savior to set up his kingdom on this sister, as my mother is dead and pa is gone from into that kingdom, where we can behold the every Sabbath, and try to keep the commandface of our God and Savior forevermore! Then ments of God. I believe that Jesus will soon let us live faithful to the cause of Jesus, till he come to gather his ransomed ones home. I want comes, and then we will be changed from mortal you to pray for me that I may hold out faithful to immortality, and have eternal life with all of the redeemed, through Christ. And then we parting will be no more. Yours in hope of etercan sing, "O death, where is thy sting? O grave, nal life, where is thy victory"? I want all the brothers and sisters to pray for me that I may hold out DEAR BRO. BRINKERHOFF: I have been faithful and at last meet you in the kingdom that perusing the columns of your valuable paper for will never end. Yours in hope of eternal life when Jesus comes to make up his jewels.

JACOB M. WILLIAMS. Denver, Mo.

[WE make the following extract from a pri-

Sinding so many texts to show that he entered Kansas, some expecting to come back, others Centerville, Iowa.

least! Truly iniquity abounds in "high places." O how important and how applicable the injunction of the apostle, "Let us not sleep as do others, but let us WATCH and be sober." May the Lord keep you from evil and make you a MY DEAR BRETHREN AND SISTERS: This is blessing to his cause and people. May the AD

From Bro. Vanderwariken.

BRO. BRINKERHOFF: I have been thinking desire to see the brothers and sisters, whose faces I have never seen in the flesh. I do pray faith may also be ready. Let me exhort you to ter comes. Your unworthy brother in hope of A. VANDERWARIKEN. Bloomingdale, Mich.

From Sister Demott.

DEAR BRETHEN AND SISTERS: This is the first time I ever tried to write for publication. and at last meet you in the kingdom where ALICE E. DEMOTT. Denver, Mo.

From Bro. Brown.

DEAR BRO. BRINKERHOFF: I truly feel thankful to you for having the privilege of read ing your paper, and I do feel thankful to God that we have a people who are spreading the truths of his holy word throughout the land. We are always glad to receive the paper, on account of the truths it contains. My wife and who are striving to keep the Sabbath of God's P. A. BROWN.

MARION, IOWA, THIRD-DAY, SEPT. 15, 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 ourself responsible only for editorials, selections, and comments.

OCCASIONALLY a subscriber writes of having missed receiving a number of the ADVOCATE. Let all such inform us and we will supply the copies which fail to reach you.

WE fear we have wearied our readers somewhat with our lengthy article on "The Seventh-day Sabbath." We commenced to write it, intending that while the type was set for it, to print it in tract or book form, calculating it to make a 16 page tract. But in writing on the subject and considering the evidence on the question, and though we have condensed the arguments, we could not present the subject in so small a space. It is yet quite imperfect, as much more of interest could be written and other objections considered. A review of the Bible evidence on this great subject is very good to consider, even by those who are well established in the Sabbath faith. Our office needs a work on the Sabbath question, though it be a small one, all the other Sabbath works we have, except "Thoughts on the Sabbath," being publications from other offices. We use the term, "Seventhday Sabbath," merely as an argumentative one, in contrast with the prevailing opinion of a Firstday Sabbath; but 'the Sabbath' is a sufficient term, as it could not be on any day but the one of divine appointment, the seventh. The book will consist of 32 pages, 24 of which are now printed, and in a week or two it will be finished, and we will be ready to fill orders for it. Price 8 cents.

WITH an organized and systematic plan, as now arranged and adopted, the brethren in Michigan will extend their work and labor harmoniously. System is almost a necessity in earrying on any work. May the Lord bless their efforts to do good and extend a knowledge of his truth.

The European Outlook.

THE eyes of the world seem turned toward the East and European politics and maneuvers. The student of the Bible and prophecy looks anxiously thitherward too. The statesman sees that the peace of the world is about to be broken, and the student of prophecy sees indications of a renewal of wars which are to disturb the earth until the Prince of Peace shall come and reign. The nations of Europe and Asia are subjects of prophecy, therefore their movements are of interest in the religious world. Present indications are that a war between France and Germany is imminent, a religious war it might be called, for it grows out of Germany's legislation with regard to the Catholics and their religion, and France being enlisted in the interests of the Roman Catholics. For some time the Catholic power has been gradually restricted by Bismark, and everywhere they are aroused on the subject with a feeling of opposition. The Roman Catholics adhere together with a fidelity greater than to their native country, and a Catholic war in one country would involve others. "They shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with miry clay."-Dan. 2: 43. The Pope represents that he is a prisoner in the Vatican, and his people everywhere feel a bitter opposition to his oppressors. Such a war seems ready to burst upon Europe, and may not be confined to that continent. Let the watchman of prophetic fulfillment observe the signs of the times, that the day of the Lord come not upon him unawares.

NEW TRACT.—What is the Seal of God?—The article on the Seal of God, published in Advocate No. 10, was requested by a worker in the Tract cause to be published in tract form; and we have done so. It is now ready—8 pages—2 cents.

In the Independent of Aug. 20, Geo. W. Hepworth narrates a visit to Alfred Centre, N. Y., the inhabitants being nearly, if not quite all, Seventhday Baptists. He saw but one church there, there being no need of more, as the people all believe alike. At the village hotel he saw no loafers, or specimens of that red-cheeked and rednosed class so often seen around hotels. No liquor of any kind been sold in the place for more than thirty years! He found the people without locks and bolts to their houses, saying they needed none, as there were no rogues there to trouble them. The pastor of the village knew each and every one, having lived there more than fifty years-had married and baptized nearly every one. He says, "Just think of it. Within about three hundred miles of New York City is a village where there is no rum and where there is no use for locks and keys."

That village is a community of Sabbath-keepers, and regarding the Sabbath they observe also the whole law, and hence the good fruits as spoken of by Mr. Henwerth.

THE World's Crisis says there is evidence that "Mother Shipton's Prophecy" of the end of the world in 1881, was first published in 1448, four hundred and twenty-six years ago, and republished in 1641.

There is a proposition to hold the next general conference of the Evangelical Alliance at Jerusalem, to promote the Christian interests in the East.

It is computed that within the last sixty years 25,000 Jews have been converted to Christianity. Missionaries are now welcome in Jerusalem.

The Old Catholics of Switzerland are taking steps to constitute a National Catholic Church, and there appears every probability that it will be crowned with success.

The German Ultramontane papers recorded during one week in August, five arrests of Roman Catholic priests, eleven expulsions, and twenty sequestrations of church property, in addition to the dissolution of four Catholic societies and inquiries into six others, one of which has since been dissolved. These figures furnish an idea of the severity of the strughle which is now going on.

Obituary Antices.

DIED, Sept. 2nd, 1874, Johnnie A., son of Brother George W. and Sister Catharine Starr, of Rabbit River, Allegan Co., Mich., aged 4 years, 6 months, and 5 days. This little bud was cut down very suddenly ere it had blossomed into youth. While playing in the yard back of the house he took hold of a leach of ashes, heavy laden, and pulled it over on him, killing him almost instantly. Little Johnnie was a very large and smart child of his age. His parents and friends mourn his loss very deeply, but they sorrow not as others who have no hope, for they look forward to the time not far distant when the tomb of their little one will be unlocked and he come forth robed in full immortal youth, to leave them no more foreyer. As there was none of the preaching brethren within reach at the time, a prayer was offered and a few words of consolation were spoken by Bro. W. E. Field, when we repaired to the place of burial and left him to sleep a short sleep and then come forth.

Sleep little bud, till Jesus calls thee,
To blossom in the earth made new;
Where tears and sighs no more will greet us,
And we forever be with you.

SYLVIA M. FIELD.

Appointments.

Conference at Ottawa, Mich.

THE Michigan Conference will hold its annual session for 1874, at Ottawa, Ottawa Co., commenting on Friday, at 9 A. M., Sept. 25th, continuing over Sabbath and First-day. Ministers, elder clerks, and deacons, are requested to be on the ground Thursday night. Those coming by rail will stop at Ottawa Station, from whence they will be conducted to the place of worship. Cannot some of our brethren from Iowa attend this meeting?

R. C. Horton, Clerk.

Conference at Hopkins, Mo.

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

There will be a Conference of the Church of Gocommencing 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,

Received on Subscription for Advocate.

\$1.50 each. Isaac Whisler, 10-1. G W Stars 10-1. Thomas Howe, 10-2. M S Parks, 10-1. \$1.00 each. Matilda Whisler, 10-1. Lymas McNitt, 9-20. M S Parks for Warren Corless 10-2

Received on Donation to Advocate.

Jane L Madill, for Tract Fund, \$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.

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

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—10 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 Ranson Hicks. Price 5 cents.

The Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 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.
The Signs of the Times,—12 pages,—3 cents.
The Destiny of the Wicked,—16 pages,—3 cents.
Where are the Dead?—12 pages,—2 cents.
Thoughts on the Sabbath, 8 pages, 2 cents.
Man,a Living Soul, in the Image of God,12 pp. 2ct
The Rich Man and Lazarus, 12 pages, 2 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal.—8 pp. 2 cts 8 page tracts will be sold at 20 cts per dozen. If page tracts at 30 cts per dozen.

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

VOL. IX.

Marion, Iowa, Third-day, Sept. 29, 1874.

NO. 14.

The Advent and Subbath 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.

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 and the tree of knowledge of good and evil, and the contingency is satisfactorily ended. It does not necessarily suppose a change of place, but it does necessarily suppose an advancement in sitnation 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 account 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 Creator, in possession of the whole earth, and dominion 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 confered by the author of their being as a free gift, and implied the kindliest regard of the Creator to the man whom he had made, hence obligation followed.

The institution of the Sabbath was a memorial

relation of the man to the Creator; it was as if prohibition, sentence of death was passed upon it said in each weekly return, Remember now them, and they were expelled the garden and thy Creator, the work of his hands, and the loving 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 distinctions confered upon man he owes to the will and favor of God, and so calls for a constant expression 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 contemplation 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."—Eccl. 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 planted 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, 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 knowledge 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, "Whose 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 the Creator's work, and a recognition of the of, the tree of life. Having transgressed the 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 natural 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 forfeited the life they then had, and the life eternal set before them in the garden of God. The sentence 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 serpent which tempted Eve, he was pleased to announce that the seed of the woman should bruise the serpent's head. The fulfillment of this prediction 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 conditions 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 exempted them from probation. He could not have transmitted holiness nor immortality to them by traduction; it was not in his nature, and the stream can rise no higher than the fountain 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 posterity must all then have passed under a probation of rigtheousness 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 25. 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 Adam 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 foundation 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 transgressions, but by the sanctions God has given to the law. God has always set before man the of being! Obviously, Adam and Eve never ate highest motives to obedience. The reward

annus mmene atinuin elder e on the

g by rai hey will Canno is meet Clerk.

uri and n of Go ighland 4 mile on the will be All the

Remem MOS. Iowa, cate.

V Starr 10-1. Lymai Corless, ite.

end d he prinssentia

ents. of four 111 pacing an story of e 20 ets.

Filfillan

tion, by

and De · What days lansom

aled in

0 cents 5 cents re and ents. Law

0 cts. . 5 cls ts. ents. cents.

piration

pp. 2ct nts. e Holy p. 2 ets. zen. E

promised has always been eternal life, to be ul- from the command unto the Messiah is 69 weeks, love," and are ready to die for one another. I timately realized when the period of probation a definite and fixed period. Then in the 27th think it might be well for some of us to comis ended. The punishment threatened has always verse, returning to the exposition of the 2300 pare ourselves with this record of the early been death; eternal death for laws where days, and forming a connecting link between church, and see how near we come to this there is no redemption. No greater motives his first appearing and the events connected standard. than these can be presented, because eternal life with his second coming, he continues (v. 27), I notice, again, that this Christian love showed not take place where there is incorruption.

Washington, Kansas.

Daniel 9: 24--26.

BRO. BRINKERHOFF: As Bro. E. L. Williams has, in Advocate No. 12, referred to a difficulty in the above passage, which was a source of perplexity to us in years past, it may not be amiss to state to your readers how we now view those passages.

We believe first that those passages mean just what they say, that unto Messiah the prince is unto Christ, and that the cutting off of the Messiah is the crucifixion of Christ. Anything

days, chapter 8: 26, 27. Then follows Daniel's love feasts (agapee), where, as Neander says, nothing can arrest them; they are consuming prayer and confession of sins, chapter 9, when Christians of all classes assembled, forgetting all before them !" What would the man do if appears to him again, and tells him he had After partaking of a common repast, they joined outbuildings? God has telegraphed to us come to show him-therefore understand the together in song and prayer. A Christian com- to this effect, as regards the earth and all the matter and consider the vision (9: 22, 23), that ing from a distance would at once seek out the things that are therein. The world does not beple and upon thy holy city, to finish the trans- both bodily and spiritual refreshment. And gressions, and to make an end of sins, and to when the assembly separated, he would have a to the world. But Satan administers a powermake reconciliation for iniquity, and to bring welcome to some Christian home. "Use hospi- ful anodye, and the world sleeps on in careless vision and prophecy, [prophet, margin,] and were glad to obey. So high a rank did this duty later. Let us never act on anything as if we to anoint the most holy," things em- hold in the church, that it was even used as an counted on the stability of the present order of braced in the atonement, the closing up argument against marriage with those not disci things. Let us count on the coming of Christ. of vision and prophet, and the anointing of ples. If a brother arrived from a distance, what Let us train our children with this in view-lay the holy of holies. As this includes the closing reception would he meet with in a Pagan's up of Christ's works without first introducing house? that is, Christians must unite themselves prospect, and not by any false idea that the him into the world, the prophecy falls back by only with those ready to keep their doors open earth and the things that are therein are to conadding the 25th verse as a parenthetical clause, to the brethren. Writings of the day show that tinue. Like Noah, let us prepare for things not which is an explanation concerning the intro-duction of the Christ, as seen in the above men. to the brethren. Writings of the day show that duction of the Christ, as seen in the above men. and position was a perpetual wonder to the

dead and made the author of eternal life to that the last half of the indignation commenced church, and were made even for those at a disabout the time Jerusalem was delivered up to tance. St. Paul charges the churches both at Omar, or we might have said from the Mosque Galatia and Corinth thus to minister to their of Omar, which, putting it at A. D. 640, the latest brethren in Jerusalem, laying by in store as God days of Mohammedan rule at 1900, the same as his time, that is, from 150 to 200 years after sanctuary will then be cleansed.

I. N. KRAMER.

Marion, Iowa.

Life of the Early Christians.

J. C. DAY.

different from this would be a perversion of mighty are called; the weak things of the world expresses truly the spirit of the apostolic words. If then 69 weeks from a given period and things despised are chosen to confound the Christianity: "In afflictions of this sort who extend to Christ, it is evident that 62 weeks dat- mighty. Such was the early church, a church that is a real Christian would not feel pained, ing from the same period could not extend to in the very center of imperial greatness, a model when Paul tells us, if one member suffer, all the the crucifixion more than four weeks this side church in that blessed and happy time when no other members suffer with it? Who could put the birth of Christ; thus he would have been gaudy rites had corrupted its simplicity, and no his hand into the fire, and the other members crucified 7 weeks before he was born, or over 11 human tradition had removed it from the foun- of his body not feel it? Wherefore it becomes weeks too soon, which is the most positive proof dation of Christ. The allusions thus incidentally us to regard the afflictions of our brethren as that the 69 weeks and the 62 weeks are not reck made by the apostle bring before us several though they were our own; and the same apos-

days were; but it does say that the 69 weeks never seen several of those named so affection- death."-Herald of Life. were. The angel in the 8th chapter tells Daniel ately. But, like Apollos, they were approved that he had come to make him know what in Christ, and when he heard of their devotedshould be in the last end (half) of the indigna- ness, how they were toiling and suffering for the tion. And as the 2300 days form a definite por, sake of him who was his all in all, his heart tion of the indignation or 7 times affliction, ex- glowed with sympathy and love as toward a presive, as we think, of the period when they bosom friend. All accounts show that this was shall abide many days without a king, and the most marked sign by which the followers without a prince, and without a sacrifice, and of Christ were known. The designation "brethwithout an ephod, and without a teraphim, ren" came into early use, and at first, with that planning for their children's future, and soon-(Hosea 3: 4), from which period God no longer free confidence befiting those who felt that they accepted the offerings at the hands of the Levit- were truly members of the same family, they ical priesthood. See Zech. 2: 5; 1; 10; 2: 13; were wont to greet each other at their meetings Now Daniel's great trouble was about the 2300 with the kiss of fraternal love. Not only did prairie is on fire just beyond your horizon! The wind is carrying the flames in your direction; the angel whom he had seen in the vision (v. 21) the difference of station, property and education. "Seventy weeks are determined upon thy peo- assembly of his fellow disciples, and there find in everlasting righteousness, and to seal up the tality without grudging" was a precept they

cannot consist with corruption, and death can- After 62 weeks shall Messiah be cut off. If this itself in special ministrations to the needy. be correct then the 62nd week of the 2300 days | Paul makes repeated references to helpful ser-Adam's first estate was not an immortal one, terminates at the cutting off of Messiah. 434 vice. It would seem that the relief of the poor but immortality was set before him in the tree years off 2300 leaves 1866. Add to this A. D. 34, had the first place among religious duties after of life; he forfeited both, and became corrupt- the latest date fixed for the crucifixion, and we those owed directly to their God. The commuible and mortal. Our condition is corruptible have 1900 for the termination of the 2300 days. nity of goods, practiced at Jerusalem just after because derived from him in his corruptible The 70 weeks would therefore terminate about Pentecost, was temporary; yet the princple was state; but we have immortality set before us by A. D. 90, when vision and prophet were to be adhered to that the more favored were ready to faith in the promised restoration by the seed of closed up and the holy of holies to be anointed. impart to him that was in want. Collections for the woman, whom God hath raised up from the In the last No. of the ADVOCATE we stated the poor saints were early introduced into the date at which it is placed, terminates the 1260 had prospered them. Tertullian tells us that in above, when the 2300 days terminate and the Christ, Christians sometimes fasted or had days of fasting in connection with charitable efforts; and assigned as the reason, that the poorest, by saving the expense of their food, might at least have something to give. There is a letter preserved, written by Cyprian of Carthage and sent with a generous gift to aid in the ransom of brethren in Numicadia, kidnapped by barbari-YE see your calling, brethren; not many ans, which, though written in the third century, oned from the same standpoint. Now the word marked characteristics of the apostolic church. | the says, 'As many as have been baptized, have does not say that the 62 weeks was reckoned from Let us notice the strong, mutual love of the put on Christ'; hence we are bound in our capthe command to restore and build Jerusalem, early Christians. Paul, when he wrote this epis- tive or afflicted brethren to see Christ and renor that the 70 weeks were, nor that the 2300 tle, had never been to Rome, and probably had deem him from captivity who redeemed us from

"Count on the Coming of Christ."

In spite of solemn prophecy, men are engaged in minding earthly things, planning earthly things, as the word may be rendered-planning their own advancement in the world, planning the securing of a comfortable nest for this life, forgetting that all these things shall be dissolved and burned up. Suppose a settler were busy laying out his homestead in the prairies of America. All at once a telegram reaches him: "The he believed the message? Would be still be in tent on decorating his house and completing his lieve the message. Do we believe it? The Lord is not slack concerning the promise-the promise to believers, a threat, a terrible threat only security. Yet 'tis only a question of time, only a all our plans with this in view. Let our conversation, our manner of life, be shaped by this tioned things, into the world. For know that Pagans. "See," they said, "how these Christians of our salvation.-Lord Radstock.

Daniel 9: 24--26.

vestigations of Daniel's visions of the treading of his successor, called Ahasuerus by Ezra, and in who build the city except the Lord be with them. down of the sanctuary and the host 2300 evenings the reign of Artaxerxes; so the work ceased un- Then follows a covenant with many; read Neh. 9: and mornings, and the vision of seventy weeks til the second year of Darius King of Persia. Ezra 38. This was confirmed with many for one week, waiting for the Messiah, so long as he "proceeds 4. That this was 26 years may be seen by compar- but in the midst of that week they brought the upon the supposition that these periods have a ing Dan. 10 with this account in Ezra. common period of commencement." These vis- In the third year of Cyrus Daniel fasted and it with abominations, which proved to be the beions were given fifteen years apart: that of the prayed over this hindrance three continuous ginning of abominations that continued until that 8th chapter was in the third year of Belshazzar, weeks; at length a heavenly visitant was sent to which had before been determined of God shall be that of the ninth chapter in the first year of Dari- assure him that his prayers were heard at the com- poured upon the desolater. 62 weeks or 434 years us the Mede. Belshazzar reigned 17 years. That mencement of his supplications, but that the of such desolations follow, until the anointing of of the eighth chapter relates to the treading down Prince of Persia opposed the work 21 days, which the most holy Messiah, the Prince of the Israel of of the holy sanctuary in Jerusalem and the inter- is as much as to say that the court of Persia would God. After that was to follow a prince of a people ruption of the morning and evening sacrifice as yet hinder the work 21 years; and thus it was that (i.e., the Romans,) that should destroy the city offered by God's appointed host, the Levitical not until the second year of Darius that an order and the sanctuary, and make an end thereof with and Aaronic priests, following the restoration from | could be procured to renew the work. This event | a flood of calamities that should continue until Babylonian captivity and the rebuilding of the was brought about by the providence of God, and that which was determined before of God should temple. The vision of the ninth chapter was given accompanied by a commandment from the God of be accomplished. The events that had occurred in answer to Daniel's prayer for the restoration of Israel to the people of Judah to arise and build the show that this was the signification of the vision the divine presence to the holy sanctuary, with holy city and the house of God. This is stated as of Daniel, ch. 9. Ezra and Nehemiah show that the restoration of the captives of Babylon to the follows: "And the elders of the Jews builded, and the seven weeks of troublous times did attend that

prince comes to reign there.

go over thy people and over the holy city, to finish of troublous times in which they should build Je-should we try to follow them? the wickedness, and to bring to completion the rusalem. This reached from the second of Darius sins," as foretold by the prophets. (To seal up is to to the thirty-second of Artaxerxes, king of Babbring to completion, as sealing up a can of fruit, or vion. See Neh. 5: 14 and 13: 6. After the goverrather to put a seal on a public document.) Read norship of Nehemiah, Tobiah, an Ammonitish Isa, 53. The everlasting righteousness could not prince, who had some authority under the Persian ficial Lamb appointed from the foundation of the the high priest of the Jews, who gave him rooms and bring in everlasting righteousness.

brews wished to be precise in their statements they city. this investigation, and you will see that it was not | Manasseh, king of Judah. From there to the car- | flesh," even with the "blood." Cyrus' decree for the captives to return to the land rying away the secred vessels of the sanctuary to The governments of the Catholics have never of their fathers, but a commandment of the God Babylon was 68 years: the captivity in Babylon been free. They never could be. The repubof Israel to those that had returned and were 70: subject to the Persians under their own gov- lies where the Roman Catholic religion has predwelling in the holy land; and that it was given ernment to the death of Nehemiah 82 years, mak- vailed have always been nearer to anarchy than in the second year of Darius, King of Persia, which | ing 220, which added to 2300 makes 2520, so that was the 26th year of the Persian annals. This is the 2300 years of treading down the sanctuary and seen by what was said to Daniel in the third year the host (God's host, the priesthood,) began 434 of Cyrus. At this time Jerusalem was still a waste. years before Christ, and not 490. All this is as har-The returned captives did not begin to rebuild Je- monious as arithmetical statements can be. There rusalem until two years after their return to the is no guessing at figures nor stretching of numbers holy land. And then when the adversaries of Ju- to make them harmonize; they need but be stated dah heard of it they opposed them and sent men to be seen.

regent, who administered the government in the and restoring Jerusalem; but it was all done in No wonder Bro. Williams is puzzled in his in- absence of his father Cyrus, and agin in the reign troublous times, showing that they labor in vain

they prospered through the prophesying of Hag- building again of Jerusalem and the sanctuary. Daniel saw by the books of the prophets that the gai and Zechariah; and they builded and finished Neh. 13 shows that by alliances with the heathen time had come for them to return to the holy land it according to the commandment of the God of authorities of Persia they did cause the sacrifice and the sacred city; and he prayed that God would Israel, according to the decrees of Cyrus, and Da- and the offerings to cease and break the covenant turn away his anger from Jerusalem and cause his rius, and Artaxerxes, kings of Persia." Ezra 6: 14. that was made with many, chap. 9: 38. And we face again to shine upon the sanctuary. See Dan. These plain statements definitely settle the time further know that in the fullness of times Messiah 9: 16-19. His prayer was heard and Gabriel was for dating the seventy weeks, which are reckoned the prince did appear, was anointed of God, was sent to give him knowledge and understanding of not only as a whole number, but also as it is di- rejected of the Jews, was cut off, not for his own God's purposes and promises towards his people. vided into seven weeks, one week, and sixty-two sins but for the sins of the people. That the Ro-"Wherefore, said he, understand the matter and weeks. Seventy weeks is 490 days, a day for a mans did come and destroy the city and the sanetconsider the vision," not that given 15 years ago, year, 490 years, and it transpired as follows: The uary, and the end of the Jewish State was with a but that which Gabriel now brought. Instead of Persians reigned 206 years. Take 26 from this and flood that has dispersed them among all nations, the return of the divine presence to the holy city it leaves 180. The Greeks, who followed, reigned This is the sum of the vision of the seventy with the return of the captives from Babylon, it | 250. The Romans took away the Greek dominion | weeks: it is never represented in the word of God will never take place again until Messiah the of the Jews 60 years before Christ. Put these sums as an aliquot part of the 2300 days, so far as I am together and you have the 490.

be completed without the offering up of the sacri- government, entered into an alliance with Eliasib,

to Persia to procure a prohibition from the prince | Seven weeks or 49 years were given to building heathen into the house of the Lord and overspread

able to see. Why then should we puzzle our brains Thus proceeds the angel: "Seventy weeks must The prophecy divides this 490 into seven weeks to make it so? Or if others have attempted it why

SAMUEL DAVISON.

(Concluded in our next.)

The Jews and the Catholic Church.

THE Jews in Europe, upon whom the Gentile heel now no longer presses, have risen to an emworld. The point of Daniel's solicitude was the in the treasury of the temple. This so disgusted in the compatible with the lofty humiliation of Jerusalem and her people; and the people of Judah that they left off bringing ground of Protestantism in its purer enunciathis vision was given him to show that seventy their offerings to the temple; thus the sacrifices tions, but whose antagonism to the Papacy is weeks would necessarily pass over them before ceased, and the priests and Levites left the temple ingrained, who can see in the free governments they reached the acme of their sin; and not until service and went to their farms for support. Here of the Protestant nations, and in the liberty of then would the Messiah appear to take away sins, then was the covenant broken with many in the worship which the Protestants premote, the midst of the week. True, Nehemiah returned and overthrow of the abomination to them, from When did these seventy weeks begin? "Know reformed this for a time, but according to Josephus the first; for the eagle of the Pagans and the therefore and understand, From the going forth of he soon afterward died, and the Persian authorities cross of the Papists were to them alike abominthe commandment to restore and build Jerusalem who succeeded him more and more desecrated the able. The Jews of to-day are a power in the unto Messiah the prince shall be seven weeks, [a temple, and removed such officers of the Jews as world, that can, and for ought we know, may week,] and three score and two weeks." Read were obnoxious to them and put in their own turn it upside down. But you will see that they Numb. 7, which contains a history of the offerings of the princes of Israel at the dedication of the tabernacle, and you will see that when the Hetabernacle, and you will see that when the Hetabernacle gave their accounts in the smallest existing num- By transpesing and reading the 17th verse before might be. These houses have been their persebers, accounting for each particular of the sum to- the 16th all is plain and natural. Here were the cutors, age after age. Think of the wealth of tal; so in this prophecy of the seventy weeks seven weeks and the one week, making 56 years. The Jew submits with suffering pawaiting for the coming of the Messiah the Prince. Here commences the sixty-two weeks or 434 years, tience, for the time, to insult and privation, but It begins with the commandment to restore and and this is the point of time at which the 2300 he never forgets the indignity. He bides his build Jerusalem. Read this commandment in Ez. evening and morning desolations begin. Moses' time. His wealth and his wrath will tell in 5: 1, Hag. 1: 1, and Zech. 1: 1. Let your com- prediction of 7 times punishment of Israel makes dread reprisal upon the old Catholic thrones. mentaries and chronologists alone until you finish | 2520 years, and these began with the captivity of They do it now. He will now take his "pound of

rule. The principle is wrong. Tumultuous uprisings will never prevail. There is no harm to fasten the influences of the misrule of the past on the heart of the strong manhood of government now .- W. S. Campbell in Herad of Life.

HE who makes an idol of his interests makes a martyr of his integrity.

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, SEPT. 29, 1874.

JACOB BRINKERHOFF, Editor.

Christ and Him Crucified.

JESUS CHRIST and him crucified is the great central truth of the Bible. All its doctrines point to him. As the sun gives light to the world and the whole universe, so around Christ and his salvation does all theology revolve and point as toward a common center. His love and to God. Paul wrote to Timothy that the to salvation through faith which is in Christ is to be obtained only through the atonement Christ became an offering for our transgressions of Christ. He himself bears testimony, "Search to redeem us, and became a propitiation to God point of faith of the Scriptures, and he who is condemnation we are brought under renewed truly versed in scripture truth is wise unto salvation. He is life, and there is no other name given among men whereby we can be saved. The faith of the righteous in all ages of the world looked to him. To him as the Lamb of God that taketh away the sin of the world, the faith of the patriarchs looked, and prophets obligations to its obedience. foretold his work of redeeming love; for his name and his salvation apostles and martyrs himself. His love for us-his lowly life while suffered and shed their blood. Early in the his. on earth, clothed with humility and our mortal tory of the world the Savior was pointed out as the seed of the woman that should bruise the sinners-his excruciating death on the crossserpent's head, put down him who had brought his resurrection and ascension to heaven-all call sin into the world, and with him destroy his on us for our whole beings to go out in love for work of ruin and desolation.

directly to the fall of man from his state of in- can you withhold your love from him, or keep nocency and the favor of God, and in the mercy from rejoicing in so good and so great a Reof God the Savior was provided to save him from the everlasting death that threatened him. buried with him in baptism, with faith in his in the use of pork, or does the holy word of God Then we are brought to contemplate this so great a salvation, as it is more plainly and fully dead to sin and dead to the world. And as you through the ADVOCATE, and give chapter and revealed in the word of God. Noah took with partake of the bread and wine, emblematic of verse, and oblige one seeking for truth? E. him into the ark clean beasts, not only to pre- his broken body and shed blood, let the joy of serve their seed alive, but in sufficient numbers having professed faith in his dear name animate that they might be used for sacrifice, prefiguring the powers of your being, and cry out, Lord, the coming Savior and his salvation by their thou didst it for me; Jesus and him crucified is faith in the sacrifice of those offerings. When my theme. the Hebrews were taken of God as his peculiar people the way of salvation was more definitely ceive his redeemed to himself and establish his revealed, all their sacrifices and offerings point- kingdom, to take his throne and reign forevering directly to Christ.

ation, then his fall, consequent mortality and death, we look immediately to Christ as our Redeemer from the curse of death, and our Savior from sin, the one who died to bring life and immortality to light, and to restore us to God's favor and the paradisaical glory in which Adam was placed-To "change our vile body, that it may be fashioned like unto his glorious body," and changed from a state of corruption and mortality to incorruptibility and glory. This grace is offered freely for all of Adam's lost race, and those who will may partake and live, while those who refuse or neglect so great a salvation in answer to a corespondent inquiring on the ceremonial and to expire by limitation, but are left to perish. In contemplating their de- Sabbath question, is worthy of more than a founded on the nature of things, are good for all struction, or the penalty of their sins, Jesus is passing notice, showing how this subject is re- time. So with the pork question. The New still to be seen, for they perish because they will garded by those who let their minds consider Testament does not say the Christian church not accept him to be their Savior, and they the merits of the case, unprejudiced by popular shall not use it, but all admit that God's ancient might have looked and lived, as those did in opinion and without looking through orthodox people, the Israelites, were prohibited its use; the wilderness, who looked to the brazen ser- spectacles. pent erected by Moses at the command of God, "S. W. LANGLEY: We accept the Bible as a were cleansed. The New Testament does not

which was typical of Christ and him crucified. whole, the Old and the New Testaments. Jesus see no virtue in a serpent of brass placed on a and not man for the Sabbath.' From this divine

love lies bleeding, our hope is not extinguished, tic animals as much as to us; and what does the so great toward us as to give his own life for us out eternity as the great Lifegiver, he having ly, in the utterance we have quoted, recognized

from the condemnation of a law while continuing in disobedience thereto. Christ the Redeemer, is thus seen in contemplating the law and our redemption from its curse, and in our

The great work of the atonement is Christ nature-his agony in the garden for sin and Jesus and his salvation. See him nailed upon In reading the history of the creation we come the cross, hear him cry "It is finished," and deemer? Look back to the time when you were death, and you arose to walk in newness of life, forbid its use? If it does will you please answer

Then the coming again of the Savior to rejoy ineffable-happiness perfect! The thousand In contemplating the nature of man, his cre- years of the restitution age in which the earth is to be restored to its Edenic splendor, we cannot contemplate without seeing Christ and him crucified, and adoring him as the King of glory who is to bring all this about and reign as King of kings and Lord of lords. No wonder that Paul could write to the Corinthians," I am deter- then, the same reason holds good against its mined not to know [or make known] anything

The Sabbath.

Those who looked lived, while those who could | Christ says, 'The Sabbath was made for man. pole, and exercised no faith in the command of utterance we conclude that the Sabbath is not a God relating thereto, perished for their will- Hebrew or Mosaic institution, but was given to the whole human race; and whatever religious And as we view the scenes of death, or lay or civil reasons made its observance obligatory our loved ones away in the tomb to be hid from on the Jews, make it equally so on all human beour sight, while our affections are torn and our ings. This day of rest was given to our domesfor Jesus and him crucified fills our minds, and ox or the ass know about the change of dispenwe lay them down to sleep in him until he sations? You ask where is the command to comes toawake the dead when we can meet them keep the first day as a Sabbath in the New Testagain in the glad resurrection morn, and praise ament? There is no command with reference to Jesus and him crucified and glorified through- the first or the seventh day; but Christ distinctis the great attraction to draw us toward him himself passed through the portals of the grave. the Sabbath as a day of rest, and was wont to In keeping the law of God, and the Sabbath go into the synagogue on the Sabbath-day. He Holy Scriptures were able to make him wise un- as a part of that law, we are directly reminded also said, 'I came not to destroy, but to fulfill.' of Christ and him crucified, as the remedial The Mosaic dispensation was displaced by the Jesus. The great object of the present life should agent to redeem us from death and the Christian dispensation; but various traces of a be to secure eternal life and happiness in the effects of the violation of law. The law con-Sabbath previous to Moses may be found in the world to come, or the kingdom of God, and this demns us because we have broken it; but sacred writings, and the very first word of the fourth commandment contains proof that the observance of this day existed before the giving the Scriptures: for in them ye have eternal life, for our offences. And being redeemed by him of the decalogue. 'Remember the Sabbath-day.' and they testify of me." He is the central from the curse of the law and released from its It thus appears that the Savior recognized the Sabbath both in his example and in his teach. obligation, if possible, to observe the law of God ing. When a Christian parent, as our friend in all its precepts. We could not be pardoned from Kentucky appears to be, wishes to lead his family in the footsteps of the great Teacher, does he wait for an express injunction? Is not the example of the divine Pattern a sufficient guide? Besides, we would ask our friend Langley, in what regard society will be injured if the influence of this column should be thrown on the side of Sabbath-keeping? Will his children, or will ours, be any happier or more virtuous if instructed by us that the Old Testament Sabbath is a dead Judaism? The Puritan Sabbath is one thing, the Bible Sabbath is another; but in protesting against the grimness of one, let us not abate one jot from the blessed rest of the other."

Questions and Answers.

Editor Advocate: Does your church believe ANSWER: We have no church regulations or

ordinances in the matter. In the Mosaic dispensation the use of swine's flesh was forbidden to God's people, and the swine considered an unclean beast. In taking the children of Israel to be his people God gave them every thing that was good for them, and restricted them from that which was hurtful. So he allowed them the use of good flesh meat, but made a distinction of meats, not to be an arbitrary ruler, but to be a kind and merciful Father. See Lev. 11: 7 and Deut. 14: 8. The reason of his prohibiting the Israelites the use of pork was because it was not for their good to use it. And as the swine is the among you save Jesus and him crucified," who forbid the use of pork, and therefore it is good to be used. But the New Testament does not give codes of laws, as did the Old, nor did the New come to take the place of the Old; and THE following item from the N. Y. Tribune, whatever laws were there given from God, not neither does it say that meats formerly unclean oison, would not injure a person.

hat eat, asking no question for conscience sake." own "cities."

f we used it.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS -DAVID.

DAVID, the first, and Jesus the last, of a long line of him; thy servant will go and fight with this of heaven. forever."

nences of its neighborhood, it afforded a grand to fight with him; for thou art but a youth, and shall see fit to reveal to us. the shepherd youth slew the defiant giant, Goli- "not proved them." He, instead, "took his ton Cultivater. king,-during which time David was a shepherd, side, stood the champion of Philistia, a man of to be crucified with Christ, to suffer with him.

ath of the Lord; neither does it say it was ab- a fugitive, hiding and escaping from that jealous plete defensive armor; on the other side, stood ngated. Matt. 15: 11, "Not that which goeth king, who sought his life for a long time before the representative of fainting Israel, a youth

meth out of the mouth defileth a man," cannot This period of his youth and early manhood and a sling, but inwardly God had armed him taken in its broadest sense, for then it might is replete (See 1 Sam. 16th 17th and 18th chapters) in the panoply of faith, and in that security, besaid that alcoholic drinks, tobacco, or even with adventures and unremitting exercises in gotten in his former experiences of God's tending his father's flocks and in protecting deliverances to him, he was confident of victory, The vision of Peter, Acts 10, is considered by them from the attacks of wild beasts who sought because the infidel champion had defied the ome as proving the cleansing of pork under the to devour them. The activities incident to such "God of the armies of Israel." "All the assembly spel dispensation: but if it proves that the an out-door life toughened his sinews, so that "a shall know," said David, in conclusion, before wine is a clean beast it proves that all the other bow of steel" could be broken by his hands; he they engaged, "that the Lord saveth not with easts, creeping things, and fowls of the air, could slay both a "lion and a bear," and could sword and spear; for the battle is the Lord's and hown to Peter in that sheet let down from sling a stone which laid prostrate a giant nearly he will give you into our hands." neaven in the vision, were cleansed, and as fit twice his own stature. These varied occurrences, The result was, that David cast a stone, which for food as the swine. Peter said, "God hath aside even from his anointed and prospective smote the Philistine in the "forehead, and he howed me that I should not call any man [not kingship, impart an interest to David's history, fell with his face to the earth, and David slew heast common or unclean," and that was the while still only a shepherd, which go to make the giant with his own sword; and the Philisbject of the vision. If one wants to take the up the heroic mould in which he was cast, and times fled when they saw their champion was osition that a literal matter-of-fact idea was to bring him forth, while yet known only as the dead:" victory was with David and Israel. aken to make the illustration, he must carry obscure and youngest son of "Jesse the Bethle- Thus was the shepherd youth manifested to it out to the cleansing of all flesh, and to show hemite," as the hero on the battle-field of Elah, all Israel as their future leader; and Saul apheir faith by their works should eat of all flesh. where, in slaying "the champion of the Philis- pointed and "set him over the men of war, and Paul said to the Corinthians (1 Cor. 10: 25), tines," he gained a triumph over their host, and he was accepted in the sight of all the people, and Whatsoever is sold in the shambles [or market] their complete defeat and scattering to their also in the sight of Saul's servants. And it came

visions for his three brothers who were with the and eclipses ALL men "of women born." army, heard the proud boaster, and was aston-HAVING considered the marked characteristics ished to see "all the men of Israel, when they the two notable women (Rahab and Ruth) saw the Philistine champion fied from him, and whom God had engrafted into the lineage of Ju- were sore afraid." He inquired, "Who is this of kings, who should reign over "the house of Philistine." Saul, himself the tallest and "goodath, of Gath; and the not far-distant appearing staff in hand, and chose him five smooth stones mount, in which is the Cave Adullam, with its out of the brook, and put them in a shepherd's surrounding "wilderness of Ziph," and, further bag which he had, even in a scrip; and a sling beyond, eastward, the "wilderness of En-gedi." in his hand, and he drew near to the Philistine." Looking over these localities, the mind is quick. The Philistine, when he saw David, disdained ened, and recalls David's early history both be him; for he was but a youth, and ruddy, and fore and after he was anointed king of Israel by of a fair countenance." Never, perhaps, in the

the Christian church should keep the Sab. a man of war, and a captain of Israel's host, and the greatest physical endowments, and in como the mouth defileth a man but that which he succeeded to the thrones of Judah and Israel. only outwardly armed with a shepherd's staff,

to pass as they came, when David was returned le was speaking of meats offered to idols, and Surveying, as we were, this interesting field from the slaughter of the Philistine, that tho lirected that they should not cat what they of vision, and contemplating Bethlehem and women came out of all cities of Israel, singing knew had been offered to idols (verse 28), but David's action in Elah, there is a moral grand- and dancing, to meet King Saul, with tabrets, if they did not know it they might eat of it, for eur about him of which history affords no with joy, and with three-stringed instruments he idol is nothing, neither that which is offered parallel. In the "mind's eye," there again of music. And the women answered one another n sacrifice to idols (verse 19). See also chap. 8. appeared the immense host of Israel's feos "on as they played, and said, Saul hath, slain his This language of Paul in 1 Corinthians does not the one mountain," and "Israel on the other, thousands, and David his ten thousand." (See hen refer to the eating of pork, neither is it with the valley of Elah between" the arrayed | 1 Sam. 18: 5-7.) To crown all, Jonathan, Saul's ikely that the swine was offered in sacrifice to armies; and, from the former, there came forth son, "loved David as his own soul," and conlols. We might refer to other passages of a "for forty mornings and evenings," the pano- tinues to be his most efficient and "FAITHFUL ke bearing on this question. See Isa. 66: 17. plied and arrogant gigantic champion of Gath, and TRUE" friend throughout his own life time; We have not eaten or used pork for thirteen defying the host of Israel to produce a man to and furthermore, "Michal, Saul's daughter, rears, and are satisfied that we enjoy better "match him," and thus decide the national loved David," and never rested until she became ealth, and can better perform our duties than supremacy between the two nations. It is stated David's wife. Yet all these happy occurrences in the record (17: 11), "When Saul and all Israel are but the preliminary steps of David's stately heard those words of the Philistine, they were outgoings and incomings; for his career, as dismayed and greatly afraid." But, on one Israel's sovereign, are the most remarkable of these occasions, David, having been sent by that, perhaps, ever happened in the true history his father to the camp of Israel with some pro- of mankind, till his great Son Jesus, was born,

Need of Prayer.

Ir we would behold with undazzled eyes the dah and into that particular family of the tribe, Philistine, that he should defy the armies of the glories of the eternal world, when this "mortal by which David, the son of Jesse, came, we are living God?" . . . "And when the words were shall have put on immortality," we should benow to speak of him as one whom the Lord heard which David spake, they rehearsed them gin while here amid the scenes of earth, to accus "provided" to be the founder of that kingly race before Saul: and he sent for him. And David tom our sight to that brightness, by frequently of which our Lord Jesus should be the off-spring: said to Saul, Let no man's heart fail because drawing nigh in prayer to him who is the light

We should often know of having our eyes wet Israel:" the latter "over the house of Jacob liest man in Israel," was amazed at the temerity with the dews of heaven, distilled therefrom of the youthful shepherd, not yet realizing the while in the living presence of the Most High, Bethlehem being built on the hillsides, and source of David's confidence, and exclaimed, for it is a strengthening ointment, enabling us standing, as we were, on one of the many emi- "Thou art not able to go against this Philistine to bear more light, as the Father in his wisdom

outlook of distant points of interest, -of the Dead he a man of war from his youth." David replied Let us, dear reader, be among that number Sea of Sodom to the eastward, and Hebron, where in the memorable and confident language con- who seek to have their spiritual strength re-Abraham, Isaac and Jacob sleep, to the south- tained in the 34th to the 37th verses, chap. 17th newed daily, yea hourly, and whose vision ward. Within a nearer range of vision, we (which the reader can turn to), that so infused groweth clearer and clearer as each succeeding beheld the pasture-fields on which David had courage and confidence enough into Saul for him wave of time bears us nearer to the shore of that "kept his father's sheep;" the "valley of Reph to say, "Go, and the Lord be with thee. And country which "needeth not the light of the aim," where he, as a king, so often defeated the Saul armed David with his own armor,"etc. But sun, nor of the moon to lighten it, for the Lord invading Philistines; Shochoh and Elah, where faithful David put them off, and said he had God and the Lamb is the light thereof."-Bos-

None but the Christian who has a deep experience in the things of God knows the deeper meaning of these words, "bearing the cross." When our hearts are filled with love and gratitude to him who has done so much for us, then we think we will bear the cross; but when the cross is presented, how we shrink from it. It Samuel the prophet,—covering a space of several world's battle-history, was seen a greater con- looks so heavy that we start back, saying, I years prior to the death of Saul, the reigning trast than in these two combatants. On the one

Do we Keep the Sabbath Right?

should? If we go to town to do our trading on the word. holy Sabbath days.

Communication from Bro. Dugger.

DEAR BRO. BRINKERHOFF: Perhaps a few ested in the cause of truth. Last Aug. 1st, Sunday, I attended the Denver Grove Meeting, which has already been reported by Eld. A. C. Long and Bro. Perine. And here I wish to correct what I consider to be a wrong impression among some of the brethren. Because I did not unite with the Conference which was organized at and a number of churches have invited me to are not of it! preach for them another year. In fact all of my Were it not for such thoughts as these how brethren are anxious for me to continue with often would we sink under the discouragements willing to hear and investigate the Sabbath this vale of tears. These are the thoughts that question, and I expect to preach a series of dis- keep us cheerful in the midst of the most decourses on the Sabbath and law in the various sponding circumstances—that keep our minds in is the one great aim, object, and desire of our Advent churches in the West as soon as circum- "perfect peace" amid the gathering storm, and being, to do the whole will of God, then indeed stances will allow. But I expect to exercise my enables us, by hope's bright beaming star, to own judgement, governed entirely by the word mount above the trials and disappointments of earth made new.

Bro. Williams is a young man of talent and foreyer in unending bliss-that soon we shall see

promise, and is loyed and respected by all who our loved ones who now sleep in death's en know him. He embraced the advent truths embrace-that soon all the dear saints of Go God says, "Remember the Sabbath day to about three years ago, and is as firm as a pillar. shall awake from their silent slumbers and will keep it holy." Do we do this as we ought? Oh, The harvest is large and laborers are few. Many the living ones rise to meet their Savior in the solemn thought! Do we keep it as we ought? are perishing for the bread of life-the pure air. Truly, the Christian has many cheering Is it always our aim to prepare for the Sabbath truths of God's word. We need more laborers, thoughts as he journeys through this mortal life all that is necessary on the sixth day? do we Where is Bro. Goodrich, of Genoa, Illinois? I to the haven of eternal rest. always have all our work ended before sundown, get no word from him. I had expected him When dark clouds gather around him and the cert with each other in the organization of a of the American people. The organization of a word from me might be read with the same that we may commence the Sabbath as we here this fall to locate among us and help preach discouragements of this life seem to envelope party, more or less well developed, for the pur-

back before the commencement of the Sabbath, gold, Iowa, where we met Eld. D. O. Amos, of of that happy state of things, forefold by holy States. As yet their efforts have been confined than this: it is the asylum of the OPPRESSED of feel and know that I have many things to be or is it thought that eight or nine o'clock after the First-day Adventists, but who has now men of old as they spake by the Holy Ghost, is mainly to the publication of their sentiments all nations. But there is also a peculiar signifinight will do as well? When we have hauling embraced the Sabbath, and has commenced near at hand. His mind can dwell upon what through the press, holding conventions, and to do do we load up a large load of grain just a talking and preaching the same. Bro. Amos is his eyes will soon behold—the Son of man come sending petitions to Congress, somewhat numer- for it essentially meths oppression on account of my life, in calling after me and mine when few minutes before sundown, then drive to the a young man, has only been preaching two ing with power and great glorious ously signed. Their efforts thus far have been barn lot and unload, and when we are through, years. He is well qualified to defend the truths thought, that soon the opening heavens will perhaps a half hour of the Sabbath is gone? Does of the gospel. We are glad to see such men reveal to our enraptured vision our loved and them to pursue their work with the inspiration not God notice these sacred moments? Oh! shall coming into the truth. May the Lord bless and long looked for Redeemer, our Savior and our born of hope as well as those which arise from we gain eternal life by serving God in this man- crown his labors with success. Bro. A. C. Long | King! ner? I think not. I think if we cannot keep is now holding a series of meetings four miles his holy Sabbath as he has commanded us to west of Grant City, in the Davis neighborhood. keep it I fear he cannot own us when our Savior Bro. Amos and I were at his meeting on last appears; and it would be a sad fate to hear the Monday night. We found a full house and a words, "Depart, I never knew you." Wake great interest. The prospect is good for a church up, brethren. Keep the commandments aright; to be raised up. I do not know as I have ever serve God with full purpose of heart, and finally seen such an interest any where. We put up we may have a home with God, the Ruler of the with Bro. Jer. Davis, who treated us very kindly. May the Lord reward him for his kindness of life-when weighed down with the burdens to us. Bro. Long is doing a great work in this and trials you may be called to bear, just cast offered in its interest. It appeals to the religious ance. Now, if any man calling himself a Chris- when to all appearance they said I was very country. He is traveling and laboring constant- your eye forward to the recompence of the rely, and draws large congregations to hear these | ward that you will receive when Jesus comes unpopular truths which he presents and defends | Think what Jesus bore for us, of his sufferingslines from this quarter may not be uninteresting with ability. May the Lord bless him in his of his travail of soul for sinners, and of how he labors of love in the gospel.

> More anon.] A. F. DUGGER. P. S. My address for a while will be Denver, Worth Co., Mo. A. F. D.

Cheering Thoughts.

How cheering is the thought that after the that meeting it is thought by some that my faith toils and trials of this life are over, we, if faithin the law and Sabbath is wavering. This is a ful, shall rest in the kingdom of God-rest in mistake. I am firm in my belief that the sev- that world where sin and sorrow, pain and enth day is the Sabbath of the Lord, and should death, can never enter, but where peace and be observed by all Christians as God's holy rest happiness shall beam on every brow. The day; but having never severed my connection thought of seeing our dear Redeemer, who died with the First-day Advent Christian Conference that we might have life, and our kind heavenly of Western Mo., I did not think it proper to Father who so loved us that he did not withhold our thoughts ever be of him and of what he has take such a step until I had withdrawn from his only begotten Son, but freely gave him as a done for us, and of the glorious future we shall the Conference of which I was then and am still ransom for us - the thought of seeing patriarchs, have when with the meek we shall inherit the a member. True, I am located in the West Dis- prophets, apostles and martyrs, and with them earth, with Jesus as our King. Could we be trict of the newly organized Conference, and as ranging the beautiful plains of the earth made opportunity presents itself I expect to labor in new—and the thought, too, of seeing our dear promised land when righteousness shall cover the court have small over the court have sma the interests of the Sabbath cause. I have spent friends who now sleep in Jesus, and with them pared with joys that await us on the other shore. seven years of my ministerial life laboring in join in singing the glad song of redemption, the interests of the First-day Adventists. I now saying "For thou wast slain and hast redeemed see the Sabbath truth and have accepted of it. us to God, by thy blood out of every kindred, My brethren do not see it, and because they do and tongue, and people, and nation, and hast not I do not propose to forsake or disfellowship made us unto our God kings and priests, and we them, neither am I going to try to force this shall reign on the earth." How grand, how truth upon them, or drive them into it by the cheering, are these thoughts, to the hearts of the thunderbolts of the law. Though they know lonely children of God, who daily and hourly my change of views, yet they treat me kindly, feel that although they are in this world they

them in preaching the word. They are perfectly that surround our pathway while struggling in cheer you in your hours of trials and discourage this fleeting life. How cheering to think that After the close of the Denver Meeting, Brother while surrounded by sickness and sorrow, by Alists Williams, of Denver, accompanied me pain and death, by poverty and trials, that this on my return to Nodaway Co., where we visited state of things will not long exist-that soon several churches, to whom we expounded the Jesus will come and then we shall enter those word of life. Audiences large and interest good. gates of pearl and streets of gold, and dwell dom, which is soon to be established.

Soon will our eyes our Savior see, And with him we shall dwell, Within the mansions of the blest, With us it shall be well.

Soon we shall meet our loved and lost. Whom death hath snatched away, Delivered from his dark domain, To reign in endless day.

Brother, sister, when pressed with the cares went about doing good. Think of the apostles, what they suffered and yet Paul could say,

> Rejoice when trials do beset you, And fierce temptations come, Your Captain will be with you still And guide you safely home.

Rejoice when scoffs and frowns assail you, Your Lord was served just so, The servant's not above his Lord, Then ever in his footsteps go.

Oh let us rejoice in the Lord at all times! Le

O for a faith that can behold, The joys that shall be ours, When round our Father's throne we meet, And roam through Eden's bowers.

O for a faith to grasp the prize, To keep it still in view, To look beyond this world so old, Till we shall gain the new.

O for a faith that still will shine, In darkness or in light, Till we shall gain the port of peace, And dwell where all is bright.

Dear Christian reader, have you not much to ments? God's word abounds with glorious promises for you and for me, if we only try t walk in the footsteps of our divine Master. If it shall be well with us and we shall at last have a home on the fair and beautiful plains of the

There, there are beauties that never shall fade. There, there are joys that by Jesus are made, There in that kingdom we ever shall rest, With all the righteous by God ever blest.

May God help us each and all to strive for an abundant entrance into that everlasting king-

S. E. BRINKERHOFF.

Political.

of so satisfactory a character as to encourage trong convictions of religious duty.

those we have described will not readily yield an s their fortunes.

atical and unreasonable things. How full of il- commanded us. truth and duty demand of us.

denunciation of tyranny and loud in its acclaim or to constitute it a land of oppression!

sentiment. Not for an instant could the doc- struction. - Sabbath Recorder. trine now proposed have been tolerated. But the proposition now before the people is not only radical and revolutionary in so far as its political character is concerned, but is equally so as to its religious feature. It not only declares faith in God and the attributes commonly as-

signed to him in theology, but it also declares feel it a duty as well as a privilege to write a few Christ the Savior of the world. Now as to the lines for our welcome visitor, the ADVOCATE. WE would not write such a heading for a lead- truth of these sentiments we have no doubt, and Yes, dear brethren and sisters, it is received er in the Recorder did not an overshaowing were we framing a religious creed we would cer- with much pleasure, for it brings as much cheer influence in our opinion demand it. For a few tainly make them prominent and fundamental ing testimony from the dear ones who are tryingears past, a number of leading religious men in it, but not so when writing a political consti- to serve the same Blessed Master that I am; and flearning and zeal have been moving in contution, and of all others, one for the government while I read their cheering fetters I often think this nation is one of the strangest of providen- pleasure I take in reading theirs. But while I him, then it is that he can look to the bright and loose of securing what is called a Religious tial happenings. In no figure of speech is it the attempt to say a few words I feel my inability to Friday, do we always make a great effort to be Leaving Nodaway Co., Mo., we came to Ring- glorious future, and rejoice that the ushering in Amendment to the Constitution of the United asylum of all nations. It is, however, more say much to the edification of any one; but I cance attached to the word "oppressed" here, been very good to me from the earliest period of religious belief and practice. From times we were in the broad road to destruction, and immemorial this had savagely and brutally placing our feet in the narrow way that leadeth warred upon the rights and peace of humanity unto life. I realize how strait the Christian must through State power. The great civil arm walk to be approved of Jesus, our blessed Patwas the one which was raised to strike the tern; and when I review my life in the past by It will be seen that men of the character of crushing, deadly blow! Now from all this op- the light of God's word I find I step aside many pression the American people sought to free times from the strait and narrow way marked object so dear to them as this, and that they will themselves by such a severance of church and out for the child of God, but my prayer is daily, pursue it even under discoraging circumstances, state as shold give the latter no power to decide "Lord help me, and make me just such a child until they shall, if possible, have gained it. They the question of religious beliefs, nor enforce the as thou wouldst be pleased to own and bless." will commit to it, so to speak, their lives as well observance of religious rites, but the movement O yes, dear brethren, I feel that of all creatures we criticise does both of these, and among its I ought to be the most thankful and humble, At first blush, it may seem that what they ask purposes is this: To declare the first day of the lest I step aside and displease the good Lord should be granted. Many plausible pleas can be week the Sabbath, and then enforce its observ- who has done so much for me in saving my life. sentiment of the country in a manner likely to tian is so poorly versed in the Bible as to sup- near death. I suppose the brethren that were move it powerfully. We are not a nation of pose that the fourth commandment enforces the at the Hartford Conference June 27th would like Atheists, although vast numbers do not live observance of this day, we beg him to turn to to hear from me as a living witness of God's under the influence of religious belief. Nomi- Exodus 20: 8-11, and if he cannot read the com- mercy and power, and those who were not there nally we are a Christian people, and among us mand himself, let him obtain the services of one would like to hear from me some of the particare vast numbers of earnest God-fearing and who can, and he will there find that instead of ulars that befel me there. I refer you to Brother "Though sorrowful yet always rejoicing," and Christ loving men who will be readily excited the first day, the seventh is commanded to be Horton's report of that meeting for the most surely if Paul could rejoice in all his trials and when told that our national constitution is an observed. If, then, the State shall, in the name of the particulars of the affair. I can only tell sufferings we can in ours. Yes, thank God! we irreligious instrument, and that in this we are of the Scriptures, declare the first day to be the you how thankful I am that we have such a God can "rejoice evermore," and "in everything give challenging the wrath of heaven! Under these Sabbath, it will falsify the Bible, and if in the who in the midst of his whirlwinds and tornafreumstances, men will not reason coolly nor name of God it shall command its observance, does, can keep the shafts of death from striking will it be easy to restrain them from doing fan- it will offer him an insult, for he has not so low those who put their trust in him.

Better Department.

From Sister Field.

DEAR BRETHREN AND SISTERS IN CHRIST : I Hamilton, Mich.

I started from home on Friday. As my husustrations of the truth of this sentiment is the But to return to the original proposition, to band and I could not both leave home, I went history of the past. It is important, then, that repeat that the moment this government shall with Sister Davis and my mother, Sister Munat the outset of this matter, men be put upon attempt the change asked, it will violate the roe. We arrived at the place of meeting and had their guard, and that ere passion and fiery zeal first principle upon which it rests, and every a good meeting Sabbath evening and Sabbath has the mastery of us, we shall dispasionately true American citizen should take the alarm, for forenoon, and were going to meeting, as has been look over the whole field and see if possible what his personal rights will be menaced, and the said, at 6 o'clock, when the storm overtook us. I covenant the government has made with him had my baby on my lap, and when I looked and The amendment proposed is radical in its na- will have been broken. But to those who ob- saw the tree coming I could only say, "Lord, ure, completely overturning that feature in our serve the Sabbath, this move has a special sig- help us." And he did, for at that moment I political system which guarantees to all equally nificance. Of these there are more in America leaned forward and my baby slipped down unthe rights of conscience. That form of civiliza- who profess faith in Christ than in any other der the front seat, while I still held to him. That, tion which largely settled the Northern States government now in existence. This is their dear brethren, saved my life, for had I sat right was in its religious character developed under home, one purchased by their own blood, equally up it would have struck my head and killed me persecution in the Old World, and of conse- with others, and also equally with others de- instantly, but it struck my shoulder, side, and quence, when seeking a home in its flight, from fended with their own right arm, and perish the back, and although I was seriously injuried yet oppression in the New World was strong in its attempt that seeks to take this home from them, my life was spared, and it is due to the goodness and mercy of God, in answer to the faithful in the interest of the doctrine of equal rights. And yet further. The first day of the week prayers of his dear children. It all seemed but But as in the case of slavery, so in regard to this, in its primary character as a sacred day is simply a dream to me from the time I was hurt until freedom meant us, not you, and the descendants a heathen festival, nor is it in the power of the about 10 o'clock the same night when my senses of those who were so eloquent in their denunci- church to make it divinely sacred by transfer- came back as well as usual. And as has been ations of oppression and so ardent in their con- ring it from heathenism to Christianity. Every stated, I was at Bro. Hawks, and the brethren demnation of the doctrine of a union of church effort to give it a Christian sacredness by the mostly at Sister Branch's; when I came to myand state, are now vehemently clamoring for church is a mockery, and an attempt to enforce self I told those around me I knew they were its observance upon us is an offence to be repelled praying for me. Yes, bless the Lord, for his The principle underlying all others in the by all our strength, and we call the attention mercy endureth forever. I felt the heavenly formation of the government of this nation was of Sabbath-keepers in all the land to this ques- influences around me, and I knew that I was a complete separation of church and state, and tion at this time, because we are about to elect a healed. My companion was telegraphed to, and an absolute equality before the law of all religious belief. Protection for all and the oppression of none was the ralleing ery and organizing of none was the ralleing ery and organizing of none was the rallying cry and organizing power by our suffrages, will use it for our de- on Wednesday. O, dear brethren, is it not a great privilege as well as a duty to serve him who will not let a sparrow fall unnoticed? I tell you I feel like getting on the whole armor, and drawing nigh to God, seeking for glory, honor, immortality, and eternal life. Your sister in SILVIA M. FIELD. Christ,

MARION, IOWA, THIRD-DAY, SEPT. 29, 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 ourself responsible only for editorials, selections, and comments.

WE have two answers to Bro. E. L. Williams' inquiry on Dan. 9: 24-26, and we give them both, which agree in their main features, though differing somewhat. The study of prophecy is of much importance, it being, as Peter says, "A light that shineth in a dark place, until the day dawn;" and though students of prophecy may differ in their understandings of it, it is well to read these different explanations that they may be compared with each other and with the prophecy, and one may arrive at an understanding of it for himself. A late mail has brought us another answer which will be given in next number. We are not bound up to a set theory on the prophecies, and believe in every one investigating and seeing for themselves.

WE are glad to hear from Bro. Dugger again, and to hear that the cause is onward in Mo. Glad to hear that another preacher of the Advent faith has embraced the Sabbath and now preaches a whole law and gospel. Bro. Dugger and Bro. Amos are situated to do much good in presenting the Sabbath question to the First-day Adventist brethren, by having a connection with their Conference and laboring with their churches at their request. The way is thus already open for the truth to get a hearing, not always readily obtained. May it also find a ready obedience. Brethren, pray for its success, and that Bro. Dugger's health, now languishing, may improve, that he may do more good in the Master's service. May the new Conference organization also prosper, and be blessed of God to the good of his cause.

READ the article on another page, from the Sabbath Recorder, called "Political." It presents an important consideration to the attention of Sabbath-keepers, the Religious Amendment to the Constitution of the United States, which must at no very distant future come before the American public, and which is even now gaining strength. You cannot fail to see its bearings, and the question is one of interest to us. A union of church and state has always worked evil to its subjects, and we believe would do so again.

We hope that correspondents, in sending us continued articles, will remember that we ought to have the whole of such articles before commencing their publication that no break may be made after their commencement. Two weeks between parts of a continued article is long enough time for the readers to wait for its continuance.

We have received No 1. Vol. I., of a new paper published monthly at Boston, 1469 Washington St, by Mrs. A. E. Davis, at 50 cents per year, called "The Age to Come," intended, as its name implies, to treat of the doctrines of the Future Age, and the Scriptures relating thereto. The initial number is well edited and prepared.

Extraordinary Prophecies.

About a month ago an acquaintance who came from Germany, showed me a slip of paper which because it was according to his conscience. Of othhad been cut from a German paper and sent to him, containing the prophecies of a monk named Tranquil Wolfgang, who died at Munich in 1873. In my estimation all prophecy is the result of keen ample of a good man. Bro. H. was an early Seccalculation.

divided into four States he has calculated that as by my couch of weakness and pain, to offer up a France is no longer the head of Europe the cen- prayer which I hope heaven heard, and here I live

trifugal force will overbalance the centripetal, to-day to cast the green memory-branch of friend diversity will displace unity. The four French parties, Bourbons, Orleanists, Imperialists and Republicans, each caring more for its particular interest than for a unity which no longer gives the directing power that France formerly had, will each be strong enough to occupy a portion of the country, but not strong enough to put down the others. But, without further analyzation, I give the document itself, as follows:

The prophecies of the Monk Tranquil Wolfgang, who died at Munich, 1873.

1874. Strengthening the Spanish Republic. Dissatisfaction in France. General armament in Italy. A new Chief of Government in France. Death of Pius IX.

1875. War between Italy and France. The Italian armies besiege Paris. Defeat of the French army. Italian occupation of Algiers. National plebiscitum in Corsica, Nice, and Savoy. Inundation in Austria.

1876. Paris surrenders in March. Ratification of peace in Corsica. Nice, Savoy and Corsica incorporated with Italy. Revolution in Spain and fall of the government. The pestilence in Russia. Prince Fritz, German Emperor. Revolution in England.

1877. Communism and famine in France and Spain. European Congress in Rome. The new Pope reconciled with Italy. General armament in Eruope-France divided into four States. Inundations and huricanes in Italy. Great cold in Germany.

1878. A new European Congress in Berlin. Death of Queen Victoria. New government in Spain. The Christians in Turkey are free. Dissatisfaction in Portugal, Poland and Hungary. Cholera in France. Discovery of a remedy for cholera in

1879. Great storms in England. Universal peace. General disarmaments. Great discoveries at sea. The Pope reforms the Church and suspends the order of the Jesuits.

1880 to 1890. Peace. The Pope blesses all nations. Selected by J. L. BOYD,-from the Point Coupee La.) Republican.

Obituary Notices.

DIED, in Hartford, Mich., Sept. 16th, 1874, Lewis, only son of Jacob and Amelia Hogoboom. aged 2 years and 18 days. Words of comfort were spoken by the writer from 1st Cor. 15: 19.

"Soft on the gentle Shepherd's breast,
The wearied lamb in peace shall sleep,
Till the last trumpet breaks his rest,
To sing and shine, but not to weep." R. C. HORTON.

DIED, at Springfield, Mass, Aug. 29, 1874, in the blessed hope, the beloved Elder Samuel C. Hancock. I cannot certainly give his age or nativity. but I will bring the tribute of an old-time friend, in a few affectionate heart-words, to the grave of the humble, faithful, much-loved, now vanquished, silent servant of the blessed Master.

He will wake betimes, and will wake seeing. He was not always totally blind. Once he could see a little, but had been in darkness for long years. Only think of the joy of that blessed man of sorrow waking to the glory and beauty of the world to come!

He had many fine qualities. He loved music and loved to serve the Lord with song. He loved to preach the word. But Sammy was a Sabbath believer! I know it. He kept it. I am glad of it er and many peculiarities we might speak, but the time would fail. The record page of his life, dim and shadowy for time, shines clear in the exand Advent believer. I knew him when we were Thus when he prophesies that France will be young. My soul was once edified as Sammy knelt

ship and love into the tomb of a fellow ministof Christ .- W. S. Campbell in Herald of Life,

Our readers will remember that Bro. Hancoe occasionally contributed to the columns of ADVo CATE.-ED.]

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 Go commencing October 23, 1874, in the Highlan 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 pu pose. Come, let us have a good meeting. Remember the time. D. O. Amos. (Corydon, Iowa.

Received on Subscription for Advocate.

\$1.50 each. H E Carver, 10-1. H B Shirema 10-1. John Ferguson, 10-1.

Jeremiah Davidson, \$1.00, 10-10. Jacob J K ser, 75 cts, 9-13. Darius Myers, \$2.00, 10-21. Ruth Newlin, 50 cts, 10-1.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant: a compend Scripture reference, embracing a list of the prin cipal texts of scriptures proving the essential points of faith held by Adventists. 10 cents.

Nature's God and His Memorial. A series of for sermons on the subject of the Sabbath. 111 p ges-20 cents.

The Royal Law Contended For. By Edwar Stennet, first printed in London in 1658. 64 p ges-10 cents.

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

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

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

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

Christian Baptism, Its Nature, Subjects, and De sign. Price 10 cents.

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

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

History of the Sabbath and Lord's Day, 10 cents Authority for the Change in the Sabbath. - 5 cent

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 ets. The True Sabbath embraced and observed. 5 cls Questions concerning the Sabbath. 5 cents.

The Second Coming of Christ,-8 pages-2 cents. The Signs of the Times,-12 pages,-3 cents. The Destiny of the Wicked,-16 pages,-3 cents. Where are the Dead?-12 pages,-2 cents. Thoughts on the Sabbath, S pages, 2 cents.

Man, a Living Soul, in the Image of God, 12 pp. 20 The Rich Man and Lazarus, 12 pages, 2 cents. What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal.—8 pp. 2 ets

8 page tracts will be sold at 20 cts per dozen. page tracts at 30 cts per dozen.

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

VOL. IX.

friend

ife. lancoe

ADVO

uri an

of Go ighlan 4 mile

on th

will | Allth

ial pu

Remem

Iowa.

cate.

irema

b J K

10-21.-

HOS.

Marion, Iowa, Third-day, October 13, 1874.

NO. 15.

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.

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 regard that Jehovah has for the Sabbath is in- fruit trees, we see something above the essence

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 momentsof 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.

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

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 woaship 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 repudlated 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 Sabbathbreaker, 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 Had the seventh day no better foundation 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 it is 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, finger engraving it on the tablet of stone. The in the peach and apple tree, and various other

of fou 111 pa Edwar 64 pt

end

he prin

ssentia

ents.

st-pair pensio Lewis Tistory

cinga

irist, 1

e 20 ct tion, and De

days Ranso aled i

9 cents

· Whi

5 cent re and ents. Law

riration 0 cts. . 5 cls ts.

ents.

ents.

pp. 2cb its. e Holy p. 2 ets en.

of matter. Yet matter in these things is but case, matter must perform the function of re- hence we pass it here. Second, He was buried, matter. There is a wide and marked difference flection and kindred operations more than living here we have our subject before us, a dead and between the borse and tiger; both possess different properties yet both are matter; and those qualities found in the fox and elephant, which

God has made none of them void of immortality, for mind is developed in all on a small scale. They all have a talent in common with their race.

It is quite evident that thought and intelligence have their origin in the brain, which is the seat of consciousness, and to injure the brain is to affect the mind. This is a fact, and one, too. which gives a death blow to the theory which 1800 years ago, and it is asked the same to-day. essential part of him, likewise of those who had claims that mind has no connection with mat- We do not intend to answer or examine it in the fallen asleep in him were perished, because their ter. If thought has no connection with matter light of science, how particles of matter scattered bodies were left in the grave, when the soul, the how is it that a blow on the head will stop the broadcast and absorbed by other living things, essential part, was already in heaven. It must thinking? Why is it that intoxicating drinks can be brought together and reunited. Prof. be evident to all thinking minds that the Aposwill cause derangement in the mind? If it is Tyndall, in his great lecture before the British tle taught no such doctrine, and it formed no an immortal soul or spirit that thinks why does Institution, after giving the theories of all the part of what he termed the gospel. it not think the same in an infant as in a mid. great scientists of the past and present, winds We come then to the pith of the subject. But, dle-aged person? In infancy the mind is weak: up by asking the question asked by Zophar, one says the apostle, and there is no disputing this as the child grows the mind or thinking faculty of Job's friends, "Canst thou by searching find fact, "But now is Christ risen from the dead, gathers strength, and thus gradually matures out God?" This was asked by Tyndall in re- and become the first fruits of them that slept." with the person; and as the person declines the lation to the great question of the origin of life. "For as in Adam all die," (being animal,) and mind fails, thus proving to a demonstration that It is acknowledged by the great scientist that now all being dead, "How are the dead raised the mind belongs to, or is connected with, the they are as far from its discovery by science, to- up, and with what body do they come? But evmaterial organization. Man can no more think day, as they were in the days of Job. without brains than he can live without air. The Our inquiries, then, will be, What saith the apostle, we have seen him, next, "the firstbrain is the organ of thought, the same as the Scriptures upon this subject? There have been fruits." Have they risen? See Rom. 8: 29. Here tongue is the organ of speech, or the stomach many theories promulgated upon the subject. is a class of individuals whom God did predestithat of digestion. The brain is the seat of sen- The most popular among them is, that when the nate to be conformed to the image of his Son,

the same as man. They experience pain and the soul, and then receives its final reward or was not yet glorified," "Afterward they that suffer equally as great as do the human race; yet punishment. We will not stop to show how are Christ's at his coming." Then is thrown in they are but matter. Can our opponents con- wide-spread this sentiment prevails throughout another subject, by parenthesis, pertaining to ceive how matter can feel, or experience pain? Roman Catholic and Protestant churches. Our the kingdom of God, continuing from the 24th I apprehend they cannot, therefore they had object shall be to ignore all theories, and inquire to 29th verses, when the subject is resumed better stop making light of the idea of God's what answer the Apostle gave to the question again, "Else what shall they do who are baptized giving to matter a thinking faculty, and also he lays before us, "How are the dead raised for the dead if the dead rise not at all?" Why bear in mind that the question is not whether a up? and with what body do they come?" It is are they "baptized for the dead?" Paul is evitree or stump can think, but whether a living a self-evident fact that the apostle is not here dently talking of all in Christ, and none others. organized man can think by his brain. Facts, talking of an "immortal soul," because an im And in his explanation of how the dead are which are stubborn things and will not bend, mortal soul is not dead, and the question is,"How raised up he says, "So also is the resurrection of show that he can and does think, and also that are the dead raised up?" Now, however the the dead. It is sown [what? the soul, or the

qualities found in the fox and elephant, which are above the essence of matter, do not destroy the essential properties of matter.

We are bound to inter that you have no thought at all. Accepting your premises we must hand you the conclusion. The logic is good, but we are generous enough to allow that we cannot by him all things consist. And he is the head Now these things show that God has given to subscribe to it. It has often occurred to us as a fair procedure, just for the sake of bringing or of the body the church, who is the beginning matter different qualities. Could be not then thodoxy to a stand, to assent that spirit cannot the first-born from the dead, that in all things superadd to matter a thinking faculty? O, but cries our opponents, matter cannot think, therefore man must have an immortal soul, or a little immortal soul, immaterial immortal spirit to do his thinking, to It is something, nothing, a substance, an essence, head was left in the grave, there was no fulness, tell him when he is doing right or wrong. In everything by times, and nothing long. To be no Christ, no church, no future age of glory. Isa. 1: 3, we read that "the ex knoweth his owner." Has the ex an immertal soul to tell him who his owner is? But in the same verse him who his owner is? But in the same verse him who his owner is? But in the same verse we cannot tell. Was it because thought is in-some among you that there is no resurrection we also read that "the ass knoweth his master's visible that this invisible parent was sought for of the dead? but if there be no resurrection of crib." Has the assa little immaterial immortal spirit too, so that he can tell his master's crib when he sees it? Yes, if the argument is true that matter cannot think for that which cannot spirit is the most convolete. We have remish to the dead? but if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and insane fancies this popular idea of the human your faith is vain also, . . . and we are found that matter cannot think, for that which cannot spirit is the most complete. We have no wish to give offence, but the truth must be spoken." is the immortal soul that thinks it is that which | Here I might quote from many distinguished | not up, if so be that the dead rise not. For possesses knowledge. Thus you perceive accord- metaphysicians corroborative testimony, but if the dead rise not, then is Christ not raised, and ing to this argument, of all the animals created, enough has been said. "A word to the wise is if Christ be not raised. . . . then they also

East Nodoway, Iowa.

"How are the Dead Raised up."

JACOB GRIM.

"How are the dead raised up and with what body do they come.'

sation, not only in man but in all other body dies, the soul separates, and immediately and these are said to be glorified, which is interdeparts into heaven or hell, and, at the day preted in John 7, by Jesus himself, to mean the The horse and the ox possess a sense of feeling of judgment, the body is raised and reunited to resurrection of the dead, "for the Son of man

which are fallen asleep in Christ are perished." 1 Cor. 15: 13-18.

Here it is a self-evident fact that the apostle seems to be entirely ignorant of the theolgical notion of an immortal soul, as it would be the height of folly to talk of Christ as being perished, because his body was left in the grave, if This question the apostle says was asked some he possessed an immortal soul, and that the

mind is but the result of living organized question may be decided, it is certain that it re_ body, or the man?] in corruption, it is raised in In conclusion, I wish to subjoin the sensible In order to reach the question and understand in glory; it is sown in weakness, it is raised in remarks of the Rev. W. C. Moncrieff: "Often the apostle we must inquire into the subject power; it is sown a natural [an animal] body, it do we hear the words, matter cannot think, and which he has under discussion. He begins: "I is raised a spiritual body. There is a natural the trumpet of orthodoxy summons us to attend. In our simplicity we have been led to declare unto you the gospel which I preached [animal] body, and there is a spiritual body. reason thus: Matter cannot think—God made unto you," first of all, that Christ died; second, And so it is written, The first man Adam was man out of the dust of the ground - then of course that he was buried; and third, that he, Christ, made a living being, the last Adam a quickenman cannot think. He may grow like a palm rose from the dead. Here are the three funda- ing spirit; howbeit, that was not first which is tree, but can reason no more than it. Now, this argumentation seems really valid; and yet every human being in his senses laughs it to scorn. I do think it is the protest of each child of human being in the protest of each child of human being in the second man will be the apostle discusses them. First, Christ died was of the earth earthy; the second man will be manity. Then, if you do, we respond in your for cur sins. This is a subject of itself; and from heaven (when he comes again). As is the

heavenly such they also that are heavenly; and and destroy him unto the end. as we have borne the image of the earthy we shall also bear the image of the heavenly. Now and blood (which is Adam's descendents' high- ends. est nature,) cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Now, from the apostle's reasoning, how men can conceive a resurrection to mortality, or of trine of Justification by Faith in Christ, is, that the going forth of the commandment to restore mortality, or the earthy man, from the apostle's the person thus justified is released from duty to and build Jerusalem, which went forth in 453 B. C. reasoning in this chapter, it is impossible for me obey the divine law, -not being justified by his Now understand, from the going forth of the comto conceive. He showed that it is not at all im- works. Observation and experience, however, mandment to restore and to build Jerusalem unto portant that all the same particles of matter be show that the objection is without force, for Messiah shall be seven weeks and three score and incorporated again together, but all that are es- those who are thus justified are found to be dis- two weeks, which is 69 weeks or 483 years unto sential to the man; like the grain of wheat, al- tinguished for their morality and virtue. The Messiah the Christ. We understand that Christ though it die in the ground, and lose all its form faith by which they are justified engenders love, was not known as the Messiah until he was bapduring the process, yet it bears wheat. So, al- and this love prompts to and secures hearty tized of John in Jordan, which makes a complete though the man fall into death, he will come obedience. Affection for him in whom they be fulfillment of the 69 weeks, or 483 years, which again from "the land of the enemy," glorified, lieve, and a deep sense of gratitude for what he brings us down 30 years this side the birth of with a likeness unto his risen Lord, and every has done for them and promises yet to do, in- Christ. This seems to fill the space of 483 years man, according to the apostle's teaching, that clines them to conform cheerfully to his wishes. or 69 weeks, which bring us to the one week. The comes from the dead, will be like the pattern, A felicitous illustration of this is furnished by 69 weeks and the one week make the completion Christ, and the first-fruit, for they are all fruits one who says: "A good many years ago I was of the 70 weeks; and in this one week the most of the resurrection; and in the language of passing along a street in the city of New Or- holy is anointed of God the Father; and after Christ, "are the children of God," being the leans, when I saw a slave auction. A number three score and two weeks is past then the Messiah children of the resurrection. It is God's work: of slaves were to be sold. I saw a girl there in is cut off, which brings us to the one week where they are raised from the dead as the children of the attitude of deep dejection, the tears pouring covenant is confirmed with many for one week, God, "and they can die no more." Therefore, down her cheeks and her face a look of despair. all who come from the dead "are the children A gentleman there said, 'My girl, why are you of God, being the children of the resurrection." Philadelphia, Pa.

Daniel 9: 24--26.

of the morning star.

It is plain enough that after the captivity the Jews could keep no nationally authorized annals; to do so would have been construed as rebellion against their conquerors. Hence the visions of Daniel are dated in the current years of the reigning monarch of the time, and so are the events in the histories of Ezra and Nehemiah; but that they regarded religiously the commencement and prog- degradation and ruin." end of the seventy weeks. He was anointed of the Holy Spirit as God's son and the promised Prince of Israel, and he was cut off from his people, but it took no less than thirty-three years in

SAMUEL DAVISON.

this I say brethren, (that the natural man,) flesh and they will end when the punishment of Israel the transgression, and to make an end of sin, and

Faith Works by Love.

A CURRENT objection to the evangelical doccrying so?' She said, 'I am going to be sold, and I don't know where I am going to.' Her heart was nearly broken. One after another offered a price, but this gentleman bid higher than any said to her, Why do you love this man and work for him?' 'Because he has redeemed me. It is no longer a hardship to work for such a man. The very hight of freedom is that I can show my gratitude to him who redeemed me from

Daniel 9:24--26.

apostle Peter, or any of the old prophets, tipping Most High for a waymark, or a sign of the com- A. D. 1876, when the sanctuary shall be cleansed. tables to make us swallow some bad verses of a ing Messiah. It was setting forth a time in which modern searess, as good English poetry. I don't his people should search diligently to know the like it when the spirit manifests itself in that way. fulfillment of those 70 weeks, to a period when the I like to see prophecy fulfilled just as it is being most holy was anointed of God the Father. The him that ordereth his conversation aright will I done now in the judgment sitting upon the little starting point of the 70 weeks or 490 years (each show the salvation of God."-Ps. 50: 23.

earthy, such they also that are earthy; and as the horn, and taking away his dominion to consume day for a year in prophetic time,) is what we are trying to bring cut. "Understand the matter and consider the vision. Seventy weeks are determin'd P. S. The 2300 days will end when the 2520 end, upon thy people and upon thy holy city, to finish to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." This verse of scripture covers a space of 490 years. The starting point of the 70 weeks seems to be at sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate. Here seems to end the 70 weeks.

We find that at the end of the 69 weeks he was of them, and he bid till they all ceased to bid known as the Messiah as it is noted in the script-It requires some determination of mind and against him. She was sold to him; but the ures, which brings us 30 years this side the birth of force of purpose to ignore all the great commenta- same air of dejection remained and tears still Christ. The starting point of 69 weeks and the tors and chronologists, and stand wholly upon the ran down her face. He asked her why? 'She one week which make the 70, or 490 years, was at word and providence of God; but it must be done didn't know what kind of a master she had; he the going forth of the commandment which comif we will understand the Scriptures of truth and might be just as bad as the other had been.' He menced in the end of the 70 years desolation of Jereceive the things of the kingdom of God in their then turned to her and said, 'My girl, you need rusalem, in 453 B. C. At this time Daniel undersimplicity: and this is the only path of peace and not cry so. I have not bought you to work for stood by books the 70 years was accomplished, and assurance of mind. All else is encompassed with me, I have bought you to set you free. Go where he poured out his prayers to God, confessing his fog, and leads to a labyrinth of inextricable per- you please. Here is the paper of your freedom.' sin and the sin of his people. The man Gabriel plexities. Follow the voice and Providence of God The poor girl, with tears, said to him, 'I am go- was sent to give Daniel skill and understanding and there is a line of light that guides to the rising ing with you.' And she did go, and when per- in the vision. The 70 weeks or 490 years start at sons afterward visited him, they were amazed the ending of Jerusalem's 70 years desolation, at the simple-hearted devotion of that girl. They where the walls of Jerusalem were built even in troublous times, in 453 before Christ, which brings the time to 37 years this side the birth of Christ, where was fulfilled the one week, where it was poured upon the desolate. In this one week the Messiah was cut off, but not for himself. Why was it not for himself? Because it was to bring a resurrection from the dead; not only this, but it was ress of their own sacred years is evident from their Justified by faith in the atoning sacrifice of for fallen and deprayed nature; it was for you and observance of the festivals appointed of God. See Christ, we love him who so loved us as to give I. It was for fallen humanity that the Passover Ezra 6: 20, 22, and Neh. 8: 14-18. I suppose the himself to die for us, and willingly engage in should be killed. Our Lord seems to be the passeventy weeks are given in three distinct parts to his service. As he devoted himself for us, we challamb that was slain in the midst of the week, mark with certainty the times appointed for the devote ourselves, cur all, to him, and work for and he causeth the sacrifice and the oblation to appearing of the Messiah. Whatever the nations him just out of simple, personal, fervent attach- cease. Here where our Lord ate the passover with may have done, the Spirit of God has kept the ment to him for his wonderful, costly, and suc- his disciples confirmed the covenant with many true chronology of the world, and he that follows cessful undertaking in our behalf. Genuine for one week, and in the midst of the week he after God will know it as fast as the events of faith alone justifies, and faith invariably "works causeth sacrifice to cease; and at the end of the prophecy transpire. But I apprehend it is only by love,"-the most effectual of all motives to week or 7 years the consummation determined prophetic eras that are given in specific numbers. all right moral action—the most potent produ- was poured upon the desolate, or the unbelieving For example, Messiah the Prince did come at the cer of correct, exemplary, Christian conduct.-Sel. Jews that dwelt about Jerusalem. In the midst of the week our Lord was anointed of God, when he was thirty-three and a half years old, when it was given to seal up the prophecy and to anoint BROTHER Enoch L. Williams has put forth in the most holy. At the end of this week, 37 years which those things were done. And by no leger- the Advocate a supposition of those periods of after the birth of Christ, is the completion of the demain with which I am acquainted can the cove- prophetic time having a common commencement. prophetic time of 490 years. Some suppose the nant week of Daniel 9: 27 cover those thirty-three By putting our views together and investigating 2300 days and the 70 weeks start at one point of years. It is like putting eight days into a week the subject we may arrive at a correct understand- time; but this is a mistake; there are 29 years difto make Sunday come just as men want it should. ing. The 70 weeks seem to be a subject by itself, ference. The 70 weeks start 453 B. C., and the 2300 I would no more like to see it done than to see the a separate space of time given to the people of the days start 424 B. C., and end the prophetic time in

Holland. Mich.

"Whoso offereth praise glorifieth me; and to

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, OCT. 13, 1874.

JACOB BRINKERHOFF, Editor.

Time of Commencing the Sabbath.

In studying the evidences of the Sabbath question another arises, as to the time of commencing the Sabbath, as it was observed in requirements of Scripture need to look into the now. matter so as to ascertain the truth as to the time of commencing the Sabbath.

made the sun to rule the day, that is, to divide be past. day," "the second day," and so on through the down of the sun. appointed division.

authority on the subject. When God gave to also prescribed. his people, the children of Israel, their system We find that in New Testament times the enemy of all righteousness by having been inof ceremonies and festivals, their annual sab- days were considered as beginning and ending duced by the spirit of wordliness to trifle with baths of rest, besides the weekly Sabbath, he with the evening or sunset. The Jewish people, the Sabbath hours, instead of keeping the day says: "From even to even shall ye celebrate at that time, held a tradition that it was wrong holy unto the Lord. "Sometimes worldly inyour sabbaths;" (Lev. 23: 32.) and it is not to heal the sick on the Sabbath-day; but Jesus fluences, which it seems impossible to avoid, inlikely that the celebrating or keeping of the taught that it was right and proper to do good trude upon me and crowd out the sacred influweekly Sabbath differed in time from the other on the Sabbath day, and at the same time healed ences I want to be actuated with. It seems too sabbaths, or from the period of time comprising the sick. Seeing that Christ healed the sick much to shut ourselves from everything that is the days of the week. They were to commence with a word or a touch, they brought them to done around us. Sometimes there occurs some observing the Sabbath with the evening and him to be cured of their diseases. Going good lecture on the Sabbath evening, sometimes celebrate it until the next evening, when it from the synagogue on the Sabbath day he went a good literary entertainment that would be

forming the evils his people were engaged in at power. "And at even, when the sun did set, the week I want to see some friend, and then it Jerusalem, mentions the Sabbath in a way which people brought their sick unto him. Matt. 8: 16; seems almost impossible to avoid worldly contells us something of the time he commenced to Mark 1: 29, 32; Luke 4: 40. Had they not con- versation. But on all such occasions I find that observe it. One of the sins of the Jewish people sidered the Sabbath then past they would have I have grieved the Holy Spirit, and am woundfor which their nation was subverted and their waited longer, or if they had not considered it ed and suffering. Sometimes relatives have city burned and destroyed was that of Sabbath- wrong to heal on the Sabbath day they would come to see me to remain over the Sabbath, exbreaking.—Jer. 17: 19-27. Great promises were not have waited until the setting of the sun. pecting me to spend the time with them as peomade to them if they would reform and observe We have advanced the above testimonies and ple generally spend the Sunday, in worldly conthe Sabbath, but they chose their own evil way deductions to show when the days were consid- versation and in pandering to the appetite; and and met its reward. After their restoration ered as beginning and ending in Bible times, to be thus hindered in the proper enjoyment of from the Babylonian captivity Nehemiah testi. and the direction of the Lord regarding the the Sabbath leaves a vacancy in the mind, there fies that he found them "treading winepresess time of keeping the Sabbath. As Bible believ- seems to be something lost, a wound inflicted. on the Sabbath, bringing in sheaves, lading ers, as observers of the Sabbath of the Bible, "O, could we always realize the importance of beasts, and bringing into Jerusalem, fruits and and contending for Bible times and practices in- the sacredness of the Sabbath day, of a consistburdens," the same evil which was one promi- stead of the traditions and ordinances of man, ent use of the holy time, how much of after renent cause of their overthrow. He found there let us observe the Sabbath from even to even, gret, of spiritual loss, we might avoid! We men of other cities who brought merchandise on from sunset to sunset. The day is a natural dineed to put from us thoughts and words of our the Sabbath to sell to the Jews, and to trade vision of time, and there is nothing in nature business and our worldly labor, and we alwith them. Neh. 13: 15-21. He tried to reform (or revelation,) to mark its beginning or ending ways feel blessed in doing so, even if we do deny the trade on the Sabbath. He says, (19th verse) other dawned upon our existence.

"When the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they night would otherwise have done. As the sun fulness. Must I absent myself from all associacease and the Sabbath be observed. Here is an with some young friends, and I am so fond of Bible times: for as it was observed then so it incidental evidence as to when the Sabbath society. I love Jesus too, and the Christian life, should be now. What was Bible time then commenced in Nehemiah's time; and whatever and the pleasures of the world as opposed to the should be Bible time now, and we who love the marked its commencement then does the same religion of Jesus, was the farthest from my

light, according to the record. Then, according of the Israelites, was commanded to them to be Spirit, as we must associate with the world to to this part of sacred history, the night was the celebrated at even, at the going down of the some extent, I will see that I keep my Christian first portion of the twenty-four hour period sun, on the fourteenth day of the first month. armor bright, that I may ward off the attacks called a day, though the division of the day into Ex. 12: 18; Lev. 23: 5; Deut. 16: 6; Matt. 26: of the enemy and not be vanquished again. I hours belonged to a later period, not a divinely 20. This was an important event to them, and will go nowhere that I think Jesus would not Let us look for Scripture example, or further time to commence the day of the passover is and his protection."

into the house of Simon, and found his wife's beneficial to me, and I wish so much to hear it. Nehemiah, in his history of his work of re- mother sick of a fever, whom he healed by his Sometimes after having worked hard all the

"I am Wounded!"

"I AM wounded, I am sick and suffering," should not be opened till after the Sabbath." said one who had lately enlisted in the service Now unless the Sabbath commenced as the of Christ. "The sweet spirit of Christ, so cheerdarkness drew on there would have been no ing, giving me hope and helping me to rejoice need of having the gates closed so soon; that in his love, is gone from me, and I am left desothey were kept shut from the morning till the late. The enemy has wounded me by his artwent down the gates began to be dark, and the tions of young people and be a recluse from Sabbath commenced, when business should society? I was invited to spend a few hours thoughts. I would like to induce my young That the days of the week commence and end friends to come to Christ and receive the pardon with the evening is also shown by reference to of their sins, and if I would do so I must not It is evident the Sabbath commences at the Ezekiel 46:1, 2 in speaking of the opening and seclude myself from them. But the evening same time the other days do, respecting each shutting of the gate of the inner court of the passed in common conversation, fashion was parother; and as the Sabbath was consecrated in prespective temple shown to Ezekiel, which was amount, refreshments were served, and it was creation week, so its sacred hours hold their to be kept shut during the six working days impossible to resist the spirit of the hour. same position in each succeeding week of time. and opened on the Sabbath, "and not be shut Thoughts of Jesus, or of eternity, troubled not On the fourth day of the first week of time God until the evening," when the Sabbath would the party, neither seemed any thoughtful or sad. Really no one was benefited, or was any the light from darkness; and as the earth re- And that the evening begins with the setting better off for the occasion. But where now is volves on its axis around the sun, different parts of the sun may be seen from Lev. 22: 6, 7 the peace of mind, where is the absorbing love of its surface are continually emerging from the where a person was called unclean until the of Christ, I enjoyed? Why is it gone? I find darkness of night, while on the opposite side evening, when having washed "his flesh with an aching void, and the pleasures of life will not other parts are receding from the light of day. water," he should be clean from the time "the fill it. Ah! they soon pass away, and Jesus The two parts, the dark and the light part, are sun is down." A similar expression occurs in cannot dwell with this worldliness. I am together called a day. But which came first and Deut. 23: 11. See also Joshua 8: 29, and 10: 26, wounded and am left to suffer. But as I am left constitutes the first part of the day? That first 27, with Judges 14: 12, 18, in all of which in to reflection I will go to my Savior, my Advoweek of time must determine. We read, "And stances we see that in those times the evening cate, and plead to be restored to his love and to the evening and the morning were the first was considered as beginning with the going the rejoicings of his Holy Spirit. His society is better than all others; and if he will return and six days. There was darkness before there was The Lord's Passover, a memorial and a feast again grant me the sweet influence of his Holy not only is the exact day to be observed, but the go with me, and I will always ask his presence

Another is wounded by the tempter and the

this evil, and when the Sabbath came had the gates shut so that these merchantmen could not enter to trade with the Jews, and so broke up the trade on the Sabbath. He says (19th verse) fession I have made. The holy word says: 'Be

table, and perfect will of God."

The Christian, the one walking in the way of This most famous cave among the numberless formation, may be wounded in various ways other caves situated in the rocks and strongholds d by different means. As the Christian life of the "wilderness of Judah," is located in the growth in grace, and conversion and refor- neighborhood of Bethlehem. While we sotion go continually on, we are always com- journed there, we were riding out, one day, with nful influences. We need to have on all the ward, he pointed out a conical-shaped hill-top, ay to escape, that ye may be able to bear it!" (orvalleys,) which separate us now from it." He est at any time we be overcharged with sur adventurous visit he had once made to it, some ternal salvation.

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS -ADULLAM-DAVID AS A FUGITIVE.

the cave Adullam; and when his brethren ptain over them." 1 Sam. 22: 1, 2.

suddenly emerging from the obscurity of his the undertaking without having accomplished kills Goliath, and becomes, at one step, the had penetrated were found human remains, and cynosure of all eyes throughout Israel, -of whom several skeletons entire, and the remnants of the women sang his praises, as slaying "ten rusted weapons, apparently of ancient and Jew- come to him and live. His love is so great to thousands" in comparison to king Saul's "thous- ish construction, which they concluded that both us and ours so cold we can only wonder that he ands,"-we are now, to consider him as the belonged to fugitives, who had escaped thither renowned warrior, a "captain over a thousand" from the siege and destruction of Jerusalem by delight to break his law and blaspheme his holy (ranking as a colonel of a modern regiment); Titus, and had then perished in "king David's name. Oh turn, sinner, turn, why will you die? 'and he went out and came in before the stronghold." people. And David behaved himself wisely in "David's stronghold," we reflected, indeed it ter, to wife." (1 Sam. 18.)

a wandering fugitive-first "to Nob,"-then to with David."

onformed to this world, but be transformed | "Achish, the king of Gath"-and, eventually, to ne renewing [or refreshing] of your minds, the "cave ADULLAM," where his "six hundred ye may prove what is that good, and ac men" gathered to him, and he became their captain.

ing the evils around us and contending with our Israelitish host, among the hills, southwestnor of God, and to keep in readiness for de- which rose towering like a pyramid among the ase, lest the enemy inflict upon us a fatal vast expanse of the "hill-country of Judea," and and. How much we need to pray, "Lead us asked the writer, "How far, think you, is that into temptation, but deliver us from evil!" distant from where we stand ?" "About a short nd how comforting the promise, "God will mile across the intervening rocks," we respondot suffer you to be tempted above that ye are ed. He said, "It is more than seven long miles ble, but will, with the temptation also make a distant by the nearest passageways of the wadys low much we need to take heed to ourselves, then entered into a long detailed account of an ating and drunkenness, and cares of this life, years previous, in company with an exploring st we grieve away the Holy Spirit, and we be party of British travelers, which we, now, in so wounded with these darts of evil that brief, relate: It was a very tedious and hazardor spiritual life will die entirely out, so that ous climb to reach the mouth of the cave, which we not only lose all we gained by our Christian was situated high up from the base of the mount, profession, but also lose the end of our faith, our and that its entrance, masked by a shelving rick, was so narrow that only one person at a possible for one of king David's resolute "six hundred" men to have successfully kept at bay, with his spear, a host of Saul's assailing party. enough to have sheltered thousands instead of hundreds. Knowing, from Jewish history, that bt, and every one that was discontented, gath- and yards of cord, in order to explore these red themselves unto him; and he became a passages, and to provide against losing themselves in the intricacies. They did explore them: WE have considered David, as the shepherd but the main passage was so long that it exouth, who was privately anointed by the proph- hausted their supply of line before they reached t Samuel to be the future king over Israel, its terminus, and they had finally to abandon pastoral life on the battle-field of Elah, where he their purpose. In all the various channels they

all his ways; and the Lord was with him." was, that "Cave Adullam." Thither he and his Wherefore, "when Saul saw that he behaved men often had their rendezvous, when scattering sausage must soon be convinced that there is himself very wisely, he was afraid of him. But to other "hidings" from the pursuing Saul, or some more profitable and economical use to all Israel and Judah loved David." Likewise, in search of wild game for daily sustenance. It which the hog, the great domestic scavenger "the soul of Jonathan [Saul's heir-apparent to was only the lack of a large supply to victual his and scrofula producer, may be 1 ut. The most the throne was knit with the soul of David, and garrison, that could, at any time, have driven reckless individual must experience a slight Jonathan loved him as his own soul;" and that him out therefrom. Hence, his sending to Na twinge of discomfort while tickling his palate "Michal, Saul's daughter, loved David;" . . . bal for supplies, in consideration of his men with a savory slice of sausage, and at the same "and Saul gave him [David] Michal, his daugh- having been guards over his flocks in Mount time conning the morning newspaper, and find-Carmel and the "wilderness of Paran." Here ing upon every page new and horrifying accounts But the one mar-all to these many happy it was, in compensation for the loss of his wife, of the ravages of that indomitable persecutor of surroundings and circumstances was that "the Michal, whom Saul had given to Phaltiel, when pork and pork eaters—the trichina. evil spirit" which had taken possession of Saul, David had to flee from his home, that David incited him to seek David's life, to destroy obtained Abigail, for a wife, after the Lord had res of the trichina worm reach us from all parts it, because he knew his son and daughter both smitten Nabal, her first husband, for his churl- of the country; and it must be evident, to all loved David, and that all Israel and Judah loved ishness to his "anointed" one. (See 1 Sam. 25th but the most obtuse, that total abstinence is the him also. Therefore, "Saul became David's chap.) So that we learn, that even in his ap only safe and rational course to pursue with enemy continually." He more than once cast parently most forlorn condition. "as a fugitive," reference to pork, as well as whiskey .- Ex. his javelin at David, while he played on a harp the Lord his God often bestowed blessings upon with his hand for the purpose of soothing his him, and very timely help in his hour of need. Religion is not confined to devotional exertroubled mind. And thus the two spirits-of And "David, a man after God's own heart," cises, but rather consists in doing all we are good and evil (God and Satan)-were necessar- could say, "It was good that I have been called and qualified to do, with a single eye to ily at variance and antagonistic, and could not afflicted." He realized the source of the Helper God's glory and will, from a grateful sense of be in harmony. So that, at last, David was and Keeper, and gave "unto God the glory due his mercy to us. This is the alchemy which obliged to flee from Saul's presence, and become unto his Holy Name." "And the Lord was turns everything into gold, and stamps a value

Why should We not Love God?

Why should we not love God for all his kindness shown to us? for his mercy has been over us all the way along the journey of life. We may look over our lives and see the dangers we have passed through; we may think of others who have fallen by our side who were no more exposed than we have been, and we almost exclaim, A world of chance! But why not us, if chance, as well as they? But there is a God who is high above all, whose care is over his people; and when we think of the narrow places we have passed through it makes us shudder. When once we were thrown from a horse, or brought down by sickness near the grave, how glad we feel that we escaped the dread monster, whose ruthless hand came so near getting us? Perhaps we passed through the late war, and while others fell by our side, we wondered that we escaped. But we have thus far been spared; and perhaps when we think we are safe then we pass away. How uncertain! but who would risk, for a single day, to meet their certain doom and fill a sinner's grave, when hope will have ceased forevermore?

Is God partial? No; but he sees all our ways and marks our every thought, and can look betime could pass into it; and that it was quite youd life and tell what will be. He is ever ready to save and has warned us of our danger, times almost without number, and giving time to us, which our acts do not, in any way, demand Once, however, inside, the cave was capacious of him whatever. But soon we may meet our certain doom, for others, no doubt, have thought a little longer time will be given. I remember "David, therefore departed thence, and escaped it contained labyrinthian passages and remoter one, not long ago, who boasted that he would the gard Adullant, and when his brothern chambers than the vestibule, he had suggested live for ten years to come, though he had then own thither to him. And every one that was in to the visitors to bring with them several thousthought that during those ten years he would turn to God, though he had spent all in the service of Satan. But alas! in less than six months he was in his grave. No doubt God could see to the end of those ten years, and see that it would be no better. And had he not already had time enough? The answer from all would be, Yes, yes, even half the days were full enough for him to have made his peace with God. God willeth not the death of any, but would have all

Fairfield, Iowa.

TRICHINA, -All intelligent lovers of ham and

Reports of the continued and increasing rava-

upon common actions .- J. Newton.

Shout the Tidings.

SHOUT the tidings of salvation, Let the joyful notes arise, Till the glorious proclamation Shall ascend the lofty skies.

CHORUS

Send the sound the earth around, Christ the King of glory soon will take us home Soon earth's sons and daughters shall proclaim The glorious day has come.

> Shout the tidings of salvation, Christ, the Lord, is drawing near; Let our hearts' glad adoration, Now ascend till he is here.

Shout the tidings of salvation, Mingling with the ocean's roar; Till the ships of every nation, Bear the news from shore to shore.

Shout the tidings of salvation

O'er the islands of the sea; Till all shall hear the proclamation, "Jesus Christ you soon shall see." -Selected and altered by s. E. B.

A Eulogy on the Doctrine of Grace.

"THERE are none can know the Father's right But those who learn it from the Son; Nor can the Son be well received, But where the Father makes him known,"

Every day of my life convinces me more and more of the truthfulness of that humiliating, yet glorious doctrine of grace. It is an ornament to the books of Nature and Revelation. O with what resplendent lustre does it shine forth to my vision! O how I love it! because it exalts city of the kingdom of God—the kingdom of obey. We formed very pleasant associations es man by bringing him down at the foot of sovereign mercy as a lost, helpless, and ruined sinner, justly doomed to DIE. Yes, I respond to the sentence, JUSTLY DOOMED TO DIE! Glory be to God! while his own family was in this ruined state the Father cries out, "I have found a ransom!" "The Lion of the tribe of Judah, the root of David, hath prevailed to open the books, and loese the seven seals thereof." What a shout was heard at the time of his birth on the plains of Judah! All was interest in the courts of the Eternal! O, my soul, be astonished and ashamed that thou dost no more revere the name of him who hath at so great a price bought the family of God and opened up the way for them to obtain a pardon for their sins and the resurrection out from among the DEAD, and finally come into possession of earth in its immortal state.

"Then the glory of God, like a molten sea, Will bathe the immortal company; And pure love's banner and friendship's wand, Shall wave above this princely band."

and at the sight the sun felt himself called upon of hades, "the empire of death," into possession to put on a mourning garb, and for the space of of earth restored. And only to such, as the &c. Three other discourses were delivered durthree hours his radiant beams were not felt or Father gives to Jesus, the Christ, will he bestow ing the meeting, all of which were attentively seen, and all nature seemed to be hushed into this favor upon. And only such as comply listened to by an interested audience. Held one silence around that hallowed spot. But Oh, with the conditions upon which this free gift is business meeting, the brethren pledging liberal how great the change, when from the tomb he offered has the Father given to Jesus,—the Life- ly for the support of the ministry. Altogether came forth, and had "the monster, death, in giver. Amen, and amen. chains!" Therefore death is a conquered foe to the family of God. Hence they will be made alive at or subsequent to his coming as the "restorer of all things which God hath spoken by the mouth of all his holy prophets since the world began." But on high he ascended, where Denver, I was informed by the Executive Comall heaven were in waiting to receive him and mittee that my field of labor for the following conduct him to his Father's throne, where he year was Gentry, Worth, Harrison, and other has ever since resided, to make intercession for Counties on the east. Consequently, desiring to the purchase of his blood according to the im- enter at once on my field of labor, I preached a mutable purpose of the Deity.

name, at the time appointed he will return to peared very hard to separate from the brethren time "without sin unto salvation." gather the trophies of his victorious grace! Not with whom we had associated so long; but we What a cheering, comforting promise this has however, as he made his first appearance, to be all looked forward to a reunion in the kingdom been to the saints for these long centuries which cradled in a manger, with no cherubic legions to of God. May the Lord bless these brethren.

accompany him as he shall be seen riding down | me on my way to my field of labor; continued the burning pathway of the heavens in his flam- to preach to the church until Aug. 30th, when i ing chariot, whose wheels shall roll in fire, to commenced a meeting in the Andrews' school. take "vengeance on them that know not Christ," house, three miles west of Grant City, the counby removing them into a state of non-existence, ty seat of Worth Co.; and though the nights and bringing earth back to its Eden state, dress- were short and the season a busy one, yet we proclaim the truth of the Scriptures and the cer- that which is not corruptible, even the ornament to exchange the present perishing trophies for ing it up in more than its primeval beauty and had a very good attendance most of the time, glory: the throne of his father David given to After continuing here about a week we were him, and he to reign over the house of Jacob visited by Brn. A. F. Dugger and D. O. Amos, and also the rest of the jewels of his victorious whom we were very glad to see. The latter grace for the ages of the ages, and of his king-named brother, who has been preaching for the away, some are willingly ignorant, some fear to to their own husbands." 1 Peter 3: 3-5. Paul dom there shall be no end! Then the Deity will Restitution brethren for the last fifteen months, think of it, a few look forward with joyful trusthave seen of the travail of Christ's soul and will commenced to observe the Sabbath at the Camp. ing hearts to the great day of God Almighty. be satisfied, because his own family are saved meeting. Our acquaintance with him was very Reader, do you belong to the latter class, to the modest apparel, with shamefacedness and sobrinot, they will not know it. They consider their and the effects of the fall wiped out of his uni- pleasant. He is a talented young man, and hole "little flock?" If so, use your faculties, energies, verse, and his glory now fills the earth. The he may be the means of doing much good in the and talents, in doing the work of the Lord sky is clear, and the soil is free, the victor's song hands of the Lord. Bro. Dugger delivered a heartily. floats over the plains of Eden, and the anthems very able discourse on the Nature of Man to a of seraphs blend with its strains; the sun rolls very attentive audience. His health, which has may not be scoffers, may do much in his name

and the song of the redeemed bride will be We continued the meeting nearly three weeks. heard as they walk the plains of Paradise, which Bro. Dugger visited us again at the conclusion the "Lamb's book of life," that we belong to the will be glowing in immortal verdure, "unto him of the meeting and delivered another excellent church triumphant, that we are Christ's, that that hath loved us, and washed us from our sins discourse for us. As a result of our labor seven we shall be saved in that great day. in his own blood, and hath made us kings and have come out on the doctrines of the Bible. his electing grace, whilst walking the golden are convinced of the truthfulness of the doc- God in Christ Jesus, can survive the dangers has become almost obliterated. The two parties ernments of Europe I hear the low mutterings David-which will be more brilliant and glori- here which will not soon be forgotten. ous than the light of you orb of day! A shout | We commence another meeting to-night in Lord God omnipotent reigneth!"

victorious grace? For this I labor and pray, and shall endeavor so to do whilst my Father gives | Sept. 23rd, '74. me strength. Glory be to his exalted name, that it was the love of God which moved him to Report of Quarterly Conference Held at devise the wondrous plan. Grace has marked Oak Grove, Mo., commencing Sept. 18th, 1874. out the way for sinful man to walk in, and by it he must be led, and by it he must be saved, or ing hold on this favor-Jesus the Life-giver. Yes, him, whose groans Calvary witnessed, gift," when applied to man, will bring him out R. V. LYON.

Items by the Way.

Suspension Bridge, N. Y.

AFTER the organization of our Conference at farewell discourse to the brethren in Daviess He has said-"If I go away I will come again." Glory be to God, that through his exalted County. It was a very solemn meeting. It ap- He has gone, therefore he must come a second

down its brilliant flood, and shines on a world been very poor since last spring, is slowly im- and yet be lost? Yes, for it is not all who say proving. After remaining about a day, they Glory to God! Self will then be lost sight of, left to fill other appointments.

"as the voice of many waters and as the voice Harrison Co., and if the interest will demand of mighty thunderings, saying, Alleluia, for the shall deliver a course of lectures. My address until further notice will be Allendale, Worth Reader, will you be among the jewels of his Co., Mo. Your brother in hope of eternal life,

A. C. Long.

In accordance with the arrangements made else die that DEATH from which there is no by the Annual Conference, the First District revival into life. "For by grace, favor, are ye held its first Quarterly Conference commencing saved through faith and that not of yourselves. Sept. 19th, and continuing over Sunday. As it is the gift of God," whilst "faith is a basis this meeting was the first ever held by us as a of things hoped for," or an act of the mind lay- people it was looked forward to with more than usual interest. The time arrived and with it a And this "unspeakable gift" is the antidote for severe rain storm, which prevented us from sin-and "sin is the transgression of the law" | meeting on Sabbath evening as was announced; and the penalty of this law is death-and death Sabbath morning being clear and pleasant a is the extinction of life-and this favor or "free goodly number met for worship. Bro. Leard gave us a very interesting discourse from Rev. 22: 17, "And the Spirit and the bride say come," we had a good meeting. The brethren and sis ters feel encouraged to go forward; also see the necessity of working harmoniously in the good work in which we are engaged, realizing the fact that time is short and soon our Life-giver will come and take his ransomed home. That we be among the pure and holy in that day is my sincere desire and prayer. W. C. Long.

"Is it True ?"

Is it true that Jesus is coming a second time."

have passed; and now, Is it true, that we guard him, but with the retinue of heaven to About one week after the Camp-meeting found are upon the eve of a new era, which is about to

awn upon us, resplendent with consummated apostles have prescribed superfluous rules, and May God impress upon our hearts the necestainty of our "blessed hope."

Is it true that we may know all these things, 'Lord, Lord," it is not all whose names are reorded in our church books, who are of Israel.

Let us see to it that our names are written in

Is it true that we love Jesus, and consequently shout will then be heard among the subjects of Elder in the Disciple Church. Many others of complete trust and submission to the will of

> Trust not in wisdom, in names, theories or and the workings of God at times hard to

God help us to make our lives a consummation of our profession, and may we in theory and elp us by his spirit, and to guide us by his wisdom into the way of all truth, building our their bundle of extra hemp, and false hair? Can opes on him who has said, "I am the way, the ruth, and the life."-C. Mendenhall, in Crisis.

Pride and Fashion.

DEAR BROTHERS AND SISTERS: I want to talk you a short time through the ADVOCATE, on ne subject of pride, fashion, and dress, al eavened to a certain extent.

death and everlasting rain.

For us to ignore the subject of dress, is to doubt subject, is to say that several of the inspired pointed mission.

ken it by his prophets, by signs in the past and that outward adorning of plaiting the hair, and between truth and error. he present, in the earth, air, sky, water, and in of wearing of gold, or of putting on of apparel; And now, dear reader, as we are drawing near all created things animate and inanimate, which but let it be the hidden man of the heart, in the shining shore of eternity, we soon will have of a meek and quiet spirit, which is in the sight the long white rotes of the kingdom, the attire Is it true that many are ignorant of this fact? of God of great price. For after this manner in of all the redeemed. S. C. B. WILLIAMS. Yes, for they say all things continue as they were the old time the holy women also, who trusted Denver, Worth Co., Mo. from the beginning, some scoff, some explain in God, adorned themselves, being in subjection manner also, that women adorn themselves in ety, not with broided hair, or gold, or pearls, or greatest light and luster as but a reflection from costly array; but (which becometh women pro- the Father of lights, and therefore they have fessing godliness) with good works." 1 Tim. no reason to boast at all of borrowed goods.

The above references show that there are two kinds of adornment, one permitted, the other prohibited. The commendable adornment consists in modest apparel, accompanied by a meek and quiet spirit. The outward adorning consists of plaiting the hair, and wearing of gold and pearls, and costly ornaments, which are only designed for display and are emphatically conto the glory of God to put on their rings, and sister, practice ever inquire—Is it true? asking God to their rag-roses, their feathers and flowers, their Marquette, Wis. outlandish bustles, all puckered and tucked, with any one see how God is glorified by these things? or by the popular fashion of punching holes in women's ears and hanging in hooks and rings of various kinds? Such things religiously considered, is rebellion against the God of nature, and a relapse into barbarism.

itself, without any special instructions on the awake to the responsibility of your heaven ap- Lord,

opes and realized anticipations? Yes, fellow that a part of the Bible is useless; for we hear sity of plainness of dress, simplicity of speech, traveler, it is indeed true, for the Lord has spot the apostle say: "Whose adorning let it not be and meekness of heart, in the great warfare

THEY who are the fullest of faith and richest their hearts and lives, like the face of Moses.

Better Department.

upon his name - Malachi iit. 16

From Sister Tickner.

DEAR BRETHREN AND SISTERS: My love for demned by God's word. "Wherefore come out the cause of my Blessed Master has not abated priests unto God." What a moment! redemp- These are men of high standing in the commu- love his appearing? If so, take fresh courage, Lord, and touch not the unclean thing; and I pursuing." Could I give expression to the pent pray for more faith, knowing that nothing short will receive you." 2 Cor. 6: 17. The line of up feelings of my heart how gladly would I have contracted an unholy marriage, and the of disquiet and unrest, of hate and defiance, peculiar marks of God's people are but rarely that are borne across the Atlantic, I look beyond men, but in Jesus, though the way seems dark, seen. When the apostle tells us, "Whether there- what seems to be the inevitable scene of carnage fore ye eat, or drink, or whatsoever ye do, do all and death, to the blissful reign of the Prince of to the glory of God," (1 Cor. 10: 31.) how can Peace, when sin and suffering will be no more. any one have the audacity to say that it is all Longing, praying, watching, waiting, your DIANTHA TICKNER.

From Sister Pitts.

DEAR BRO. BRINKERHOFF: On arriving home from a six weeks absence how glad I was to find the August and September numbers of the ADVOCATE, and their contents filled my heart with comfort. I hope that God will hold But, says one, "I do not set my affections on it up and make it a bright and shining light to those outward adornments." Then you can very hold up the living truth of God on the great hough I know to speak in opposition to those easily give them up. If you have so little regard and important doctrine of the Atonement and subjects, will be very unpopular in this day and for them, you will certainly cast them aside at Sanctuary question. That truth is clear to me, ge of the world, even among those who profess once rather than be a stumbling block to others. but not to thousands who think they know it Christianity. In approaching this subject we But to renounce them may reveal a secret nerve all. O that they had "the fear of the Lord, often hear it remarked by some, "I would as running from your heart to these idol vanities. that is the beginning of wisdom;" but to me lief be dead as out of the fashion." Even among You deceive yourselves when you suppose you their fear is taught by the precepts of men. Let e clergy we see that they too, shun to make can spend your money for those forbidden us labor on in love and pity, giving and forgivknown the whole counsel of God in regard to ornaments without any heart for them. They irg, knowing that light is sown for the righthose subjects. And why? there is a cause, and are made, bought and sold, and worn, on pur- eous, and gladness for the upright in heart. I that cause is that the whole lump has become pose to feed pride. And if you are sure you are hope the hearts and pens of those who are not proud then take down your sign, for such mighty in the Scriptures, whose lives are gov-The Holy Spirit teaches us "not to be con- ornaments have a demoralizing tendency on the erned by the Spirit and truth of God, will be ormed to this world: but be ye transformed by human family. While the gauze and glitter enabled to set the truth on the Atonement and the renewing of your mind that ye may know of frizzled females tend to arouse the passions Sanctuary forth in God's light. The words of what is that good and acceptable and perfect of men, they also tend to cheapen the value of the prophet come now with force upon my will of God." Rom. 12: 2. This rule applies women. When poor girls find it impossible to mind: "O that my head were water, and my to dress, conversation, spirit, and general con- keep up with the times in fashionable attire, is it eyes a fountain of tears, that I might weep day duct. God expects his children to be different, any wonder that they barter their purity for the and night for those that make flesh their arm." to look different, and to act different, from pride sake of being able to dress as flashy as others? God grant that you all may be kept by his stricken worldlings who throng the way to Nothing so much seduces so many young girls mighty power, which he wrought in Christ when into a life of shame as the tyranny of fashion. he raised him from the dead, and set him at his I appeal now to the clergy, Take hold in good own right hand in the heavenly places (holiest the wisdom and authority of God; for he has carnest, and shun not to make known the whole of all), far above all principality, and power and seen fit in his word to make it a matter of spe- counsel of God. If you have a gold ring cast it might, and dominion, and every name that is cial legislation. If the great and eternal Jehovah aside. If you wear gold studs in your shirt named, not only in this world, but also in that has seen fit to treat upon those subjects, we only bosom, in conformity to the flashy fops of to- which is to come. Bless the Lord, O my soul! betray a shallowness of mind in dismissing them day, bury them as good old Jacob did, beneath And made him to be the head over all things to as a great many do, by a contemptuous smile. To the oak. Oh mothers in Zion! we appeal to you the church, which is his body, the fullness of say that a Christian's dress will always regulate to arise above a mere butterfly existence, and him that filleth all in all. Your sister in the POLLY G. PITTS.

Fredericksburg, Iowa.

MARION, IOWA, THIRD-DAY, OCT. 13, 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 ourself responsible only for editorials, selections, and comments.

THE Tract on the "Seventh-Day Sabbath" is now ready. We have been unavoidably delayed in finishing it up and printing the cover. 32 pages, besides cover; price 8 cents. Send it out and let it help to get the truth on this subject before the people.

THE "Memoriam" of Bro. Hancock was designed for the preceding number, but was not received until that number was printed.

Report of the Michigan Annual Conference.

MET according to appointment on Friday, Sept. 25th, at 9 A. M. for business. Opened with prayer by the writer. Appointed Bro. Easton President pro. tem. Reports from the different churches were called for and read, with the exception of two churches which were not represented. The present standing of the churches is good. Four only have been expelled from our number during the year for misdemeanor, while about fifty have been added to the church. Financial matters are in very good standing among the churches, considering the hard times we are now witnessing. The brethren are all trying to do all they can for the advancement of the cause. May God bless their efforts. Bro. E. Easton and Bro. John Branch were granted permission by the church to improve upon their talents by engaging in the ministry during the coming year.

Met Friday evening, at early candle lighting for worship. Discourse by the writer from 1st Peter 4: 7, "But the end of all things is at hand; be ye therefore sober and watch unto prayer." The discourse was followed by many warm and cheering testimonies from the brethren and sisters. Truly it was good to be there. Met again Sabbath morning, at half past ten o'clock, and listened to a discourse by Bro. Cranmer, on the subject of the "Two Witnesses," from Rev. 11. He claimed that the 1260 days are still future,-that they are literal days (and not years as many have supposed)-that the "two witnesses" are not and cannot be made to appear from the Bible to be the Old and New Testa ments-that the burning of the Bibles in France, in 1793, was not a fulfillment of that prophecy The subject was handled ably and skillfully, and again the brethren left their testimonies in favor of the truths that they had heard, and declared their determinations to see the end of the race.

In the evening a stranger, one Bro. Tucker, who had come some distance to meet with us. was invited to speak, which he did on the "Mark of the Beast," from Rev. 13. He made some very good remarks.

First-day morning, met at 11 o'clock, and spoke to the brethren on the inheritance of the saints, from Matt. 5: 5. The dear saints seemed much cheered by hearing of their heavenly home, the earth made new, and again they repeated their determinations to never slack their pace until they reach the other shore and are permitted to sit down in the kingdom of God. In the evening Bro. Cranmer spoke to us from Eph. 2: 19-22. It was truly a rich feast to listen to this sermon, for the Lord gave edge and

with weight upon the minds of the congrega- heard it?" I responded, "In Philadelphia; don't tion. Bro. C. occupied one and one half hours in speaking, and the brethren and sisters made good use of the time from then until midnight. Not a moment was lost. Our eyes did not grow heavy, nor did we become weary. When all felt that they had done their duty, we sang the parting hymn, commencing,

"My Christan friends in bonds of love." Bro. Cranmer dismissed with a benediction, and

we parted with warm salutations and kinder adieus, hoping that the next Annual Conference will find the church in a still more flourishing condition than at present, and that ere then many may be added to our numbers.

From the Conference we came to Rabbit River where we are now holding a few meetings.

R. C. HORTON, Conf. Clerk. Hamilton, Sept. 30th, 1874.

In Memoriam.

BRO. BRINKERHOFF: I have been looking in vain in the last two issues of our Sabbath Advo-CATE for an obituary notice of the decease of our beloved brother, and staunch believer and observer of the Seventh-Day, Elder SAMUEL C. HANcock. He died at Springfield, Mass., Aug. 29th, 1874, in the "blessed hope" of arising in "the morn of theresurrection." His age, I believe, was 49 years.

Bro. Hancock and the writer first became acquainted in Philadelphia, in 1853, in a very unlooked for way at the time. He came to my residence, accompanied by another Sabbatarian brother (Mix), who introduced themselves as Sabbatarian Advent brethren, who were in sympathy with the Age-toCome views of the restoration of Israel to their own land, and had come for the purpose of inquiry respecting an agricultural effort then progressing in Palestine, of which the writer was the agent in this country. I gave them all the information I then possessed, and we spent a very happy evening together. At the close of our interview Bro. Samuel asked permission to sing "one of the songs of Zion." To those who have not had the privilege of hearing Bro. Hancock's singing, for the first time, will excuse me for speaking of it in the highest terms of praise. He commenced with-

"Christian, the morn breaks sweetly over thee, And all the midnight's shadows flee," etc.

I have often participated in Advent meetings in singing this hymn "in '43 and '44 times," but he sang it to a new tune for that hymn. It was to the air of "The Marsellaise;" and never, perhaps, were a Frenchman's enthusiastic feelings for "liberty and military glory" more deeply moved by his national hymn than were mine by the thrill of inspiration which the Spirit of the life-giving power of the Lord imparted to Bro. Samuel and his two listeners. Bro. Mix and I laughed, and we cried with tears of sympathy, while he paced the room and sang those thrilling lines-

"Arise, arise, leave all for glory-Thy name is graven on the throne," etc.

My mother informed me, after they bid me good night, that while the brother was singing there was quite a crowd of people collected on the street pavement in front of the house. Never shall I forget Sammy Hancock's seraphic face on that occasion of our first interview.

Some five years afterward I was attending the Advent Campmeeting at Springfield. Arriving late in the evening I did not meet any one I knew except Bro. and Sister Day. Next morning, however, as I was making the circuit of the inner tents I heard a clear, strong voice singing, and a number of the pilgrims collecting to listen. I recognized at once the voice of the blind brother. After he had sang several hymns, we adjourned for the breakfast-table. Seeing the blind brother was alone I went up to him and hailed him as a brother pilgrim; inquired how he was, etc. He was power to his truth, and it cut its way through startled at my inquiry, and said, "Your voice, my the mists and fogs of Papal dogmas and rested brother, is familiar as one afar off. Where have I | Spirit is the Bible view of the Seal .- 8 pp. 200

you remember Palestine and the "Marsellaise?" With that he threw his arms about my neck and tenderly saluted me. "Ha! ha!" he said, "You are Bro. Boyd. Right glad am I to meet you again. How often I have meditated on that eventful evening with you."

Since that time every year that it has been my privilege to attend an Advent Campmeeting I have never failed to meet and hear his honest and heart-stirring voice, either in godly exhortation, prayer, or song. And we were mutually glad to meet one another. Alas! that "he is not."

Bro. Hancock was a cheerful, a hopeful Christian, a devout observer of the "Sabbath of the Lord." "After life's fitful fever he sleeps well," for he "sleeps in Jesus." "Blessed sleep, for he died in the Lord." J. L. BOYD.

Philadelphia, Sept. 25, 1874.

Appointments.

Quarterly Conference at Fairview, Mo.

THE next Quarterly Conference of the Sabbatarian Adventists of the First District will be held at Fairview School-house, Daviess Co., Mo., commencing Sabbath evening, Dec. 18, and continue over Sunday. We extend an invitation to all. Let none stay away. Come, praying that we may receive a blessing of the Lord.

W. C. Long, Sec.

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 b there to convey them to the Conference. All the brethren are requested to attend for a special pur pose. Come, let us have a good meeting. Remember the time. D. O. Amos. (Corydon, Iowa.

Received on Subscription for Advocate.

Polly G Pitts, 75 cts, 10-1. Wm Inglis, \$1.00. 9-18. Geo Wareham, \$4.00, 10-1. V M Gray, 50 cts 9-8. Solomon McFarland, \$1.50, 10-5, (postage 2 cts). Mrs Sarah S Bussier, \$1.50, 10-5, (postage 25 cts). Daniel Tiffany, \$1.00, 9-18. C P Russell \$2.00, 10-8. M N Kramer, \$1.50, 10-1. J M Tyler \$1.50, 10-1.

For Tracts and the Tract Fund.

C P Russell, for Tracts, \$3.00; S S Davis, 50 cts

Books and Tracts For Sale at this Office.

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

Nature's God and His Memorial. A series of for sermons on the subject of the Sabbath. 111 pa ges-20 cents.

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

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

History of the Sabbath and Lord's Day, 10 cents Authority for the Change in the Sabbath .- 5 cents The Second Coming of Christ,-8 pages-2 cents. The Signs of the Times,-12 pages,-3 cents.

The Destiny of the Wicked,-16 pages,-3 cents. Where are the Dead?-12 pages,-2 cents. Thoughts on the Sabbath, 8 pages, 2 cents. Man,a Living Soul, in the Image of God, 12 pp. 20

The Rich Man and Lazarus, 12 pages, 2 cents. What is the Seal of God?-Showing that the Hol

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

VOL. IX.

Marion, Iowa, Third-day, October 27, 1874.

NO. 16.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

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

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

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

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 pe 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 entombed 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 hould pass under probation for eternal life. leb. 2: 10, 11, and chapter 12: 2-11. The cirsumstances of men differ with the period of the world in which they live, but the principles of ighteousness are the same. Righteousness and noliness are not a creation, but an acquirement,

a character obtained by obedience to the truth. | tinued obedient to God. The translation of 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 ve 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.

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 likemind ed 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 foreyer.

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 tresspasses 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, Thee have I seen righteous before me in this generation." This righteous man and his three sors. 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 them selves, 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

You evemy ng I and tion,

ed to ristthe ell," or he D.

0. bataheld com. tinue Let y re-

and f God hland miles n the ill be all the l pur-

Sec.

mem. wa. ate.

\$1.00, 50 cts. age 2 age 2 Tyler,

end e prin sentia

of for 111 pa · Wha days Ranson

ents.

aled i 0 cents 5 cents cents.

pp. 20 nts.

cents.

he Ho pp. 26 in unbelief.

live with that before the flood, is drawn by the 134; also Rollin's Hist. Vol. I. pp. 284-286. will perish by fire, and sword, and pestilence.

The Scattering and Restoration of Israel.

R. V. LYON.

and take off the crown: this shall not be the it is; and I will give it him. Ezek. 21: 25-27.

THERE are no people who have a greater claim There are no people whose sufferings have subversion of the kingdom of Israel, and its restoration. No portion of the Living Oracles Ephraim. has furnished a wider field for thought to range which it has been selected.

kingdom shall be overturned.

heir should come.

III. That it will then be given to him.

version of the kingdom of Israel it has had its God being entreated by him, he turned the heart deaux, Vol. I. pp. 188-200; Rollin, Vol. I. pp. literal fulfillment. B. C., 735, Tiglath Pileser, of the king of Babylon towards him, so that 287-292. king of Assyria, entered Palestine, or Canaan, upon a treaty, he was restored to his liberty, and with his army, took a large number of the ten returned to Jerusalem. Dr. Prideaux, Vol. I. tribes as captives, and carried them away, and p. 151; Rollin's Hist. Vol. I. p. 286. settled them in Halah, Habor, Hara, and on the B. C. 607, in the third year Jehoiakim, king If you do, remember to tell them about Christ. river Gozan, in the land of the Medes. Dr. of Judah, Nabopolassar, king of Babylon, find- Tell the young, tell the poor, tell the aged, tell Prideaux, Vol. I. pp 106-128; also Rollin's Hist., ing that upon Necho, king of Egypt, taking of the ignorant, tell the sick, tell the dying-tell Vol. I. pp.282-286; 2 Kings 17: 6. The planting | Carchemish, all Syria and Palestine had revolted | them all about Christ. Tell them of his power, of Israel in those cities of the Medes, by Tiglath to him, and that he being old and infirm, was and tell them of his love. Tell them of his do-Pileser, proves positively that Media was then unable to march thither himself to reduce them, ings, and tell them of his feelings. Tell them a province of the Assyrian Empire.

his son, took the throne, and in the eighth year an army into Judea, B. C. 606; and having laid day of time. Tell it to them over and over and of his reign, B. C., 721, Hoshea, king of Samaria, siege to Jerusalem, made himself master of it over again. Never be tired of speaking of Christ. entered into confedracy with the king of Egypt, hoping by his assistance to shake off the yoke of Assyria; * * whereon, Salmaneser, in the Luke 15: 11-32 homes they are detailed. Never be thed of speaking of Christ Say to them broadly and fully, freely and unconditionally, unreservedly and undoubtingly. "Come unto Christ as the penitent thief did—

they did not believe in the divine interference beginning of the fourth year of Hezekiah, march- to our Nov., on the 18th day of that month, and with the laws of nature, and so they perished ed with his army against him, and having having taken Jehoiakim prisoner, he put him subdued all the country around, pent him up in in chains, to carry him to Babylon. But he Noah believed not only in the prediction of Samaria, and there besieged him three years; at having humbled himself to Nebuchadnezzar the flood, but in the establishment of the ever- the end of which he took the city, and putting and submitted to become his tributary, and lasting covenant with his seed, and the seed of Hoshea in chains, he shut him up in prison all sworn allegiance to him, he was again restored the woman obtaining the dominion of the world his days, and carried the people into captivity, to his kingdom. * * But before Nebuchad forever, and so giving eternal life to his people. placing them in Habor, and in the other cities nezzar removed from Jerusalem he caused Noah is enrolled in heaven with the worthies, of the Medes, where Tiglath Pileser had before great number of the Jews to be sent captive to and with them will inherit the paradise of God. placed those whom he had carried into captivity Babylon; among the number of the children The parallel of this generation in which we out of the same land. Dr. Prideaux, Vol. I. p. that were carried away in the captivity were

us. Matt. 24: 37. But we can all see that the settled all affairs in Syria, marched his army into Babylon three years, rebelled against him, and radical sin, the sin of this age, is the sin for the land of Israel, and there taking captive of all refused to pay him any more tribute, renewed which the antediluvians perished in the flood. | those who were the remains of a former captivi- his confederacy with Pharaoh Necho, king of They did not believe what God had said of the ty, carried them away into Assyrria; and then Egypt, in opposition to him. Nebuchadnezzar, seed of the woman; they did not believe that to prevent the land from becoming desolate, he not being then at leisure, by reason of other eternal tife was conditioned upon the belief and | brought others from Babylon, and from Cuthah, | engagements, to come and chastise him, sent obedience of the truth. Rejecting God's testi- and from Avan, and Hamath, and Sepharvaim, to orders to all his lieutenants and governors of monies they gave themselves over to hurtful dwell in the cities of Samaria in their stead. And provinces, in those parts to make war upon lusts and hardness of heart; and such is the so the ten tribes of Israel, which had separated him. This brought upon Jehoiakim inroad sin of the present race of men upon the earth. from the house of David, were brought to a full and invasions from every quarter, the Ammon Judgment overtook them to the uttermost, and end, and never after recovered themselves ites, the Moabites, the Syrians, the Arabians, and it will the men of this day. They were de- again. For those who were thus carried away, all other nations round about them, who had stroyed by water; the rejecters of Jesus of Naz- as well in this, as in former captivities, excepting subjected themselves to the Babylonish yoke, areth as the anointed King of the whole earth, only some few, who, joining themselves to their investing him with incursions, harassing him brethren, the Jews, in the land of their captive with depredations on every side. And thus the ity, returned with them, soon going into the continued to do for three years, till at length i usages and idolatry of the nations among whom the eleventh year of his reign, B. C. 599, al they were planted, to which they were too much parties joined together against him. They shut addicted while in their own land; and after a him up in Jerusalem, where in the prosecution And thou profane and wicked prince of Israel, while, says Dr. Prideaux, "become wholly ab- of the siege, having taken him as a prisoner in whose day is come, when iniquity shall have an sorbed and swallowed up among them; and some sally (it may be supposed,) which he made end, thus saith the Lord God; remove the diadem, thenceforth losing their name, their language, upon them, they slew him with the sword, and same: exalt him that is low, and abase him that and their memorial, were never afterward then cast him out into the highway, without is high. I will overturn, overturn it: spoken of." Dr. Prideaux, Vol. I. p. 150, Rol- one of the gates of Jerusalem, allowing him a and it shall be no more, until he come whose right lin's Hist. Vol. I. p. 186. Thus was fulfilled the other burial, as the prophet Jeremiah had foreprophecy which was spoken by Isaiah, in the told, than that of an ass (Jer. 22: 18, 19,); that first year of Ahaz, against Samaria (Isa. 7: 8), is, to be cast forth into a place of the greatest upon the sympathy of the church of God than that "within three-score and five years shall contempt, there to be consumed to dust in the the Jews, and their brethren, the ten tribes. Ephraim be broken, that he be not a people." open air. And in order that Ahaz and his people might Jehoiakim being dead, Jehoiachin, his son, equaled theirs, except those who have suffered know that the confederacy of Rezin, the king of who is called Jeconiah and Coniah, reigned in martyrdom for their faith in Jesus, our Life- Syria, and Pekah the son of Remaliah, king of his stead. For doing evil in the sight of the giver. Their history has astonished infidels, and Israel, should not stand, and that Ephraim Lord, in the same manner his father had done led them to acknowledge the plenary inspira should be broken, God gave them a sign (Isaiah (Jer. 22: 24-30), provoked a very bitter declaration tion of those prophecies which perdict the 7: 14-16), which had its fulfillment prior to the tion of God's wrath against him by the mouth overthrow of Syria and the breaking up of of the prophet Jeremiah, and it was as bitterly

Esarhaddon, after he had once possessed him- the lieutenants and governors of Nebuchadne in, and imagination to explore, than my self of the land of Israel, sent some of his army zar still continued to block up Jerusalem, and text, which contains a prophecy relative to the into Judea, to reduce that country also under after three months he came thither in person kingdom of Israel, or Judah, as all expositors his subjection; who, having vanquished Man- with his royal army, and caused the place to be of note admit; and if any one is in doubt, he asseh in battle, and taken him, hid him in a begirt with a close siege on every side. 2 Kings will be convinced by reading the chapter from thicket of thorns, brought him prisoner to 24:10, 11. Jehoiachin, finding himself unable Esarhaddon, who bound him in fetters, and to defend it, went, with his mother, and h I. The prophet takes the position that this carried him to Babylon, where his chains and princes and servants, and delivered himself into his prison brought him to himself, and a due his hands. But he obtained no other favor than II. That it should be no more until its rightful sense of his great sin wherewith he had sinned to save his life; for, being immediately put i against the Lord his God, he returned unto him chains, he was carried to Babylon, and there with repentance and prayer, and in his afflictions continued shut up in prison till the death of I. So far as the prophecy relates to the sub- greatly humbled himself before him, whereon, Nebuchadnezzar, a period of 37. years. Dr. Pri

he took Nebuchadnezzar, his son, into partner- of what he has done for the chief of sinners After the death of Tiglath Pileser, Salmaneser, ship with him in the empire, and sent him with Tell them what he is willing to do to the las

of Assyria; * * whereon, Salmaneser, in the Luke 15: 11-32, hence they are destined to return. come unto Christ and you shall be saved."-Ryle.

Daniel, Hannaniah, Misheal, and Azariah. .

· Lord Jesus, and cannot be improved upon by Again, B. C., 677, Esarhaddon, after he had Jehoiakim, after he had served the king of

executed upon him; for after Jehoiakim's death (To be continued.)

Suspension Bridge, N. Y.

READER, do you ever try to be good to others!

Will They Consolidate?

THERE are some students of prophecy, as well as others who watch the political horizon, who end long since, and there is no power to restore at and exaggerate any supposed weak point; forhave an idea that the governments of Europe them to a unit this side of the coming of Christ, getting that weakness on either side is a common will yet, to some extent at least, unite in a con- who shall then "rule them with a rod of iron solidated form, permeated by the same political principles, and be under the control of one mas- Corruption, division, and strife, are the marks office of help or correction? ter spirit. This master spirit or leader, is sup- of the closing period of time, and amid the poposed by those who regard this condition of litical convulsions of earth, and the distress of things inevitable in order to the fulfillment of nations, and the premonitory symptoms of comprophecy, to be the "antichrist," whose power ing destruction that waits but for a moment as shall be universal among kingdoms, and who, it were, the entire economy of man in politics as "the man of sin," shall be destroyed by the and religion will soon close.—Advent (hristian glorious epiphany of Christ Jesus.

The question of the future consolidation of earthly governments under one leader, or one form of government, is one of considerable moment to the church of God, and to the world, as it would evidently be a work which would require much time to develop itself completely, each other. The advocates of the one have looked and would necessitate a considerable period of upon the other with suspicion and distrust; and time to elapse between the present and the coming of our Lord in glory. If the idea is a Scrip tural one it is true, and if it be true it is all right; but we confess we cannot perceive any tangible foundation in the word of God for such an expectation.

The prophecy of Daniel represents division as the kingdom of God and the judgment immediately follow, leaving no space for reunion of deficient? And if so, would it not be wise, that of clay come in between the portions of iron; but the imagery is that of iron and clay to the end, and it is stated that although the potentates yet it shall not be.

in the 13th chapter of the condition of earthly another equally eminent. government to the close of time, and there we | When science is perfectly known and correctly read the same condition as a result of efforts to taught; when no more discoveries can be made, consolidate earthly governments. The Dragon nor progress possible; when no other modifications power of Pagan Rome gives its seat to the civil or adjustments will be required; and when there the "Last Supper." It was his object to throw all rule of Papal Rome. Papal Rome continues its will be a likelihood that the faith demanded to- the sublimity of his art into the countenance and allotted time of forty-two prophetic months, or day will not have to be resigned to-morrow; then, figure of the Lord Jesus; but he put on the table twelve hundred and sixty years, is wounded to if it should be really found that the perfected sci- in the foreground some chased cups, the workdeath but is healed, but can no longer bear ence is undoubtedly inconsistent with revelation, prominent rule. The two-horned beast springs then, and not till then, can it be reasonably requiup out of the earth, claims great power, and en- red that any should give up his faith in the divine deavors to consolidate all people under one con- inspiration of the Bible. trol, but only succeeded in causing the people to make an image of the former power, and then there exists the ten-horned beast, the two-horned do not perfectly apprehend it, nor correctly teach observer." And he forthwith took up his brush beast, and the image, all at one time. They work together in as much harmony as possible amid the fragmentary condition of earthly powers, the Bible identify their opinions with the Bible ians should feel their great study to be Christ's exand endeavor to cause a unity to exist, but they itself; as if in either case they were necessarily altation; and whatever is calculated to hinder themselves are not a unit. There is no consol- the same. Both are to a great extent mistaken; man from beholding him in all the glory of his idation even though efforts be put forth that and thus it comes to pass that what with imperfect person and work should be removed out of the would seem to cause it. The antichristian pow- views of science on the one hand and erroneous way. "God forbid that I should glory save in the er, the "man of sin" who "opposeth and exalt- views of the Bible an the other, the two heaven- cross of our Lord Jesus Christ." Let the sentieth himself above all that is called God or is originated sources of knowledge are brought into ment and language of Paul be ours. worshipped," has been accomplished in the ca- conflict; or rather are supposed to be so brought. reer of the Papacy, whose civil dominion is con- They are, however, in perfect harmony; and the As for me I will call upon God; and he shall

dominion will be destroyed by the glory of the the wryness of mental sight with respect to our Lord Jesus Christ.

and dash them in pieces as a potter's vessel."

Science and Revelation.

It is a subject of the deepest regret that science and revelation were ever put into conflict with they consequently have not reaped that mutual advantage which they might have gained, and which each is fitted to bestow upon the other. Both parties have too frequently spoken and acted as if they were unmistakably right, and others, who differed from them, were most certainly wrong. This has often had the effect of hindering that progress which otherwise might have been the last condition of earthly governments, and attained; for can we help supposing that the one party possesses something in which other may be earthly governments. In fact, in Dan. 2nd, it each, in his turn, should become teacher and the is expressly declared that the last condition of taught? True indeed science is, in herself, perearthly governments is as iron and clay, and feet; and if we could but listen to her voice we though "they shall mingle themselves with the should implicitly rely on her utterances; but her seed of men." yet "they shall not cleave one to admirers have not always viewed her as she is; another, even as iron is not mixed with clay." for not only have those who lived in different ages They shall not cleave is the declaration of the contradicted each other, but they also have done word. It may be said that they shall be many this who have lived at the same time, and have governments under one head or leading power. had access to the same alleged fact. The very So was Babylon composed of a hundred and progress aimed at by human investigations cantwenty-seven provinces, and yet it was one gov- not be attained without admitting and correcting ernment represented by the head of gold in the former errors; yet at each step of progress, which image. There are just four of these consolidated often has turned out a digress, our faith has been forms of government shown in the prophetic demanded; and it is expected that we should reword, and no more. The last one represented linquish everything said to be opposed to the alleby the iron power becomes broken, and portions ged progress. If divines hesitated they were deemed narrow-minded, and as opposed to advancement in scientific inquiry; whereas they refused only to give up what, to them, was certain, for what they found to vary in almost every of earth shall seek a consolidation and union, writer, and what, though affirmed on alleged scientific grounds by one eminent man, was con-In the book of Revelation we have an account tradicted on the same alleged scientific grounds by

But we repeat of the Bible what we have said of science. The book is perfect in itself; but divines to whom I wished to direct the attention of the it on many points; and much mischief is the re- and blotted them from the canvas, that the sult. For, as the teachers of science identify their strength and vigor of the chief object might be utterances with science herself, so the teachers of prominently seen and observed. Thus all Christsumed by the people, and whose ecclesiastical divergence exists only in our imperfection, and save me.

several classes of study. Should then the advo-The unity of earthly governments came to an cates, on either side, be apparently eager to catch calamity? But should they not rather be anxious and ready to receive and reciprocate any kind If any human deductions from what is thought

to be science should stand opposed to revelation, it will surely be a wise and sober course to pause awhile and inquire if alleged facts are facts, and if they are, then to examine whether a deduction drawn from them be just and logical, and not hurry to a conclusion that the Bible must be necessarily wrong, and the deduction necessarily and absolutely right. Or, if any equally human deduction be drawn from the Bible, which seems oppos'd to science, let not theologians at once conclude that science must necessarily be wrong; but rather let them inquire whether they may not have put themselves in an unsuitable stand-point, and so may have obtained erroneous views of the sacred text; or whether it may not be possible that the ancient Jewish literati were not the only ones who have been led astray by the tradition of the elders. Is it not certain that our knowledge of the Bible is as imperfect as our knowledge of science? for is it not far more frequently possessed than read? and are they not the comparative few, even among its professed teachers, who read, mark, learn, and inwardly digest it? and do not the many substitute reading about the Bible for the study of the Bible itself? When theologians have a perfect comprehension of this book; and when they fully and correctly teach it, then will they be in a position to pronounce with certainty what scientific deduction is, and what is not, inconsistent with the divinely revealed oracles. Till then, it may be, that any particular deduction is inconsistent only with the traditional views of theologians; not in reality with the great-rule of our faith, lexically and grammatically understood.

What we want to show is that there may be a wide difference between the subjects of natural science and our knowledge of them; and between the Bible and our knowledge of it; and that when it is alleged that the two are in conflict, it is not the subjects themselves, but our imperfect, and perhaps erroneous, apprehensions of them. One thing is certain, that words of scorn will not advance the truth on either side; and they indicate rather the inability of the speaker than the strength of his cause. Both parties are the offspring of the same Father; let them labor as brethren, in the several departments of truth which they have espoused, and make their discoveries advance the happiness and welfare of the human family.—H. S. Warleigh, in Rainbow.

A SPANISH artist was once employed to paint manship of which was exceedingly beautiful. When his friends came to see the picture on the easel, every one said, "What beautiful cups!" "Ah!" said he, "I have made a mistake; these cups divert the eyes of the spectator from the Lord.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, OCT. 27, 1874.

JACOB BRINKERHOFF, Editor.

Review of a First-day Sermon.

WE have received a copy of a sermon on the evidences of First-day observance, furnished us by brethren Burger and Monn, of Palo, Linn Co., Iowa, which was preached at their schoolhouse by O. P. Crawford, of Palo, endeavoring to prove that the first day of the week is the Christian Sabbath, We would copy the sermon entire and review it, but it would occupy so much space (about 3) columns,) that we only note his arguments for its observance with a review of them. He makes some good statements in favor of the Sabbatic institution and the Bi ble Sabbath, as follows:

"The Sabbath hallowed at creation is a persaid, 'Rememder the Sabbath day to keep it holy. It is an admitted fact that when a law is made it ated it to the patriarchs, from Adam to Moses, and then in awful grandeur declared it from Sinai.'

Better language could scarcely be penned to to be an observer of the seventh day of the week. But he makes his first argument for the first day

"Our first argument is drawn from the fact that the first day of time is the seventh day of creation. Chronology does not commence with the begin- en customs for their authority for their so-called ning of creation, but with the completion of it. Christian institutions, they are sadly in want of Time is recorded in the Scriptures from the crea-argument to sustain their theories. The Sabbath tion of Adam. Thus, 'Adam lived a hundred and thirty years, and begat Seth.' . . . Before Adam of the Bible needs no such testimony or prop. cut off by human history. Adam was created last thority of observing the Sabbath, because that of all the divine handiwork, at the very close, we may suppose, of the sixth day. The next, the sev- in six days he created the heavens and the earth enth from the beginning of creation, must have and rested the seventh; therefore he sanctified been the first day of his existence; and as chronolo- and hallowed the seventh day to be observed gy begins with his existence, this seventh day of God's work which 'he blest and sanctified,' and through all time. Not because his Sabbath day upon which Adam first appeared, must have was the first day of man's existence. Read the been the first day of the week and year, because fourth commandment, read the sacred history, being the first day in the history of man it was strictly the first day of time."

record, in saying that time did not exist before holy Sabbath perverted;" which, according to Israelites were required to observe throughout He is somewhat at variance with the divine Adam was created, for it is said that "the even- the way he is trying to make out, he could not their generations was one of the ceremonial ing and the morning were the first day," the have made a truer statement. That "Sunday "second day," and so on, to the sixth. Mr. Crawford would not say that "day" is not a division of time, so the fallacy of saying that "time did not commence with the beginning of festival of the sun was of ancient origin. When creation," but with its completion, is readily Constantine in A. D. 321 made his Sunday edict, or eternity; and eternity embraces all of time. not even, as a Christian emperor, which he was were thus required to keep both days of the seen. Time is a measured portion of duration. And here we have five whole days, or nearly not, giving it a place in the Christian religion. peared. This was God's arrangement, not man's; ens synchronizes with the patriarchal institution | ure must refer to the first day of the week and six, "cut off" from eternity before Adam apand although the seventh day of the week of the Sabbath." But it only synchronizes with proves it to be the Sabbath! Wonder they don't was the first day of man's existence, it has noth- man's first day of existence instead of with bath too! Those festival subbaths are distinct which God sanctified and blest as the Sabbath. ing to do with the Sabbath question, as the order God's first day of creation. of the week was already established. Does any one suppose that in the genealogy of the 5th if it is not the original Sabbath? It is said by one says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that their tenacity for the law of Moses had says that the law of Moses had says that the law of Moses had says the law of Moses had says that the law of Moses had says the law of of Gen. the years between the different persons that no system of religion was ever invented recaused them to lose sight of the original Sabbath

that is, after the ending of the six working days, as the week had closed and a new one began on tions attach importance to the day he and those the letter of the law without the spirit; but all the first day of the week."

this "offering of the Lord" by Cain and Abel. respect the Christian religion and Christian in for they had grown from infancy to manhood, stitutions, and missionaries have often found or to be able to attend to the keeping of sheep very difficult to obtain a hearing among them and tilling of the ground.

of sevens, these events occurred on the Sabbath, of the first day of the week being the Christia Noah's life. It is very probable that Noah ob- was always its greatest evil, and no credit at duction, that the Sabbath was known and ob- ther says: served as originally commanded, "from Adam | "The division of time by weeks, traces of which to Moses." This argument is made to show that are with all nations, is proof bearing upon the the first day of the week, now kept as the Sabbath by some, is the same day as the original seventh day of the week, and that they have petual institution and binding upon the entire the original Sabbath; an argument which conrace of man. It should be observed that it was the flicts very much with the argument commonly day that God sanctified, made holy; therefore he made, of the Sabbath being changed to the first day of the week in commemoration of the Savcontinues in force until it is repealed. There has ior's resurrection; and as he does not make this ocen no repeal of the holy Sabbath, but God reiter- argument he may have seen its entire want of truth. He well says that

"The sixth and seventh days of the week mentioned in the 16th chapter of Exodus when the prove the perpetual obligation of the seventh manna was first given, synchronizes with the the days of Christ until now, upon this subject, day, the day of the Sabbatic institution; and to same days of the original week, thus showing that worthy of candid consideration by the inqui carry out those sentiments Mr. Crawford ought this period had been carefully preserved from the

"the 'sun's day' of the heathens always synchro- of the week that the spiritual man realizes that nizing with the first day of the week." When Christian teachers go to the heathens and heathwas eternity, not time; duration not having been Its author gives his own example for the auand you will wonder where such an idea originated. He says "The Christian Sabbath is the was the first day of the week in the east from all antiquity," has nothing to do in the Sabbath argument, for it is admitted that this heathen he only called it "the venerable day of the sun," and seventh days of the week; and says the Jews

his edition of the week, as commencing with claim that the first day of creation was the Sab

"Why is it that all heathen nations attach so

of like faith call the Sabbath. According to institution cannot be kept in spirit without the He ought to have told his hearers how he the previous part of this second argument, and letter also. If, as he says, the original Sabbath knew that "at the end of days" was "after the according to the facts in the case, it is he who signified spiritual and heavenly rest, he neg

ending of the six working days." A good many is attaching importance to the day the heather periods of seven days must have passed before reverence. Heathen nations do not generally All false systems of religion are truly perver Again he says that Noah sent forth the raven sions of the true, some of them having very and the dove on the Sabbath, and that in the tle resemblance to true religion more than the events recorded of Noah, divided off by periods desire to worship something. And this doctrine or what he calls man's first day. But we think Sabbath or Lord's Day is one of the worst per it would be exceedingly difficult, if not impossi- versions of true religion, for it exists in this land e, for him to locate the days of the week with of enlightenment and knowledge. The unio the days of the month at that time, or with of the church with heathenism and the world served the Sabbath "according to the command- taches to first-day advocates for claiming the ment," and according to Mr. Crawford's intro- authority from heathen institutions. He fun

Yes, but the proof bears against his view the week commencing with the first day of Ad am's life. What was there in Adam's life mark off his first seven days into a week? By God's six days of creative labor with the day of rest, made the week. Mr. C. takes man's first day of existence and goes back to God's six day of creation for his week. How consistent!

His third argument is of no more force that the preceding ones. It is as follows:

"The universal agreement of Christians from after truth. Christ commanded the observance the Sabbath, and this is enough to settle the que Mr. Crawford's second argument is based upon their heart. There is a sacredness in the first of tion forever with those, who love him with all not felt in any other day of the week, if the man s sanctified. We disregard the day just in propor ion to the sinfulness of our character.'

An examination of the early history of the church shows that the early Christians did no observe the first day of the week, but that if gradually became observed from the third and fourth centuries. He quotes no histories proof of his assertions. Let him show that Christ commanded the observance of the first day of the week, (He came not as a law-giver and to make laws,) and we will consider "the question forever settled," as "we love the Lord with all our heart." Sanctification comes thro obedience of the truth. John 17: 17.

Mr. C. endeavors to show that the Sabbath the sabbaths instituted on their going out of Egypt which he says occurred on the seventh day the week, and refers to their feasts unto the Lord, Ex. 12; Lev. 23; Num. 28. And that "the first and seventh days of the feasts in which they should have holy convocations, refer to the first week. How strange that some people should Mr. Crawford says the "sun's day of the heath- think that every mention of 'first day' in Script from the Sabbath of the Lord (Lev. 23:3), which he commanded them to observe throughout much importance to the day we call the Sabbath, their generations (Ex. 31: 13-17). He further were so many years just to a day? He further ally by man.' All false religions in their essential features are founded in perversions of divine and reject Christ; but his original Sabbathis "Cain and Abel observed this day of the week, offering their sacrifices "at the end of the days;" that is, after the ending of the six working their sacrifices the ending of the six working their sacrifices the ending of the six working their sacrification.

nite day being kept for the Sabbath; also as to people living on different sides of this round nace would allow.

This First-day Sermon is based on the assumption that time commenced with man's existence instead of with creation, a very weak and unscripural idea. We have, at some length, Sabbath," for sale at this office.

Quarterly Conference for 2nd District, Mo.

Bro. Brinkerhoff: At our late Quarterly Conference in the second district of Mo. I was requested to make a brief report to the editor of the Advocate for publication. We met in conference at sun down, at the end of the Sabbath, Oct. 10, in the school house near Bro. Davis', in Harrison Co. The meeting was called to order by Bro. A. C. Long. A. C. Long was chosen chairman of the meeting and H. R. Perine secretary pro tem. Prayer was then offered by Bro. bers. These reports were given by elders, or delegates from each church. A good report was earnest in the cause of our Master. The financial | flowed. condition of the churches was then enquired into. The condition of the churches in this respect of Solomon," some of the devout and patriotic and importance in the Arab's mind. They say, partly owing to nearly a failure in the corn crop Jews may have closed up the mouth of this one that "the great prophet of God, Mohammed." is not what all would desire to have it. This is in this part of Missouri during the present year. below, in order to prevent its giving a supply declared that here will "the Lord of the Resur-The encouragement, however, lies in the will of water to the Roman invaders; or, the Sara- rection," Jesus, the Son of Joseph and Mary ingness shown by the members of this conference cens, in a later century, might have done so, ("Yesus, ben Yusef an Miriam"), "drink of the forward the good work. Although many of our when overflowing hordes of crusaders of Western flowing well [or, brook] by the way, when he brethren in this conference district are poor in Europe invaded the land to dispossess the fol- comes by Bethlehem, after he has resurrected this world's goods, they are truly rich in faith and lowers of Mohammed from the so-called "Holy Ibraham [Abraham], on his route to Jerusalem ever willing to give of their means to assist in Places" -of the "Holy Sephulchre" at Jerusalem [El kuds] the Holy." spreading a knowledge of the truth. At this conference there was but little business of imlowing resolutions were unanimously adopted:

Resolved, That we, the members of the church heed to the sure word of prophecy, feel fully well-spring was totally lost, and had ceased to satisfied, judging from the signs of the times in | flow, -so we were informed regarding its hisin our power to advance the cause of truth in when an intelligent family of Arabs located in "City of the Great King."

Christ it becomes our dutyto frequently assemble pools above it, they noticed that the soil, after together for the purpose of exhorting one anoth- its subsidence, yielded rich returns of vegeta- In the hold, long oppressed by earth's wearysome of action for the advancement of the great object of our lives, namely, the securing of an inheri- granate, and the olive trees, etc., which give tance in the kingdom of God.

Resolved, That we heartily endorse the able and fourth years after planting, severally in the manner in which the ADVENT AND SABBATH order named. ADVOCATE is now conducted, and that our highest praises are due its Editor, our beloved Bro. endeavor to support the ADVOCATE, as best we can, by our means.

During the meeting of this Quarterly Conference excellent discourses were delivered by visited this recovered "lost" garden, it had And restore the lost garden of beauty at last; Brethren A. C. Long, A. F. Dugger, and I. N. become a paradise of fruits and vegetables, from H. R. PERINE, Sec. pro tem.

Reminiscences of Palestine.

J. L. BOYD.

ADULLAM-THE WELL OF BETHLEHEM.

ected to advance his proof texts. He distin- and the Philistines' garrison was then in Bethle- vegetation green and luxuriant throughout the guishes between the Jewish sabbaths (their hem. And David longed and said, Oh that one would give me drink of the water of the well of festivals,) and the original Sabbath, which is Bethlehem, that is by the gate! And the three sides but the narrow, gate-like entrance on the right. Mr. Crawford agrees with us as to a defi- brake through the host of the Philistines, and drew east, by high, steep rocks; and the well is situwater out of the well of Bethlehem . . . and took ated just within the narrow neck, and its waters world being no objection to keeping definite said, my God forbid it me, that I should do this garden, by means of small canals, to its remotest time, which last argument we would quote if thing; shall I drink the blood of these men that corners. have put their lives in jeopardy? for with their lives jeopardized they brought it: therefore he would not drink it."—1 Chron. 11: 15-19.

destruction of Jerusalem and the dispersion of is a profound Hebrew scholar and well posted in recently considered the evidences of the true the Jews by the Romans under Titus, has been Israelitish lore and localities), that here it was Sabbath, now in book form, "The Seventh Day generally supposed to be lost. But the topo- that "the three mightiest" of David's captains graphical explorations of eminent civil engineers "brake through the Philistine host," and drew in Palestine, during the past thirty years (among | the water for their "well-beloved chief, David." them Dr. Barclay, author of the "City of the Doubtless David himself, when a shepherd, often Great King") give cogent reasons for believing washed and watered his father's flock of sheep that the well-spring which about forty years ago here; hence he longed, in his safe "hidingburst forth from the rocky side of the deep place" (Adullam), for a "drink" of its familiar glen, or wady, in which Israelitish tradition water. locates the "garden and vineyard of Solomon," situated, on its south side, just beneath the unlike any other well we drank from in Pales-"pools of Heshbon," or "Etham," and which we line. All the water of the other wells evidenced have described fully in a former sketch ("Sol. that they were limestone taste; but this wellomon's Pools") is the identical "well of Bethle_ water, from whatever hidden source derived, had hem, by the gate." It is but a very short the taste of sandstone; which may be one rea-I. N. Rogers, of Denver. First business in order distance from the modern and abridged town son, perhaps, why the Beduoin Arabs crave a was verbal reports from the different churches of Bethlehem; and the ruinous remains of a drink from its fountain, whensoever any of them in relation to the moral standing of their mem- more extended "city" indicate that hereabouts pass thereby, because it is so similar to the might be the patrimony of Jesse's and David's flavored waters of their own sandy desert. Also, given, showing that all of our brethren are in inheritance and the "gate" where the well their implicit faith that it once belonged to the

and the "Church of Nativity," at Bethlehem, etc. Resolved, That in view of the soon coming of ter a very great rain and excessive overflow of the verses:their fruits abundantly in their second, third

Jacob Brinkerhoff, for the kind, liberal, and ten acres of arable land, and has received rich And bid the sweet waters of life flow again? impartial spirit manifested throughout its coldeposits of loam from the washing down of the Oh! who will go up and the land now possess, umns; and we further resolve that we will soil from the neighboring hill-sides, which are which our host-a Christian Israelite-obtained peaches, etc. for his hotel-table in Jerusalem. He had leased it from the Arab owners, and worked But none has brought forth the SALVATION, the it in shares for them. When the "pools" did And we wait yet another-to come from above. not overflow, the then recently re-flowing well- His name must be JESUS, no other we know, "Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of the Philistines encamped in the valley running waters, to irrigate the garden in the blest, of Rephaim. And David was then in the hold, long (six month long) dry season, and kept the And RESTORE the LOST children of Israel their

year. The dell is deep, and surrounded on all drink of it, but poured it out before the Lord, and are conducted through the vegetable beds of the

The situation, and its proximity, as before mentioned, to the ancient "city of Bethlehem," This famous "well of Bethlehem," since the confirms the idea entertained by our host (who

The water of this well has a peculiar flavor, famous "Sultans Da-ud [David] and Solvman Like the 'spring shut up," above the 'pools [Solomon]," attaches to it a very great virtue

Thus, now-a-days, both the Arab and the Jew portence to attend to, except to inqure into the But, though Bethlehem since those times, A. D. are agreed that this re-flowing "well spring" is wants of our ministering brethren, and to see 1100-1300, has practically been a Christian David's "Well of Bethlehem;" and that the that the work is progressing favorably. The following resolutions more unadjusted is the "vineyard" and dwelling-place—the crusaders' garden in which it is located is the "vineyard" lowing resolutions more unadjusted. Selement and dwelling-place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "corrden englosed" of Selement and dwelling place—the crusaders' and "correction of the "vineyard" and "correction of the "correction of the "vineyard" and "garden enclosed" of Solomon. They have legacy,-because of its being the site of the named the garden "Artas," or "Urtas", which of God, in conference assembled, who have taken "Church of the Nativity" of Jesus Christ, this means "a cup" from its shape; "Ortos" or "Hortos," is its Latin name. The resident long since, asserted that this valley, or wady, is which we live, that we are living, as it were, in the last hours of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; therefore it tory,—and only again re-flowed some thirty-five no other than the "Hortus clauses, or 'garden and the state of the present age; the present age; the state of the present age; the becomes our most solemn duty to use all means or forty years ago, simultaneously at a time enclosed, of Canticles 4: 12'-Dr. Barclay's

relation to the soon coming of Christ, and also the valley, and undertook to revive and cultivate An Advent Sister, before leaving Philadelphia to embark for Palestine, - who now "sleeps in of all other subjects that will encourage vital the neglected "garden of Solyman," because, af- Jesus" in that land, composed the following

"THE WELL OF BETHLEHEM.

er to live a holy life and to encourage a unity tions; and they planted the peach, the pome- My soul is athirst for the waters of life- strife, And longs for the well-spring at Bethlehem's gate, Where its fount gushes freely this thirst to abate. Oh! who will break THROUGH in the strength of

the Lord. And at once overcome by his Spirit and word, This cup-shaped glen, or wady, contains about The uncircumcised host that opposeth his reign,

In the name of the Highest his Sabbath redress, Till the praise of that name in load chorus shall rise terraced and were, in the "long time ago," cul- From mountain and valley, from ocean and skies?

tivated from their base to the tops. When we Oh! who shall between the bright chirubims pass, Who shall give to its long desert bowers their bloom And say to the saved and the ransomed, RETURN?

a rich supply of fresh vegetables, grapes, figs, For one we have wanted, for o For one we have waited, for one we have sought,

The Gospel Train.

THE gospel train is coming, I hear it just at hand; I hear the car wheels moving, And rumbling through the land. I hear the bell and whistle, She's coming round the curve, She's plying all her steam and power, And straining ev'ry nerve.

O see the Gospel engine, She's heaving now in sight; Her steam valves they are greaning, The pressure is so great; No signal for another train To follow on the line; O sinner, you're forever lost, If once you're left behind.

O see the engine banner, She's fluttering in the breeze, She's spangled in the Savior's blood, And still she floats with ease. O see the gospel banner, The molto's new and old; Salvation and repentance Are burnished there in gold.

She's nearing now the station. O sinner, don't be vain, But come and get your ticket, And be ready for the train. The fare is cheap and all can go, The rich, the poor are there; No second class on board the train, No difference in the fare.

I think she'll make a little halt To wood up on the line, And give you all a chance to go, And yet she'll make her time. She's coming around the mountain By the rivers and the lake; The Savior, he's on board the train, Controlling steam and brake.

We soon shall reach the station, O how we then shall sing, With all the heavenly army, We'll make the welkin ring. We'll shout o'er all our sorrows, And sing forevermore With Christ and all his army, On that celestial shore. -Selected by JACOB M. WILLIAMS.

----Sin.

WHAT a small word, composed of only three letters; but who can count its woes and horrors? Sin brought death—the greatest enemy of mandead. The vail of sorrow and of mourning, cast land; crime of every grade; wickedness of ev- receive it? ery discription mixed with blood freely flows God required of ancient Israel one-tenth, which But, so far from this being the case, both the

by sin. She has been removed like a cottage, she tithes which he required of the other tribes. Has vent doctrine and at those who maintain it. mourneth and fadeth away. She is defiled. God's plan for the support of his ministers this be not blasphemy, it is very nearly allied Transgression and oppression are heavy upon changed? I think not, for Paul says, 1 Cor. 9: to it, and all Christendom will soon be given upon her. Her ancient grandeur, glory, and beauty, 14, "Even so hath the Lord ordained that they to judgment, as its bitter and inevitable conse have departed. Her inhabitants have trans- which preach the gospel should live of the gos- quence. Babylon and antichrist will soon throw gressed the laws of the Creator, changed the pel." Whatever we give let us consider it as off the mask, and will be consumed or fall to ordinances, broken the covenants. This is all given to Christ and not to man. Are we willing gether. At this crisis it seems most disirable the work of sin. Yet some seem to think and to deny self for the sake of Christ and the ad- that some effort be made to unite all the Advert act as though they thought sin a mere trifle. vancement of his cause? Why does the cause saints together as the heart of one man, in view Such should remember that it cost the blood seem to stand still? Are we doing all we can? of the near approach "of the coming of the of the Son of God to atone for it. The Lord of Some will say of our brethren who labor in word Lord Jesus Christ, and of our gathering together

weight of sin; upon the Roman cross he died, preach? their families have not suffered yet. freely gave his life that he might put an end to Haven't they any faith? Let us be careful that sin, destroy death, remove the curse, restore the we ask no more of others than we are willing to earth, and with the saints of all ages past, resur- do ourselves. Let us ask, Have we faith? and rected out from among the dead, and immortal- let us prove our faith by our works. ized, reign King of ages. The grassy mound It seem to me there must be a lack of faith and marble rock mark the resting place of many and works too, or the treasury would not be so a dear pilgrim. When we visit their tombs our empty as it is now. There are many ways in hearts are made sad; and as we read the epi- which we can deny self. For instance, we are graphs of loved ones who have been taken away in town and see articles which we need. We from our embrace by the cruel enemy, death, the ask the question, Can we not do without this, and fruit of sin, our hearts are pierced with sorrow, save the money for the cause, and do so from our minds full of grief, tears freely flow over love for Christ? Do you think God will withbroken ties, ruined hopes, and bright prospects, hold any good thing from us? Again, a large which have been blighted by the cruel hand show is in the village close by. It might be a of death.

Though our sorrow and grief are great, yet we my eternal interests, or the cause of Christ to have hope since Christ the Son of God hath go? Will my influence be for good there? Will visited the tomb and emerged therefrom with the money I spend there help to spread the the power of an endless life, and is now seated truth? After considering these questions who at the right hand of the Father, as mediator, among us would care to go? The apostle says, where he is to remain until the times of restitu- "But to do good, and to communicate, forget tion, when he shall vacate the throne of his not; for with such sacrifices God is well pleased." Father's glory and come to earth again, as the Let us exercise faith, give for the cause, and mighty ruler of the world. Then will those who trust in God for all we need. So doing, encoursleep in Jesus awake to life, and clothed with age and strengthen those who are over us in the immortality reign with Christ, the Prince of Lord. May we, dear brethren and sisters, know peace. All misrule and opposing influences will and do our whole duty in the fear of the Lord be put down. "Then the moon shall be confounded, and sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24:23.A. F. DUGGER.

Duty of the Church.

Denver, Mo.

municate unto him that teacheth in all good righteousness, is, in my opinion, a fearful sign things," are the words of the inspired apostle to of the times, as we cannot but look upon such not the duty of the church the same to-day as it nances of religion appear to be looked at as the was in the apostolic age? Are not the respons- end or project for which a profession is made, ibilities resting upon us, who are living in these if there were no future glory either for the last days, when the last message of warning to church itself or for every individual member. lost and ruined man is to be given, greater than Even with regard to many whom we cannot but kind-which has slain its billions upon billions in the first stage of the church? It seems to me look upon as true Christians, the indifference of and filled our land with the dying and the they are, and the question is, Are we faithful in opposition which they manifest towards the the performance of our duty to our teachers, or glorious doctrine of the premillennial advent over all nations, is but the vail of sin. Sin turned in other words, our ministers? I fear not. Do and personal reign of the Lord Jesus Christ over our first parents out side of Eden's pleasant we daily bear the cross? have we a spirit of self- this earth, which he has redeemed with his own bowers, away from the tree of life, to wander sacrifice? are we willing to deny ourselves of blood, is a sad and painful evidence of a wide up and down the high ways of earth, to earn any of the luxuries of life and pleasures of the spread declension and apostasy. their bread by the sweat of their face, until they world, that we may save means to give unto the Surely all the true seed should be looking for should to dust return. Sin it was which brought Lord, for the support of his ministers, and to and hastening to the coming of the day of Go in upon our earth the curse under which she has help carry the last warning message to dying and the manifestation of his kingdom upon this groaned for six thousand years, being a theater men? Do we realize that what we give is not sin-cursed and groaning earth of ours. On of crime, war, and bloodshed. The garments of to man, but to the Lord, that we may hear in might suppose that this reign of Satan, of sit nations have been rolled as it were in blood, that great day, "Inasmuch as ye have done it and death, with all their dreadful consequences kingdom against kingdom, nation against na- unto one of the least of these my brethren, ye had endured long enough, and that the heart tion, uproar, confusion, and dissatisfaction, have have done it unto me." Are we bringing our of all saints were so sick and weary of it all that been universal. Instead of sweet music the tithes into the storehouse of the Lord, and prov- a perpetual agonizing cry were continually as clarion notes of war have been sounded and ing him thereby, to see if he will not pour us cending to the throne of God, "Thy kingden heard throughout the length and breadth of the out a blessing that there will not be room to come, thy will be done on earth as it is in

throughout the vast empire of human dominion. he gave to the Levites for their inheritance. It pulpit and the religious press (with a few noble The old earth reels to and fro like a drunkard seems that God supported his ministers on the exceptions) actually sneer and scoff at the Adlife and glory groaned under the ponderous and doctrine, Why don't they go out and unto him."

pleasure to go, but the question, Will it advance HELEN FRENCH.

Lawrence, Mich.

Our Hope.

THE apathy or indifference which is generally displayed by professing Christians towards the true "hope of the gospel," or towards the doc trine of the coming of the Lord Jesus Christin "LET him that is taught in the word, com- the clouds of heaven to judge the world in his Galatian brethren. Gal. 6: 6. Is there no indifference as a proof of prevailing infidelity of instruction contained in these words for us? Is worldliness. The means of grace and the ordi-

heaven."

who are sleeping and slumbering.

very soon, when the day of grace has passed faithful. Your sister in Christ, away and the door of mercy shall shut with an iron clang, and that forever.

Great have been the privileges of Christendom. An open Bible, a preached gospel, a erucified Savior, a great atonement, religious

ordinances, and means of grace, and what is the result of all? Popery, infidelity, formalism, or rationalism. No church holds the apostolic faith and hope together; or by virtue of the blood of the cross, is waiting and looking for the

glory that is to be revealed.

This is a dark and dreary retrospect, and i presents to us a dark and terrible future. For, although it is true that Christ will be revealed to those who are waiting for him, it is also true that Antichrist will be revealed to those who know not God, and who obey not the gospel of our Lord Jesus Christ .- Prophetic Times.

The Christian Life Supreme.

found out that we are Christians. The thing which is at the end of the race. ought to be reversed. Our religion should be the the banquets. Men give to the Lord Jesus their many are halting between two opinions! How

How it is going to be altered I cannot tell exlife.—The Christian.

Better Department.

Then they that feared the Lord spake often one to another; and e Lord hearkened and heard it, and a book of remem-brance was written before him for them that thought upon his name.—Malachi iii. 16,

From Sister Horne.

ourse, and we begin to lift up our heads, know- cheering testimonies from my strange brothers on them that read and to them that hear. Our ng that our redemption draweth nigh. All and sisters, I feel encouraged. Although I am Savior says: "Blessed are they that hunger afhurches (both national and voluntary) seem to severely afflicted I am not forsaken. I have not ter righteousness, for they shall be filled." Some have rejected the "blessed hope" of the prophets been able to sit up but a small portion of my time ago I thought the Donation list of our paand apostles, and of the primitive church uni- time since last April, and I may soon be called per was so small that I would try to send a litersal, and are turned aside unto fables, or unto to pass through the dark valley of death; but the help oftener. I would like to have some the hope of the hypocrite and of the fool. There Jesus will be with me, for he has promised nev- tracts on Christ's second coming, the Sabbath, is therefore, the more occasion that those whom | er to forsake those that put their trust in him. | and the kingdom, as tracts should be pretty the Spirit of God has aroused up from sleep My trust is in the Lord, and I expect soon to see good preachers. I hope all will do their duty hould sound the trumpet in the hearing of those him. If I am laid in the grave it will only be who desire to have their names written in the for a few days. Jesus will soon come, then he Lamb's book of life. Some twenty years ago Judgment is coming, and the Judge standeth will remember me, and call me forth from my S. D. Adventists used to tell us to send our before the door, and yet we hear the cry of "peace prison to a blest immortality. There will be no views on Bible subjects, telling us that it was and safety," education, improvement, enlight sorrow. There no trouble, no affliction; our part of their business to rectify mistakes and enment, progress, discovery, science, and the suffering will then be over. May God help me, place our writings in order, as this seemed to be like. But there will be a terrible awakening with all the dear brothers and sisters, to be the most troublesome part with inexperienced

SUSAN W. HORNE. Independence, Kansas.

From Sister Williams.

DEAR BROTHERS AND SISTERS: I love to read the letters from those of like precious faith, who are looking and anxiously waiting for the com- ist for three months and a half, but I carry my ing of the Lord to raise the dead to life, those papers, some books and tracts with me, and ask who have died in Christ, and change the right- others to read them. They will read a little eous living, remove the curse, set up his king- and lay them by; have so much to do that they dom, and reign forevermore. When thinking have no time to read them or the Bible. I tell of the dealings of the Lord with me in the past, them that Jesus commanded them to search the my heart is made to praise his holy name for the | Scriptures, for in them ye think ye have eternal many blessings which he has bestowed upon life, and they are they which testify of me." me, when I was so unworthy. He ever stands But Elder Fuller cut up his evil deeds in this ready to provide for his waiting ones.

to follow in the footsteps of our Savior, even dens my heart and fills my soul with thanksgiv-WE want to have life so developed in us that Jesus, the great Captain of our salvation, who ling and praise to God and the Lamb. I am t shall be supreme. A Christian in the old officiates to day as our mediator, and in due often filled with joy while reading the letters times was, first of all, a Christian, and then a time will come to earth again. May our Father from brethren and sisters far off. I pray the long way down, perhaps he was a shoemaker. in heaven bless those who are laboring in his Lord to guide me with them to everlasting re-He was a Christian, and perhaps he might be- cause and give them strength sufficient for their pose and felicity with the saints of the great long to Cesar's household, but that you might day and trial. My desire is to be a Christian, I AM. hardly know. Nowadays what are we? We are and always have the spirit of Christ, and press bankers or merchants; every body knows that forward in the work of faith, labor of love, and Then after a little inquiry, perhaps it may be practice of hope, toward the mark of the prize church at Marion in October, 1873, soon after

Oh the perils, the trials and temptations, for first thing. Too much, the Lord Jesus gets the those who have not their hearts set as a flint scraps and the spare victuals, and the world gets fully determined to serve the Lord! Oh how odd minutes, and to money-getting the main strength of their lives. I do believe that we all have to be altered before we shall see any great with the Lord, among his professed followers! cannot enter into the kingdom of God." Then work done in the land, and mutitudes of con- Oh the necessity of having a living hope in let us become as little children, meek and hum-Christ, the life giver! When in health it may ble, so that we may enter that glorious kingdom. not come to us so forcibly, but when we are on And he has also said, that when the Son of man or accomplishing great things. A little seed has beds of affliction and know that our end is apeen sown in a mass of rock, and you could proaching, that our probation is about to termihardly suppose it could live. But yet it has nate, and our work close, then it is that we feel day comes. I believe that Jesus will soon come thrust itself up and has become a tree, and has lifted up the mass of rock, and by and by it will the great necessity of obeying the Lord. Let us move the rock away to make space for itself. be wise and improve our time and talents to the that I may be ready to meet him when he comes And life in God's people at this time is very like honor and glory of God, so that when he who is to reign; and I hope with all my Christian that seed in the rock. Our mode of living and our life shall appear, we shall appear with him friends, to gain a home where parting will be our habits are altogether prejudicial, I believe, in glory, to live in paradise restored, where the no more. Your sister, ALICE E. DEMOTT. to any very wonderful display of life, but life will do it somehow, it will achieve its purpose tree of life shall bloom, and the river of life flow by some means. I pray God to give us that freely from underneath the throne of God. Your sister in hope of eternal life, REBECCA WILLIAMS.

Denver, Mo.

From Sister Madill.

summer, as I have read each number that you ginners all the encouragement you can, and try were spoken by the writer from Rev. 14: 13. have sent to brother E. B. Carpenter, and I love and be patient with the ignorant and unlearned.

The world has now well-nigh run its disastrous | the truths that it teaches; and while reading the | We read that there is a blessing pronounced writers. Yours in hope of eternal life when the Life-giver comes,

JANE L. MADILL.

Newmarket, Ontario.

From Bro. Davis.

DEAR BROTHER: I have not seen an Adventsection of country, and it injures the cause here, Cheer up, brethren and sisters, Jesus is soon for he afterward joined the Marion church. coming to redeem all his people. Let us strive They ask me to pray sometimes, and commonly to be living Christians, ready and ever willing to crave a blessing at the table, which oft glad-SILAS S. DAVIS.

Phillips Creek, Alleghany Co., N. Y.

[Elder Fuller was disfellowshiped by the which he removed from Iowa. - EDITOR. |

. From Sister Demott.

DEAR BRETHREN AND SISTERS: Our Savior has said, "Unless ye begome as little childern ye cometh ye shall see his sign in heaven. Let us watch for that sign, and be ready when that glad to set up his kingdom on this earth, and I hope Denver, Mo.

Obituary Motices.

Fell asleep in Jesus, Oct. 12, 1874, our beloved brother, Job Dunham, in the 47th year of his age. He leaves a wife and eight children, be-BRO. BRINKERHOFF: As we get our ADVO. sides a large circle of brethren and friends, who CATE and read letters and questions asked by deeply mourn his loss. But we sorrow not as others on different subjects in the Bible, we are | those who have no hope. Bro. Dunham embraced glad that you give us this liberty, as we see the Advent faith several years ago, under Bro. BROTHER BRINKERHOFF: Although I am there are others no better off than we are, who Cranmer's labors, and has been ever since a not a subscriber for the ADVOCATE I have been have no preacher but their Bible and Second humble follower of Jesus. He now rests in blest with the privilege of reading its pages this Advent papers. I hope you will give new be- hope, awaiting his reward. Words of comfort

R. C. HORTON.

MARION, IOWA, THIRD-DAY, OCT. 27, 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 ourself responsible only for editerials, selections, and comments.

To Our Patrons.

DEAR BRETHREN AND READERS:

At its last session Congress enacted a new postal law, making it obligatory on publishers to prepay postage on all the papers and publications sent out from their offices, to take effect on the 1st of January, 1875. Then, instead of individuals paying the postage on their paper at the offices of receiving them, they must send the amount to the publishers, unless their papers are sent out postpaid. This law is a reduction of postage, at our best understanding of it at present, requiring but about one-half the former rates on monthlies and semimonthlies, as each publisher's mail is to be weighed in bulk and paid accordingly, which on the AD-VOCATE would not amount to over 10 cents a year.

Now, as to the postage on the ADVOCATE, having given the subject much consideration, we have concluded to offer the ADVOCATE at its present price, postpaid. Not that we feel able to take upon ourselves any new burden, but the use of the subscription price in advance will be worth the postage to us, and do away with the probability of loss from delinquency. We know that the majority of the Advent papers are furnished at cheaper rates than the ADVOCATE is, being weekly at \$2.00 per year. We are anxious to see the time when the ADVOCATE can have a standing sufficient to warrant its weekly publication, and we do not feel that it is altogether vain to indulge such a hope. Its prospects at the peesent time are encouraging, considering the circumstances. We are grateful to God for his blessings to us and to our cause, and to the friends of the paper who have rendered us substantial aid, and have helped us to make the ADVOCATE interesting and a benefit to the cause. We undertook its publication with no higher motive than to glorify God in the spread of his truth and to build up his cause, and we are encouraged by the appreciation our labors have met. The onward progress of the cause in different places is also encouraging to us.

Dear brethren and readers, we feel that the time has come when we need to know who our subscribers are. On taking the Advocate we sent it out to most of the names on the Association list, many of whom have responded; but as we cannot afford to send the paper free to those who are able to pay for it, and pay their postage too, we think we are not asking too much that we hear from the remainder of our list before the new postal law takes effect. If we do not hear from you we cannot tell that you want the paper, and we have hoped that all receiving it would pay for it if they are able; and if you are not how shall we know it if you do not inform us? Perhaps some who are receiving the paper free could send their postage. Some of our subscribers will send us their postage, which will be thankfully received, and will help that far to sustain the work.

Now, dear friends, our subscription list is far too small to give the ADVOCATE an adequate support, and we do not feel as though we could part with any of you. The ADVOCATE is a benefit to you, and you need its reading. We endeavor to send you a good paper, and hope that a belief and practice of the truth may sanctify and save you. And, dear brethren, continue to help us circulate the ADVOCATE and give us an increasing subscription list, that our usefulness may be extended and our office have a better standing. Do not fail to aid us in making the paper interesting, as though blessing continue with us.

Now, brethren, what do you think of Bro. S. S. Davison's plan of giving the price of one day's work to aid us in publishing? One day's work from each of several friends of the paper would aid us materially; and these small amounts together will make us quite a sum, and help considerably in our work. We make this proposition to those thus aiding us, that we will send the paper to that amount to their friends if they will send their names, or we will send to the same amount to any whom we may think may be benefited by its reading, or it will help to send the paper to those unable to pay for it. Bro. Davison accompanies his proposition with a number of pledges from himself and brethren and sisters in his vicinity. Let the good work go on.

THERE is other matter we have designed writing for Advocate, and which we have been requested by some of our readers, but a lack of sufficient time has hindered us for some length of time past.

Some, in sending us money for the paper, say, "Let us know if you receive it." Let them, and all others, look in the list of receipts for their receipt, and if they do not see their names in the first or second numbers after sending their remittance they may conclude their money was not received, when they should notify us of their having sent it.

A Proposition.

BRO. BRINKFRHOFF: Although I have not been a subscriber to the Advocate since you resumed its publication last spring, I have seen and read it a part of the time. I have not sent my subscription before, because I have been short of money and did not want to send for the paper until I could send the pay for it. I like the paper and the truths which it advocates, and hope you will be sustained in your efforts, and that the ADVOCATE will not again be allowed, for the want of means, to cease proclaiming to the world the second coming of our Savior to reign upon the earth, and other Bible truths.

The believers in the doctrines which the AD-VOCATE is designed to teach are a scattered people. A few here and a few there, some entirely alone and in no place any large community; but they are spread abroad in the arth as for witnesses of God's teachings, that all who would might have their attention drawn to the real truths of the Bible. The ADVOCATE is an organ of communication among those of like precious faith, and to many the only preacher; and how cheering to the lonely ones are the words of others similarly situated, who are striving to be overcomers and walk in the straight and narrow way that leads unto eternal life.

In view of the fact that the subscription list of the ADVOCATE must be somewhat limited, because of the small number who feel interested in the truths which it teaches, I have thought with your approval and consent, to make

A PROPOSITION AND APPEAL

to the readers of the ADVOCATE and all who believe and love the doctrines which it is intended to teach, and who wish to see the paper increased in its usefulness: Let us give at least one day to the cause, and each of us convert at least one day's labor into cash, and send it to the Editor of the ADVOCATE, before the close of the present year, for him to use as he may think proper to increase the usefulness of the paper. The lovers of these truths are not generally possessed of much of the riches of this life, but who that are able to labor can say they love the teachings your help was not needed, and may the Lord's of the Bible, but are not able to give one day to their advancement?

Let each one ask themselves if there is not some humble part they can bear in this great cause. Every one can not be a great preacher or a great writer, but all can contribute a small part of their time and means to sustain those that are devoting their whole time to warning the world of the impending doom which await the wicked and ungodly. A small sum from each would in the total make an amount which would aid mightily in the spread of the truth, and leave no one perceptibly poorer. "God loveth a cheerful giver."-2 Cor. 9: 7.

S. S. DAVISON.

Prairie Hill, Boone Co., Iowa.

Pledges.

WE, each of us, pledge to the ADVOCATE an amount equal to the wages of at least one day's labor, the same to be sent to the Editor, to be used for the benefit of the cause, as he shall see fit.

E. S. Sheffield, E. Rowley. Geo. W. Rowley, Lovilla Sheffield, Lucius Sheffield, \$2.00. Wallace Sheffield, Sarah Rowley, 1.50. Ann Sheffield, S. S. Davison, Matilda Davison, 2.00.

Received on Subscription for Advocate.

\$1.50 each. S Harvey, 10-1. Mrs Hannah Dunham, 10-14. Chaney Hart, 10-1. John Branch, 10-2. Wm Wardlaw, 10-7.

\$1.00 each. SS Davison, 10-8. SS Davison for Mrs H S Birch, 10-1. A Titus, 10-9. Thos A Horne, 10-9. Henry Lindmyer, 10-5. SA Adams, 9-23. B F Snook, 10-1. R W Winchester, 10-2. H. R. Perine for Mary Nixon, 10-14. I N Rogers for Margaret Covy, 10 4. Wm H Cronk, 9-18. Mary E Campbell, 10-15. W W Phelps, 10-15. Jemima Ballenger, 10-13. Cornelius Davis, 9-19.

Susan M Hall, 10-1. 50 cents each. James Newman, 10-1. Robert Slater McNitt, 10-2. C A Hern, 10-2. Robert Slater, 10-2. Lyman

Henry Pattmore, \$2.50, 9-23. Jasper Moore, \$2.00, 10-8. Asbury York, 75 cts, 10-3. Levi Wood, 75 ets, 10-3.

For Tracts and the Tract Fund.

Jane L Madill,

\$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 Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Subbath,-A short Treatise on the Scrriptural 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 ets. Review of Springer on the Sabbath and Law of of God. 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 Kingdom of Heaven on Earth, as revealed in the Holy Scriptures. Price 25 cents.

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

The Signs of the Times,-12 pages,-3 cents. The Destiny of the Wicked,—16 pages,—3 cents. Where are the Dead?-12 pages,-2 cents. Thoughts on the Sabbath, 8 pages, 2 cents. Man, a Living Soul, in the Image of God, 12 pp. 2cts The Rich Man and Lazarus, 12 pages, 2 cents. What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal.—8 pp. 2 cts.

Advent and Sabbath Advocate,

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

VOL. IX.

eat her iall ose ing ait om

ich ith, bok

٧.

ay's

ised

1.00,

2.00.

2.00.

2.00.

e.

nah

ohn

ison

hos

SA

Vin-

con, 0 4.

)-15. |-13.

mes

nan

ore,

Levi

d of

orin-

ntial

tists.

e on

Sab-

Dy

the

cond

2 ets.

uv of

Vhat

ys of isom

ed in

ation

ents.

ents.

and

S.

its.

. 2cts

Holy

2 ets.

ets.

Marion, Iowa, Third-day, November 10, 1874.

NO. 17.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY JACOB BRINKERHOFF, at Marion, Iowa, whom all communications should be addressed.

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

The ADVOCATE is designed to teach the great ruths of Eternal life, Immortality and Salvation brough Christ; the Perpetuity and immutability f the Law of God; the second personal coming of thrist to judge the world, to reward the righteous nd set up his Kingdom upon the Earth; the Naure and Destiny of Man; Personal holiness, and indred Bible subjects.

The Christian's Hope.

Oн, 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 comforted the bereaved disciples, by the assur.

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" al ways 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 ne 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. Uubelief 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 great glory. The baptism came; the earth was their Lord. Thus the habitation, and the inhabconvulsed; he rose, ascended, and the angels itants will agree, and glory will adorn the earth, where sin and sorrow have so long prevailed.

would be come? Unapproachable? Fearful in 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 Neah 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 ance that he would "come again." But how Where sin has done so much mischief, Jesus Father, the prince of peace, Isaiah 9: 6. Adam,

awell therein forever more." Ps. 37: 29.

days, "The people also shall be all righteous; they shall inherit the land forever, the branch pensation: Job at the close of it. In this re- one in prison. After this Bonaparte tried to of my planting, the work of my hands, that I spect Job was a representative man: showing heal his deadly wound; but alas! the Papacy may be glorified." Isa. 60: 21. And thus our that although under the government of the na- has been since that but a shadow, or an image Lord says in his sermon on the mount, "Blessed tions, God's servants may suffer afflictions, in of its former greatness. are the meek, for they shall inherit the earth." the end they shall obtain the inheritance re-Matt. 5: 5. This was most certainly the faith served for righteous men. Heretofore given to Noah, when God blessed him and his righteons men at the head of their families sons, and commanded them to be fruitful and were made the representatives of God's

earth was drowned was sufficient witness of edge of his counsels among men; and under 23; Luke 10:15. Reformation followed reform itself that the covenant of God stood good only these manifestations of his will there was a con- ation, and light has been continually pouring with righteous men. And the renewal of the tinued day of probation in which obedience to covenant of God with them brought with it all his acknowledged and attested institutions, was can hardly be mistaken in the ending of those the obligations of rightcoursess that God had a condition of an interest in the promised restilaid upon man from the beginning of the world. tution of all things by the promised seed of the of the end (Dan, 11: 40.) must commence about Thus it was that a violation of purity of man- woman. These circumstances transpired among the same time. See Dan. 12:4. Knowledge ners, and a contempt put upon the great patri- the most prominent and widely known people shall be increased, the running to and fro has arch himself, by Ham and his son Canaan, was of the earth, and were consequently more or less also been fulfilled. We certainly have passed followed by a curse under a divine afflatus; and known to all men as the manifestations of God's the sackcloth state of the two witnesses, and if a curse it is that remains unto this day. 4000 will concerning them. The trial of men's printhis did end in 1798 as so many thousands be years have passed since it was pronounced, and ciples then lay in their regard or disregard of lieve, then the 42 months must commence 538; no change of times and circumstances has been the counsels they gave as of God. This we see sufficient to reverse it unto this day. More em- in the curses and blessings they pronounced upphatically than any other of the families of on those who came to them for counsel and on 11, commences at the same place; for notice caremen the descendants of Ham and Canaan are ser- their posterities. Gen. 12: 3. I will bless them fully the language: it says: From the time the vants of servants in the earth.

Note. It is the opinion of several learned men | thee." that instead of reading, "Cursed be Canaan," it should read, "Cursed be Ham the father of Canaan." It is certain that the curse has fallen upon other branches of the family of Ham as bitterly as upon the Canaanites.

nized when Noah built an altar unto the Lord things I do not understand subjects as some of connected with a conjunction, as this is, the and took of every clean beast and of every clean the writers do. I feel but little fellowship in verbs and pronouns must agree with the nouns fowl, and offered them as burnt offerings upon trying to move the old land marks of 1843. In connected; consequently the action of setting the altar: and the Lord smelled a sweet savor fact, God was pleased to bring out a world of up is the only one the desolating abomination

the first man, was placed in that position, but ground any more for man's sake." Thus Noah if God was at the helm, or head, of that move by transgression fell from it; and it is now re- and his sons and their wives entered upon the ment, it would be passing strange that any misserved for him who is of God constituted the renewed earth in covenant with God: a cove- take of importance should be made. head of man redeemed from death. He is thus nant that recognized their obligations, and the Please allow me to call your attention to the a second Adam, a father of the fatherless: the promises of God that they that should prove date of A. D., 538. Here we believed, commenced immortal head, and the everlasting ruler of an righteous before him should inherit the earth the reign of the Papal power, otherwise called immortal people. Such honor is reserved for forever. There was then no special locality the man of sin. Here commenced the time the Son of God, born of one of Eve's daughters. chosen for the awelling place of God among times and shalf, or dividing of time, Dan. 7:25: This was all comprehended in God's covenant men; as long as Noah remained the head of his Dan. 12:7; Rev. 12:14. We also believed this with the first Adam, when he gave him domin- family, every place where he erected an altar time, times and ahalf, was the same as 1260 days. ion over every living thing that moveth upon unto the Lord there might men come and ren- We came to this conclusion by comparing Rev. the earth; and was reassured when God said, der unto God the glory due unto his holy name. 12:6-14, from the fact the 6th verse says the "The seed of the woman shall bruise the ser- God recognized Noah as the rightful head of woman was fed, or they were to feed her, and pent's head. This was what was intended when his race: both for a ruler, and a priest to stand the 14th verse says she is nourished. Now we God said to Noah, Gen. 6; 18, "With thee will before God in their behalf; When a branch of understood feed and nourish to mean one thing 1 establish my covenant." It was a reserve in the family went off to make a separate com- and 1260 days cover the same time that time that threatening in which God said, "The end of munity, if they went with the consent and bless- times and a half do. We also believed that the all flesh is come before me." It was a reassur. ing of the first patriarch they formed another 42 months of the reign of the beast of Rev. 18: ance that God would perfect his design in worshiping community that were recognized as 5, was the same time, reckoning 30 days for the the creation of the world. To this design Jesus interested in God's covenant with man. While month, as was the case in the time of the flood, refered when he said, "Then shall the King say the population of the earth was sparse and most- See Gen. 7: 11, compared with Gen 8: 4. From unto them on his right hand, Come ye blessed by nomadic, the government and religion of the seventeenth of the second month to the se of my Father, inherit the Kingdom prepared for men was necessarily patriarchal, and the sanc- enteenth of the seventh month is called 150 days. you from the foundation of the world." Matt. 25: tions of God were necessarily given to those who | See Gen. 7: 24; Gen. 8: 3, just 5 months, 30 days were at the head of their families, their rulers, to the month. We might call attention to other Noah was the head of the patriarchal age, and priests and teachers; but when families grew proof, but this will satisfy. We also believed this began his career under the blessing of God, and and became nations, swallowing up family gov- was the time fixed for Gentile rule, and the two the promise of his seed inheriting the earth for ernment, God determined upon having a chosen witnesses prophesying in sackcloth, Rev. 11 ever. In substance, with the faith once for all nation who should be his witnesses of the perpe- 2--3. And from Justinian's Decree, given A. D. delivered to the saints." It has been so under- tuity of his purposes toward the earth, and con- 533, and which did not take effect until 538 A.D. stood of all God's servants in all the ages of sequently, of his requirements of righteousness or until the Ostragoths were driven out of revelation. God promised Abraham that he in them that should finally possess it forever. Rome, or rather until they left Rome, in the should inherit the land of Canaan forever, Gen. This was his object in the call of Abraham, and peaceable possession of Belisarius, Justinian's 15: 7,8. Moses told the people of Israel that God the adoption of his posterity through Isaac as a General, which occurred March A. D., 538. promised their fathers that their days should sacred nation, that thus he might keep the purbe as the days of heaven in the land whither pose of probation before all ages of the world un- point, as we in A. D., 1848 believed, then in they were going. Deut. 11: 21. The psalmist til the seed promised should appear, and bring 1798 those prophetic numbers must end. said, "The righteous shall inherit the land and restitution to the accepted righteous whose names are enrolled in heaven, until he appears premacy did there end. The Pope was taken The prophet likewise said of Zion in the last and brings their reward with him.

would represent his will to all the nations of Their preservation in the ark while all the men. By these means God maintained a knowl-

The Prophetic Periods.

BRO. BRINKERHOFF: I would like to make and said in his heart, I will not again curse the light from the positions taken at that time, and can agree with.

Now supposing this to be the true starting

And it is a fact beyond dispute the Papal suprisoner to France, where he remained until he Noah was at the head of the patriarchal dis died, and for 2 years there was no pope but the

And since that time, (1798), what a flood of light has been emanating from the two witnesses, or the Old and New Testaments. They fill the whole earth. It was that they and their will and power-thereafter the chosen nation their feet, Rev. 11: 11-12. Truly the Bible has been exalted to heaven, in the same light that our Lord said Capernaum was exalted, Matt. 11: upon the pages of the Holy Bible. In fact, we prophetic numbers at that time, and the time and if the time, times and a half, of Dan. 12:7 commenced there, then the 1290 days of Dan. 12: that that bless thee; and curse him that curseth daily is taken away and the abomination of des olation, or in other words, the daily abomination and desolating abomination. The taking away of one, and setting up of the other, is so connect ed with the conjunction "and" that we cannot a few remarks in your paper. As a general start at the taking away of the first (as Miller thing I like the articles published, or rather the did,) without doing violence to the text, and The obligations of righteousness were recog- spirit manifested by the writers; for in many to English language; for where two nouns are

sanctuary were a pattern, example, type, and marks.-Editor. the Holy Ghost, for that must occur 50 days dominated alternately.

o commence 538, as we believe, they cannot be wild olive tree.

days, Dan. 12:13; and if they end Oct. 20, it mence at A. D. 27, reaching to A. D. 461. looks as if Daniel has the promise of his resurrec- It is worthy of notice that the vision of weeks tion on THAT DAY or VERY soon after.

vant for not knowing the Hour of his coming, (Natt 21, 50) or hour accuse the unfaithful serhow could our Lord accuse the unfaithful ser- Hebrews. nity as the 1335 days of Dan. 12:7?

DARIUS MYERS. Pleasant Valley, Ill., Oct. 17th, 1874.

The Prophetic Periods.

WE have received from Bro. Munro a penciled sketch of the stream of time, represented by the serpent coiling around a pole. While the coils of the serpent appear on the side toward us the darkness of the earth predominated, and the captivity of God's people is represented; God's people enjoy his favor and are apparent in the history of the world. Thus the serpent again during the Babylonish captivity of 70 Indian Creek, Mich.

Allowing this to be the starting point, then years. Passing around again Bro. M. notes the he 1290 days would end in 1828, the time for 69 weeks as dating from the 7th of Artaxerxes he midnight cry to commence, (or mid way of to A. D. 27, where he commences the 62 weeks, he time of the end, lasting some 15 or 18 years, reaching to A. D. 461, where the huge body of making the time of the end 75 years.) Now, allow- the serpent appears during the 1260 years of Pa- Prophetic Interpretations." ng the 1335 days of Dan. 12: 12, to commence at pal supremacy. Then, as the serpent winds he same time, A. D., 538, they must end in 1873, around to the other side the everlasting king-Gentile time, or in 1874, Jewish or Sacred time. dom soon appears, during which the serpent three days and three nights. Matt. 12: 40. He There is no avoiding this conclusion, if all the was bound a thousand years, after which he measured these prophetic days by the historic angels and men should dispute it, allowing a must be loosed a little season, when his head days in Jonah 1: 17. One day and one night are appears in view, and Bro. M. marks translation | 24 hours; and three days and three nights must Now one more conclusion. If the types and and the resurrection at the top of the pole of be 72 hours, unless the contrary can be proved. hadows of the Jewish ministry in the earthly time. The following are his accompanying re- 2d. Christ declared that he would rise the third

this day of atonement is still unfulfilled, and I the Spirit at the baptism of the person, lacking can see no way how the time of its fulfillment three-sevenths of a week. We have 456 full can be defered beyond the tenth day of the 7th years B. C., and 27 years A. D., in the 483 years.

Whether the day of atonement is the point from the last commandment to rebuild Jerusa- tion on Saturday just as the sun was setting. If o look for the glorious appearing of our Lord lem to A. D. 27. This number is broken into two these suppositions are facts, then Christ lay in the or not, we all must exercise our judgments. It parts, seven and sixty two; this is a timely hint, is said "Blessed is he that WAITETH and cometh | showing that the time measured to the spirit | Saturday, thus fulfilling the "three days and three o the 1335 days," Dan. 12: 12. This cannot Messiah was to be broken into by the advent of nights," "the third day," and the ends of three refer to their beginning if they represent years; the person. We now have sixty-two lengths or days. To this last clause I invite the attention of and farther than this, it is said to Daniel that weeks measured off for the spirit to remain with he should stand in his lot AT the END of the the people. This the prophet makes to com- other at sunset. Gen 1: 5, 8, 13, 19.

extends from the restoration of the true Sabbath How can it be said we know the time (Rom. in the end of the captivity, to the changing of the night included all the time that the 12 hour 13:11), or that we are not in darkness that it times and laws at the dark age, making in all day excluded. should come upon as unawares (1. Thes. 5: 4), or 131 weeks, 70 of which were cut off upon the fore the day-time. This was compelled to be the

(Matt. 24: 50), or how could Peter say we have ken away and the abomination that maketh ion of the day at midnight. A sure word of prophecy unto which we do well desolate set up there shall be 1290 days." What line at the end of the 13th day of the first ecclesito look, 2. Pet. 1: 19. Notice the article a points then? Time can then be measured by weeks or astical month, and at the beginning of the 14th out ONE prophecy, not all; it limits it to one by sabbaths. Add 1290 to 461, and we have 1751. day. Ex 12: 6, and Deut 16: 1, 6. As the lamb and what one is sworn to with so much solem- Now apply the long vision seen in the third end of the 13th day, it was eaten "in that night" year of Belshazzar, marked in the Polyglot, (Ex 12: 8), that is, in the night of the 14th day. 553 B. C. Take 552 full years from 2300 full years The next 12-hour day was still the 14th day; let and it leaves 1748 years, A. D. The two measurements fall three-sevenths of a week asunder; but as part of the former was measured by night of the 14th. This very night the law remainder of the former was measured by night of the 14th. This very night the law remainder of the 14th. weeks we have the smaller fraction of a week quired—no other. Christ came to fulfill the law, not to break it. Matt 5: 17. for deviations. The former reckoning is presumed to reach to the restoration of the true day. Matt 17: 1-35, and Mark 15: 1-24.

9 The next day (the 15th of the month,) was Sabbath, the latter to the cleansing of the always a Sabbath. Ex 12: 16; Lev 23: 4-7: Num.

and while on the opposite side light appears and tism, that was with him during his ministry, John 19: 14. then carried among the Gentiles, and was trans- does not appear in any English version that I have

Christ Lay In the Grave 72 Hours.

In proof of this affirmation I subjoin the following brief notes. I have discussed the subject at great length in my manuscript book, "Watson's

1. The prophetic declarations of Christ himself.

1st. That he would be in the heart of the earth day, Matt. 16: 21, &c. This language may of itshadow, of Heavenly things (Heb. 8:5; 9:23), This imperfect penciling is designed to make self include the day of the burial, or it may exthen also the tenth day of the seventh month the way onward and upward a little plainer, clude it. But it must be interpreted so as to agree was set apart as the day of atonement, which but it may only add to the confusion already with the other Scriptures. Peter and Paul say could not refer to the death of Christ, for that existing. The serpent coiling itself around the that Christ did rise the third day. Acts 10: 40, took place in the spring, nor to the descent of pole shows where right and wrong have pre- and 1 Cor. 14: 5. 3d. Christ declared that he would rise "after three days." Mark 8: 31. That after the paschal sacrifice, which our Lord was The angel, in measuring time by prophetic is, according to the common version; but the rento fulfill at his death. See 1. Cor. 5: 7. Now weeks or sabbaths, does not reach the descent of dering is very imperfect. The Greek preposition meta is the word here translated 'after,' and it is followed by the accusative case. In every example of this construction, the end or the completion of month (or Moon) after the vernal equinox, and Now we have seen the breaking up of weeks to the end must be. In Mark 8: 31 there may be the the thing, is denoted. The whole may be; but will be Oct. 20. 1874, at 6 o'clock and 17 minutes our sorrow, therefore let us add the necessary ends of three days, and yet but two whole ones. fraction of a week, fixing Messiah's first and Let us suppose that Christ was buried on our Some may think I am trying to make ridicule Israel's last, or 70th week from A. D. 30 to 37. Wednesday just as the sun was setting: this was by giving the time to a minute; but please look We now have the crucifixion in the midst of the the end of Wednesday according to the Bible, for at your almanac and see the new moon occurs week where all temporal sacrifices virtually the day ended at sunset. Then Thursday sunset Oct. 10, 6 o'clock and 17 minutes, morning. Recease. It was during this week that the new was the end of the second day; and Friday sunset member the sun and moon are God's ministers covenant was confirmed with many of the He- was the end of the third day. The Greek, when and faithful witnesses in Heaven. I have no brews so that three thousand of them were add- fully expressed, means after the ends of three snowledge that it, or the antitypical day of ed to the church in one day; but about the time days. Now, let us suppose that Christ arose just atonement will then occur, but one thing I am this week ends we witness the breaking off of as the sun was setting on Saturday, just before the certain, allowing the 1335 days of Dan. 11:12, the natural branches and the grafting in of the end; then he rose after the end of three days. If he was buried just at sunset on Wednesday, then carried further unless there is a mistake in our Now, remember, the measuring line is seven from that day we begin to count—Thursday, Friyears in length, and sixty-nine lengths reach day, Saturday-and this would bring the resurrecgrave from sunset on Wednesday to sunset on Greek scholars.

2. The Jews divided the 24-hour days from each

3. The 12-hour day began at sunrise and ended at sunset. John 11: 9, and Matt 20: 3-12.

4. The 12-hour night began at sunset and ended at sunrise. Acts 23: 23. As a matter of course,

6 The paschal lamb was killed on the sunset was killed "at the going down of the sun," at the

A few words more and I close. The same a same light of the 14th; and the day-time of the 14th

Messiah the Prince that came to Jesus at bap was "the preparation of the passover" Sabbath. was with the apostles first among the Jews and 10 Christ lay in the grave two Sabbaths. This

mitted from generation to generation until cut ever seen; because the translators have given their is seen closely coiled around the pole during the off at the dark age, is the same Christ, (in oppo- interpretations instead of translations. The word Egyptian bondage, 430 years. During the He- sition to Antichrist,) whose coming we should "Sabbath," singular and plural, is found in the brew independence of the following 900 years the serpent is represented to be on the opposite side of the pole. Then the coil appears will be pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears were supposed by the pole. Then the coil appears the pole of the pole. Then the coil appears were supposed by the pole of the pole. Then the coil appears the pole of the following seven places 'week' stands for plural

Sabbaths in the Greek: Matt 28: 1; Mark 16: 2; er uses opsc nor proi, but orthron batheos, deep land doctrines, of minor or greater importance, lanke 24: 1; John 20: 1, 19; Acts 20: 7, and 1 Cor twilight; but he evidently speaks of the transaction of the doctrines of minor or greater importance, just so have the visions changed, so that at one 16: 2; and in the following two places it stands tions of the morning. Matthew is the only one for one single Sabbath only, for one single day. that gives an account of the transactions of the afterward the emperite. strange translations are in the account of our could never be made complete, that Christ arose her visions were given or seen when she had Lord's resurrection. If it was right to transfer the before the first watch. Sabbath in fifty-nine places, why not have done 14 There is no authority in the Greek for the

passed, and the spices were bought and prepared is plural. on Friday, and the women rested on the seventh I should be glad to have these views criticised day Sabbath, Saturday. Christ was crucified on severely .- P. S. G. WATSON, in Religious Herald. the preparation day of the passover Sabbath (John Selected by M. N. Kramer. 19: 14), not of the 7th-day Sabbath. The next day was "a high day; " a great Sabbath that came at the great feast of unleavened bread, John 19:31 A Sabbath that came fifty-two times a year was not a great Sabbath. As there were other preparation days Christ was not necessarily crucified on Friday, especially as he would thereby have forfeited his claim to Divinity. Matt 12: 38-40, and

11 Christ died about 3 P M, of our time, on Wednesday, and he was buried the same evening just as "the Sabbath drew on" .- Epephoske. Luke 21: 51. That is, the passover Sabbath was just beginning to appear; and it began to appear every time at sunset exactly. This determines precisely the time of the burial. It was not about an hour by sun, but it was near the last moments of Wednesday. As he was buried at sunset, he rose at the Seventh-day Adventists; but heretofore we among that people there are continually risings

12 In Matt 12: 40 Christ meant 12-hour days, because no other kind can be supplied so as to

to the sepulcher just after sunset on our Saturday, faith was somewhat shaken in their divine in many have been thereby driven from their and the Lord had risen before their arrival. Matt spiration, and I undertook to investigate their ranks or kept from uniting with them. Their risen, as he said." The first verse of this chapter genuineness as best I could, more with the de- "sifting time" has been long going on to cleanse These words stand for opse, and it always means feelings of sad disappointment I became satis it nearly all away; and it will continue to go the first military night-watch. In Mark 13; 35 fied of their false claim, and so passed them by on to their sorrow as long as they hold to the the four watches are found in the following order; fied of their false claim, and so passed them by on to their sorrow as long as they hold to the bigh claim of divine inspiration for the visions. (1) at even, opse, (2) or at midnight, (3) or at the as unworthy of further notice, and have not high claim of divine inspiration for the visions, cock-crowing, (4) or in the morning, -proi. Here kept my mind stored with the evidences so as Mrs. White never brought out any new truth; opse means the first three hours after sunset, and proi the last three hours of the night, from 3 A M at the present time to give much of an argument that is, others have brought out the evidences of the Advent and Sabbath faith, and after she had to 6, at sunrise. Six hours forever separate them. on the subject, or to enter into controversy the Advent and Sabbath faith, and after she had If Christ had risen before the two Marys went to thereon. This subject has been written on in endorsed these different items of belief she see the sepulcher, in the opse, or first watch after the past, by some, in a manner not calculated "saw" that they were true, or "saw" things cortee Sabbath (and this is the Greek), then he did to improve the believer in them with the evinot rise in the proi, or in the fourth watch of our to impress the believer in them with the evi- roborative of the scripture evidences on those Sunday morning. For confirmation of the mean- dence against their claim, though some of the subjects. And in personal matters, where so ing of opse see its translation in the following vision-believers will not read or hear anything much value is placed on them as pointing out "evening;" Ex 30: 8, "at even," and Isa 5: 11, "night." The contexts in all these places sustain

proi, in the morning. This is true also, of course. them and circumstances connected with them the same individual passed unnoticed. During Is it strange that the women went to the sepulcher as soon as the Sabbath closed at sunset, and also deepens my conviction that they are emanations this time a great evil and imposture was practiced upon the church for years, not pointed out the next morning? Matthew's account does not of her own mind; and as she, or her mind, can ticed upon the church for years, not pointed out agree with those of Mark and John; and for this be influenced by surrounding circumstances, or or reproved in vision, simply because Mrs. W.

Luke 18 12, and Mark 16: 9. And five of these evening; but, without his testimony the proof afterward the opposite. And again, many of

so in the other nine? In ten places the plural word "is" in Luke 24: 21. Cleopas did not say powers were prostrated, which corroborates my Sabbath in the Greek is transfered into the singu- "to-day is the third day." The original word is view of their origin. lar Sabbath in the English. The language is found 71 times in the New Testament, and this is

Greek has the plural: and the word 'week' stands baths. Num 28: 18, 25, 26; 29: 1, 7, 12, 35: Lev for plural Sabbaths in Matt 28: 1; Mark 16: 2; 26: 2, 34, 35, 43. These sabbaths or rests began at church to continue throughout its history as Luke 24: 1, and John 20: 1. Here, then, are five one sunset and ended at the next. Lev 23: 32. church, to continue throughout its history, acplural Sabbaths connected with the Lord's resur- These sabbaths floated; and in the course of seven cording to Joel 2: 28, 29. Were these teaching rection. Well, he lay in the grave the passover sabbath on Thursday, and the seventh-day Sabbath on Saturday; and this harmonizes Mark 16: day, as in Matt 12:1. These the Jews considered their evil tendency, for they would then be considered to solve the seventh day as in Matt 12:1. These the Jews considered the seventh day as in Matt 12:1. I with Luke 23: 54. The passover Sabbath had doubly holy. In Matt 12: 1, Sabbath in the Greek | sidered the same as any other person's; and

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, Nov. 10, 1874.

JACOB BRINKERHOFF, Editor.

Visions of Mrs. E. G. White.

sunset, in order to make the full "three days and have thought that more important matter and up against the visions, and the leaders are kept writing demanded our attention and columns, quite active in keeping down these rebellions. and we need not go aside from investigating the And one who has traveled considerably over the make sense; but this kind can, thus: "For as Jo- Scriptures and considering the claims of practic- field was not far from the truth when he said has was three (12-hour) days and three nights in al Christianity to write upon that subject, and that he believed one-half of Seventh-day Adthe whale's belly so shall the Son of man be three other duties have occupied our time. But as ventists disbelieved the visions. But many of of the earth." In this manner we determine beyond the shadow of a doubt that these are between Seventh-day Adventists, and as there of that denomination telling them that those 12-hour days, that they are perfectly separate and distinct from the nights. So then, if parts of days stand for whole ones, there must be parts of three endorse those visions as of divine inspiration them, give up the Sabbath and go back to the distinct 12-hour days; for these are the 'three' of and are thus shut out from considering Bible world; and they cite to some who have done the prophecy; and the fulfillment must be in the truth that stands opposed to their teachings, it so. They say that we who discard the visions sume kind. Let us count; one hour of Friday, one whole day! twelve hours of Saturday-a full is proper that we should give our readers the have nothing to keep us together, nothing to day; but where is any part of the third? The reasons why we cannot believe them divinely bring us to the unity of the faith. third 12-hour day did not begin till sunrise on inspired and of equal importance with the vis I repeat it: I believe those visions have done Sunday morning. Now for the nights: Friday ions of the prophets of the Bible. I once be- that people a great deal more harm than good. night, one; eleven hours of Saturday night, two; lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions to be of God; but when, ten Instead of being united on "the commandments" lieved those visions are the lieved t pears almost incredible that any sensible man years ago, I was shown some of the earlier vis- of God and the faith of Jesus," a platform broad could believe for a moment such a Roman Catholions, of undoubted authority, which were out of enough and sufficient for God's people, the vis-13 Mary Magdalene and the other Mary went harmony with those to which I had access, my ions have been brought in as a side issue, and begins thus, in the common version; "In the end." sire to prove them true than otherwise. With the church, and in many places they have sifted against them.

In the first place I will say that I believe those she and her husband had knowledge of the facts our Lord's use of opse in Mark 13: 35; therefore visions have no higher source than her own before the first wisht with the cases mind; that her visions are not given her by where they have been so valuable, often small Mark and John tell us of women going in the either God or Satan. Each consideration of matters have been seen while greater ones with

fainted from exhaustion, and when her physical

strangely inspired if there is no difference between one Sabbath and more than one, or a week, or between Sabbaths and a week!

Where the Sabbath is found in Matt 28: 1, the Where the Sabbath is found in Matt 28: 1, the Sabbath is found in Matt 2 It is said that their teachings lead to an eleva Mrs. White's Christian character is not the fruit of those visions, as some would like to make others believe. Their fruits consist in what results from the use made of them. Churches have been divided; a spirit of intolerance toward those who could not accept them was brought about, destroying Christian fellowship, so that individuals otherwise of the same faith have been separated; and some, who once believed them, on finding they had been so greatly imposed upon, have renounced their entire faith in the doctrines of the Bible. And however well the doctrine of Spiritual Gifts may be set forth these visions will not fill a place among them.

WE have been requested to give our views of These visions have always been a source of the visions of Mrs. White, of the organization of trouble to the people who endorse them; for

wrongs in the church, we can cite to cases where most excellent reason: Matthew tells of what oc-curred in the first watch, while the other two tell of what occurred in the fourth watch. Of course of what occurred in the fourth watch. Of course And further, as she, with others associated with in great trial as to what was its duty during the the events could hardly be the same! Luke neith- her, have changed in their faith or belief on cer- war of the Southern rebellion, and the Lord was

higher source than her own mind.

bath: Immortality only through Christ in op the ministration for his people. them are not living according to them, it seems thee [Curist] forever." Ps. 45: 1, 2. to us that they would conclude that divine inspiration is not so variable.

That-Mrs. White's visions have their origin in her own mind is apparent from their earliest history. Look at "Spiritual Gifts," Vol. II., published in 1860, and you first read that she was an early subject of disease, so that for years her life was despaired of. As the mental is dependent upon the physical for its development and vigor, in such a condition her mind was weak and really diseased. She received religthe Second Advent preached in 1839 she embraced the Advent faith. Her mind as well as her body being weak, she was easily wrought into a state of mental excitement, when her mind would go out in flights of fancy, reveries, or imagery, not always the same, beyond her control. Her mind, when under her control being mostly occupied with religious thoughts, and dwelling upon the Christian's hope to be realized in the kingdom of God, would most naturally take the same phase when in her trance states; and when in her times of physical prostration, which she so often speaks of in her "Christian Experience" of Spiritual Gifts, Vol.

[Continued on page 136.]

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS-DAVID AS A PROPHET AND A PSALMIST.

"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the

le's duty, Mrs. W. and her visions proved that afforded to each of them an insight how to un by "God the Lord" to be the progenitor of Jesthey were not the oracle of direction, for they derstand the Lord's dealings, and has been a us; that, "of his seed, according to the flesh," were silent on the question. These circum- source not only of consolation and instruction, should arise the great Deliverer, the Redeemer stances plainly show that her visions have no but also when trials and visitations of sorrow and the last kingly Ruler in Israel. "David have crossed their path, they have thus learned KNEW beforehand," as a prophet, said Peter, the Many, very many of these Seventh-day Ad- the same life-lesson which David had taught apostle, on the day of Pentecost, a millenary ta entists who believe these visions do not exer- them, that "it has been good to be afflicted." thousand) years after David's day and generaise their own judgments in regard to the evi- Indeed, we might say, it would have been dark tion, "that of the fruit of his loins, according to dences on which they stand, or the reasons that and perplexing in the extreme for very many the flesh, he would raise up Christ to sit on his others have for rejecting them. Some ten years of the "saints of the Most High" to have had a [David's] throne." David did not misapprehend ago when the subject was agitated in this part clear understanding of the "ways of God" in this "good matter," as so many of the theoloof Iowa, and nearly all were in doubt of the di- dealing with them, had they not have had such gians, now-a-days, continually do, endeavoring vine authenticity of the visions, many were a testimony as David's Psalms afford. The thus to mystify themselves, and perverting the won back to accepting the visions as inspiration; testimony of every man and woman of God, from plain meaning of the Scriptures respecting but all the reason we have been able to find for David's time to our own, will concur that this is Christ Jesus' lineage in David's loins. David. their doing so is expressed in this one state so; and, therefore, may all honor and glory be while sojourning in the long endured and ment, "It is wrong to doubt!" So although the justly ascribed unto our God and heavenly Fa- wearisome surroundings, while hiding in the mind entertained objections to them, and con- ther for giving us such a living oracle and caves of the mountains and strongholds of Entradictions in them are apparent, to this super- inexhaustable fountain as David the prophet, the gedi and Adullam, improved the time by constitious mystery they renounce the right of pri- "Sweet Singer of Israel." As illustrative ex- versing with "the Spirit of the living God," so amples, no language could more concisely and that his own spirit was enlarged to that degree Many embrace a belief in those visions in this positively express the irrecoverable destruction that he rejoiced therein, and willingly received manner, myself having been among the num- of the wicked than Psalm 49th; and the omission the unfolding and expansive views of God's ber: The Adventist ministers brought us the of Psalm 110th would leave us in uncertainty impartations; and, consequently, there is stated truth on the great Bible questions of the Sab- respecting Christ's priestly and kingly order in nowhere else in "the Scriptures of truth." as we

position to our former views on the immortality | The time and the locality of his experiences, as David's pre-visions of his son, (the king's son) of the soul; The Second Coming of Christ; Our while being chased about to-and-fro, by his -Jesus, respecting his anointing, manifestation, glorious inheritance, the earth made new; enemy Saul, "throughout all the thousands of rejection, degradation, suffering, death, resurshowed us the fulfillment of prophecy, and we Judah" (see 1 Sam. 23: 23, 24), and especially rection, being received into glory, and the final accepted their teaching of Mrs. White's visions in the "wilderness of Judah," were the best exaltation to his throne on Mount Zion. in fulfillment of Spiritual Gifts; and as we had calculated to incite the mind and chasten the Jesus himelf, also, after his baptism and the only the more recent published visions to read, spirit of David to learn "the lesson of the hour" consequent anointing of the Spirit at Jordan, was we could not see their lack of harmony through- of God's visitation to him (and, through him, for led-by that same Spirit that guided his father out. And again, the inconsistent course of all "the people of God"), so as to rightly appre- David-"into the wilderness,"-passing along some who have renounced the visions has tend- hend, and teach his heart to instructively "in- its banks, for two miles, he would reach the ed to confirm others in standing by them. But dite a good matter;" to say, "I speak of the Dead Sea of Sodom; and, on its shores some would they make a comparison of them in their things which I have made touching the KING: miles further on, he would reach, and most entire history, and note the manner in which my tongue is the pen of a ready writer. Thou naturally enter the "wilds of En-gedi," where their defenders endeavor to twist them into har- art fairer than the children of men; grace is he could fast, without molestation from the mony, and see that many who profess to believe poured into thy lips: therefore hath God blessed | Baptist's followers, "forty days and forty nights."

When travelers even now-a-days, look down over these perilous steeps and dismal solitudes ancestor, David) through its labyrinthian valleys of the wildernesses of Maon, Ziph and En-gedi, and realize that these were the haunts where God's anointed king (David) was compelled to resort, and where many of his "hair-breadth" escapes occurred, and from whence he was neessitated to compulsorily require subsistence for himself and "his men," sometimes at the point of the sword from the reluctant Nabals of ious impressions at an early age, and hearing are lost in wondering amaze at the mere outlook of "the munitons of rocks" where he and the fugitive priest (Abiather) were in "safe-guard." See 1 Sam. 22: 20-23. And, unless God the Lord had provedentially sustained him here, he and his followers must have perished. God not only did so, but, in the process, his grace and inspirating Spirit imparted unto him that pre-vision of the Lord, and the excellency of our God." and prophetic utterances which have become, for all succeeding times, to the p lgrims of Israel and Judah, and to the "children of the ADOPTION" in Christ, the key-note and clarion voice of the Spirit, and begotten in them the grasping faith and unfaltering expectation of their final redemption in and through "the king's son" (even benidis son); for whose manifestation and ele-David's son); for whose manifestation and glo rious reign "prayer shall be made for him continually." They all, every one, "shall like shall be glorious." Oh, what an hour-a long the ready writer, David,] be satisfied when they awake in his likeness." It was, doubtless, a necessity (or it would not have so occurred) that David should be placed under just such condi- sorrow, as aforetime, but in triumphal giory, to tions and exercises of physical and mental invest thee with an excellence surpassing all fruit of his loins, according to the flesh, he would training, in order for him to 'learn the mind other localities and lands, because thou art 'THE raise up Christ to sit upon his throne."—Acts 2: 30. of the Spirit," and thus fully instruct him con
It is certain that to every spirit of God in the complete his great sun and future "Lord and David's tabernacle and throne, and he will there It is certain, that to every saint of God, in the cerning his great son, and future "Lord and "reign over the house of Jacob forever." "So dispensations of Moses and Jesus Christ, the Christ." "The sure mercies of David" were to be it."

entreated for a knowledge of what was his peo- experience of David, the fugitive prophet, has be thus made known unto him, who was selected apprehend, so clear, conclusive, and permeating,

There, among those stupendous strongholds of nature, and the sea-mists investing its neighboring mountains, he could wander (like his and glens, and have there recalled, by the Spirit's mirror, the predictions penned by his father David; and his heavenly Father may have there imparted to him the outlined programme of his ministry, suffering, death, resurrection, and

And, now, as we look through this shunned wilderness and solitudes, which appear so terrible and cheerless, it recurs to us, that the voice of inspiration, by Isaiah the prophet, says, "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory Isa. 35: 1, 2.

These localities are no mere myths, and have not a figurative interpretation; they are a stern reality. The promise of God is, that they shall become renovated and replenished, and made place of his [our Lord Jesus'] feet [where his weary steps used so often to sorrowfully tread] endless day-of rejoicing, awaits thee, thou forsaken "land of Israel!"-"Immanuel's land!"when thy King cometh again to thee; not in

Love and Trust in God.

WHILE meditating on thy word, O Lord, thy love impart; Teach me to do thy holy will-Oh write it on my heart!

Keep me, O Lord, secure from sin, O wash me in thy blood, That I without a spot may stand, Before the throne of God.

Into temptation, O my God, Forbid that I should fall But help me in thy strength, O Lord, To overcome it all.

When trouble and afflictions come, Still, Lord, be thou my friend; And may I ever feel thee near, O keep me to the end.

And when the hour of death shall come, Increase my faith, O Lord, And may I feel that thou art near, While crossing Jordan's flood.

And when thy kingdom is set up, Thy children gathered home, O Father, may I too be there, To praise thee on thy throne. SUSAN W. HORNE.

Independence, Kansas.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

and carried them to Babylon. He carried thith- though he should die there. er a vast number of captives, Jehoiachin the In the fifth month on the seventh day of the follow thou their teachings." king, his mother and his wives, his officers and morth, towards the end of our July, came Neb- It is one thing, however, to profess the religion his princes, and all of his mighty men of valor, uzaradan, captain of the guards, (2. Kings 25; of Jesus, another thing to believe it, and still even to the number of ten thousand men, out of 8-17; Jer. 52: 12-23,) to Jerusalem. And after another and better thing to live it. We may Jerusalem only, besides the smiths and the car- having taken out all the vessels of the Lord, and profess the religion of Christ when we do not penters, and other artificers. And out of the gathered together all the riches that could be believe it, nor even know what it consists in; rest of the land, of the mighty men seven thous- found, either in the king's house, or in any of and we may believe it with all our heart and and, and of the craftsmen and smiths one thous- the other houses of the city, he did, on the even desire to live it, while our actions plainly and, besides three thousand twenty and three, tenth day of the same month, pursuant to the show that we do not really do so. But to hear which had been carried away the year previous command of his master, set the temple and city some professors of this religion talk, one might out of the open country, before the siege of Jer- on fire, and absolutely consumed and destroyed think it consisted in believing certain doctrines usalem was begun. Jer.52: 28. With the mighty them, overthrowing all the walls, fortresses and supposed to be taught in the word of God, and men of valor he recruited his army, and the arti- towers belonging thereto, and wholly razing in forcing the same upon all others who were ficers he employed in the carrying on of his and leveling to the ground every building there- disposed to differ with them, when in fact it is a building at Babylon.

away to Bablyon, Ezekiei the prophet, the son by the favor of Cyrus, whom God raised up ac- of love and obedience to the will of his Fatherof Buzi, of the house of Aaron.

captivity (2 Kings 24: 2; 2 Chron. 26: 11,) the leased from their captivity, and restored again. The religion of Jesus Christ does not consist poorer sort of the people being still left in the to their own land, repaired these ruins and built in building churches, colleges, schools, printing land, Nebuchadnezzar made Mattaniah, the son again the holy city and temple. See the books offices, etc. Nor does it alone consist in searching of Josiah, and uncle of Jehoiachin, king over of Nehemiah and Ezra; Dr. Prideaux, vol. 1. the Scriptures for a theory of truth, and when them, taking of him a solemn oath to be true pp. 159-215; Rol. History, Vol. 1. pp. 335-351. we find it, or suppose we have found it, spend and faithful unto him. And to engage him the But none have ever occupied the throne of all our time, talent, and means in scattering this more to be so, he changed his name from Matta- David that has descended through his loins, real, or supposed truth to the four winds of niah to Zedekiah which signifieth the Justice of neither can it be by any one, until it shall be heaven. This is like some in olden times to the Lord; intending by this name to put him given to its rightful heir, Jesus our Life Giver- whom Christ said, "Ye pay tithe of mint and constantly in mind of the vengeance which he the royal son of David the son of God. Not anise and cummin, and have omitted the was to expect from the justice of the Lord his withstanding the Jews were permitted to return weightier matters of the law, judgment, mercy, God if he violated that fidelity which he had in to their own land and build Jerusalem, yet they and faith: these ought ye to have done, and not his name sworn unto him.

en years in Jerusalem; but his way being evil under Rome-Papal their sufferings have been be visit the fatherless and the widows in their in the sight of the Lord, consequently he filled youd what human imagination could have con- affliction;" such was the religion of Jesus of up the measure of iniquities of his fathers, that ceived! they at length drew down upon Judah and Jerusalem that terrible destruction in which his Jews and Romans. reign ended, notwithstanding God faithfully warned him of his approaching doom.

2. Kings 25:1; 2 Chron, 26:17; Jer. 39:1; 52: province. Dr. Prideaux, vol 4, pp. 95-98; Rol- that we proclaim with our tongue our love for 4.) Nebuchadnezzar, having drawn together out lin's Hist. vol. 4, pp. 275-280. of all the nations under his dominion, marched

the course of a few days he took all the cities sway, and Judea was a province of the Roman of Judah, except Lachish, Azekah, and Jerusa- Empire. But the time drew near when our lem. On the tenth month of the same year, and text was to have a literal fulfillment, in the enthe tenth day of the month, answering to the tire subversion of the kingdom of Israel. end of December, Nebuchadnezzar, with all his Its overthrow was predicted by Jesus, Matt. numerous army, laid siege to Jerusalem, and 24: 2; Luke 21: 24. "And Jesus said unto them, blockaded it up on every side. Pharaoh Hoph- See ye not all these things? verily I say unto ra (Jer. 37:6,) coming out of Egypt with a great you, There shall not be left here one stone upon army, to the relief of Zedekiah, Nebuchadnezzar another, that shall not be thrown down. And raised the siege of Jerusalem to march against they shall fall by the edge of the sword, and him. But before he went on this expedition, shall be led away captive into all nations: and (Jer. 52: 29,)he sent all the captive Jews which | Jerusalem shall be trodden down of the Gentiles, he then had in his camp to Babylon, the num- until the times of the Gentiles be fulfilled." ber of which were 832 persons. On the ninth Micah, the prophet, foretold its overthrow day of the fourth month, of the eleventh year | 780 years before the work was accomplished. fore it about a year.

Zedekiah, with his men of war, fled away; and having broken through the camp of the enemy, endeavored to make his escape over Jordan. But being pursued after, he was overtaken in the plains of Jericho, and all his army be- great deal said about the religion of Jesus ing scattered from him, he was taken prisoner Christ, an age in which there are a vast number and carried to the King of Babylon, at Riblah professing the religion of the meek and lowly in Syria, where he then resided; who, having Nazarene. And as we scan from week to week caused his sons, and all the princes that were taken with him to be slain before his face, com-NEBUCHADNEZZAR having made himself manded his eyes to be put out, and then bound with such an eager thirst for pleasure, such an master of Jerusalem (2. Kings 24: 13-16,) took him in fetters of brass, and sent him to Babylon undying love for wealth and worldly honor, we thence all the treasures of the house of the Lord, where he died. Then was fulfilled the prophecy can but ask ourself the question, Can these be and the treasures of the king's house, and cut in of Ezekiel concerning him, (Ezek. 12:13,) that the followers of him who had not where to lay pieces the vessels of gold, which Solomon, king he should be brought to Babylon, in the land of his head? But as we stop to ponder upon this of Israel, had made in the temple of the Lord, the Chaldeans, yet he should not see the place, often recuring question we hear a still small

in, till he had brought all to a thorough desola- religion of faith and works. The religion of the In this captivity (Ezek. 40:1,) was carried tion. And thus it continued for 52 years, until Son of God when on earth was, and still is, a life cording to his own eternal purpose! Isa. 44:12- a life of self-sacrificing devotion to poor fallen After this great carrying away of the Jews into 18; 45: 1-4; Jer. 25: 8-15; the Jews being re humanity. were oppressed by the Medo-Persian kingdom, to leave the other undone." "Pure religion and Zedekiah being thus made king, reigned elev- also by the Grecian and Roman kingdoms. And undefiled before God and the Father, is this, to

B. C., 63, Pompey a Roman general, laid siege pure and holy religion while our lives and acts to Jerusalem, and after three months he was deny it-while our aims and objects are not any B. C., 590-588, in the ninth year of Zedekiah, enabled to take it, and made Judah a Roman higher than the world around us. It is in vain

against him to punish him for his rebelion. In time of universal peace. Rome bore universal worldly feelings and interests a great deal more.

of the reign of Zedekiah (2. Kings 25: 4,) Jer- Chap. 3: 12,-"Therefore shall Zion for your usalem was taken by the Chaldeans, after the sake be plowed as a field, and Jerusalem become siege had lasted from their last sitting down be- heaps, and the mountain of the house as the high places of the forest."

(To be continued.)

The Religion of Jesus Christ.

WE are living in an age in which there is a and from year to year, this gay and thoughtless throng, who pass along the highway of fashion voice within, saying, "Search the Scriptures and

Nazareth. His was a life of spotless purity, he B. C., 158, a league was entered into by the was as the apostle says, "Undefiled and separate from sinners." It is vain for us to profess this this religion, while our actions proclaim with At the birth of Jesus our Life Giver, it was a ten-fold weight that we love our own selfish and

The religion of Jesus Christ is a religion of love. Love to God and love to man. Our love to God is shown by our obedience to all his holy requirements, and our love to our fellow men is brance was written before him for them that thought upon his name.—Malachi iii. 16, words. Jesus showed his love to the Father by keeping his commandments, and by finishing the work which he gave him to do. He has also shown his love to us by a life of suffering, sorrow, and death. He went about doing good, and he tells his followers to do as he has done. Feed the hungry, clothe the naked, visit the sick and the afflicted, is heaven's great command. Love to God as our Creator will beget a love to our fellow beings, and that love will lead us to strive to do them good, to seek their interests just as well as our own; and the religion that has not

But there are those who scoff at the name of of any defects in it, but because of its false and in return I feel to say, unsanctified professors. As the professors of religion stand to-day we wonder not that our land is filled with scoffers. No wonder that men of noble minds, of just and upright principles, of true and honest hearts, stand aside and scoff at this so-called religion. But it may be asked. Are Adventists clear in this respect? we greatly fear they are not. Adventists as a people make a high and holy profession. But do they live it? We say no. They profess that Jesus is soon coming-that soon the earth shall melt with O, who would live always away from their God, fervent heat, and that the works therein shall be burned up-while they are spending thous ands of dollars upon buildings of one kind and sought after by many who call themselves Ad- man to conceive. May we all be there! ventists as if they thought Jesus was never to return again.

But notwithstanding there are so many false professors of this "pure and undefiled religion," there are those who profess it, believe it, and live it. And these we will find loving God with all their heart, walking in obedience to his just and holy law, loving their neighbor as themselves. They will feed the hungry, clothe the naked, visit the fatherless and the widows in their affliction, and above all, keep themselves unspotted from the world and worldly influences. There is a great responsibility resting upon those who profess the religion of Jesus Christ, that we fear ut few of us feel. O that we could realize it! O that the Spirit of God would impress it upon our each and every heart! and give us to feel the weight of our responsibility.

The religion of Christ Jesus Is pure and undefiled. 'Tis noble, upright, just and good, Yet gentle, meek, and mild.

'Tis love to God and love to man. It elevates our race, It lifts our minds to God on high,

That we his works may trace. If this pure religion was practiced by all those who profess it, then indeed would scoffers be silenced, and the noble minded men and women who now stand aside and doubt the very existence of such a thing as pure Christianity, would flock into the ranks of the followers of the lowly Nazarene, and rejoice in the religion of Jesus Christ. May God in his infinite mercy look upon those who profess to be looking for the appearing of the great God, and our Savior Jesus Christ, and help us to awake to a realizing

Better Department.

From Sister Certain.

DEAR BRETHREN AND SISTERS: For the first time I undertake to write a few lines for the here and preach, and may be some good could be ADVOCATE. It is a source of encouragement to done! Brothers and sisters, let us be faithful. me to read the letters in our paper, and if I, by I, for one, am determined to live nearer to Gol writing a short letter, could be the means of than I have in days past and gone. I want to encouraging or helping any one on in the road be ready to meet Jesus when he comes; and if to eternal life, I would be glad to do it. My I should die befere he comes I want to be hand: hopes and determinations are (through Jesus,) ed down to my grave in peace, and in the morn to gain a home in the earth made new. I feel ing of the first resurrection to be raised with all such an effect upon the lives of its professors is that he in whom I trust is worthy. Without Savior we possess a treasure so precious that all my own weakness and unworthiness, but I know the pure and holy. In Jesus Christ our dear Jesus, O! how dark; but thanks be to God, who the gold and silver the world can produce is giveth us the victory through our Lord Jesus nothing in comparison. In him is laid up for the religion of Jesus. And why? not because Christ. What love for fallen man! For which

> "Here, Lord, I give myself away, 'Tis all that I can do.'

I want my all on the altar. Let me but know may we set our affections on things above, and that I am doing the will of my Heavenly Mas- be able to say, My beautiful pearl is Jesus, for in ter, and no earthly joy can compare with mine. his love I have found happiness, and in his arms But I offtimes fear lest I should fail. O, for liv- I shall rest forever. I never expect to see all of ing faith to walk right out on the promises of the brothers and sisters face to face, but I hope God! As I look at the world in its present con- to meet you all in that bright land where partdition I can but ask the question,

Away from you haven, the blessed abode?

I feel that the longer I live and the more I see of the world, the less charms it has for me, and another that are just as useless and as little the more earnestly I long for a home in a better worth in the sight of beaven as the fine churches land than this; but the blessings that are in of the orthodox school. And this is not all, the store for the faithful, eye hath not seen, ear world and the things of the world are as eagerly heard, neither hath it entered into the heart of

I am waiting for my Lord to come: I am waiting for my crown, And with the faithful then to share, The blessings that are promised there.

I am weary of this life of care, I long for rest that is not here: That blessed rest on the earth made new, To be enjoyed by the faithful few.

O may I of that number be, And eat the fruit of life's fair tree; Enter the rest that is in store. And dwell with Jesus evermore. MARY CERTAIN.

Marion, Iowa.

From Sister Payne.

DEAR BROTHER BRINKERHOFF: I must render to you my sincere thanks for the little paper I receive. It gives me much comfort in my lonely hours and is all the preaching I He was a strong advocate of practical Christianhave that appears to be gospel truth. When ity, both in precept and example, and used to the Sabbath comes I feel lonely; but I cling to the promise that if I am faithful I shall meet all the dear brethren and sisters in Christ in a better world than this. This hope and the goodness in the vicarious nature of Christ's death, and of God in the gift of his Son gives me fresh that the atonement growing out of his death is courage. I do feel that it is my duty to strive the only ground upon which we can hope for to enter in at the straight gate, and by the grace of God I am resolved to spend the remainder of my days in his service. I ask the prayers of all of God." He leaves an aged companion and ELIZA PAYNE. the friends.

Ft. Atkinson, Iowa.

From Sister Hinton.

S. E. BRINKERHOFF. | cheering letters. I have not been able to get to the funeral services.

any of the Conferences, but when I read the letters of the brethren and sisters it does me almost as much good. I am still striving in my weak way to gain a home in God's kingdom. The way looks brighter to me than ever. O what a blessed hope is ours! But I have many near and dear friends whom I want brought to Christ and made partakers of his love. How I wish some of the preaching brethren would come us eternal life, and if he is our friend all is well; and while the children of this world are seek. ing their treasures and pearls among the riches and honors and pleasures of the present time, ing will be no more, where sickness, sorrow, pain and death, are felt and feared no more.

Your unworthy sister, hoping for eternal life when the Life-giver comes,

MARY A. HINTON.

Salem, Mich.

Obituary Aotices.

DIED, near Jewell City, Kansas, Oct. 11th, 1874, Bro. E. P. Goff, of inflammation of the bowels. Bro. Goff was in his 69th year. His death was very sudden and unexpected, being sick only a few days. His religious experience partook largely of the intellectual, that is, he believed that the truths of revelation could only be received and appropriated to our own individual necessities through the intellectual faculties, and that a mere excitement of the emotions is a poor substitute for an intelligent conviction and acceptance of Bible truth. His attention was first called to the Sabbath by the lectures of Eld. M. E. Cornell delivered at Marion, Iowa, in the spring of 1860. He listened with candor to the evidences in favor of the seventh day, and as soon as he was convinced of its binding obligation he made haste and delayed not to keep all the commandments of God, and from that time to his death the Sabbath was a delight to him. remark that any profession of religion that did not produce obedience to God's commandments is of little worth. Yet he was a firm believer acceptance and reconciliation to God in this world where "all have come short of the glory one married daughter, his only surviving child, to mourn his loss. Bro. Goff's last hours were peaceful and full of hope and assurance. We shall greatly miss him and his wise counsels and godly example, but we hope soon to meet him DEAR BROTHERS AND SISTERS: I think it a clothed with immortality at the "resurrection sense of our duty, and enable us to so live that duty as well as a privilege to write to our wel- of the just." Remarks by the writer on the we may not bring a reproach upon the religion come visitor, the ADVOCATE. I love to hear funeral occasion from 1 Thess. 4: 13, 14. Elder of Jesus, or be a stumbling block in the way of from my brothers and sisters and read their O. N. Gray of the Christian church assisted in M. B. SMITH.

article programme and the contract of the cont 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 ourself 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. scarcely have room for any good select matter occasionalty. 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 erowded. 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 1814, 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 really lost, so that things simply in themselves Cronk, 15cts.

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. 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 renounc'd

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 be ing 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 pe culiar 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 di vine 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 at tempting 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. 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

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 Chris-I looked, but could not see it, for the time of tian 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. 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

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. 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 Record-

Received on Subscription for Advocate.

iss

isn

ut s

ay

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,

Books Sent by Mail.

A C Long, \$1.50; R V Lyon, \$1.25; Benjamin Madill, \$1.00 ; A F Dugger 16 cts; Wm II

Advent and Sabbath Advocate,

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

VOL. IX.

in ra-1 a

ta reew eir tho

ith ich or-

to

ac-

ris-

ind

ese

ich

eir

of e

to

Ol

r of

ing

in,

ind

ii'-

The

fu-

el,

ind

ath

ess-

elf.

and

his

ed.

em

the

and

ion

sed

sm,

mi-

in.

his

ver

on

ost

ice.

an,

t is

ion

rth

hn

ap.

nto

t of

, in

a us

wa-

ier,

first

ya.

ant

he. u?

ns,

tus

en-

ism

nis-

981-

nd's

ord-

2.

itts

per

Mrs

.75,

nin II r Marion, Iowa, Third-day, November 24, 1874.

NO. 18

The Advent and Sabbath Advocate.

IS PUBLISHED SEMI-MONTHLY BY JACOB BRINKERHOFF, at Marion, Iowa, whom all communications should be addressed.

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

THE ADVOCATE is devoted to the promulgaon of the doctrines of The Second Advent of hrist, The Signs of the Times, The duty of man-ind to observe the Bible Sabbath (the seventh my of the week,) together with the other Commandments 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 condion as the future inheritance and abode of the edeemed and the Kingdom of God, The Atoneent and Redemption by Jesus Christ, The ophecies, The Christian Life, and kindred Bie 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. Sclected by D. C. Woodruff. Denver, Mo.

dditional Remarks on Review of a First-Day Sermon.

V. HULL.

BRO. BRINKERHOFF: I want, by your perlission, to add a few thoughts to your just critisms of a "First-day Sermon;" not to amend, ut simply to extend the "review." Perhaps it to give undue attention to say more than you ave already said; the author of the sermon ay take himself to be of more consequence an he otherwise might.

1st. If your clippings from the sermon does of Christ's interment and resurrection, tell us of this world to confound the wisdom of the wise," but has also chosen or provided very little 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 beyond 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 violater 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 handiwork, 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 found ation 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 sanctified, and upon which Adam first ap 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? because 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.

the author justice I think it should not only be that "parts of days are reckoned for the whole, conceded that "God has chosen the weak things 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, Adam's second, would be the seventh of creation, which God appointed as the Sabbath, as he affirms. I hope that what I say will go before Mr. Crawford, and that he will disentanble himself. I understand him to be a professed minister 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 mentioned in the 16th chapter of Exodus, when the manna was first given, synchronizes with the same days of the original week." Now, he admits that the Sabbath was the seventh day of the WEEK. In the above he is unquestionably correct. 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 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 Exodus, synchronizes with the same days of the original week." So says Mr. Crawford!! Now which shall we believe? I accept the last, because 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 beginning. So, according to Mr. Crawford's own statement the Sabbath at creation was the seventh day of the week," and not the first, as he affirins.

Let us notice his "second argument." "Why is it that all heathen nations attach so much importance 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-But notice, Mr. C.'s brotherhood, when talking ance to the gods we call idols, if they are not

the original God? If his argument is good for man is sanctified." 1. This is making feeling taken captive, and the kingdom was entirely anything the poor heathen will insist on his ac- the proof and not the Bible. 2. It is "fighting overthrown. Zion was plowed as a field, Jeru. cepting their gods. Mr. Crawford should not on the retreat." 3. It is begging the question. salem was laid in heaps, and the historian gives be sent to a heathen country to preach the gos- 4. It is half admitting that his cause is in need the name of the individual who held the Roman pel to them, for they would want to know why of better proof. 5. It is uncharitable in that it plowshare which passed through the spot where it is that all heathen nations attach so much im- denies that those who do not "feel a sacredness once stood the palace of David! And the Mosqui portance to their idols, if they are not the orig- in the first day of the week" are not "spiritu- of omar now occupies that beautiful site, as a inal God? They would introduce his sermon ally minded." I am in favor of the largest free- standing witness of the truthfulness of the Liv. in favor of Sunday-keeping, and insist as they dom in this discussion. attach so much importance to their idols they Welton, lowa. must be the original God. That is all such ef-

A few years since we urged that Sunday keeping was of heathen origin, and largely observed by them. Our First-day brethren were grieved and offended with us for so saying, and denied the event took place, brought to view the manthe whole thing. When forced to admit by overwhelming proof that the heathen kept Sunday in honor of the sun, they turn right around

the greater the practical difference; and still further, one of his own poets has said:

"Numbers are no mark.

On a time there were "four hundred and fifty Josephus, who was an eye-witness of Jerusalem's of his own time, the extraordinary obstacle prophets of Baal," and but one of the true God. destruction and the overturning of the kingdom which interrupted the restoration of Israel of What a unanimity!! .

Mr. C. says: "Christ commanded the Sabbath Romans, will see a literal fulfillment of the of the temple at Jerusalem. "Whilst Alpius to be kept." Such a statement shows a ques- prophecies which foretold the overthrow of the assisted by the governor of the province, urgel tionable knowledge of facts. That Christ kept kingdom and their dispersion among the na- with vigor and diligence the execution of the it is true, and he explained the manner of its tions. Titus, who commanded the Roman work, horrible balls of fire breaking out new observance. And Mr. Crawford must know army, subsequent to his father's being elevated the foundations, with frequent and reiterated that the day Christ observed was the seventh and to the throne of the Ceasars, laid siege to Jerusa- attacks, rendered the place, from time to time not the first day of the week. That Christ ob- lem in the month of April, A. D., 70. On the 9th inaccessible to the scorched and heated work served the Sabbath is admitted, and did neither day of September following, he took the city, observe or command the observance of Sunday and in due time it was laid in ruins. The suffer. in this manner obstinately bent, as it were, to every reader of the New Testament very well ings of the Jews were awful to describe! The drive them to a distance, the undertaking we knows. He says the fact that Christ commanded temple was fired and consumed, contrary to the abandoned." Gibbon's Rome, Vol., 2., pp. 430-440 the Sabbath "is enough to settle the question wishes and command of Titus. But God had forever, with those who love him with all their purposed it-Jer. 7: 20. "Therefore thus saith that it was because God's immutable decre hearts." Christ spoke of nor observed no other the Lord God: Behold, mine anger and my fury stood in the way of the apostate! Reader, please weekly Sabbath than the seventh day. So this shall be poured out upon this place, upon man, listen to it?-"I will overturn it . . . and it shall "settles the question forever with those who and upon beast, and upon the trees of the be no more, until he [Jesus] come whose right love him with all their hearts." "There is," field, and upon the fruit of the ground; and it it is; and I [the Father] will give it him! says Mr. C., "a sacredness in the first day of the shall burn, and shall not be quenched." Thir- Zech. 6; 12, 13,—"And speak unto him, saying week that the spiritually minded realize that is teen hundred thousand Jews perished in the Thus speaketh the Lord of hosts, saying, Behold

R. V. LYON.

[Continued.]

THE prophet Moses, some 1521 years before ner of the siege and the state of suffering they would be brought into, and the character of the nation that should do the work. Deut. 28: 47-57. and affirm more than we dare say, that Sunday "Therefore shalt thou serve thine enemies which has been observed by all heathen nations from the Lord shall send against thee, in hunger, and Christian inhabitants of Jerusalem. The desire the beginning until now, a thing as far from in thirst, and in nakedness, and in want of all of rebuilding the temple has in every age been the facts as their first denial. It is an easy thing things: and he shall put a yoke of iron upon the ruling passion of the children of Israel. In for one to affirm what Mr. C. does, but quite thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, another thing to prove it, and that is what is from the end of the earth, as swift as the eagle avarice and the women their delicacy; spades wanted by all thinking men. Mr. C. would do flieth; a nation whose tongue thou shalt not and pickaxes of silver were provided by the me a favor, if no others, if he would give the understand; a nation of fierce countenance, which vanity of the rich, and the rubbish was trans-One more point and we dismiss the production of thy cattle, and the fruit of thy land, until purse was opened in liberal contributions; every tion. He continues: "The universal agreement thou be destroyed: which also shall not leave hand claimed a share in the pious labor, and from the days of Christ until now, is worthy of thee either corn, wine, or oil, or the increase the commands of a great monarch were exe consideration." 1. There is no such universal of thy kine, or flocks of thy sheep, until he have cuted by the whole people in an enthusiastic agreement of Christians as he seems to convey. destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls manner. destroyed thee. And he shall besiege thee in Mr. Crawford and his own school differ widely come down, wherein thou trustedst, throughout to-day. Do they hold that the first day of our all thy land: and he shall besiege thee in all God, that he would defend his own word by Luke 19: 56. Again Christ says: "I came not was the most exalted, as he was the most expresent week is the original Sabbath, instituted thy gates throughout all thy land, which the some miracle. An earthquake, a whirlwind, and at creation's close? Do they hold that there eat the fruit of thine own body, the flesh of thy deat the fruit of thine own body, the flesh of thy see that the object of Christ's mission was (First.)

The present week is the original Sabbath, instituted at thy land, which are attention at the same of the control of the same of the s Mr. C. is largely in the minority in his own God hath given thee, in the siege, and in the with some variations by contemporary and church, I apprehend, and when we come to the straitness, wherewith thine enemies shall dis- respectable evidence. Christian world the disparity is very much tress thee: so that the man that is tender among greater. His ideas are of quite recent date, and ward his brother, and toward the wife of his Bishop of Milan, in an epistle to the Emperor it is still more recent that they have obtained bosom, and toward the remnant of his children Theodosius, which must provoke the severe any popularity. In the ranks of Sunday-keep- which he shall leave: so that he will not give to animadversion of the Jews. Also by the eloquent ers there is every conceivable shade of differ any of them of the flesh of his children whom Chrysostom, who might appeal to the memoy of he shall eat; because he hath nothing left him ence; many believe that there is no Sabbath in the siege, and in the straitness, wherewith the elder part of his congregation at Antioch. by divine authority; many hold to "one-seventh thine enemies shall distress thee in all thy gates. And by Gregory Nazianzon, who published his part of time," no matter what; many admit The tender and delicate woman among you, account of the miracle before the expiration that the seventh day is the Sabbath, and will which would not adventure to set the sole of her the same year. The last of these writers has bold not keep it; many say they cannot tell which derness, her eye shall be evil toward the husband ly declared that this preternatural event was not foot upon the ground for delicateness and tenday of our week is the original Sabbath. What of her bosom, and toward her son, and toward disputed by the infidels; and his assertion is more, Sunday has not been universally ob- her daughter, and toward her young one that strange as it may seem, is confirmed by the served in any age; and the farther you go back cometh out from between her feet, and toward unexceptional testimony of Ammianus Marher children which she shall bear: for she shall oat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."

of Israel—the kingdom of David—God—by the Judah to the land of Canaan, and the rebuilding

ING ORACLES!

Julian, the apostate, as he is called, out of forts are worth. It would send him over to The Scattering and Restoration of Israel. desire to obtain an argument against the FAITH throne, and this TEMPLE will be filled with his seas, the fowls to multiply in the air, and the in the LIVING ORACLES, put forth a decree that the Jews might return to the land of their far mon built, "Saith the Lord of Hosts." Hag. thers, rebuild the temple, and restore the Jewish 2: 6-9. worship or "law contained in ordinances." A the call of their great deliverer, the Jews from all the provinces of the empire assembled on the holy mountain of their fathers, and their insolent triumph alarmed and exasperated the shall not regard the person of the old, nor show ported in mantles of silk and purple. Every

But the Christians entertained strong faith in

Whoever will read the account given by has recorded, in his judicious and candid history men. And the victorious element continuing

And why was Julian defeated? I answer not felt in any other day of the week, if the siege or war. And ninety-five thousand were the man whose name is the BRANCH; and he

shall grow up out of his place, and he shall build fruit trees, were caused to grow upon the earth. that which befalleth the sons of men befalleth will be greater than the former," which Solo- earth. (To be continued.)

Mission of Christ.

A. L. I. WILLIAMS.

hat which was lost."—Luke 19: 10.

to seek and to save?

he gave his only begotten Son, that whosever four grand divisions in God's creative work: believeth in him should not perish, but have the firmament or heaven, the abode of the fowls; hath abolished death, and hath brought life and dry land or earth, the abode of the beasts and immortality to light through the gospel."- creeping things; the garden of Eden the abode 2 Tim. 1: 10. "For the Son of man is not come of man. These are the four grand divisions to destroy men's lives, but to save them."- of the world. But man's abode or habitation To give everlasting life to all that would believe nor, that is, a subordinate with the Father, it on him. (Second,) By his mission life and im- was necessary to place him under law. If obe-This public event is described by Ambrose, mortality were brought to light through the dient, God would have a subordinate to rule mission into this world of ours.

with in order to gain eternal life. For John partake of "the tree of knowledge of good and says his gospel was written "That ye might evil," and become subject to death, like the believe that Jesus is the Christ, the Son of God; beasts. and that believing ye might have life through Let us now look at the beautiful habitation of his name."-John 20: 31. Again, "And being man. It was a garden very beautiful and lovegift of eternal life; and not till then.

of God moved upon the face of the waters;', would have been subject to God, the Father, be a firmament in the midst of the waters, and sinned, and what was the result? He lost his

the temple of the Lord: Even he shall build the Then the sun, moon, and stars were placed in beasts; ... as the one dieth so dieth the oththe temple of the Lord; and he shall bear the glory, the firmament of heaven, to give light upon the er; yea, they have all one breath; so that a shall be a priest upon his throne; and the earth. After that the waters were made to man hath no pre-eminence above a beast: for all sounsel of peace shall be between them both." bring forth fish. The heaven was inhabited by is vanity: all go unto one place: all are of the And this TLMPLE is beautifully described by the fowl, to fly above the earth in the open dust, and all turn to dust again." Then we see the prophet Ezekiel, in the 40-43 chapters. Such firmament of heaven. The beasts and creeping what was lost that Christ came to seek and to TEMPLE, mortal eyes never beheld! "The De- things were made to inhabit the earth. Then save. It was man's home, man's kingdom or hatred to the Christian religion, and with sire of all nations" will be seated upon his God commanded the fish to multiply in the dominion, man's existence or life. of the CHURCH of God, and the truth as revealed glory. Therefore, "the glory of this latter house beasts and creeping things to multiply upon the Matt. 28: 18, and see. After Jesus had been

> "For the Son of man is come to seek and to save or sphere. And the Lord commanded him, (1,) you see the very same power is given to Christ to "multiply and replenish [or fill] the earth." that Adam lost. In the discussion of this subject, we might (2,) To "subdue it." (3,) To "have dominion divide it under two heads, as follows: First, over the fish of the sea, and over the fowl of the What was the object of Christ's mission into air, and over every living thing that moveth the world? Second, What was lost that he came noon the earth." "And the Lord God planted a garden eastward in Eden, and there he put First, then, "For God so loved the world that the man whom he had formed." Thus we have

> some six thousand years, to when the foundation would exist to-day if Adam had not sinned. the victim of this narcotic? of the earth was laid, and see what we can learn The waters would be filled with fish, the air But however unable irreligious men may be to from the history given by Moses, who wrote by with fowls, the earth with beasts, and the gar- renounce tobacco, whatever difficulties some proinspiration. The very first thing we learn is den of Eden with human beings. This state of fessedly good men may experience, still it should that the heaven and the earth were made, but things would have gone on through eternity. be said with gratitude to God, that there are men were "without form, and void; and darkness The fish, fowls, and beasts, and children of men, was upon the face of the deep. And the Spirit all would have been subdued by Adam. Adam showing conclusively that the earth was over- and the earth would have been ruled by God whelmed in water. "And God said, Let there through Adam, his subordinate. But Adam let it divide the waters from the waters. And habitation or home. He lost his kingdom, and God made the firmament, and divided the finally his life or existence. And now where is waters which were under the firmament from the garden of Eden, man's habitation? It is nother they have fully surrendered their will to the divine the waters which were above the firmament: where to be found. Search the earth from north will; they have no will of their own in this matand it was so." He called the firmament heav- to south, from east to west, and it is nowhere to ter, irrespective of Christ's will, for their 'life is en. He then gathered together the waters be found. Man was driven out of his habita- hid with Christ in God." They abandoned this under the heaven unto one place, and let the tion or home, into the habitation of the beasts, idel, not so much by reasoning, or argument, but dry land appear: and it was so. "And God the earth that lay outside of the garden and is by natural judgment and by a divine consciousealled the dry land Earth: and the gathering now equal to the beast, both in life and death. ness that it was the Lord's will that they should together of the waters called he Seas: and God See Eccl. 3: 18-20.—"The estate of the sons of do it, and it was gladly done. "My yoke is easy

Will they be restored by Christ? Turn to tried in the wilderness, as Adam was in Eden, After this, "God said, Let us make man." and came off victorious; and after his resurrec-What for? "To have dominion over the fish tion he declares that "All power is given unto of the sea, and over the fowl of the air, and over me in heaven and earth." How much power the cattle, and over every creeping thing that was given to Adam? All power in heaven and moveth upon the earth." This shows that man earth; for he was to have power over the fowls was made for a king or governor of this planet of the heaven, and the beasts of the earth. Thus

The Sun and the Clock.

THE Scriptures is the sun; the Church is the clock, whose hand points us to, and whose sound tells us the hour of the day. The sun we know to be sure, and regularly constant in his motion. The clock, as it may fall out, may go too fast or everlasting life."—John 3: 16. Again, "Who the waters or seas, the abode of the fish; the the clock to know the time of day, but where we find the variation sensible, we believe the sun against the clock—not the clock against the sun. As, then, we would condemn him of much folly that should profess to trust the clock rather to judge the world, but to save the world."— alted being created, for he was made higher incredulity of those who will rather trust to the

Anti-Tobacco.

WE shall be told that good men use tobacco. gospel. (Third,) He came to save men's lives. this world or planet by: If disobedient, he Who doubts it? Good men in olden times dab-(And fourth,) To save the world. Thus, ever- would not. Therefore he had a permit given bled in polygamy, held slaves and drank rum; lasting life, immortality, saving of men's lives, him, and also a prohibition. He was permitted but, thank God, light has come and such men and also, of the world, was the object of Christ to partake of the tree of life and to become have risen pretty much above all that sort of equal to the angels, so he could not die; or he thing, and is it not high time that good men should But there are conditions that must be complied was permitted to disregard the prohibition, and trample tobacco under foot, and no longer allow it to have dominion over them? We have an excess of soporifices in Zion. Hence we have a prodigious amount of church members who are stolid and inactive. Alas! we have members not a few who have a name to live, but upon whose foremade perfect, he became the author of eternal ly, filled with all manner of fruit, good for food, with no very flagrant violation of the ninth comsalvation unto all them that obey him."—Heb. and pleasant to the eye. There were four beau-mandment. Now we maintain that men who are The philosophic soldier, who loved the virtue 5: 9. Thus we see that we must believe in tiful streams running through it, which made it for the 'higher life,' who live near God, are not without adopting the prejudices of his master. Christ as the Son of God, and live in obedience more lovely. God, the great "Father of lights" slaves to this lethean influence. What devoted to all his requirements. Then we can claim the as James tells us, would come in the cool of the missionary in this, or other lands; what evangelday and walk in the garden; his countenance no ist, what revivalist sounding the gospel trumpet Second, What was lost, that Christ came to doubt lit up that garden with its golden light, amidst the churches; what preacher, what pastor seek and to save? Let us turn our eyes back and made it very beautiful. This state of things of any spiritual eminence can be named who is

of the 'higher life,' men whose wills are identified with Christ's will, who have little or no trouble of this sort. Such we have, and they are meek and beautiful examples of Christian consecration. They have relinquished this idol-the idol of two hundred millions---almost without an effort; and what is more, they have been raised superior to all vexatious hankerings for it.

saw that it was good." Then grass, herbs, and men . . . that they themselves are beasts, for and my burden is light.'--Geo. Traske.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, Nov. 24, 1874.

JACOB BRINKERHOFF, Editor.

Signs of the Times.

principal journals of the country, concerning the pects of their becoming involved in war. Jealous of each other and each others friendships, to a republic. France is turbulent, restless, un Indian Empire in Southern Asia. Russia religion, republicanism, and the rights of nature. of temporal possession is a sign of the time is now really the most powerful of the nations | But what has the state of Europe and the that the Savior's second coming is near at hand. of Europe, except on the sea; and for two East to do with the cause of religion? and why so is the present state of the nations an indicate ritory, and for the most part within the last for | ing their politics? The Christian is told to seek | Israel to the land of Palestine, another sign of other sovereignties, to preserve the balance of Bible history have been located, and there have common with other people in nearly every land

erable eminence above her former position by der many of these governments, and at times progress of events in their behalf: her successes in the Franco-Prussian war of been severely persecuted by them. There has 1870-1, now looms up formidably in her position | the "man of sin" flourished, as "the woman in Central Europe; and while France entertains seated on the beast," and the student of propha keen hatred of the Germans, desirous of ecy has carefully noticed the course of events as deprived of their civil rights. The American Co avenging her humiliation by the hand of Ger- she has been thrown from the beast, or as judgmany, Germany herself is spoken of as not on | ment has "taken away her dominion to con. very friendly relations with her northern and sume and destroy it unto the end." Her temeastern neighbor, Russia: and recently the re- poral power has been seen waning, and in 1870, tion having control of Palestine to obtain the lations of Prussia toward Denmark, regarding her last supporter, France, was no longer able to the citizenship of the Jews. It appears to us the her sympathy shown to Schleswig, Denmark's stand by her, and she fell from her position present movements of Russia give indications southern province, is looked on with distrust by with the nations, and the King of Sardinia, that she will become master of Jerusalem and Russia. Germany, under the ministry of Prince Victor Emanuel, or Immanuel, took possession Palestine; for having obtained territory in Asia Bismark, has a bitter opposition from the of Rome and united the States of Italy. What east of Palestine she could come in from that church and clergy of the Roman Catholics in a providence of events occurred here! The man direction and make good headway. Russiai his dominions, whose privileges he has so great- who claimed to be the vicar of Jesus Christ on undoubtedly the Gog, the land of Magog, ly interfered with; and this element seems earth, and who had taken to himself the attri- Ezekiel 38th and 39th chapters, and may be ready to rise in rebellion to the government at bute of infallibility, vanquished by one who the principal means used in Israel's restoration the earliest opportunity. Thus Europe and the bore the name of Immanuel, a name by though she afterward might "think an evi East seems ready, as it were, to ignite into a which the Savior was called, which means, thought" toward them, and go "to take a spot blaze of war.

itation of the nations, in which heretofore he and his followers overran the north of Africa, now permitted a residence in Palestine. has largely figured? Shut up in his palace at western Asia, and portions of Europe; the Turk, newspaper item says: "A large migration of Rome, the Vatican, claiming that he is a prisconverts to the Mahometan faith, established Jews is taking place to Palestine. Many oner there, though if he chose to use it he has their stronghold where Constantine and his suc- them are wealthy, and they are building a new the liberty of the city, or as for that matter, to cessors once reighed, now Turkey in Europe; suburb to Jerusalem outside the gate on the emigrate. But the Roman Catholic yet looks which power in now weak and called "the sick Jaffa road." But the Mahometan worship and for the supremacy of the church to be re-estab- man of the East," pending whose dissolution is rule must be abolished before the Jew has much lished and Rome under papal rule to again "sit the "Eastern Question." This 'false prophet' liberty in that land. as a queen." The Pope yet rules over the minds holds dominion over Palestine and Jerusalem, War is predicted for Europe. Its nations have and consciences of the Catholics as much as in the person of the Sultan of Turkey, which large standing armies, ready to be called into when he exercised temporal power; and in case places have a sacredness with the Bible reader, active service. The Italian government already of such a war as is predicted they would, wher- around which cluster recollections of God's own complains that a conspiracy is going on in hel ever they might be, fight for the interests of the people from the beginning, as it were, or from capital, the work of the papacy; and the war,

The second second

Pope. The following prediction of war by some as early as the days of Abraham. There lived of Europe's principal statesmen and seers, is the patriarchs; there also was the home of the worthy of attention:

over Europe and elsewhere. Mr. Disraeli predict- nationality. That land was the scene of the Sa Pope described the impending struggle as one be-sacrifice to atone for the sins of a lost world. tween the armies of the Archangel Michael and the hosts of Satan. According to the prognostica-MUCH is said in political circles and by the tion of Father Hyacinthe the coming war will be of evangelizing the world. No wonder that Je three-fold, and will include a fearful conflict be- rusalem and Palestine have a peculiar interest tween popular rights and the power of capital, in situation of the nations of Europe and the pros- which the combatants will tear each other to pie- to the lover of the Bible and Bible history! ces. According to the vaticination of Victor Hu- The remnant of the people who once owned go, the great and inevitable encounter is to be "be- that land, though not existing now as a nation tween two great principles, republic and empire." and though now at peace between themselves He says that "we have before us—in Europe—a yet have not lost their identity as the descend yet rankling with malice at their long-established enemies, they seem uneasy for the con and which must be exhausted;" that "we can get time when God shall move upon the nations to a glimpse of peace only across a shock of arms;" fliet and anxious to conquer their foes. Spain a glimpse of peace only across a shock of arms;" bring about the release of their beloved countries there is has long been engaged in civil war, in a strug-gle to change its government from a monarchy their crimes;" and that the separation of the peo ple will result in federation and fraternity. He fathers, according to his word by the mouth of to a republic. France is turbulent, restless, un easy for change, part of the nation desiring a republic and part a restoration of the Napole-onic dynasty. England has a jealous eye over the advances of Russia in Central Asia, as those atmosphere of Europe that leads so many prophadvances of Russia are approaching her Ea-t ets to prophesy the approach of war---war about the papacy, whose downfall and being stripped

centuries has been gradually extending her ter- should religious papers publish so much regard- tion that the time is near for the restoration of ty years has extended her control one thousand another and a better country than this, a heav | the times that we are near the second coming of miles to the southward and two thousand miles enly; and that the kingdom of Christ is not of Christ. to the eastward, and at the present time may be this world, or age. But the Bible is given as a Should Russia, or some other one of the great said to be menacing British India, having over- chart to guide him adown the journey of time, powers of Europe, become master of Palestine Tapped Persia and Afghanistan. Her eager eye to that heavenly inheritance. This chart tells we doubt not that full permission would be given rests on Constantinople and the absorption of us that there shall be wars and rumors of wars, en to the Jews to return and possess their cit Turkey (or a part of it), thereby acquiring the nation rising against nation. This chart con- and land. The Jews have been a most severely key to the Mediterranean, and the whole power tains prophetic outlines of the course of the na- persecuted people from the time their nation of the East. The "Eastern Question" is still an | tions, and the Christian feels a deep interest in | and city were overthrown; but within the le open one; that is, what shall become of Turkey, the fuffillment of the prophecies of Scripture; century their persecutions have ceased and they as she exists as a nation only by consent of the and in Europe and Asia most of the nations of have been granted citizenship and privileges power in the East; left alone it is evident that their wars and conflicts existed which have where they have sojourned. The following dis she would soon become a dependency of Russia. changed their governments and given place one patch shows that the last stronghold of prejudice Prussia, or Germany, having risen to consid to another. The people of God have lived un- against the Jew must soon give away to the

"God with us!" Where is the Pope of Rome amid all this ag- In Asia the "false prophet," Mahomet, arose, of the nations." Ezek, 38: 10, 12. The Jews and

people whose God was the Lord, and who were Father Hyacinthe and Victor Hugo have joined in covenant relation with him; and who, or Mr. Disraeli and the Pope in prophesying the approach of a tremendous war, which shall rage all ed that the war would convulse the giobe. The vior's sojourn while on earth, and witnessed his

Vienna, Oct. 15.—The Italian Consul at Bucha rest has refused to open negotiations for a com mercial treaty while the Jews in Roumania ar sul, Mr. Peixotto, has taken the same stand.

They hold a large share of the wealth of the world, and it would be to the interest of the na and a prey of the people who are gathered out

it comes, will undoubtedly be one in which the equal unto David's. In the history of the weel directed fire a file of ye might send them thief in the night.'

Reminiscences of Palestine.

J. L. BOYD.

BETHLEHEM'S ASSOCIATIONS-DAVID AS A PROPHET AND A PSALMIST. No. 2.

"Make a joyful noise unto the Lord, ALL ye lands.

set by his (David's) enemy Saul; and his (Dav- throne." weakness to harm him. It was enough for of the Whigs of Scotland."] before the Lord."

that the Lord did turn "the hearts of men even failed to discover the cave' where their prey River." as the rivers of waters are turned." Can we was concealed. The commander seated himself Thus, like in David's case with Saul, the the God of Israel?

times of need, when their entirety of trust is tioned there as an outpost, and said, 'By ane him forever!

Catholic church will be largely concerned. She church (Jewish and Christian), the Psalms of a' to Hades in one hief moments time.' But one is doubtless rallying her forces, as it were, or David, in their joyful aspect, in worshiping with of their pastors [Donald Cargill here said, 'Lowestimating her chances in case of conflict, for songs of devotion, have been the initial sugges- er your carabines, laddies! Ye shall na touch the Cathlic church can command large resources tive offering of like aspirations of praise from ane hair o' their beards. Ye shanna fire; ye of wealth; and when the nations become em- every lover of Zion's King, and every live soul shanna use ane deedly weepon, until they be broiled in war on their own quarrels it would be of them has learned to "sing with the heart, and richt upon us; and we hae na escape left. If the a favorable moment for the papacy to make its with the understanding also." How many moment comes that we maun fa' [fall], or they last desperate struggle. But in this we may see hearts have been cheered and quickened by maun fa',—then the choice is made for us by oor the fulfillment of prophecy, for it is to contin- these Psalms the Spirit of the Lord only know | Maker. But dinna let us be the aggressors.' They ne to the end, and be consumed by the Spirit of eth; and how often has the enlightened spirit submissively obeyed. the Lord and be destroyed by the brightness of of those who love the Lord and his Christ given "But suddenly a soughing [a strong sounding] his coming. 2 Thess. 2: 8. Let the humble Chris- vent to their heart's deepest emotions of grati- whirlwind passed over the dell; and the copse tian who is waiting for the Lord's coming watch tude and adoration in these aspirations of praise and underwood were bent down under it, while corroborate this statement.

he find you sleeping." It is to those who are unto the God of Israel, who delivered David there was heard, afar off, a dashing, roaring, not watching and ready that he comes "as a "out of all his troubles," whom the Spirit had moaning sound on the breeze. A cloud of pitchy constituted the "mouth-piece" of their recip- darkness, of an unusual shape, had hung over rocal feelings, and which so fittingly expressed the southeast for several hours. The wind rose their own experience. Individually, as well as higher, and swept down more furiously. The collectively, the pilgrim saints of all ages and roaring came down the dark dell more distincttimes, have left to us their "testimonies" which ly. The soldiers were aghast, transfixed in astonishment. Their eyes were thrown with As a testimony in point for illustration, there distraction towards the rumbling sound. The occurred, two centuries ago, in Scotland, during Covenanters, who had lain concealed in the Serve the Lord with gladness: come before his presence with singing."—"O praise the Lord, ALL so called "Killing Times" when 'the Covenant ence of the soldiers advanced to the mouth ers" were driven out to the hills and dens and of 'Wallace's Cave' in front of the waterfall DAVID, the prophet, while he indited the pro- caves of the mountains of that country to wor- curtain, while every eye was directed phetic inspirations of the "Spirit of truth," also ship God in a clear conscience, because they with eagerness to the head of the Craggs. At gave thanks unto the Lord for his own special could not submit to the impositions of "prelacy" last the awful truth was revealed to all. By the deliverances in those songs of joyfulness and and "popish rites," their stout and persistent sudden bursting of a water-spout [or a thunder. expressions of vehement language of praise in resistance to which at last wrought forth, under plump, as it is called in Scotland, from the dark which no other writer can parallel or compare the directing hand of God, deliverance to the cloud, the channel of the river was filled to the with him. He rendered "unto the Lord ALL whole kingdom of Britian, and "the last of the brim. And it was coming sweeping and dashthe glory." He (the Lord) "broke the snare" Stewarts [James II.] was expelled from the ing down in irresistible fury. It fell with the roar of thunder over the precipice. It rolled id's) "soul escaped, as a bird, from the snare of The occurrence here related happened in May, impetuously over the rocks, and islands, and the fowler." Again he exclaims: "For in the 1679. It is of undoubted and "unbroken tradi- stony channel. The soldiers, terrified to distime of trouble he shall hide me in his pavilion; tion" in Scotland. The locality was "Cartland traction, dashed their useless arms from them, in the secret of his tabernacle he shall hide me; Craggs," in an extensive and romantic dell. In expecting the approach of some terrible enemy; shall set me upon a rock" [Adullam]. "I will its most sequestered place, surrounded on all and, throwing themselves on their knees, yielded sing; yea, I will sing praises unto the Lord, sides by slippery and high, steep hillsides, is a tuemselves up to the most frantic expressions ... I will call upon the Lord to be praised; so chasm behind some jutting rocks, which are of horror and despar. In a short space, and shall I be saved from my enemies." David thickly screened by a copse of holly and ash, before it was possible for the terror-stricken thus, in his psalms of rejoicing, had a keen sense This chasm leads to a cave, well known in Scot | soldiers to escape to the adjacent higher rocks, of his own salvation from the power of his rest land as "WALLACE'S CAVE," where Scotland's the centre of the chasm was one wide, red, roarless enemy-Saul; and twice the Lord turned patriotic champion (our centuries before) "re- ing sea of waters! The miserable, impotent the tables on Saul, and gave him to appreciate sorted when sorely beset by the foes of Scottish Life Guards were svept away. And, had there that he was in the power of David to do him a liberty." Its direct entrance is masked by a been a thousand more, they could not have mortal hurt; but David's relenting and God-like waterfall, which falls into the river Mouse, a resisted the impetuous sweeping waves. The heart would not permit himself or "his men," rapid stream, flowing many feet below the mouth more hardy of the Covenanters crowded out to nor his kinsman (Abishai), to take advantage of the cave, through the deep gorge of rocks for the brink of the flood, and they instinctively (see 1 Sam. 24: 4-7; 26: 6-9.) of his enemy's its bedway. [We now quote from "The History called out, with all the feelings of a generous humanity, to the soldiers to retreat towards David to know that Saul had, at length, realized "The Covenanters had met on the large grassy them, and find safety. Every person within the that'the Lord had appointed David to supersede glade, near 'Wallace's Cave.' Their annual cave pressed forward, and labored to catch a Saul "in the throne" of Israel. And Saul, in gathering had concluded their business which glance over the heads of those in front of them; his "hour" of helplessness, entreated David not brought them together, and were about to dis- and they all adored, with unspeakable emotion to "cut off" his seed after him. "Behold, I know perse, when the signal of alarm was given by the visible hand of the Most High stretched well that thou shalt surely be king and that the the sentinel on the outpost, that 'Clavers' Life out. Cargill was fixed to the spot in utter silence kingdom of Israel shall be established in thine Guards' were in view, who carried orders to dis- for some time; with both hands raised, unconhand." Also "Jonathan, Saul's son, -[David's perse, arrest, and shoot on sight all found there. sciously, to the King of heaven, while his face ever "faithful and true" friend], arose, and went In a few moments all who remained after the exhibited the picture of inexpressible awe and to David, into the wood, and strengthened his services, were concealed in the 'cave' or in the wonder! And as the river came down in the hand in God. And he said unto him, Fear not: copse-wood along the edges of the rocks. Some roaring thunder of its increased strength and for the hand of my father shall not find thee; of the military horde were in view as the last fury, the Covenanters, with one voice, raised and thou shalt be king over Israel, and I shal! of the Covenanters hurried behind the waterfall. the slow and solemn song of praise. 'Let us be next unto thee; and that also Saul, my With great difficulty and many slips on the sing the twenty-ninth Psalm' [Let our readers, father, knoweth. And they two made a covenant rocks, they clambered down to the bottom of the here turn to it], said the pastors, while the big chasm, and were leaping from rock to rock along tear-drops rolled over their cheeks. And the So we perceive that David, even in the midst up the channel of the river. Their approach solemn notes of Auld martyrs' floated in the air of his retreats in "the wood" and "the mount- was slow; and at last they reached a large rock from the cave of Wallace, and were mingled ain," had these repeated and manifested tokens in the center of the river channel, but had and lost in the loud roar of the swollen Mouse

wonder, then, that David, in his psalms, so on this rock, and called his comrades to a parley. Scottish saints, in their direct hour, were rescued, frequently breaks forth into thanksgiving unto While so engaged, one of the 'Covenanter' youth, while their enemies were swept away by the armed with a gun who was peering from behind "flood" of waters. The God of Israel will de-The children of God have indeed, in his illus- a projecting rock near the mouth of the 'cave,' liver; let us not fear nor doubt him. He is trious example, the surety of like help in their pointed out to several of the armed youth, sta- strong, while we are weak. All glory be unto

Finish Thy Work.

FINISH thy work; the time is short, The sun is in the west, The night is coming on-till then Think not of rest.

Yes, finish thy work; then rest-Till then rest never. The rest prepared for thee by God Is rest forever.

Finish thy work; then wipe thy brow, Ungird thee from thy toil, Take breath; and from each weary limb Shake off the soil.

Finish thy work; then go in peace; Life's battle fought, and now Hear from the throne thy Master's voice, Well done: well done.

Finish thy work; then take thy harp, Give praise to God above; Sing a new song of mighty joy, And endless love.

Give thanks to him who held thee up In all thy path below, Who kept thee faithful unto him, And crowns thee now, EMMA B. COOPER.

Marion, Iowa.

"Hear Ye Him." same crist H. R. PERINE.

these last days brings to mind the words of to our duty than heretofore! Moses when speaking of Christ, "And it shall Every age has had its message from God that future destiny; therefore in the examination of come to pass that every soul which will not was applicable to its people. "God, who at sun- any doctrine touching man, his nature and fuharken unto that prophet shall be destroyed dry times and in divers manners spake in times ture destiny, we should endeavor to search and from among the people." Acts 3: 23. Those who past unto the fathers by the prophets, hath in find out what is truth. "For this cause [says are engaged in warning the world of the coming these last days spoken unto us by his Son, whom Jesus] came I into the world, that I should bear of Christ and the end of the present age, are he hath appointed heir of all things." Heb. 1: witness unto the truth." Therefore let us be aware that the idea is prevalent among a large 1, 2. I believe that we will be held responsible like Pilate, and enquire, "What is truth?" class of the people that it makes no difference for the manner in which we receive or treat Paul says, "HE THAT IS DEAD IS FREED FROM about taking heed to the warnings given us in present truth, meat in due season. Vain will be SIN." Rom. 6: 7. regard to a preparation for that greatest of all our efforts to gain an inheritance in the coming Now Paul asserts a doctrine here that is but events—the coming of Christ. Thousands of kingdom of glory if we set at naught the words little understood among the great body of Bible people at the present time, who feel that Christ our Savior designed especially for the last gen-students. It is passed over as of but little conis their Savior and Redeemer, turn with scorn eration of men in the present age. Jesus Christ sequence; in fact, I do not remember ever hearand almost contempt from him who tmay dare being the resurrection and the life, by whom and ing a discourse from these words. What to tell them that the Signs of the Times proclaim through whom we hope to gain an abundant then does the apostle mean by these words, his coming very near. Should these few lines entrance into the everlasting kingdom, has not "He that is dead is freed from sin." But it is meet the eye of any such, Oh! let me beseech left us in darkness in regard to our duty in these said, Paul is not speaking of dead men literally, them to give this subject a carefull study, as they last days. For many centuries the student of for he says to his brethren, "Now if we be dead hope for the gift of eternal life at the coming prophecy might know almost his exact position with Christ," when he was yet alive in the of our Savior. The language of that Prophet in the world's history, and his nearness to the flesh. He therefore only uses a figure of speech speaks to us to-day in words of warning, and great and terrible day of the Lord. The rise when he says, "Our old man is crucified with bids us watch and pray always, that "we may and fall of mighty empires in exact accordance him, that the body of sin might be destroyed." be accounted worthy to escape all these things with the decrees of heaven has ever been a faith- Still the fact remains the same, "He that is dead that shall come to pass, and to stand before the ful chart to God's people, even as a light shin- is free from sin." Paul, a lawyer, uses the term

words of warning and counsel to those living in him. "And showing mercy unto thousands no longer indebted to the law; the law has no the time of the end. The apostle Paul, writing of them that love me and keep my command- further claim upon him. In other words, the to the Thessalonian Church, says: "But ve. ments."-Ex. 20: 6. brethren, are not in darkness that that day In these times when the signs of the coming free. Now the apostle's argument is, Christ should overtake you as a thief. Ye are all the of our great Life-giver are greatly increasing being made under the law, was a debtor to the children of the day: we are not of the night, nor around us; when the wheat and the tares are law. That is, to keep the law, which he did, of darkness. Therefore, let us not sleep, as do fast ripening for the great harvest of the earth, and then voluntary of his own choice becomes others: but let us watch and be sober." 1 Thess. it is especially important that we give most sin, by proxey, for his people, the Jews, or a 5: 4-6. What a beautiful exhortation to watch- earnest heed to these things. After having giv- sinner in their stead under their covenant or fulness the apostle here gives us! While we en us many signs whereby we might know that law. Hence, says the apostle, "Knowing this here learn our duty as we approach the end, we the kingdom of God is nign at hand, our Savior, that our old man is crucified with him, that the also learn that there will be some who will not ever mindful of his followers, gives this timely body of sin might be destroyed, that henceforth watch, notwithstanding the most earnest appeals advice: "And take heed to yourselves, lest at we should not serve sin. . . Now if we be dead are made to them to heed the warning cry, "Be. any time your hearts be overcharged with sur- with Christ, we believe that we shall also live hold, the bridegroom cometh; go ye out to meet feiting and drunkenness, and cares of this life, with him, knowing that Christ being raised him." This warning cry is now being given and so that day come upon you unawares. For from the dead dieth no more; death hath no the trumpet has uttered its sound of alarm as a snare shall it come on all them that dwell more dominion over him." through the hills and valleys of earth.

selves with the idea that it is unnecessary to stand our Savior to mean that we should watch crucifixion of the apostle and the followers of trouble themselves about the coming of Christ, for his coming when we can, as some tell us, Christ, dying in him; and through this figure and as a consequence, refuse to try to learn any know nothing about it? Perish the thought, an important truth is presented to the mind thing that the Scriptures teach in reference to This Scripture is designed for those who are of every individual. And what is it? "For in

idle words. I will quote the words of our Savior crown of righteousness that fadeth not away. to prove that there is a great difference between The Scriptures of truth abound with words of those who do not. "Blessed are those servants forth to meet the Bridegroom. While iniquity whom the Lord, when he cometh, shall find abounds on every side and the love of many is and the maidens, and to eat and drink, and to be and to stand before the Son of man." drunken; the Lord of that servant will come | Brethren, believing as we do that the day in a day when he looketh not for him, and at an of his coming hasteth greatly, let us ever be hour when he is not aware, and will cut him in willing to harken unto the Prophet in reference sunder, and will appoint him his portion with to our present duty, lest in the great day of his the unbelievers." Luke 12: 37, 45, 46. Here we coming we be destroyed from among the people. have the unmistakable words of the Son of God that there is a great difference between those who watch and those who do not. Upon the mountain of transfiguration the voice of God was heard, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5. Will we to-day obey this command of God and harken unto his Son, the prophet of whom Moses spake? Oh let us all give more it is the truth, says Jesus, that shall make you earnest heed to these things, become more free. It is truth also that shall sanctify. "Sanc-THE importance of taking heed to the lan- watchful, more prayerful, and more determined tify them through thy truth, thy word is truth." guage of inspiration in reference to our duty in to harken unto the words of our Savior in regard It should be the desire of every one to know the

ing in a dark place until the day dawn and the in a legal sense. When a man under the sen-The New Testament Scriptures abound with Day Star arise. God will bless those who obey tence of death has paid the penalty by death, is

on the face of the whole earth." Luke 21: 34,35. Here is a literal death and a literal resurrec-

solemn warnings ever given to man become as Shepherd to appear, that they may receive a those who watch and love his appearing, and counsel and comfort to those who have gone watching. Verily I say unto you, That he shall growing cold, while temptations are besetting gird himself and make them to sit down to us on every hand to draw us away from our meat, and will come forth and serve them. But duty as that day rapidly aproaches, our Savior and if that servant shall say in his heart, my again enjoins us to "Watch ye therefore, and Lord delayeth his coming [as many are saying pray always, that ye may be accounted worthy now], and shall begin to beat the men-servants to escape all these things that shall come to pass

Denver. Mo.

"What is Truth?"

JACOB GRIM.

This is an important question, and in a theological point of view concerns every individual of the human family. Error can benefit no one; truth on all important subjects relating to man's

law holds no claim upon a dead man; he is

Many professors of religion try to console them- Again he says: "Watch!" Shall we under- tion of Jesus Christ, and a figurative death by his coming. If this be true, many of the most waiting in this earthly tabernacle for the chief that he died, he died unto sin once, but in that

he liveth he liveth unto God." "Death hath no more dominion over him;" and the secret or key to the truth contained in the apostle's meaning is contained in the 14th verse. "For sin shall not have dominion over you: for ye are not under the law but under grace." Here the apostle gives us the key to the truth he is endeavoring to teach. The Jew was under law to God and guilty under that law, the condemnation of which was death. He that doeth the law shall do with the mission or death of Jesus Christ!

"I am not sent but unto the lost sheep of the prove, and approving bless.

the relationship of John 5: 28, 29 to the above covenant, but our article is of sufficient length; we therefore close for the present.

Philadelphia.

Marion, Iowa.

Letter Department.

From Bro. Carver.

DEAR BRETHREN AND SISTERS: I feel it to have Sabbath meetings once every month, and be a pleasure as well as a duty to assure you although they do not keep it as the Sabbath of live by the law, and he that disobeyeth the law through the Letter Department of our good lit- the Lord, yet it seems to strengthen and encourshall die. Behold, said Moses, "I have set before the paper, that I have not lost my interest in the age me to be with them; and they seem zealous you this day life and death." Jesus said, "Moses great and glorious truths it advocates, nor grown and always want me to take part with them, gave you the law, and none of you keepeth the weary of the cause of my loving Savior. I have which makes me feel at home. I should love to law." Now Christ was made of a woman, made not talked much with you through the paper hear several of my brothers and sisters express under the law (Gal. 4: 5); "And for this cause since it passed into Bro. Brinkerhoff's hands, their opinion on the subject of Sabbath-keepers he is [made] the mediator of the new testament not because I did not wish to, but because my being identified with other churches, where [covenant] that by means of death for the re- time and attention have been unavoidably en- they seem to be trying to honor and love God, demption of the transgressions that were under grossed with the temporal affairs of life. I have and will allow them to exercise their own the first covenant, they which are called from read and been much comforted and encouraged opinion and feelings on the Scriptures, for they under the first covenant] might receive the by your letters and articles, and reports from have solicited me many times to join the Chrispromise of eternal inheritance." Heb. 9: 15. Michigan and Missouri. I have read the paper tian Church here, and I have been at a loss to Here is another link in the testimony which since its re-issue with greater pleasure than for know whether in so doing I should glorify God the same apostle gives us. You will perceive several years previously, and I believe that or lower the standard of truth. I should love to that the Gentile world thus far has nothing to while it retains its present tone and management be found doing the will of my Master in all it will exert an influence that our Lord can apthings. I do want to be with those who shall

children's [Israel's] bread and give it to the dogs personal experience. Without entering into I could not promise anything, for there is none [the Gentiles]." Matt. 15: 24, 26. And to his particulars I will say that in the last two or three here who keep the Sabbath but myself, and we disciples he said, "Go not into the way of the years I have been subjected to such various and are poor in this world's goods; but if any should Gentiles, and into the cities of the Samaritans severe trials, troubles, and temptations, as have pass near Danville they will find us in East enter ye not: but go rather to the lost sheep of tested my allegiance to Christ and Christian Danville, one square north of the Irish Catholic the house of Israel." Matt. 10: 5, 6. Now if the principles, so as I have never been tested be Church. We will be glad to give them a home, mission of Jesus Christ was to the world at fore. To human appearance it seemed, to some and we think a place can be easily procured for large, this is certainly strange language to use at least, who owed me sympathy and friendship, meetings. If possible, come over and help us; in the first commission to his disciples, and to that I had been forsaken of God; and at times and may God bless you in basket and in store; the woman begging alms in the healing of her I felt as though it was so, as he seemed to hide and may many be brought from darkness to child. But the apostle understood the whole his face from me. I had the assurance of my light, and be made to rejoice in the earth made truth when he said: "That at that time ye were own judgement and conscience, however, that I new, is the prayer of your sister in the Lord, without Christ, being aliens from the common- had not willfully forsaken or denied my God, wealth of Israel, and strangers from the cove- nor my Savior, Jesus, and I did not believe that nants of promise, having no hope and without he had forsaken me. It was not in vain that I God in the world." Eph. 2: 12. This then was had trusted in Jesus for about forty long years, the condition of the Gentile world. God's re- nor was it in vain that I had in those years passed of this question is, What was the condition of patiently and submitted to the will of God that this world, and am not able to earn my living. advent of the Messiah? which we can ascertain felt no desire to turn away from my heavenly paper, and would like to remunerate you if I by Daniel 9. Here the prophet makes a confess Father, but rather to draw nearer to him; nor

thy holy city, to finish the transgression, and to circumstances, to write as I did. I knew that feel better satisfied for such gifts. make an end of sin, [under their covenant] and what I wrote was true even though I could not I started very early in life to be a Christian, from sin," having paid the penalty; hence it stated that God loves men; but when in addition to the Knowing that Christ being raised from the JAMES HULL. do d, dieth no more; death hath no more do-loves us individually this is precious. This is minion over him." It is our purpose to show my joy which I would not exchange for all the

H. E. CARVER.

From Sister Price.

DEAR Brethren and Sisters in the Lord: I wish to say to you through the ADVOCATE that I am still striving to honor God by keeping his commandments. There are no Sabbath-keepers here except myself. The churches here are Christian (or New Lights,) and Baptists. They have right to the tree of life. I wish some of the house of Israel." "It is not meet to take the So much as to the paper, now a little as to preaching brethren could come to our place; but

Danville, Ill.

From Bro. Hull.

SARAH E. PRICE.

lationship was with Israel, and Israel's relation- through seasons of trial. I knew that I was send you this informing you that my reasons ship to God was through the covenant or law. under the chastening rod on account of imperfor not taking the much loved ADVOCATE, is The next question to ask in the examination fections, and knowing that if I endured it that I have no home and possess nothing in Israel to God through their covenant at the it would all turn out to my good in the end, I I have had the pleasure of reading your free ion of the sins of his people before God, and God seek to any other source of comfort but that the reading better by far than any publication I them. He says: "I have heard thy supplication, Under such feelings and experiences as these I re-read the papers I once read, than other and am come to give thee understanding in the wrote the article published June 9th, "My God, publications. I will be very thankful for the matter." "Seventy weeks are determined, my God, why hast thou forsaken me?" It paper; if you can give it do it with cheerfulness [marked out, set apart] for thy people, and upon seemed almost like presumption in me, under the as the Lord loveth a cheerful giver, and I can

to make reconciliation for iniquity, [under the draw the comfort from it I wished so much. I near sixty years ago, with a determination to covenant] and to bring in everlasting righteous- wrote it as much to commit myself before men. continue all the days of my life, be they many ness, [under a new covenant] and to seal up the angels, and devils, to the truth of God's word or few, in the service of God; and have found vision, and to anoint the most holy." Now so on that particular point, as to drop a word of room for many amendments, but never have I far as we are able to conceive, the Gentile world comfort in the heart of any who might be under seen any cause for turning back, though I have has no part in any thing thus far: it is Daniel's similar trials. I thank God to-day that I have had very heavy difficulties to surmount; yet in people, the house of Israel, under the covenant just as truly verified the truthfulness of God's the time of the worst distress I found the promof Moses. And when John the Baptist and word, "I will never leave thee nor forsake ise all faithful (Rom. 8: 28), and am constrained Jesus made their entrance into the world, they thee," (Heb. 13:5) as I have that the chastening to believe that which we wish to have different came, announcing the time was fulfilled; evidently Daniel's time, as there is no other time grievous." Oh brethren and sisters, it is blessed prayer is, May I love God supremely and show Now it was under this covenant that Jesus to feel as well as to know that God loves us, that to my fellow-beings, more in order that they all lied. And being dead, the law had no more Jesus loves us. The mind and judgment of those may belive, that I do love God. Pray for your dominion over him, "For he that is dead is free who believe the Bible will assent to the truth unworthy brother. May God grant to speed the

PEOPLE do not generally sink under the burden of to-day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

MARION, IOWA, THIRD-DAY, NOV. 24, 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 ourself responsible only for editorials, selections, and comments.

WE are thankful for so many kind appreciations for the ADVOCATE and for the substantial aid rendered. Some have contributed to its support by sending it to others, and by getting new subscribers, while some have sent means as donations, and some have pledged a day's work to aid in publishing the ADVOCATE. The church at Denver, Mo., have just sent us \$13 for which the paper goes to 14 new readers. We regret that there is not room in the present number for Bro. Perine's letter, which accompanied the remittance. The work is going right along, and we doubt not will continue to do so, with God's help.

IN ADVOCATE No. 17, of Nov. 10th, John W. Fondy is credited as paying to 9-13, which should have been 10-13.

Mites.

DEAR READERS OF THE ADVOCATE: Let me appeal to you in behalf of this welcome visitor, the ADVOCATE. Through its colums we can hear from the dear ones who are scattered in different parts of the land. What comfort and consolation it must be to those who are living alone, as it were, away from those of like precious faith, to read its cheering letters, or contents! To such it is a preacher and a counselor. It cheers up the broken heart, it comforts the afflicted, is gives joy to the desolate; and oh! who would be without the ADVOCATE, to comfort and to cheer them in their lonely hours!

There are many who take the ADVOCATE who cannot pay for it; and also there are many whose supscriptions have run out, and they have neglected to renew it. There are others who are prompt, keeping their subscription always paid in advance. Now let me say to those beloved ones who have not paid their subscription, that is, those who are able to pay but have been negligent, Brother, Sister, think a moment. Suppose that all should neglect to pay their subscription; how long would the paper stand? Could Brother Brinkerhoff bear all the burden alone? Certainly not. Then let us bear our part of the burden, and all will be easy; and the paper sustained. But says one, my subscription is but a mite in supporting the paper. That is true. Suppose we all would say the same, what would be the result? Why the mites would all stop, and the paper too. For the whole subscription list, is made up of mites; and your mite, and my mite should be there to help fill up the list. Then let us all pay up promptly, and try to get others to subscribe for the paper, that it may have a wider cir-

Every subscriber can, by a little persuasion, get one individual to subscribe for the paper. By this way of doing the paper can have a large circulation in a short time. Let me illustrate this: Suppose there were five hundred subscribers to the paper, and each one of those subscribers would get a new subscriber, How many subscribers would we have then? All can see that we would have one THOUSAND. Thus you see, by a little exertion we can spread the good news of the coming kingdom, and Sabbath, according to the commandment. other kindred subjects which the ADVOCATE teaches, to many who have never heard its

blessed teachings. Then let each one of us try to get one new subscriber for the ADVOCATE, even if we should have to pay half of the subscription ourselves. We will lose nothing by it, but may do very much good, both in circulating the paper and helping to support the same. May the Lord impress upon our minds the great necessity of sustaining the paper, that through its columns many may be called from darkness to light, and from the power of Satan unto God. Your brother, waiting for the kingdom of God.

Denver, Mo.

S. C. B. WILLIAMS.

Pledges.

WE, each of us, pledge to the ADVOCATE an amount equal to the wages of at least one day's labor, the same to be sent to the Editor, to be used for the benefit of the cause, as he shall see fit.

E. S. Sheffield, Geo. W. Rowley, Lucius Sheffield, \$2.00. Sarah Rowley, 1.50. S. S. Davison, \$3.00. J. L. Boyd,

E. Rowley, \$1.00. Lovilla Sheffield; 2.00. Wallace Sheffield, Ann Sheffield, Matilda Davison,

Obituary Notices.

DIED, at Prairie Creek, Benton County, Iowa, Nov. 12th, 1874, Brother John W. McGuire, in the 45th year of his age. His death was very sudden and unexpected, as he left home on the morning of the 6th, in usual health, to go to Vinton for a load of lumber, do some trading at the store, milling, etc.; and being detained longer than he expected, as is supposed, and night coming on, as he was returning home he met with an accident which caused his death. His team ran away about six o'clock, and it is supposed that he was kicked by one of his horses as they started, in his forehead and knocked senseless on the top of his lumber, from which, after being carried some three hundred yards, he was thrown, the fall, as is supposed, breaking his thigh in two places, and otherwise badly bruising him. He was found immediately, as he fell in a few rods of a gentleman's house, and was carried into the house of Bro. J. L. Pauley where he lay apparently unconscious until the 12th inst, not having spoken after he was hurt. Dr. Griffin, Surgeon, of Vinton, dressed his wounds and all was done for him that could be.

Brother McGuire leaves a companion and three small children, beside s many relations to mourn his loss; but they mourn not without hope. We trust he sleeps in Jesus, till the sound of the last trump shall awake him to life and immortality. He was a kind husband and father. He has been for many years a great sufferer, being afflicted with that dreadful disease, asthma. At times he has been for weeks so bad that he could not lie down to sleep, and hardly get breath, yet he was never known to murmur or complain. He had many friends as was evinced by the long train that followed him to the grave. Thus our brother, after passing through many dangers during the late war, as he was in the service some three or four years, and in some of the severest battles around Vicksburg, lost his life when in all probability he apprehended no danger.

Dear brethren and sisters, shall we not take warning from this and be zealous in the Master's cause. We that profess to be looking for the return of our Lord and Master should be careful to maintain good works. Our actions should correspond with our profession. We should have a special regard for the holy hours of the Sabbath, try to be ready for and have our work done on time, so that we can rest on the

J. T. COLLICOTT.

Prairie Creek, Iowa.

Appointments.

Conference at Hastings, Mich.

THE Michigan Conference will hold its next quarterly session in the Township of Britland, Barry Co., Mich., at what is known as the Podunk school-house, 6 miles south-west of Hastings City, to commence on Friday eve, 6 o'clock, Dec. 25th, and continue over Sabbath and First-day. Those coming on the train will stop at Hastings, from whence they will be conveyed to the place of R. C. HORTON, Conf. Clerk.

Received on Subscription for Advocate.

J T Collicott, \$2.00, 10-8. J C Dine, \$1.00, 9-17. Mary J Certain, 50 cts, 10-1. Lewis Pinch, \$1.50, 10-1. David Tickner, \$1.10, 10-8. SCB Williams \$1.00, 10–17. SCB Williams for James McGinnis, 75 ets, 10-9; for Maria Burress, 50 ets 10-3; for Miss Gerhart, 50 cts, 10-3; for Jonathan Stark, 50 ets, 10-3. J L Boyd for Mrs Hester J Willis, 85 cts, 10-2.

Brethren at Denver, Mo., for James M Adams, W H Cleveland, Robert Kennedy. Jessie Silvers, Geo W Sanders, Frderick Gillespie, D C Woodruff, John M Brown, Winslow Baldwin, Thomas Wright, Thomas Bay, Sydney A Manning, \$1.00 each, \$12.00, 10-10. Also for Jacob T Maler and John Camron 50 cts each, 10-2.

Books Sent by Mail.

Silas S Davis, 10 ets. F A Barlow, 25 ets. A L Williams, 10 ets. R V Lyon 23 ets.

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 Serriptural 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 ets.

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.

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

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

A Prophetic Outlook: briefly exhibiting the com ing crisis of European monarchy, the casting down of the thrones, the Gogian invasion, Etc. By W. H. Spencer- 12 pages-3 cents.

The Sabbath and its Lord. Λ 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.

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. Spp., 2ets 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.

What is the Seal of God?-Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The True Sabbath embraced and observed. 5 cts.

Advent and Sabbath Advocate,

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

VOL. IX.

Marion, Iowa, Third-day, December 8, 1874.

NO. 19.

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 mankind 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 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.

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, confering 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 determ ined 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 sware by himself he promised to fill the whole earth with his glory. In the oath that he sware 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

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 avisible 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 fore. told; and before that typical nation ceased its appointed functions as a prophet to the nations, Abram to leave his father's house and the land the promised seed of David appeared and mani-

A

Э,

T

of nini its. eek by

the nd ets. in De-

our pants. ing Etc.

, by irth risient ond

nts,

noff.

ered

estiink-,2cts am-

soll. Toly 3. E.

cis.

than Solomon is here." Luke 11: 31.

beth the two women congratulated each other

land which God then showed him. He that be- a faithful witness in heaven." lieved God believed these things; and if he did | In this interesting portion of Holy Writ, the the God of Israel, and sent his offerings to the place of sacrifice. Rabab the tavern-keeper of Jericho, Araunah the Jebusite, and the Queen word of the Lord. And in the days of the apos- from the dead, Jesus, the Christ. Col. 1: 18. tles proselytes from every nation on earth are mentioned as present at Jerusalem at the penteall instances of the truth of this proposition, that it was known in all the earth that God had Rev. 19: 16; 17: 14; Zech. 14: 9; Ps. 72. appointed Abraham and his seed as representlife in an inheritance to be given of God, was him. predicated upon God's promise to Abraham and 4. That David's seed should endure for ever; tain it was by becoming heirs with Israel of the heaven. promise of everlasting possessions in a life to

This was the probation of all men from Moas much of the Jews as it has been since Christ laid down his life for us who believe in him. Thus also the law of Israel was the law of every their iniquity. proselyte-"One law shall be to him that is eth among you." Ex. 12: 48.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

time that I commanded judges to be over my witness in the world or ages to come!

fested his appointment to the office of a Savior people Israel, and have caused thee to rest from Reader! when you shall have proven that of Israel; and hence he said, "Behold, a greater all thine enemies. Also the Lord telleth thee God is not a sinless being; that Judah and Israel that he will make thee an house. And when have not rebelled against him, and been chasthy days be fulfilled, and thou shalt sleep with None of the prophets speak of Abraham or thy fathers, I will set up thy seed after thee, his seed obtaining any inheritance in any other which shall proceed out of thy bowels, and I will blown out the moon! then you will be in posplace than that which God showed him when he establish his kingdom. He shall build an session of valid testimony, to prove that the entered into covenant with him. Nor do they house for my name, and I will establish the kingdom of Israel is not to be restored and throne of his kingdom for ever. I will be his speak of the royal seed of king David as sitting father, and he shall be my son." 2 Sam. 7: given to Jesus, the seed of David, at or subseupon any other throne than that which David 11-14 Now it is clear to my mind that the seed quent to his coming. occupied, as God's anointed king of Israel. Af- spoken of in this portion of holy writ, which ter David's day the promises of the highest glo- was to come out of the loins of David, is the seed ries of the people of God are identified with the the identical seed spoken of in Ps. 89: 3-37. re-erection of David's throne and the restoration "I have made a covenant with my chosen, I to Ps. 132: 11,—"The Lord has sworn in truth of his scepter over the kings of the earth. When have sworn unto David my servant, thy seed unto David; he will not turn from it; Of the the angel Gabriel announced to the virgin Mary | will I establish for ever, and build up thy throne | fruit of thy body will I set upon thy throne." unto all generations. . . . Then thou spakest God's purpose that his Son should be born of in vision to thy holy one, and saidst, I have laid her, she being a legitimate descendant of David, help upon one that is mighty; I have exalted one chosen out of the people. I have found the said, "He shall be great and shall be called the son of the Highest, and the Lord God shall be called bavid my servant; with my holy oil have I and brethren, let me freely speak unto cinted him; with whom my hand shall be estab. give unto him the throne of his father David, lighed, rains are also held to be stable with the patriarch David, that he is both dead lished: mine arm also shall strengthen him. The and buried, and his sephulchre is with us unto and he shall reign over the house of Jacob for- enemy shall not exact upon him; nor the son this day. Therefore being a prophet and knowever, and of his kingdom there shall be no end.' of wickedness affliet him. And I will beat down ing that God had sworn with an oath to him, that Luke 1: 31. When Mary visited her cousin Eliz his foes before his face, and plague them that of the fruit of his loins, according to the flesh, he hate him. But my faithfulness and my mercy would raise up Christ to sit upon his throne; he on what God promised them, and said, "He hath holpen his servant Israel in remembrance on the hath holpen his servant Israel in remembrance on the hath holpen his servant Israel in remembrance of the resurrection of the hath holpen his servant Israel in remembrance of the resurrection of the hath holpen his servant Israel in remembrance of the resurrection of the resurrection of the hath holpen his servant Israel in remembrance of the resurrection of the resurre of his mercy, as he spake to our fathers." So cry unto me, Thou art my father, my God, and also Zacharias, the father of John Baptist, said the rock of my salvation. Also I will make him must have according to David's knowledge, and this was done "To perform the mercy promised my firstborn, higher than the kings of the earth. to our fathers, and to remember his holy cove my mercy will I keep for him for evermore, and David. nant, the oath that he sware to our father Abra- my covenant shall stand fast with him. His seed | Again, your attention is called to Isa. 9: 6, 7 ham, that he would grant unto us, that we, be- also will I make to endure for ever, and his "For unto us a child is born, unto us a son is ing delivered out of the hands of our enemies, throne as the days of heaven. If his children given; and the government shall be upon his might serve him without fear, in holiness and forsake my law, and walk not in my judgments; shoulders; and his name shall be called Wonrighteousness before him all our days." Lu 1:71. if they break my statutes, and keep not my derful, Counsellor, the Master of the everlasting roomise of an everlasting inhritance in the land gressions with the rod, and their iniquities with Prince of Peace. * Of the increase of his govof Canaan, to the appearing of Jesus Christ, all men were taught to look for redemption by the seed that was promised to him. There was then no other name given among men whereby they might be saved. And the salvation promised to him the land gressions with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will justice from henceforth, even forever. The zeal profile and their iniquities with prince of Peace. The increase of his govenant the rod, and their iniquities with prince of Peace. The increase of his govenant the rod, and their iniquities with prince of Peace. The increase of his govenant the rod, and their iniquities with prince of Peace. The increase of his govenant the rod, and their iniquities with prince of Peace. The rod his govenant the rod, and their iniquities with prince of Peace. The rod his govenant the rod, and their iniquities with prince of Peace. The rod his govenant the rod, and their iniquities with prince of Peace. The rod his govenant the rod, and their iniquities with prince of Peace. The rod his govenant the rod, and their iniquities with prince of Peace. The rod his govenant will I not break, nor alter the thing that is gone out of my lips. [David's kingdom,] and to establish it, nor alter the thing that is gone out of my lips. [David's kingdom,] with judgment and with prince of Peace. The rod his govenant will I not break, nor alter the thing that is gone out of my lips. [David's kingdom,] and to establish it, nor alter the thing that is gone out of my lips. [David's kingdom,] and to establish it, nor alter the thing that is gone out of my lips. [David's kingdom,] and to establish it, nor alter the thing that is gone out of my lips. [David's kingdom,] and the rod his govenant will be rod him the rod his govenant will be rod him the rod him the rod him the rod him the ro Abraham was the same in which all the families not lie unto David. His seed shall endure for of the Lord of hosts will perform this!" No of the earth shall be blessed: and that is, a res- ever, and his throne as the sun before me. It condition here. urrection to an everlasting inheritance in the shall be established for ever as the moon, and as

not join himself to Israel he at least worshipped following truths are pre-eminently set forth for our reception.

1. The covenant and oath, which Abraham' of Sheba, are instances of Gentiles believing this God made with David, centres in the firstborn

2. That God would make him, Jesus, higher cost. And the wise men who came to Jerusa- than the kings of the earth; for he shall have lem to find him who was born King of the Jews, the honorary title, "King of kings and Lord and the treasurer of Candace (Acts 8: 37), are of lords," and shall be King over all the earth.

3. That God would keep his mercy for him ative people; and during this period everlasting forever, and his covenant should stand fast with

his seed; and the only way Gentiles could ob- and his throne or kingdom as the days of our Life giver, the rightful heir to the throne or

of God, and walk not in his judgments, and Therefore, we have had a litteral fulfillment of ses to Christ. This is the record that God hath break his statutes, and keep not his command- that portion of the prophecy which had reference borne of his Son! John 5: 11, 12. All the way ments, (and the Sabbath is one of them!) then to his birth-which is prima facie testimony through from Abraham to Christ salvation was he would visit them with a rod for their trans- that the remaining portion of this prophecy will gressions, and chasten them with stripes for be as literally fulfilled! It is true, that in all

6. Although Israel may rebel, and bring upon butted by adducing positive testimony. But home-born and unto the stranger that sojourn- themselves, as a nation, "wrath to the utter- where is the positive testimony? Echo answers most!" Nevertheless, God will not take away where! Hence the government of ISRAEL and his loving kindness from them, nor suffer his the AGE TO COME, will be upon the shoulder of

> 7. God will not break his covenant with David, will be placed by the "Lord of Hosts," in order nor alter the utterances which he has made to "to establish it with judgment and with justice,

of Israel shall be no more until the rightful heir that he will not lie unto David! Therefore, HIS aan, or Palestine, and the twelve tribes of Israel shall be no more until the rightful heir that he will not lie unto David! SEED shall endure forever, and his throne or were the subjects of his kingdom, and Jerusalen 1. Who is this rightful heir? I answer, JESUS kingdom shall be made under the reign of his the capital, therefore Palestine, the land God OUR LIFE-GIVER. But, says the objector, I de seed, whom God hath made both Lord and promised to Abraham and his seed, is to be the mand the testimony. Well, it shall be forth- Christ, as permanent as the sun! It shall be territory proper of Christ's kingdom, and the coming. Please listen to it. "And as since the established forever as the moon, and as a faithful

tised, broken up as a nation; put out the sun,

In further proof of my position that the seed of David spoken of in the Scriptures, already quoted, is the Christ, your attention is invited And Peter, while under a divine influence, in his flesh did see corruption." Hence, Christ

The woman, that was seated upon the scarlet colored beast, and all her daughters, admit that the child spoken of in this portion of Holy Writ is the Lord Jesus Christ, and that he was literally born of Mary, the wife of Joseph, whose lineage Matthew traces down through the male line, from Abraham to Joseph, the husband of Mary. Luke commences with Joseph, and traces his lineage back through the male line to Adam, which was the son of God. And the institution of circumcision was the seal to the oath and promise of God to Abraham, "In thy seed, [not the seed of the Holy Spirit, shall all the families of the earth be blest"-saved. Hence it was designed to keep before the mind of Abraham and his posterity the glorious truth, that Jesus kingdom of David, was to be a literal offspring 5. That if his children, Israel, forsake the law of Abraham, the fruit of the loins of David. civil courts prima facie testimony may be re-Jesus, and upon David's throne or kingdom, he from henceforth, EVEN FOREVER!"

11. The prophet declares that the kingdom 8. Abraham's God has sworn by his holiness, And as David's kingdom was located in Can-

* Israelite Indeed. Vol., 12. No., 2. p. 27.

welve tribes of Israel restored to the favor of God, and to their own land—the land promised to their fathers, will constitute the native born subjects of his kingdom. The Gentiles that shall be found in the empire of death, who would to them, also those who survive the great battle voice and shall come forth; they that have good lationship to God. Now, says Jesus, "God sent which is to be fought at the closing up of this age or the coming of Christ, "who have not heard of his fame nor seen his glory," will embrace "the everlasting gospel," and thereby submit to his government; and over them Jesus and his associated rulers will reign. And Jerusalem, now in ruins, will be built up in all its glory, as foretold by Israel's holy Seers, and will be the metropolitan city of the kingdom! Then the law will go forth out of Zion, and the word of the Lord from Jerusalem. &c. &c. See Isa. 2: 1-5; Micah 4: 1-7; Isa. 33: 20-24: 54: 11-15; 60: 3-22; 65: 18-25; Jer. 30: 18; Zech.

The wise men who came from the east to Jerusalem to worship the infant Savior, understood this subject better than many of the D. D's. of our day. Matt. 2: 2-"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and art come to worship have the throne of David and reign over the Eph. 2: 12-15. house of Jacob forever! (But he erred in the time,) Hence he sought his life! Matt. 2—

The just and devout Simeon understood this light to lighten the Gentiles, and the glory of of this covenant. thy people Israel." The Gentiles' light he has been, and still is; but Israel's glory he has never position. Jesus Christ was very explicit in rebeen! neither can he be, only as he returns as their restorer and King.

and that of the prophets and apostles.

he comes, God will give it to him. Amen.

(To be continued.)

alted him, at his own right hand, and will soon establish him on the throne of his father David, on Mt. Zion, to sway his righteous scepter on the come unto me, that we might have life " worses because he is the Son of Man. Marvel not at over the world!

What is Truth?

JACOB GRIM.

evil unto the resurrection of damnation."

In a careful examination of the above words there are a few things should be taken into consideration. First, the time when the words were uttered. Second, the people to whom they were uttered. Third, the condition of the people to whom they were spoken.

That they were spoken to all the world, or the inhabitants of the world at large, is one of the errors that has led to a misunderstanding of the above text. Jesus was very emphatic on this point, which we endeavored to show in our last, and will try to make plain in this article.

The time when these words were uttered was when the Gentile world, or the people at large, were in the condition of which Paul speaks when he said "they were without God, without Christ, and without hope in the world."-Eph. 2:12-15.

Second. The people to whom the words were uttered were those embraced within the comhim." * Wicked Herod understood that he monwealth of Israel, to whom Paul said the was destined according to the word of God, to Gentile world were aliens, and estranged.

Third. The condition of this people called Jews was in covenant relationship to God, which covenant they had failed to keep, and therefore subject to a charm! Please listen to him. "A they were under condemnation for the violation

We shall offer some proof in support of our

gard to his mission and relationship to the house of Israel. We will first take the testimony of Again the testimony of Gabriel is to the point! Paul on the question. "But when the fulness hence it will be received by all who are seeking of the times was come, . . . he was made of a to know the truth as revealed in the Living woman, made under the law, to redeem them Oracles. Luke 1: 30-33,—"And the angel said that were under the law." Now it is a self-eviunto her, Fear not, Mary: for thou hast found dent fact that Paul does not mean the law of ceive in thy womb, and bring forth a son, and Adam, but the law of Moses, which may be shall be called the Son of the Highest: and the for further proof of our position we offer Luke father David: and he shall reign over the bouse of Jacob for ever; and of his kingdom there days old, and made the offering of purification will, O God [and that will was], he taketh away Now, Jacob had twelve sons, the heads of the world (we hear say Jewish world, for he did not twelve tribes of Israel. And these tribes consti- present himself to the world at large, which we tuted the house of Jacob (not a Gentile among will prove in this connection,) and the world them), over whom will reign Jesus of Nazareth, knew him not. He came unto his own (people of the who was born of Mary, the wife of Joseph— Israel,) and his own received him not, which is shown by the approximation according to the law of generation, forever, ac- cannot be said of the Gentile world, but can be of cording to the law of generation, forever, as cording to the immutable purpose of Jehovah! Israel. When Jesus commissioned his twelve without shedding of blood there is no remission Therefore, he must be heir to the kingdom disciples, he said unto them, "Go not into the of Israel; and as it had not been fully overturned way of the Gentiles, and into any city of the Saduring his sojourn here, neither did he come maritans enter ye not, but go rather to the lost into possession of it then, neither could be ac- sheep of the house of Israel; and as yego, preach. cording to his own testimony (John 18: 32-40), saying, The kingdom of heaven is at hand." Matt. 10: 5, 6. So, when the disciples desired things shall live by them;" therefore he says, "no man taketh my life [not even the law]. I Daniel fixes upon his second coming as the that the woman of Canaan might be sent away, lay down my life, and take it up again; theretime when he is to come into possession of it— he said, "I am not sent but unto the lost sheep fore doth my Father love me, because I lay the kingdom of Israel. Dan. 7: 13, 14. And of the house of Israel." Matt. 15: 24, 25. When St. Paul in 2 Tim. 4: 1, has coupled the coming the woman of Samaria was in conversation with of Jesus and his kingdom together, and placed Jesus, she said, "Our fathers worshiped in this nant then, Israel was judged and condemned to them in the future. Hence no kingdom only as mountain, and ye say that in Jerusalem is the a state of death, nationally and individually. "And he shall return. And without a kingdom it is place where men ought to worship. . . . You Prince which standeth for the children of thy impossible for him to reign. Consequently when worship ye know not what; we know what we worship; for salvation is of the Jews." John people: and there shall be a time of trouble, such

come unto me, that ye might have life," verses because he is the Son of Man. Marvel not at

39, 40. The Gentiles had no Scriptures to search. We think this is proof sufficient to prove that the audience to whom the language was addressed were Jews, and they only. And there-"MARVEL not at this: for the hour is coming fore the ALL in our text can only embrace the have embraced the gospel had it been presented in which all that in the graves shall hear his house of Israel, who were under covenant reunto the resurrection of life, and they that done not his Son into the world to condemn the world [Jewish world], but that the world through him might be saved." The world is condemned already, "because he [or they] have not believed in the name of the only begotten Son of God." John 3: 17, 18. This evidently could not mean the Gentile world, because they had never heard of the Son of God. Now as we stated, and think we have proven that the Jews were in covenant relationship to God. "Did not Moses give you the law, yet none of you keepeth the law." John 7: 19. After summing up the covenant, Moses says, see "I have set before you this day life and good, death and evil."-Deut. 13: 15; Jer. 21: 8.

> Now the limit to this covenant was marked by time. And Paul says in the fulness of time God sent forth his Son. We find Jesus commencing his preaching by saying, "The time is fulfilled, and the kingdom of God is at hand." Mark 1: 15. Here Jesus, and Paul, and John, refer to the time in Dan. 9: 24, for there is no other time in the Bible. And what says Daniel? 'Seventy weeks are determined upon thy people and upon thy holy city." To accomplish three purposes. FIRST, To finish up the covenant by making an end of sin, and finishing up transgression; "For where no law is, there is no transgression." Rom. 4: 15. Therefore when the law is ended sin and transgression ceases under said law. SECOND, "To make reconciliation for iniquity," between an offended God and an offending people, by the violation of their covenant. THIRD, "To bring in everlasting righteousness."

"In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8: shalt call his name Jesus. He shall be great, and scertained by reading the chapter, Gal. 4. And death of Christ took place for the transgressions Lord God shall give unto him the throne of his 2: 21-23, when Jesus was circumcised at eight Heb. 9: 15 He also says, "Lo, I come to do thy according to the law of Moses. He was in the the first [covenant] that he may establish the second." Heb. 10: 9.

THE APPLICATION. Jesus found Israel condemned under the first covenant by a violation clause, which is shown by the annual sacrifices of sins under said covenant. Now Jesus having been made under and tried by the first covenant, obeyed and kept said covenant, and by so doing earns the reward thereof. "He that doeth these down my life for the sheep." Under this coveas never was since there was a nation." Dan. In the 5th chapter from which our subject is 12: 1. "For then shall be great tribulation such taken, the audience are Jews. Jesus was in the as was not since the beginning of the world to * Though he was born king of the Jews, nevertheless he humbled himself, even to wash his apostles' feet, and became obedient unto death, even the death of the cross. But God hath highly extures; [or ye do search the Scriptures,] for in geance, that all things which are written [content of the cross of t enings accomplished], and shall come forth; given Jesus, his only begotten son, to become knowledge the change to have been right, and

ered, [what from? from the time of trouble,- | Mingle praise and prayer together. Praise pacy should "think to change times and laws," the living of Daniel's people; the dead literally God for the enjoyment of life and its attending Now that the term "Lord's day" is in use the have no trouble, every one that shall be found blessings. Our lots are cast in a land of gospel mention of the same in the Bible is eagerly tawritten in the book" of the new covenant, who liberty, and for our gospel privileges we cannot ken to substantiate the claim. listened to and obeyed the teachings of Jesus, be too thankful. Praise him for the knowledge who said, when ye see these things come to of the truths of his word we have—of his holy which day of the seven is meant by the apospass, flee to the mountains; and Josephus said rest day-life only in Christ-and the glorious tle John in Rev. 1: 10, when he was "in the they availed themselves of the opportunity and hope of an actual, a literal, an eternal inheritance Spirit on the Lord's day." God the Father has escaped. But Daniel said there was another in God's everlasting kingdom. Oh, rejoice at definitely specified the day which he calls his, kind of deliverance at the same time. "And the prospect! Shout praises to God that such a above the other days of the week. They are all many of those that sleep in the dust of the earth prospect is held out to us! We have trials to his, but he claims one as his to be devoted to his shall awake." And so it is said, the graves were pass through, some of which would seem to worship. This day which he has sanetified as opened, and the many of Daniel came forth; the crush us to the earth. We are often in doubt the Sabbath, he calls "my holy day." Isa. 58: 13. sleeping saints of the first covenant, the first as to what is duty, and perplexities beset us. He set apart and sanctified the seventh day of fruits unto God and the Lamb. See Matt. 27: But let us not forget amid all to praise God- the week to be the Sabbath; therefore the sev-52; Rev. 14: 4. And thus was the judgment praise him at regular times—and to employ our enth day is his "holy day"—the "Lord's day." executed upon Israel; they that did evil, came minds in contemplating his blessings and the And as God changeth not and the Savior has also from under that covenant, forsaken of God! glories to which we are heirs, and it will, to a their nationality destroyed! their city over- great extent, lighten our trials and burdens, and the week is still the Lord's day, Jehovah's holy thrown; and scattered and peeled from under smooth the sorrows of life. "Praise the Lord. their first covenant, until they shall be gathered | O my soul, and forget not all his benefits." in Jesus, David's Royal Son, under the New Covenant.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, DEC. 8, 1874.

JACOB BRINKERHOFF, Editor.

I Must Praise More.

God, to give him praise. The highest desire of day is the Lord's day. Were assumptions like fied by the Lord as much as they did in any man should be in all things to praise God, his this proof, many a theory would have a fair other age, and the Sabbath may be, and doubtmaker. The psalmist has beautifully composed standing, which instead, is known to be but and written many of these praises, which the the invention of theorists and the speculative. sanctifies them. If we love the Lord we will worshiper of God delights to read and meditate Giving to the first day of the week the title of keep his commandments, and the Sabbath thus

repine at our lots, because they are not what we feeling of sacredness for Sunday, which was want, and what we think we ought to have. If being foisted upon the public at the same time. instead of repining at what we do not have, we No mention of Lord's day being applied to would be thankful for what we have, and take Sunday can be traced further back than A. D. enjoyment therein, the giver of all good might 200, when Tertullian speaks of it as the day of wish to apply the term Lord's day of Rev. 1: 10 bestow upon us much more. In our prayers for Christ's resurrection. Tertul'ian and a cotem- to Christ, as his day, it is no better for first day God's blessings and his protection we should porary writer, Dionysius of Corinth, were observers, for the day which he said he was lord not forget to praise him for what he has already among the first witnesses in the church for Sundone for us. Look at the example of Daniel, day. About this time, the close of the second recognized. Nothing can be done against the when the decree of king Darius had been ob- century, apostasy in the church had reached a tained of him by his crafty princes and presi- considerable hight, and many of the truths of dents that any man worshiping any other god Christianity had been sadly corrupted. "Griev. present, the Christian Sabbath. than the king should be cast into the den of ous wolves" had entered in, "not sparing the lions. When Daniel knew that this decree con- flock," as Paul said there should; and as the Jesus Christ sent his angel to his servant John signed him to the den of lions and that his favor papacy gradually worked up its power it pro- to show him things that must shortly come to with the king could not save him he still trusted duced upon its devotees the feeling of sacred- pass; and amid these scenes, or after describing in God; but in his earnest intercessions for God's ness for the first day of the week, opposing the them Christ pronounces a blessing on them that mercy and protection he failed not to "give true Sabboth. Calling Sunday the Lord's day do his commandments. Who should the Savior thanks as aforetime."

er and prisoner, Silas, were cast "into the inner brought into use by a corrupt church, an effort the Lord's day, and have turned our feet into prison and their feet made fast in the stocks," was made by the Protestant churches, daugh- his testimonies; that we are not left to group they spent not their time in repining over their ters of Babylon, that same corrupt church—the our way in papal darkness and superstition. pain and bonds; but while they trusted in God. papacy—to prove the corruption a Bible truth, Let us do all we can to bring the light of Bible "and prayed" they also "sang praises unto God" and give it divine sanction. But as was proph- truth before others, that they too may rejoice in and their deliverance tarried not. The great esied of this papal power, it "should think to the light of truth. Let us abide faithful, that dispenser of events is as well pleased with the change times and laws"—that is, these laws we may have and enjoy the Holy Spirit of God song and voice of praise as of the humble cry of were divine and could not be changed, and this and rejoice to know and do his will.

this [authority] for the hour is coming, in the trust and prayer. While we trust God for his power could only change them as far as it had which all that are in their graves, [under the grace let us be loud in our praises to him for the jurisdiction. The Catholic church claims to death covenant | shall hear his voice [the threat- great salvation he has provided for us, having have changed the Sabbath, and Protestants acthey that have done good [by accepting of the our ransom and Savior. Let us praise more, go beyond the Catholics and try to prove the new covenant] unto the resurrection of life," that our petitions may be more acceptable with change by the Bible, which is an utter impossi. him: yea, as Paul says, while we "pray with- bility, as the Bible knows nothing about such a

The Lord's Day.

WE frequently hear this term used, especially y the clergy. Their appointments for the folday are interchangeable terms. That the first such exists it remains that the Sabbath day was day of the week has the particular claim to the the day in which John was in the Spirit. title of 'Lord's day' is taken for granted, without any consideration of the evidence in the case; and taking it for granted that the terms Sabbath," thus designating it as his, the "Lord's are synonymous, Rev. 1: 10, "I [John,] was in day." Ex. 31: 13; Lev. 19: 3, 30; Ezek. 20: 12, the Spirit on the Lord's day," is quoted as 20. He made the Sabbath a sign between him ALL things are made for God's glory and proof that the apostles observed the first day of and his people that they might know that he, therefore should praise him. This world and the week as the Sabbath. But this is reasoning the Lord, sanctifieth them. Surely the Lord's all that is therein were created for the glory of in a circle-the Lord's day is Sunday, and Sun-Lord's day was one of the subterfuges of the We are too negligent in praising God for what Roman Catholic church to impose upon the cre-Sabbath—the seventh day is emphatically the we have and enjoy-too apt to sit down and dulity of the people and to help introduce the

had a tendency to increase its sanctity with the mean by "his" but his Father? When the apostle Paul, and his fellow travel. people. The institution of a rival Sabbath being. Let us rejoice that we have the knowledge of

"And at that time thy people shall be deliv- out ceasing" let us "in everything give thanks" change, further than the prophecy that the pa-

But it is not a difficult matter to ascertain said "the law shall not fail," the seventh day of Sabbath day. There is not the least reason in the world why the day which God called his "holy day" before the coming of Christ as a sacrifice for sin, should be changed to some other day, or his sanctity removed from it to another, calling some other his "holy day." Had such a lowing Sunday are often expressed as on next thing occurred our heavenly Father would most "Lord's day." With them Sunday and Lord's certainly have given record of it; and as none

> Again, in distinction from the festival sabbaths of the Israelites, God calls the seventh day "my people in this age of the world need to be sancti-

Jesus said he is "lord of the Sabbath day" Mark 2: 28), which all know was the seventh day of the week and not the first: then if any of was the seventh day, the one which the Jews truth on the Sabbath question, but it all turns in favor of God's holy day, the ancient, the

It was on the sanctity of the Lord's day that

J. L. BOYD.

Reminiscences of Palestine.

BETHLEHEM'S ASSOCIATIONS-DAVID AS A PROPHET AND A PSALMIST. NO. 3.

"Give thanks unto the Lord; call upon hi name; make known his deeds among the people.

vesper psalms, which give the strongest ascrip- Lord." tions of honor and praise unto the Most High.

token and vivid insight of what will be the precepts. voice," which "the Spirit of Truth" alone could in this "time of the end" for the honor of God mercy."-Advent Christian Times.

Lord, hasten that hour, that time!

curred to us, as we contemplated the rugged application, and made the "religious capital in ye the Lord." Psalm 150: 1-6. trade" by the the priesthood of the Papacy which was, the warlike tenor of their expression, throughout her historical record; mis-applying added to the triumph of deliverance not only these promises of Israel's restoration and "domfrom his personal enemy (Saul), but all the ene ination over the nations," to be Christ's reigning mies of "God and his Christ." Speaking of "the in and through these presumptuous so-called King's son," David says, "His enemies shall vice-gerents of his delegated authority. Not lick the dust; . . . yea, ALL kings shall fall down only so, but Protestant nationalities and powers before him; ALL nations shall serve him." Ps. have not been slow imitators of the same relig-72: 9-11. "Let the saints be joyful in glory; let jous tactics. David's Psalms have been thus the heathen, and punishments upon the people; down the stream of time, the Puritans of Engto bind their kings with chains, and their nobles land and the Covenanters of Scotland,—when en- passions are at rest, and a pleasing surface is prejudgments written: this honor have all his Prelatical persecutors and oppressors, would in- the foulness of sinful lusts hidden there, lest we saints. Praise ye the Lord!" Ps. 149: 5-9. spirate their adherents and each other, by lack charity. David foresaw not only a time of patient en- reciting the warlike and triumphant Psalms of True charity is from God, and sees as God sees, durance and waiting for "the glory to be re- Israel's king, David; and, while marching to and deals as God deals. He has no charity to save vealed," but also of completed conquest and the battle-field, singing the 149th or other like sin, but plenty to save sinners who quit their sins. entering upon a joyful inheritance of the land. Psalms "in their mouth," would wield their He has sympathy for all who in their hearts hate And after he had overcome and conquered all two-edged sword with redoubled force and im- sin, and pardon for those who repent, and turn his enemies (domestic and foreign), in his own petuosity on their cruel foes: all this done, too, away from sin. day and generation, he then made ample pro in the name of a peace inculcating Savior, who Heaven's charity hides sin when it is separated vision for the erection (by his son Solomon) of a requires of all his followers to not smite again from man, but never hides the sinner. It brings temple, for sacrificial services therein, and com- when smitten, for righteousness' sake. "Avenge him to the light, probes him that he may be reposed those unequalled morning chants and not youselves." "Vengeance is mine, saith the lieved of the foul matter, and does not hide the

The most astute and sagacious men of con-It was our privilege, soon after leaving Beth- trolling minds, whether military or civilian, have lehem, to attend the synagogues in Jerusalem long ago found out that our humanity can during the festival of the Tabernacles, when the most readily be excited and axaltedly reached daily (for eight days) services consisted entirely by the voice of song. The ancient Gauls and of chanting the appropriate psalms of that sea- their successors, the Franks, were accustomed a saint." son, and the vocal songs were in measured time by their military and feudal captains to march Men seek to bury sin within their own breast. of the musical instruments as described in the which incarnated "the Beast of the Bottomless experience in congregational singing anywhere, late Revolution, whose result was the emanciwas our spirit and mind so greatly entranced pation of 4,000 000 slaves from a worse than There was such a realization and pathos of the on" which touched the heart feelings and excited odor to sicken all within. utterances of the Hebrew language, and blended the Union soldiery to successful battle and vic therewith such an absorbing of our faculties of tory. Oftentimes, -so we have been informed,- umphant in the church of Christ. Let it purify ay can impart now its impression then. In been fagged. Men have been, and still will, sing "rejoiceth in the truth." ort, to us it seemed as though the Holy Spirit and fight with the language of the Scriptures on

O Zion," in the day of thy revived visitation, of this world's example on this wise; that they Heaven's charity, the love of God, makes the sinin the hour of Jesus' (the king's) exaltation to should sing the Psalms of the "Singer of Israel" ner godly and thus saves him. Earth's charity, "the throne of his glory"-David's throne on with "the spirit and with the understanding the love of man, puts a false face on sinners, and Mount Zion; and our hearts' unison went out also." And that they who intelligently "know in an unspeakable language of the "still small their God" may accomplish spiritual "exploits," whose confesseth and forsaketh them shall have

impart and give unto us, individually. Oh, and our Savior, Jesus Christ, in "a more excellent way." The Spirit of the living God, through In all the wars of conquest, wheresoever the the mouth of David, says, "Whoso offereth military forces of the so-called Christian nation- praise glorifieth me; and to him that ordereth alities and powers have aggressively invaded his conversation aright, will I show the salvaand forced the reluctant and conquered heathens tion of God" (Ps. 50: 23). And the Psalmist, in to outwardly receive and conform to the ritual his conclusion, says, after calling upon all the Sing unto him; sing psalms unto him; talk ye of ism and dogmas of the "trinity God of Catholi- musical instruments (including even "organs"), all his wondrous works. Glory ye in his holy cism," etc. the Psalms of David, in their "in the sanctuary, and in the firmament of his conquering aspect, have been designedly used power," to "praise the Lord," says, "Let every STILL another feature of David's Psalms oc- and perverted from their strictly Israelitish thing that hath BREATH, praise the Lord. Praise

Charity, had this

CHARITY is a much abused word. It is applied oftentimes to traits of character which are as void of true charity as a rushlight is void of sunbeams. Sympathetic tears are considered tears of charity, and whining excuses for sin and deviltry are the excuses of charity, and the them sing aloud upon their beds; the high used to subserve their aggressive purposes also. voice that pleads it behalf of their them. praises of God in their mouth, and a two-edged Even the early Reformers,—the followers of Men hunt amid the characters of the depraved, and sword in their hand! to execute vengeance upon Huss, Luther, John Knox and Calvin, and later finding one spot less foul than the rest, demand an with fetters of iron; to execute upon them the gaged in defensive wars with their Popish and sented, we are told not to go beneath to discover

condition of the heart. It is the surgeon who amputates that which would cause death.

Charity covers a multitude of sins, but never covers a single sinner. Men seek to cover sin by covering the sinner, and calling him a saint. They gather around him, throw over him their false robe of charity, and say to all around," behold

by precribed marches around the limits of the to the battle-field singing the "Song of Roland," God seeks to separate it from man, and bury it in synagogue. The psalms recited were those which who was one of their most renowned paladin a land of forgetfulness. Men make society the describe Israel's deliverances from their bondage warriors; and, in the great Revolution of the burial place of sin, and cover it with earthly charin Egypt and the other remarkable events and last century, in France, it was the singing of the ity, and it sprouts and grows, and produces tenvictories over their oppressors in the land of Ca- "Marsellaise Hymn" which excited the Repub fold evil in their midst. God would strip sin from naan. And although the poor Israelites in lican armies to such a pitch of irresistible fury society and bury it in a barren wilderness, never Jerusalem have not, now-a-days, their temple, as to overcome all their kingly opponents; and to be seen again. God's scapegoat goes into the with all its ancient attendant accompaniments it was the spirit born of its bloody sentiments wilderness and remains there. Men's scapegoats with all their sins on their heads covered by the 50th psalm, yet never, in all of our Christian Abyss"-Napoleon I. In our own nation's mantle of false charity, go bleating about the camp calling on all to admit their innocence.

God's sin offerings were to be burned outside and stirred up to such a harmony and lively ap- Egyptian bondage, it was the all-pervading song left within the tabernacle, covered by their chariprehension of godlike love-intonations as there. of "The Soul of old John Brown still marching ty until they rot, and send forth their pestiferous

sight and hearing with the entering in of the while on a fatigueing march, some one in the the people of God, and give to all the sweet fresh essed Spirit, and apprehensions of the single ranks would strike up this war-song, and it odor of the smiles of heaven. Let the camp be tess of purpose which gave expression to the would be caught up and go from regiment to cleansed, and let the tombs of sin be unknown inguage of David's deep outpourings by his regiment, until the entire line, would join in the among us. Let walking sepulchres be cleansed, and ople Israel, that no description at this distant song, be re-invigorated and forget that they had in their stead become receptacles of charity that

We need less of earth and more of heaven. vas speaking, through them, unto the two poor their tongues, while their hearts and their acts Heaven weeps over men and seeks to save them onely pilgrims from "the afar-off-land"-a local are often at variance with its teachings and from their sins. Earth weeps and seeks to save them with their sins. Heaven's charity is blessed completeness of the praise which "awaits thee, The children of God may profit by the children in its effects. Earth's charity is a curse to all. thus damns them.

Why Stand Ye here all the Day Idle?

Yet how vast is the field, and the harvest how The calling so glorious, so rich the reward, Yet idlers, with talents, abundant still wait. The time is so short we have nothing to do,

Why stand ve here all the day idle, he said;

Then give of your substance and help me to call Them out from the wilderness into my fold; My reward is a crown of bright jewels and gold.

If time be so short, then haste thee away; Dear brother, dear sister, go work at your post. Go, sacrifice all, and your vows humbly pay, Redeeming the time you have heretofore lost.

Give the Lord all you have, all you are and be Share with Christ of his sufferings, then of his Selected by H. FRENCH.

Me shall Never Die."--John 11: 26.

THESE are the words of Jesus, directed to Martha the sister of Lazarus, whom Jesus had come to death of their brother, yet his words in some places forever with him. are not confined to them only, but refer to the But as God is faithfull he requires faithfulness your sympathy and your efforts to save them? followers and believers in Christ in general. This of his followers also. He says, "Be thou faith- But it seems useless to say more. I don't know is the case with our text above quoted; and in the full unto death, and I will give thee a crown of of any whose love is like that of God. O tell verse preceding also, where he says,"I am the life." Is not this crown of life worth striving me where the man may be found that fears to resurrection and the life; he that believeth in me, for? Yes, it is worth a life long devotion to him offend God. But some will say, You are judgthough he were dead (or though he should die) who has called us and redeemed us by his ing; but I shall leave it to God's word, and yet shall he live."

careful study of the scene that transpired which the honor that this world can bestow to-day, we those who judge me, dear brethren, but, like the the inspired penman is here narrating, ought to may be deprived of them all before to-morrow's apostle, I care not for the judgment of men; on convince any one of the mortality of the human sun. Earthly treasures may all vanish, but ly I know God's word forbids it. To say the family, the unconscious state of the dead, and the taeasures laid up in heaven endure forever- least of it I am tired of it and soon must meet only hope of immortality through Jesus, the moth and rust may not enter there to corrupt a righteous judge, one who is impartial; and I resurrection, and the life. Yet men of ability will them. herald to the world that this is proof of the immortality of the soul, and will quote, "Whosoever liveth and believeth in me, shall never die," ' If there was nothing connecting, explaining, or locating this, there would be one proof text of the immortality of believers in this life; it still would be against the eternal torment of the ungodly, for it is only believers who "never die."

that he shall rise again, in the resurrection at the last day. Little did she realize that he that shall awake and revive the entombed millions at the joy, and be ready at all times to say, "Come, suffice to make any change—all is lukewarm, appointed time, was then standing before her, endowed with power sufficient to burst asunder the bars of death, and liberate the captives; yet such was the case. He had the power to have awakened the sleeping dead at all times. Such was not his mission; a day has been appointed in the which tell it? Shall it be me? No; God's word shall cares our minds; and we perhaps say we are all that are in their graves shall come forth. wished here to display his mighty power to confirm ments, for this is the whole duty of man." Eccl. nothing, and do not realize that we are poor his followers and confound the unbelievers. Jesus 12: 13. But then, we stop to inquire what com. and blind, and naked. But these are omens of then says to her,"I am the resurrection and the mandments, or as the young man who came to the coming of the Lord, and "to them that look life. He that believeth in me, though he were the Savior, "which?" But the same answer for him shall he appear the second time without dead, yet shall he live." Though they be called to will tell us, by retering to the same law, or to Whore is the Chris pass through the dark valley of the shadow of death, yet they shall live again. A resurrection is a return to life, and Christ is the author of that return. All this will be brought about in its

me shall never die,"we have never heard or read last six teach love to our neighbor, and if they How few are the laborers toiling for God! [great! translated. All appear to die, as was foretoldimmortal soul. We reply, as the passage says nothing about soul, and as the Scripture never men-Though the time of trouble we've yet to pass thro'. | tions immortal souls, we cannot allow of that explanation. Again we would infer from the text Go work in my vineyard, there's labor for all.
Ye shall have what is right, my children need Whereas, if all men have immortal souls they cannot die, whether they believe or disbelieve. So. the Lord Jesus Christ and be saved.

> A. M. BRINKERHOFF. Jewell Center, Kansas.

He is Faithful Who has Promised.

promises. Here we might ask the question, God unprepared. What has God promised to his people? He has The law demands love, but who is fulfilling raise from the dead. This little family seems to promised eternal life to those that believe on it? Shall we say none? The manner of loving have been greatly loved by him. He loved them him. Our Savior came into this world to die, is this: Well, I don't have much confidence in with a peculiar affection, on account of their that we might have a home in the glorious man- Bro. A.; he don't live right, and I can't have unfeigned piety toward God, their friendship and sions that he went to prepare for the people of any confidence in him. So we may go the enaffection toward one another, and their faith in God. He has promised to again and take his tire round and we find all have their faults, and him as the Messiah; and he often visited them people to that happy home, where sin and sorrow are condemned. Now the query is, Whose serand lodged at their house. And although on this can enter no more, "where God shall wipe all vant are you judging? Are they not God's? and occasion he was comforting them in regard to the tears from our eyes,"and where they shall dwell who made you the judge? If they are Satan's

A careful consideration of this chapter, or a are fleeting; if we enjoy health, friends, and all only asking these questions. I know there are

much to those that obey him, we must also Where are those whom Jesus has promised Lord Jesus, Come quickly." A. R. M. Marion, Iowa.

The Christian's Duty.

He tell it. To "fear God and keep his command. rich and increased in goods and have need of some of the same commands which Jesus did in who does not have somthing to transpire before Matt. 19. But he did say to love the Lord your his coming? Will it not be thus when he comes God with all your mind and strength, and your | Not long since I heard a young man, who is not return. All this will be brought about in its appointed time, and then whosoever liveth and believeth in Christ shall never die. A blessed immortality then opens out before them. The gates of Paradise will then open and bid them enter in.

On the other hand, if this has reference to this life, "Whosoever liveth (this life) and believeth in

of only one believer, namely, Elijah, who was were lived out by all men where would your troubles come from? where would be your law. "As in Adam all die." But, says one, it means the suits for murder, theft, adultery, lying, or where would be the children who would dishonor their parents? where would be the covetous person to covet his neighbor's property? But alas! these troubles are all over our land: and Christians, where are you, and what is your duty? Is there any to answer? if there is let in conclusion, dear reader, let us be of that number them answer, God's word demands it. Are who, when the Lifegiver comes, shall believe on there any loving their neighbor as themselves? and do their works show it? Can the Christian, one who is Christ-like, be found? O what a field of thought! Are there any to bear the image of Jesus? Are there any who have on the whole armor of God. I know there are many who say they are trying to get it on, but will How often we are cheered by these words! that do? Does not the apostle tell us to get on as we look around and see how many promises the whole armor, and if we have not got it on "And Whosoever Liveth and Believeth in are broken and never performed we are consoled are we not unprepared to meet God? and it is a with the thought that God is faithful to all his fearful thing to fall into the hands of the living

they are condemned already. Do they not need precious blood. The best treasures of this life leave the matter with him to settle with them, know the time is near. Darkness already cov-But while we rejoice that he has promised so ers the land, and gross darkness the people.

remember he is faithful who has promised ven- to meet at the house of prayer? I go from place geance on the wicked. Christ says, "He that is to place and see them gathered, but they do not ashamed of me and my words, of him shall the act as though Jesus was there. Where is the Son of man be ashamed when he comes in his brotherly love that used to characterize the folglory and his Father's, and the holy angels.' lower of Jesus? The word of God says, "Let What a dreadful thing it would be if Christ brotherly love continue;" and the same word We find the faith of the sisters riveted on the should be ashamed of us when he comes in his says that we have passed from death unto life, glory! Christ is soon coming; then let our lives because we love the brethren; also, we cannot be such, that we may be able to meet him with love God and hate our brother. But these do not living in the last stage of the seven churches spoken of in revelation. God counsels us to buy gold tried in the fire, and eye-salve to anoint our eyes; but still the darkness settles down THE Christian's duty, what is it? Who shall upon us. Coldness fills our hearts, and worldly

Where is the Christian that is looking for him

go on and try to get all the worldly gain you is here, as elsewhere, a great call for more and be ready to meet our Lord when he comes, can and neglect the house of prayer and spread- laborers to be sent into the field. We can truly is the prayer of your unworthy sister, ing of the gospel? Can you excuse yourself by saying we are few? Jesus says, "Where two or say that the harvest is indeed plenteous, but the three are gathered in my name there am I in laborers are very few. May we all pray that the the midst." Do your actions show that you Lord will send more laborers into his vineyard believe it? The testing time is coming. I feel to sound the alarm to a perishing world. Yes, like saying with one of old, Even, so come, Lord Jesus, and come quickly.
R. E. CAVINESS.

Fairfield, Iowa.

Better Department.

Then they that feared the Lord spake often one to another; an Lord hearkened and heard it, and a book of remembrance was written before him for them that thought upon his name.—Malachi iil. 16,

From Bro. Perine.

BRO. JACOB BRINKERHOFF: It is a great comfort to me to read the letters published in the ADVOCATE, from brethren and sisters scat tered abroad over the land as pilgrims and strangers, trying to keep the commandments of coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 35-37. Here we have a direct command to those living in the time of the end. Will we heed it? I greatly rejoice that through the great mercy of my heavenly Father I am identified with a people who are looking for the speedy coming of the Lord of life and glory. What greater incentive to duty can one have than to know that the Master is soon coming to reward every man according to his works! "Eye hath not seen, nor ear hath not heard, neither hath it entered the heart of man, the things which God hath prepared for them that

Brethren, do not let our hearts become overcharged with the cares of this life through a desire to accumulate the riches of this perishing world. Harken, brethren, to what the apostle

Savior and King.

perishing for a lack of that knowledge by which they might gain the gift of eternal life. Brethren pray for us, that in these perilous times, when many are making shipwreck of their faith, we may remain steadfast and unmovable. Your brother in Christian love. H. R. PERINE. Denver, Mo.

[The following letter from Sister Elliott was written and sent to the brethren and sisters at have been reading your paper for nearly two Prairie Creek, and though not written for publi | years, but have taken it only about six months;

From Sister Elliott.

member you all and wish we could see you very a great deal of information on many parts of much. We have not had the privilege of meet- the word of God, which is as a lamp to our feet God and the faith of Jesus. In this community ing with those of like precious faith since we and a light to our pathway. I have been much left you all there at Prairie Creek, only expect- encouraged in reading the many letters from the seeking for a city which hath foundations, whose ing to be gone about six weeks. But it is nearly brethren and sisters from different parts of the maker and builder is God. As the end draws four years since we left you, and we have missed country, and to hear their determinations and and still miss your society very much. We are prospects for a future world; but it grieves my watchfulness. The Savior said; "Watch ye all alone here, not a brother or sister to speak heart many times when I read of brethren and therefore; for ye know not the hour when the to, but we are still striving for a home in the sisters that are as it were alone in the world who master of thehouse cometh, at even, at midnight, kingdom, having faith in Christ and trying to have not the privilege of meeting with those of keep all of God's commandments.

Dear brother and sister, we feel much indebted ascend up to the throne of Jehovah and implore to you, knowing as we do that you were instru- his blessings to rest upon those that are scattered mental in the hand of God in bringing us to see in this unfriendly world, and that God would the error we were in, in keeping the first day hasten the day won the Lord Jesus will come of the week or Sunday, instead of the seventh the second time ithout sin unto salvation, to day, which is the Sabbath. We have much to take his ransomed people home, where we shall contend with here, but we talk and read to our meet and greet each other in the kingdom of neighbors whenever opportunity is afforded us. God! Some of them appear considerably interested I have been trying to live a Christian for

contained in it; indeed we have great need of it but a nominal Christian; but by the grace of here, all alone; we feel that we could not do God, and through the preaching of Brother A. James says in reference to the rich of the last without it, and so anxious for its return from C. Long, I was enabled to see the true light more days: "Go to, now, ye rich men, weep and time to time, to hear from the brethren and fully, and I, with my companion and a few howl for your miseries that shall come upon sisters that we can hardly wait. We feel that it others, were constrained to keep the command you. Ye have heaped treasures together for is both a comfort and a blessing to us, it is such ments of God and the faith of Jesus, and to-day the last days."-James 5. Read the whole good company when our neighbors call. I have are standing as living monuments for the truth chapter. Let our treasure and conversation so many good pieces to read to them; but I do and witnesses for Jesus. I believe that the be in heaven, from whence we look for our not always wait for them to come, but take a coming of the Lord is drawing nigh. Everypaper or two in my hand and go and read to thing seems to indicate his near approach. I I am 'glad to notice the interest taken by them. You know it is almost impossible for me for one am trying to so live that I may be found some of the brethren to secure a greater circula- when I have such feasts or so many good things without spot and blameless. Be faithful, tion of the ADVOCATE. This is as it should be. in store to keep them all to myself, more expe- brethren and sisters, for the coming of the If every subscriber would immediately pay cially when it is sent free to us, for some kind Lord draweth nigh. Oh what a glorious time up, if in arrears, and send even the name of one friend is very thoughtful of us in sending us the that will be for those that have lived in discharge new subscriber, with the money, there would be ADVOCATE. We have not been able to pay for of their duty, and have renounced the pleasures no fears of the ADVOCATE suspending again for it yet, but will just as soon as we can, and of the world. They will be permitted to see want of means. Would it not be well for each would willingly do more if we only had the the glory of the Lord and rejoice in his charch organization to see that its members pay means. Hope we will be able some time. We salvation; and not only this but we shall up promptly? We have concluded to act upon have seen pretty hard times since we have been see our blessed Redeemer who has died that we this plan in our church here. The brethren in Kansas and its worse than ever this season; might live, and with all the holy angels, with here, feeling a great interest in the ADVOCATE, but still we do not feel discouraged. Indeed I Abraham, Isaac, and Jacob, and all the bloodsend the enclosed list of 12 names, with the believe poverty makes us love our Lord all the washed throng who have washed their robes money, to whom you will please send the more, and we are cheered and encouraged on and made them white in the blood of the lamb, ADVOCATE. May the Lord bless you and ever our way in hearing so many of our brethren and where we shall be permitted to walk the goldprosper you in your efforts to publish a good sisters proclaiming that "the Lord is at hand." paved streets of the new Jerusalem, and take paper. We hope to hear from other churches soon | And now brethren and sisters, pray for us that of the fruit of the tree of life, and eat and live in this matter of increasing the circulation of we may continue faithful; we need your prayers; forever. I beg an interest in the prayers of the the ADVOCATE. What say the brethren in the we want to be found with those that are looking brethren and sisters, that I may at last hear First District of Mo.? Prejudice is gradually for the return of Jesus, for we know that he will that welcome approbation, "Come, ye blessed of giving way in the minds of many thinking men accomplish all that he has promised. Deer my Father, inherit the kingdom prepared for and women, while there is occasionally one that brother and sister, let us put on the whole armor you from the foundation of the world." Yours is inquiring after the old path, wherein is the of God and watch unto prayer. May we all in hope of eternal life, good way, and is willing to walk therein. There have our lamps trimmed and our lights burning Denver, Mo.

ISABELLA W. ELLIOTT.

Arisba, Kansas.

From Bro. Manning.

DEAR BRO. BRINKERHOFF: Throug the mercies of God I will try to write a few lines to the ADVOCATE for the first time. I have had a desire for sometime to express my feelings through the ADVOCATE, but from several hindering causes I have neglected it; but by the help of the Lord I mean to try to make better use of the time in the future than I have in the past. I eation it will be of interest to our readers.-EDITOR] and I can say to-day that I have been made to rejoice in reading the many pieces that are sent to the ADVOCATE, written on different points DEAR BROTHER AND SISTER: We still re- of the Scripture, and can say that I have gained like precious faith. Oh that our prayers would

and say that they would like to hear some of our twelve or fourteen years, but have made many preachers very much; but it appears to me that crooked steps. My pathway has been strewn the word of God made plain as it is in our AD- with many besetments. My first confession VOCATE is enough to convince the most scepti- was made in the so called Christian, or Campcal, if they have any desire to know the truth bellite church; after that I united with the New Lights. Since that time 1 must confess We love our paper much for the sacred truths that a great portion of my time I lived as it were

MARION, IOWA, THIRD-DAY, DEC. 8, 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 ourself responsible only for editorials, selections, and comments.

In making Scripture quotations if writers would be careful to quote corectly, much labor and trouble to us would be saved, or the writer saved from criticism. If a quotation is made from another translation than the one in common use, let it have due credit.

SEND the ADVOCATE to your friends. A brother writes us that his brother in Missouri sent him a copy of the ADVOCATE, which he liked very much, and he wished to receive its regular issues.

We hope to hear from those who are receiving the ADVOCATE free, who appreciate it, lest we cut them off from our list at the first of January. There are those who highly appreciate the paper, as Bro. and Sister Elliott, (see letter from Sister Elliott in Letter Department,) and we should be sorry to stop the paper from them; but we need to hear from them.

RECENTLY the State laws of Minnesota have been modified, through the influence of Seventh Day Baptists, so that Sabbath-keepers are now exempt from fines for working on Sunday. Some of the States yet have such laws, but most of them, including Iowa, protect and exempt their citizens who conscientiously observe the seventh day as the Sabbath.

THE Restiution, heretofore published in Chicago and edited by Thomas Wilson, has recently been sold to a publishing company of the brethren, and will hereafter be published at Plymouth, Marshall Co., Indiana, and edited by H. V. Reed. The first number under the new management has not yet been received.

Until recently theatres and opera houses have not been open on Sundays in New York, but the fising tide of corruption has broken this barrier of Sunday restraint, and now sets on toward the Sundays of Paris and Berlin. The Protestant churches have lost about all the power they once had over the people by their inconsistency. They have made their Sunday services partake largely of the nature of a performance by the introduction of operatic music sung by hired choirs; and under these circumstances it is somewhat difficult for people to see why they might not as well hear a more extended and better representation in the opera house.—Ex,

This does not look like a general law being made to bring about a universal observance of Sunday, as some think is going to be done; but the tendency seems to be to break down all restraint and observe no laws conflicting with the gratifying of pleasure and appetite.

THERE are a few Sabbath-keepers in Scotland, some of them having observed it for many years, and who had not known that there are large bodies of Sabbath-keepers in the United States. Through the instrumentality of W. M. Jones, pastor of the Mill Yard church of Seventh Day Baptists in London, England, these lone Sabbath-keepers have been discovered. A small conference was recently held in Glasgow, Scotland, attended by W. M. Jones, of London, and J. N. Andrews, Seventh Day Adventist missionary to Switzerland. At the present time Scotland is a good field for labor in the Sabbath cause, and we doubt not that soon many of Scotland's noble sons and daughters will be honoring God's holy Sabbath day.

BRO. BRINKERHOFF: Will you please inform me if the word human means humility. Does the word of God apply it to man? If so, show me where, and oblige your brother in Christ,

R.W. WINCHESTER, Vanville, Wis.

Human is a word signifying pertaining to mankind, used to distinguish or contrast it with the word divine, pertaining to God. It is derived from the word man, and is not a Bible term. Bro. W. should not consider the word human as having the same meaning as humility, which means low-liness of mind, nor consider it derived from humility.

Disappointment.

OH disappointment! vexing is thy sting!
Man loves thee not; thou thwartest his designs,
And marrest all his pleasures; but he often finds
Thy thorny hands his richest comfort brings.

Angel of mercy! thou by God's command Art sometimes sent to earth men's lives to save, And snatch them quickly from the opening grave, Yet thy mysterious ways we cannot understand.

Blind erring man, when disappointed cries
With restless heart, I've had bad luck to-day;
But rather should the humble Christian say,
My Father's sent a blessing in disguise.

Oh disappointment! thou our faithful friend!
We hail thy coming with submissive heart.
Baring thy bosoms to thy piercing dart,
We thank our Father for the gift he sends.

Marquette, Wis.

Questions on the Sabbath.

DIANTHA TICKNER.

Question.—What day is the Sabbath of the Lord?

Answer.—"But the seventh day is the Sabbath of the Lord thy God." Ex.20: 10; Deut.5: 14.

Q.—When was it set apart and sanctified?

A.—At creation. "And God blessed the sev

enth day and sanctified it." Ex. 2: 3.

Q.- Did the Lord command it to be kept?

A.—He did. "Remember the Sabbath day to keep it holy." Ex. 20: 8. Deut. 5: 12.

Q.—Was Christ the Lord of the Sabbath?

A.—"Therefore the Son of man is Lord also

of the Sabbath." Mark 2: 28.

Q.—Was the Sabbath or "Lord's day" done

away at the crucifixion?

A.—No, for there was a Lord's day in John's time, for he says, "I [John] was in the Spirit on

the Lord's day." Rev. 1: 10.

2.—Did the Jews suffer when they broke the Sabbath?

A.—"But if you will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then shall I kindle a fire in the gates thereof, and it shall not be quenched." Jer. 17: 27.

Q.—Should we keep it as an ordinance of God?

A.—We should, for if God gave it to his people as a nation, to commemorate the creation, would he deprive us of its rest? We think it was a good thing; then if it was it is not done away, for Christ has said he "will not withhold any good thing from his children." We think therefore it is binding on us yet.

JACOB M. WILLIAMS.

Denver, Mo.

Pledges.

WE, each of us, pledge to the ADVOCATE an amount equal to the wages of at least one day's labor, the same to be sent to the Editor, to be used for the benefit of the cause, as he shall see fit. E. S. Sheffleld, E. Rowley, Lovilla Sheffield, \$1.00. Geo. W. Rowley Lucius Sheffield, \$2.00. Wallace Sheffield, Sarah Rowley, Ann Sheffield,: 2.00. S. S. Davison, Matilda Davison, 2.00. J. L. Boyd, Pd. \$3.00. R. W. Winchester,

Appointments.

Conference at Hastings, Mich.

THE Michigan Conference will hold its next quarterly session in the Sholts' school-house, in the Township of Hope, Barry Co., Mich., about eight miles south-west of Hastings City, commencing at early candlelighting on Friday evening, December twenty-fifth, and continuing over Sabbath and First-day. Those coming on the train will stop at Hastings City, from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

Quarterly Conference at Fairview, Mo.

THE next Quarterly Conference of the Sabbatarian Adventists of the First District will be held at Fairview School-house, Daviess Co., Mo., commencing Sabbath evening, Dec. 18, and continue over Sunday. We extend an invitation to all. Let none stay away. Come, praying that we may receive a blessing of the Lord.

W. C. Long, Sec.

Received on Subscription for Advocate.

Jno D Williamson, \$1, 10-18. J H Thompson, \$1, 10-18. James McIntyre, \$1, 10-18. J L Boyd for Mrs Christina H Miller, 85 cts, 10-6; for Miss Sarah Robb, 85 cts, 10-6. R E Caviness, 50 cts, 9-9. R W Winchester, 75cts, 10-14. Parker Rowley, \$1.60, 10-1. James Long, \$1.00, 10-8. A F Dugger for Minnie Bullard and Emma Cleaver, \$1.50, 10-1.

Received on Pledges.

J L Boyd,

\$3.00

Books Sent by Mail.

A C Long, \$1.50. James Long, 30 cts. S C B Williams, package of tracts for free distribution.

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 ets.

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.

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 ets.

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

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

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

Review of Springer on the Sabbath and Law of of God. 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.

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.

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

VOL. IX.

Marion, Iowa, Third-day, December 22, 1874.

NO. 20.

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 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 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 their 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.

THOUGH "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 cit adel 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.

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 con trolling 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 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 unin-terested, never lukewarm or backslidden. They But where religion does sanctify a man's busi- makes and uses money rightly .- Baptist Union. the Gentiles, and the glory of thy people Israel.

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 restor'd.

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." heart, elevating the thoughts and feeling, and 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 love the prayer meeting, and all who pray rejoice in their presence. Blessed is the man who blessed God, and said, . . . A light to lighten

s next house, about ening, r Sabtrain

y will

lerk. Io. bbata-

e held ntinue . Let ay re-

Sec. ite.

Boyd Boyd Miss 50 cts, arker 10-8. mma

00

SCB

nd of prinential itists.

se on week; by

the cond 2 cts. ewis. tory.

st, by paid. ision ig an ry of 0 cts.

ward 4 paallan a, by

and S. w of

ys of som tion

Vhat

ts. cts.

. . Behold this child [Jesus] is set for the fall sustain his position, refers the conference to the these articles, not for the purpose of controversy, and rising again of many in Israel." St. Paul prophets; yet he quotes only one of them, Amos but to show wherein we are misrepresented; to

ered thy children together, even as a hen gath- die or be destroyed. ereth her chickens under her wings, and ye St. Paul was among those who testified to the would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see storer should come out of Zion. Born oth 10th. the name of the Lord, the Father, when he they will be matered that is, UNCHANGEABLE; hence notice only some of its main features." It is shall have reached the time for the restitution to

"asked him, saying, Lord, wilt thou at this time be accomplished!

James, which he gave in at the conference held el, subsequent to the second coming of Christ! at Jerusalem, A. D. 51, Acts 15: 11-17. Please listen to it. "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 after he has taken out of the Gentiles a people for his name, his honor, and glory, 1 Jesus] will return [second coming,] and build

informs us what this fall is (Rom. 11), and how 9: 11-15. "In that day will I raise up the tab. vindicate our position by the Bible, or failing to it was brought about. Because of unbelief they ernacle of David that is fallen, and close up the do this to acknowledge ourselves in error and [ISRAEL] were broken off" from their elder brother—the Christ. Therefore their restoring they may possess the remnant of Edom, and of the truth that we may be sanctified they may possess the remnant of Edom, and of thereby. must be national, and subsequent to his second all the heathen, which are called by my name, Bro. W., introducing the subject, says: "The coming! hence future. Let the reader prove saith the Lord that doeth this. Behold the days most essential difference of opinion which exthat their fall was not national, that they have not been broken up, and scattered among the nations, as foretold by the prophets of Jehovah! drop sweet wine, and all the hills shall melt.

And I will bring again the captivity of my people to include the tags lists in regard to the Kingdom of God, is concerning the time of its being set up, whether it is in the past or future. Of course there are many points of difference, but they are mainly concerning the captivity of my people to include the tags lists in regard to the Kingdom of God, is concerning the time of its being set up, whether it is in the past or future. Of course there are many points of difference, but they are mainly concerning the captivity of my people to include the tags. then they will be in possession of one argument And I will bring again the captivity of my peoto prove that they will never be restored as a nation; that Jerusalem, now in ruins, will never be rebuilt and become the metropolitan city.

Or be rebuilt and become the metropolitan city. er be rebuilt and become the metropolitan city shall also make gardens and eat the fruit of ting up of the kingdom of God to be a future of the kingdom, and the law will not "go forth them. And I will plant them upon their land, event. Bro. W. then very truthfully remarks: out of Zion and the word of the Lord from Je- and they shall no more be pulled up out of their "In examining this question it is necessary to land which I have given them, saith the Lord thy God." And in verse 9 Jehovah informs us The testimony of Jesus concurs with St. Paul's. that as corn is sifted in a sieve, and not a grain all of the foregoing we can respond a hearty Matt. 23: 37-39. 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which falls or is lost, so he would sift Israel out from are sent unto thee, how often would I have gathamong the nations; but all the sinners should cle No. 1; and as No.'s 2 and 3 are not now in

me henceforth till ye shall say, Blessed is he that storer, should come out of Zion. Rom. 9th, 10th, cometh in the name of the Lord." In this por- and 11th chapters. "For I would not, brethren, tion of Holy Writ we have positive testimony that ye should be ignorant of this mystery, lest This is a very important chapter, as it introthat their house was to be left desolate, and the Mosque of Omar is a standing witness of the Captiles be come in And so all duces the points of controversy between us. Let Mosque of Omar is a standing witness of the fulness of the Gentiles be come in. And so all fulfillment of this prediction. But they are not Israel shall be saved; as it is written, There shall always to remain in this state. Verse 39-"For come out of Sion the Deliverer, and shall turn of God, knowing that "the hope that's built up-I say unto you [Jews], ye [Jews as a nation,] away ungodliness from Jacob: for this is my on his word shall ne'er be overthrown." Bro. shall not see me henceforth till ye [Jews as a natheir sins. As concerning the gospel, they are what constitutes the setting up of the kingdom, covenant unto them, when I shall take away W. says: "In regard to the manner of, or as to tion, shall say, Blessed is he [Jesus] that cometh in the name of the Lord." And St. Peter inlection, they are beloved for the fathers' sakes.

Her sins. As concerning the gosper, they are we come in contact with another class who teach the theory of what is called the "Age to Come." forms us, Acts 3: 19-21, that Jesus will come in Pontango," that is UNCOLANGE Property of the Lord. And St. Peter In-

the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judg-lieved and should the respot. The other class ing the twelve tribes of Israel." Jesus is now lieved and obeyed the gospel. The other class authority to rule over the nations then existing; on the throne of God! Apostles are dead! Isra- he calls Isra- he c el is scattered among the nations! And only as Therefore Gentile believers are not Israel, as that time, but be put upon a new probation. In

land of Palestine—can this glorious promise be portion of the prophetic word, which forefold nium, while in the Age-to-Come theory he is fulfilled. The apostles, whom Jesus chose to be the sufferings of the Messiah, his death, burial, personally on the earth during the one thousand his witnesses, after they had enjoyed his minis- resurrection, and ascension to the right hand of years." try forty days subsequent to his resurrection, God, there to remain until a specific work shall There are a few points in the foregoing we

Now, it must be obvious to ALL who are in the Restorer, will come out of Zion, and turn believe that simply giving his servants authorsearch of the truth as revealed in the Living away ungodliness from Jacob or Israel, by mak. ity to rule over the nations will be the full act of Oracles, that the answer which Jesus gave to ing a "new covenant" with them, that is with setting up the kingdom; but that Christ will their question was designed to confirm them "the house of Judah and with the house of Is- give authority to his servants to rule over the that they were correct in their faith in looking rael." Thus we have an immutable argument nations when his kingdom is established we do presented by one who knew whereof he affirmed, believe, else when and where is Rev. 2: 25-27 to I will now introduce the festimony of St. in favor of the gathering and conversion of Isra- have its fulfillment? Jesus there makes a prom-(To be continued.)

"The Kingdom."

E. S. SHEFFIELD.

amen, and in fact to all that appears in his artiour possession, we will pass them by without notice, as we might make misquotations by trusting to memory alone; hence we are next brought to notice article No. 4, headed, "The Setting up of the Kingdom."

we hold, carefully, and compare with the word commence. Then they (Jews) will look on him forth in this portion of Holy Writ; that I wish misunderstood and misrepresented as holding whom they have pierced. Rev. 1: 7; Zech. 12: to have fastened upon the mind of the reader, as and advocating views we do not hold or advothem, Verily I cay unto you, That ye which 1. The apostle brings to view two distinct taken by Bro. W. He says: "Its most promihave followed me, in the regeneration, when classes of the human family. One he designates nent points with which we disagree are these; this the reader will see a modification of the Zion, raise the apostles from the dead, and re- 2. The apostle takes the strong position that old theory of the Millennium, the main differstore the tribes of Israel to their own land—the "blindness had happened unto Israel," on that supposed to come until the close of the millen-

wish to notice and correct, as it is evident there RESTORE AGAIN THE KINGDOM TO ISRAEL?" 3. That after this work is accomplished, Jesus, are some incorrectly stated. First, we do not ise to the overcomers; we hope to be among them, hence our interest in the promise to know where and when it is to be fulfilled. Let us look at it a moment. "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron (as the vessels of a pot-UNDER the above heading a series of articles ter shall they be broken to shivers); even as I again the tabernacle [palace] of David, which is fallen down; and I [Jesus] will build again the ruins thereof and set it up, that the residue of men may seek after the Lord [Israel who have lived up to the law of God, or tried to], and all the Gentiles upon whom my name is called the above heading a series of articles appeared in the Advent Review during the past season, from the pen of Eld. J. H. Waggoner. While he says many things which we can cheerfully and heartily endorse, there are some things that they should rule over something that had the Gentiles upon whom my name is called, said and positions assumed which in our humble that they should rule over something that had opinion are not in accord with the prophets, previously been destroyed. Second, In the sec-Isa. 66: 16 21. Now, as the palace of David is Christ, and his apostles. Some of the positions ond psalm the promise to the Son is that he literally fallen down, it must be literally built we hold are denounced as unscriptural, while shall have the heathen, i.e., the Gentiles, for up, or the purpose of God will be defeated! It others are either misunderstood or incorrectly his inheritance, and the uttermost parts of the will be remembered that St. James, in order to stated. We wish briefly to examine some of earth for his possession, and he shall break them

throne of his glory; and before him shall be of the world."-Matt. 25: 31-34.

others claim that this scene does not take place Where is Jesus promised any other territory to pain, trial or care, grief or sickness, shall ever till the end of the thousand years, and we supreign over but the territory of the kingdoms of malevolence shall no more be felt—they have done pose Bro. W, is contending for the same position | the world? The very first prediction concerning | with fears and tears. But that slumber shall yet while writing on this subject in opposition to the Son of man being presented with a kingdom be broken. The voice of the archangel and the what he is pleased to call the future age. If be- and dominion, and glory, declares, "That all beds the redeemed by the blood of Jesus, an exultlieving that Jesus will set up his kingdom at people, nations, and languages should serve ing and victorious host, shall rise, glorious in their the commencement of the thousand years makes him." Dan. 7: 14. Also in the same chapter beauty, eternal in youth, and live to die no more us believers in the future age, then verily we we are told the same dominion, i. e., the "king- forever. Hearts shall no more glow with love, but take place at the end of this age, and then tells people of the saints of the Most High." And sweetness, pour forth its words of tenderness and testify once more.

with his mind, after this is accomplished the "Jesus come, oh come to reign." righteous shine forth as the sun in the kingdom. What kingdom? We believe the one prepared from the foundation of the world; and the prophet says, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4: 8. The first dominion we understand to be few years of personal experience arise, revealing may, these latter are doubtless included.

Here in this world we are but as "strangers" vious chapter the prophet declares the desolation of Zion on account of the transgressions of its

connection with the declaration the "kingdoms way has been enshrouded. . at this point that he will reign over the king- never to relax his hold until life's wheels stood pent."-Rev. 2: 5.

the overcomers the same as he receives of his where is the territory in which he will reign? love was manifested in the dying hour toward her Father, what can be their rule over the nations As the kingdoms that become his are located on husband and family, to her God, and to her Savwith a rod of iron but the same with Christ the earth it seems to follow as a natural conse. ior. "Oh, who could helploving Jesus," said she, breaking them in pieces with a rod of giron? quence that it is on the earth where he will and soon the work of destruction was accom-Then Matthew says that Jesus said: "When the reign. And with this agrees the testimony The mind that was once filled with bright tho'ts Son of man shall come in his glory and all the respecting the hope and exaltation of the re- was clouded; the heart that glowed with affection holy angels with him, then shall he sit upon the deemed out of all nations, kindreds, tongues and no longer breathed forth its loving utterances. gathered all nations; and he shall separate them people; hence they say, "And hast made us work of death, recall to earth and life the loved gathered all nations; and he shall separate them one from another as a shepherd divideth the sheep from the goats; and he shall set the sheep reign on the earth." Rev. 5: 10. With this also of affection, see the eye beam with devotion, and on his right hand but the goats on the left. Then agrees the promise of Jesus to certain overcom- press on the lips the fond caress. But no-preshall the king say to them on his right hand, ers, that "to them he will give power over the cious though the love of that child of God, who Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation I grant to sit with me in my throne, even as I lead me to look beyond the present scenes and long also overcame and am set down with my Father for and expect a brighter and more blessed day. I am well aware that Joseph Bates and some in his thorne." Rev. 3: 21. Here let me ask, Christ's chosen ones in Jesus sleep. No sorrow or believe in the future age; for Jesus declares domand dominion, and greatness of the kingdom them while here on earth; the eye shall beam in the parable of the wheat and tares what shall under the whole heaven, shall be given to the with rapture; the voice again, with seraphic what he will do at that time, Matt. 13: 41-43. in the same place we are informed that a power life upon their heads, with harps and palms of "The Son of Man shall send forth his angels, and called the little horn made war with the saints victory in their hands, bending around the throne they shall gather out of his kingdom all things and prevailed against them until the time came of God, their voices swelling loud in exulting that offend, and them which do iniquity, and shall east them into a furnace of fire; there shall lived and washed us from our sins in his own blood, and be wailing and gnashing of teeth. Then shall the kingdom? Answer, the kingdom and dominion hath made us kings and priests unto God and his righteous shine forth as the sun in the kingdom of their Father." In the foregoing it seems heaven, for no other territory is promised them through the sun in the kingdom and greatness of the kingdom under the whole ever, Amen." I look, and amid that heavenly evident that after Jesus claims the kingdom and in the whole book of the prophet. Well then and ardent love, and recognize the one who wields the power and authority therein, it still may Jesus say that when he comes in his king-walked with me through paths of trial and suffer-contains offenders, and he at once takes meas dom he "will send his angels and they shall in any antelity and proposition and they shall in any artelity and proposition between the comes in his king-walked with me through paths of trial and suffer-contains offenders, and he at once takes meas ures to have them arrested. But let us hear him gather out of his kingdom all things that offend." The nations will be angry at the change pain, but feel, that in that blessed world whose Mark 8: 38 "Whosoever therefore shall be in the governorship as shown by the Revelator, glory shall be everlasting, where death shall never ashamed of me and of my words in this adulterous and sinful generation, of him also shall but it will avail them nothing, as all opposing eye, the bliss of the redeemed shall compensate the Son of man be ashamed, when he cometh in powers shall be ruled as with a rod of iron and for all we suffer here, and that with calm, resigned, the glory of his Father with the holy angels." dashed in peices when Jesus shall come to reign submissive heart, I'll kiss the Father's rod-I'll And as he at that time will gather out of his and rule in the midst of his enemies with his wait. kingdom all things that are not in accordance saints. May we be of them that continually cry,

Xenia, Iowa. (To be continued.)

I'll Wait.

A TRIBUTE OF AFFECTION.

people; and then in the first part of the 4th life's pathway. There was communion of heart, words will be there also. Yes, and our words will be there (if we speak at all), for the chapter declares the events to transpire in con-nection with the final restoration and exaltation bound together by earth's dearest and holiest ties, "Out of the abundance of the heart the mouth of Zion. "In that day saith the Lord, will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted."

| Color of Chair to dearest and holiest ties, a heart yielded up to another a wealth of love, limited only by the obligations of the relations to the speaketh."

| How strange that many who profess to be the conditions to the conditions of the relations of the relations to the conditions of the relations to the conditions of the relations to the conditions of the conditions of the relations to the conditions of the relations of the relations to the conditions of the relations of the re And I will make her that halteth a remnant, and God and Christ, to adore and love them supremely. Lord's will talk about anything and everything her that was cast far off a strong nation, and the Intense and devoted was that love, but kept under just as the world do. When you hear their in-Lord shall reign over them in Mount Zion, from henceforth, even forever." Micah 4: 6, 7. And the Revelator says, under the sounding of the seventh angel, great voices are heard in heaven. seventh angel, great voices are heard in heaven, ing, arising from protracted disease, cast many a For, if the words are vain and frivolous, accordsaying, "The kingdoms of this world are become shadow over her happiness, whose love embraced ing to the Savior's rule, the heart is so likewise. the kingdom of our Lord, and of his Christ, and a world, and who could forgive and restore to for some who have stood high as examples of piety,

with a rod of iron. Now as Christ promised to doms that are become his? Second, What and still, and thought and love perished. Her devoted plished. I gazed upon the scene with sadness.

Nature, affection, would, in that hour, undo the trod with me the thorny road of life, I would not purer far, and holier than that which animated throng I see one bringt and glowing with intense immortality, and unending bliss to be forever hers, JOHN FONDEY, M. D.

Conversation.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. 3: 20.

This text may, perhaps, by some be considered THE scenes of death pass in mental review be- as having a wider signification than merely re-4: 8. The first dominion we understand to be fore me. The transactions comprised within a ferring to the words of our lips. Be this as it

he shall reign forever and ever." Rev. 11: 15.

Now as we do not expect that voices will be

God, she was love—love seemed to be a necessity

God, she was love—love seemed to be a necessity

God, she was love—love seemed to be a necessity

Light hely souls have seemed to turn again, heard in heaven testifying to an untruth, how of her being—the eye, the voice, expressed it. The tified, holy souls, have seemed to turn again, can we avoid the conclusion that when this memory of that love, that devoted affection, is like a "dog to his vomit, and the sow that was declaration is made the time will have arrived precious, a consolation under bereavement, a bright spot in the darkness with which life's pathist the declaration that when this memory of that love, that devoted affection, is washed to her wallowing in the mire." Alas! in the language of the weeping prophet—"How is the gold become dim, and the most fine gold of this world are become the kingdom of our Lord and of his Christ," it is also declared, "he loved companion was to die. Disease, long afflict-[Christ] shall reign forever and ever." It seems ing her feeble organization, had, with new the first works"; lest the fearful woe that folpertinent here to ask the questions: First, Over strength assaulted her, and the universal enemy, with unrelenting grasp seized upon her from the quickly, and will remove thy what shall he reign? Does not reason teach us with unrelenting grasp, seized upon her frame, candlestick out of his place, except thou re-

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, DEC. 22, 1874.

JACOB BRINKERHOFF, Editor.

Let Your Light Shine.

To let our light shine we must be full of light, as the Savior said. We can not give what we do not possess. Our lives cannot be illumnated by the grace of God if we are not consecrated to his service, and have the Savior dwelling in our hearts. Our good works must abound to be seen of others, that they may glorify our Father in heaven. The Savior calls upon his people to be the light of the world, or the salt of the earth; but if we have not salt or saving grace in ourselves, we cannot be a savor of life unto life; and if our body be full of darkness or evil, how great is that darkness, for it not only leads to our own destruction, but others may fall wanting the light we should disseminate. The apostle Peter writes: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evildoers, they may, by your good works which they shall There are many good Christians who have been convicted of the truthfulness of the Christian religion by seeing the good works of a pious companion, a work-fellow, or an associate.

evil, and if we will let our light shine, our re- going to heaven to receive the kingdom from instituted the practice? and whom are we folflected life of Christ having thus become our his Father and to return, when he had received lowing in its observance? are questions for the own light, others may be led to glorify God; and while we have watered others with the it. Here his return, or his second coming, pre- Christ, which occurred on the 25th of Decemgrace of God we will likewise be refreshed with cedes his kingdom and his reign. He spake this ber. But do the gospels tell us what time of these rich dews and made to go on our way re- parable unto his disciples because they thought the year he was born, or speak of such an event joicing. The Christian is expected to abound the kingdom of God should immediately ap- being celebrated? Neither do the apostles menin good works, because he has made a profession pear; and they looked for no kingdom or reign tion it. They are as silent about it as of the of godliness; professed to have renounced the of Christ without his presence with them. After first day of the week taking the place of the evils and the wicked ways of the world, and to the resurrection of Jesus they asked him if he Sabbath of the Lord, because it is claimed to be follow the ways of him who went about doing good and preaching righteousness. As professions without the reality of the thing professed his kingdom which could not exist without his days of the Catholic church, having been introwill avail nothing, so the Christian is loudly presence, and he made no intimation that thay duced by the early fathers of the church, soexhorted to let his light shine that it may be were in error regarding the nature of his king- called. The Religious Encyclopedia says: "The seen that in all he does his works may corres- dom. pond with his profession, and others may be led to glorify God.

Christ's Coming Pre-Millennial,

the second time to reign in person, is gaining together with man. To remove the effects of ing better information from the Western ground in the world; also that this coming will sin and erase its traces from the fair redeemed churches, they changed it to that day. Chrysosbe before the millennium, or rather, that it is universe, to make it the abode of the saved and tom affirms that it was not above ten years the grand event which ushers in the millennial to establish his everlasting kingdom. Acts 3: since, in that church (Antioch,) it began to be day. The Christian world has ever looked to 19-21:—"When the times of refreshing shall observed on that day. Clemens Alexandrinus the millennium as the time when the church come from the presence of the Lord; and he tells us that there were some who, searching afand Christianity would receive a divine impe-shall send Jesus Christ, whom the heavens must ter the day of Christ's nativity, affixed it to the tus and experience a time of great prosperity, receive until the times of restitution of all things 25th of the month Panchon, which in the year though most of the religious denominations as- which God hath spoken by the mouth of all his of Christ's birth came on the 16th of May. sert that this is to brought about by a greater holy prophets since the world began." The Hence we may see how little certainty there is effusion of the Holy Spirit, called the spiritual prophecy of the Savior's coming as a Redeemer in this matter, since, so soon after the event the reign of Christ. But we do not so learn the announces him also as a Restorer. Isa. 61. He learned were divided in opinion concerning it." Scriptures. It matters not what have been the comes to occupy the purchased possession and Now reason and scripture seem to favor the theories of learned men in the church in differ- cleanse it from pollution. He once came in hu- spring, or 16th or May, as the time of the naent ages, but the question is, What saith the mility and became an offering for sin, to redeem tivity of the Savior; for at the same time "there Lord in his word? But while the greater part mankind from sin and death. When the fulness were in the same country shepherds abiding in of Christendom have looked for the spiritual of time shall have come, with the archangel's the field, keeping watch over their flocks by reign of Christ during the coming millennium, trump he descends as King of kings and the hight" (Luke 2: 8), to whom an angel of the it has ever been a doctrine of a part of Christ's kingdoms of this world become his. The sleep- Lord announced the birth of "a Savior, of Christ followers that during this coming thousand ing saints are called forth, and with the living the Lord." Although that country has vegetayears he will reign personally on the earth with righteous meet their Lord (1 Thess. 4: 16, 17), tion growing in the month of December, it is his faithful followers, and that the resurrection and enter into eternal rest in reservation for not likely that the shepherds would spend the

time. We read in the Religious Encyclopedia, for them, for that everlasting state knows no article Millennium, that "about the middle of the of such. fourth century the Millennarians held that the Here we are groaning under the burdens city of Jerusalem should be rebuilt and the land the present life, tempted by evil. and passin of Judea become the habitation of those who under the penalty of sin into death. But w were to reign on the earth a thousand years. are blessed with having a knowledge of the That the first resurrection was not to be confined grace of God, by which we may have redempto the martyrs, but that after the fall of Anti- tion from our burdens and live a life of everchrist, all the just were to rise and all that were lasting happiness where all is perfection and on the earth were to continue for that space of praise. Our Father hath so loved us that] time. That Christ shall then come down from gave Jesus to become our ransom from death, heaven, and be seen on earth and reign there we will only accept him as a mediator between with his servants. That the saints during this us and God. He is calling on us to forsake on period, shall enjoy all the delights of a terres- sins and turn to righteousnes. Jesus is now trial paradise."

coming of Christ at the commencement of that to be poured out upon the ungodly wher millennial glory, is readily shown. He talked Jesus comes may be averted from us and we be to his disciples of a literal kingdom, and of hid in the Lord's pavilion and be remembered course there must be a literal king. He said to the when the Lord cometh in his kingdom. Let us twelve that in the regeneration, when he should be careful to lay hold of eternal life, and make sit on the throne of his glory, they should sit our "calling and election sure," that our "sins upon twelve thrones, judging the twelve tribes may be blotted out when the times of refreshing of Israel. Matt. 19: 28. In Rev. 5: 10 we read | shall come from the presence of the Lord," and that a part of the song sung by the redeemed is, may "return and come to Zion with songs and "And hast made us unto our God kings and everlasting joy upon our heads." priests, and we shall reign on the earth;" and in Rev. 20: 6, that those having part in the first resurrection "shall be priests of God and of behold, glorify God in the day of visitation." Christ, and shall reign with him a thousand THE festival of Christmas is at hand, which years." Coupling the two passages it shows the is universally observed by all classes, and looked reign of Christ a thousand years to be on the forward to with much eagerness. But how few earth, and of course his coming must precede there are who stop to think whom they are the event. In the parable of the nobleman, of honoring by this custom and by many others No one is without influence, for either good or Luke 19, which symbolizes the work of Jesus in now in use. Why is Christmas observed? who the kingdom he returned to take possession of candid. It is said to memorize the birth of would at this time restore again the kingdom to the day of his resurrection, Israel; which they understood to be reigning in It originated with and is one of the festival

it in connection with its setting up. His work du- December is a point which has been greatly ring the millennium is represented to be that of disputed. Dr. Cave is of opinion that it was restoration, a restoring the earth to its primeval first kept by the Eastern church in January THE belief that the Savior will come to earth beauty and glory, as his purchased possession and confounded with the Epiphany; till receiv-

pleading the merits of his atoning sacrifice, and That the Scriptures warranted the followers of we are called upon to accept pardon, and pleat Jesus then, and do still, to look for the personal for mercy in Jesus' name, that the wrath of God

Christmas.

first traces that we find of the observation of this The character of Christ's kingdom and reign day are in the second century." And "Whether requires that it be in person and that he come to this festival was always observed on the 25th of

of the saints takes place at the beginning of that them. No more death, no more sorrow or sin night with their flocks in the open field; but it

is quite likely that they would do so in the advance of their neighbors, the Israelites, both reconcile himself unto his master? should it not

Reminiscences of Palestine.

J. L. BOYD.

nothing better for me than that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more and await their opportunity again. in any coast of Israel; so shall I escape out of

mountains to the plains, we will follow his footof Philistia. It was through these very passes never afterwards could trouble Israel.

diminished consequence and size. The ruins of "he shall be my servant forever." of inhabitants.

spring-time; hence it is more reasonable that in the arts and mechanics, as the latter were be with the heads of these [our] men? Is not this the Savior's birth occurred in May than in De- strictly an agricultural people. Their border, David, of whom they sang, one to another in cember. And as the learned were so early divi- "by the sea," extending from Gaza on the south dances, saying, Saul hath slain his thousands, ded as to the time of the event, we see that the to Ekron on the north,—the latter in near prox- and David his ten thousands?" The result of 25th of December is as likely to be wrong as imity to the only port Israel had—Joppa, farther this consultation was, that David and his friend right. "The custom of making presents on northward; having a coast-line of about one Achish had to submit to the policy and decision Christmas eve is derived from an old heathen hundred miles, and about twenty-five inland to of the "princes." "So David and his men rose usage, practiced among the northern nations, at the mountain-spurs of the tribes of Judah, Sime- up early to depart, and to return into the land the feast of the birth of Sol, on the 25th of Deon and Dan. Their cities and towns being very of the Philistines; and the Philistines went up cember, to which it succeeded."-Encyclopedia. populous, and their trade with Egypt, Phenicia to Jezreel." See 1 Sam. 29. People of the present day observe Christmas and Tyre, gave them wealth and large resources, The "princes" of the Philistines had, without because it is a prevailing custom, a day of fes which enabled them to often, and successfully, doubt, judged wisely for their purpose and its tivity long established. But as Protestants we invade Israel, subjugate and make them tribusuccessful issue: for David, however honestly ought to protest against the institutions of Ca- tary, as well as impress into bondage. Samson, he might have purposed when he gave his tholicism, and discard this custom with others however, for twenty years, when "he judged friendly assurances to Achish out of the battleof its like kind. Let us observe no customs Israel," taught them some severe lessons, in field, would not long have hesitated, nor aided which reason and scripture are both against, retaliation, what one man possessed with "the the foes of God and Israel, when he would have and which tend only to worldliness; but let us Spirit of the Lord" could do. Samuel, the seen the issue going against them, and beheld follow after the ways of truth and righteousness. prophet, gave them another at Eben-Ezer; and his beloved friend, Jonathain's life endangered Goliath, of Gath, when he had challenged and tle." But God, David's Lord, had already DAVID AND HIS MEN AMONG THE PHILISTINES. defied them in the valley of Elah-was the di- determined that Saul should pay the penalty "And David said in his heart, I shall now vine instrument to give the Philistines and their of his acts of disobedience in the affair of Amaperish one day by the hand of Saul; there is champion so complete an overthrow, as com- lek and of his consulting the "witch of En-dor" pelled them to retreat back to "their own cities," (see 1 Sam. 15th and 28th chapters), and perish

steps through the tortuous gorges and passes un. said, "Is not this David, the king of the land?" the time of peace. til he reached the city of Gath, of the land (How did they know that?) Did they not sing When he reached Ziklag he there learned that this ancient and most persistent enemy David his ten thousands?" And "David was band of Amalekites; that his own two wives, of Israel were accustomed to penetrate and sore afraid, feigned the madman, and departed and the wives and families of his men were capascend to the "hill country" until they reached hence" and made the "Cave of Adullam" his tured, and the city burned with fire. Now, he Jezreel or the valley of Rephaim; and it was in head-quarters. (See 1 Samuel 21: 10-15; 22: 1.) had enough to do to learn the whereabouts of this latter oft chosen place of battle-ground Now, that he is a captain with six hundred men, his retreating foes, give chase, overtake, surwhere, eventually, David, when he was king of and they are known to be outlaws to the king prise them ("encamped carelessly,") and slay Israel, so nearly exterminated them, that they of Israel, it was good policy in the king of them nearly all, "except four hundred your Gath to be friendly, and attach them to the cause men who escaped by riding on camels;" and he Philistia, in Bible history, antedates the time of Philistia. Accordingly, on David's solicitation recovered ALL." And David returned to Zikof Abraham. (See Gen. 10: 14.) Gath was one for a place to dwell for his followers, he gave lag, there to await the tidings from the field of of the five royal cities of the Philistines, enu- him Ziklag: and the time he "dwelt in the battle. He occupied his time dividing the merated in 1 Sam. 6: 16, 17, as Gaza, Ashdod, country of the Philistines was a full year and spoil, and in sending presents "of the spoil of Askelon, Gath and Ekron, each being the name four months." To employ "his men," and gain the enemies of the Lord," unto "the elders of of the city in the several principalities, or lord- sustenance for themselves and families, David Judah and to his friends" in the various localiships, having "five" lords, or princes, who ruled was accustomed to make incursions among "the ties (See 1 Sam. 30: 26-31), "to all the places the minor towns and villages, of which king Gurshurites and the Amalekites, to the south of where David himself and his men were wont Achish, of Gath, was one. They were maritime Judah" and of Philistia; so that when Achish to haunt." ports; and probably from them sprang all the would inquire of him, "Whither have ye made subsequent commercial intercourse of the Medi- a road [or a raid], to-day?" he would reply, "To terranean,-the "cradle" of the world's shipping. the south of Judah." The king would, very

when Philip baptized the Eunuch of Queen among the Philistines, "it came to pass in those ber who said, "Train up a child in the way he Candace) are scarcely traceable now. In the days, they gathered their armies together for should go, and when he is old he will not depart times of the crusades (in A. D. 1193), Richard warfare, to fight with Israel. And Achish said from it." And you may, as a general rule, as soon L, of England, here obtained a signal victory unto David, Know thou, assuredly, that thou expect to gather grapes from thorns or figs from over Saladin, the Sultan of the Saracenic hosts, shalt go out with me to battle, thou and thy when disputing his entrance into Palestine, and men." And David gave him the assurance in this event records its ceasing existence as a city these words, "Surely thou shalt know what thy servant can do." (1 Sam. 28: 1, 2.) But, "when The chief god of the Philistines was an idol the lords of the Philistines passed on by hund- al Christians in London, it was stated that there image, named Dagon, made famous to the Bible reds and by thousands, and David and his men twenty and thirty thousand converted Jews, reader, when it was prostrated and nearly de- passed on in the rearward, with Achish, then the among whom there were four hundred ministers stroyed by the presence of the "Ark of the God princes of the Philistines said, What do these of the gospel, one hundred of these being Church of Israel," as recorded in 1 Sam. 5: 2-4. This Hebrews here? And the princes were wroth being missionaries to their own people. The lawidol was constructed with the head, arms and with Achish, and said unto him, Make this fel- ish mind seemed now opened to the reception of body of a man, terminating in the extremities low return, that he may go again to his place the truth, and the prejudices were dying out. The with the tail of a fish,—signifying that they which thou hast appointed him, and let him not New Testament was now being very extensively claimed possessions on the "land and sea." go down with us to battle, lest in the battle he and editors were now speaking in the most respect-These commercial people were, doubtless, far in be an adversary to us; for wherewith should he ful terms of Jesus of Nazareth.

Saul and Jonathan still another at Michmash or lost, nor failed to avenge his fall; and would and Beth-Aven. Lastly, David-when Saul and have aided Saul in such an extremity, to retrieve all the army of Israel were afraid of the boastful the day, by his timely aid in "the tide of baton this very field of battle; and, therefore (by David having acted on his resolution, had the sagacity of the Philistines' princes), this his hands. And David arose, and he passed betaken himself and his men to Achish, the temptation was averted from David. The time over with the six hundred men that were with king of Gath, his offer of service was accepted was at hand for God to exalt him to the throne; this time. On a former occasion, when he first and, by the rejection of his tendered services to As David is finding his "way out" from the became a fugitive, and appeared in Gath alone, the Philistines, he was thus freed from the selfthe servants of this king recognized him, and imposed obligations of their past friendliness, in

"in the dances, Saul hath slain his thousands, and that, in his absence, it had been invaded by a

Example.

WHATEVER you wish your child to be, be it Of these "five" once noted cities, only Gaza, naturally conclude that David had invaded the yourself. If you wish it to be happy, healthy, so. farthest south, bordering on the Arabian borders of Israel; and, consequently, was become ber, truthful, affectionate, honest and godly, be Desert, exists as an inhabited town of very abhorrent to his people; therefore said Achish, yourself all these. If you wish it to be lazy, and sulky, and a liar, and a thief, and a drunkard, and what was Ascalon (the Azotus of Acts 8: 40, During the latter part of David's sojourn a swever, be yourself all these. You will rememthistles, as good, healthy, happy children from diseased, and lazy, and wicked parents.

AT the recent Annual Conference of Evangelie-

The Rock of our Salvation.

C. S. MINOR.

"Oh come, let us worship and bow down; let us kneel before the Lord our maker."-Ps. 95: 6. Come, Oh come, and let us worship! And bow down before the Lord; He is worthy, he is worthy,-Let us sing with one accord Alleluia! Alleluia! To the loving Lamb of God; Alleluia! Alleluia! Magnify his name aloud!

> Sing his love in our salvation, From the manger to the cross: Sing his love in our translation-To the kingdom of our God. Alleluia! Alleluia! &c.

He is coming! he is coming! Every heart his name adore; Give him glory; give him glory, Sing his praise forevermore! Alleluia! Alleluia!

In the glory of the Father, All his features radiant shine; In the fulness of redemption, Beaming grace and love divine! Alleluia! Alleluia! Let us crown him "King of Peace: Alleluia! Alleluia! Never let his praises cease! Selected by J. L. BOYD.

Almost Home.

A. L. I. WILLIAMS.

How sweetly those words fall upon the ears of the weary, way worn traveler, whose steps are faltering with age and infirmity, whose eye hath grown dim with weary watchings, and whose heart hath ofttimes been made sick with hope deferred! How the sweet sound strikes up on the ear, and thrills through the aching heart, bringing joy and gladness to every nerve and sinew, brightness to the eye, and elasticity to the steps! How the heart gladdens, when we hear the words, 'almost home,' ringing in our ears! With what joy we prees on through perils and dangers which thicken on every hand. O, ye sick, lame, feeble ones, take courage! Jesus is soon coming to give life to all his faithful ones. Then the sick will bloom with health; then the blind receive their sight; then the dumb will sing the praises of their God; then the lame will leap like an hart, when the earth will be filled with the glory of God as the waters cover the sea.

Yes, we are 'almost home.' What a blessed welcome awaits the pure in heart! They have the sure promise of seeing God, of being made in District No. 2, at the Pleasant Valley Church like Jesus. Oh what a thought, to made like on the second Sunday in Oct., I visited the Jesus! View him as he stood upon the moun- brethren at the Andrews' Schoolhouse in Worth CATE: Thanks be to God for this blessed price tain, transfigured before his disciples. "His face Co. where I had lately delivered a course of lec. lege of writing to you through the columns of did shine as the sun and his raiment was white tures. And though they had much opposition, such an excellent paper as the ADVOCATE. as the light." Matt. 17: 2. Again, "His head yet they were all faithful to the truths they had Three years ago, I and three of my children and his hair were white like wool, as white as embraced. Five discourses were preached commenced "keeping the commandments" snow: and his eyes were as a flame of fire, and against us here by three different ministers on God and the faith of Jesus." We stood alones his countenance was as the sun shineth in his the subject of the immortrlity of the soul and it were, for about twelve or fifteen months, of strength." Rev. 1: 14-16. Then read 1 John the kingdom. These we reviewed to the satis prayers ofttimes ascending as incense to the 3: 2. "Beloved, now are we the sons of God, and faction of the audience generally. The above throne above for the truth to fall in the pathway it doth not yet appear what we shall be; but subjects, in connection with that of the Sabbath, of my husband and children; that they, to we know that when he shall appear we shall be have raised quite an excitement in this part of might honor him to whom all honor and prais like him, for we shall see him as he is." Oh the country. Five or six other discourses have belongs, by keeping his commandments. All what joy it gives our every heart, to know we'll been preached against us at a distance of three thank God! my prayers have been heard: and be like Jesus! As his face outshines the sun in to six miles all around us. Many of these min- I have been made to rejoice in seeing my his its strength, his raiment white as snow, his eyes isters classed us with Atheists, Deists, and Infi- band and children, and neighbors' children us a flame of fire. Then, imagine the brightness, dels. This was done of course to prejudice the turning away from sin, which is violation the grandeur, the glory, and the beauty of that minds of the people against us. The conflict God's law, and are now living in obedience innumerable company, "of all nations, and peo- here has been severe, and though men will the same, keeping all its precepts, Sabbath 10 ple, and kindred, and tongues," THAT "stood cling with a deathlike grasp to their fondly excepted. Oh, how my heart rejoices to see," before the throne, and the Lamb, clothed in cherished opinions, yet the truth is steadily little family, all traveling on toward the king white robes, and palms in their hands." Oh then gaining ground in the minds of the thinking dom! All are members of the church, but one follow that company, whose faces outshine the population who are not afraid to hear and invest the youngest. Beloved brethren and sisters sun in its strength, and whose raiments are tigate. white as snow, as they go in grand procession Two more united with us here, and were bu- and sorrows in this dark world of woe, and

whose waters will sparkle with the glowing rays meeting the church on Bear Creek and the that fall from the countenances of all that bright members here were united together in on multitude!

it. The sun is the most brilliant object below ment of a Bible class and social meeting. The its meridian, snow the most unblemished or col- meet every Sabbath, holding the Bible class and orless. As we see the earth covered with its social meetings alternately. As some of the beautiful carpet of purest white, the sun ponrs brethren live quite a distance from the place of down its brilliant rays upon it, making every- meeting these should make great effort to at thing extremely lovely. Then suppose, instead | tend in order that the interest in the meeting of one illuminary, there were myriads • upon may continue; for such meetings give life to myriads of illuminating suns all over the canopy the church. of heaven, as great in magnitude as our own, and the earth overlaid with a beautiful sheet of white, what would be the result? Such magnificent brightness that no mortal being could exist for one moment. This is precisely the condition of the new Jerusalem state. That innumerable assembly are to be made like Jesus; as his face outshines the sun in its strength, so will theirs, as they stand in that holy city; with gates of pearl, streets of gold, and with spark- by appointments and bad weather. During ling gems of the richest hue. Oh mortal man, this meeting we got into a review with a Free stand in awe! as those brilliant rays penetrate Will Baptist minister on the subject of the im every part of that lovely city, dispersing every particle of darkness and gloom. No wonder the beloved John could say: "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever.' Rev. 22: 4.

When we see, beloved brethren, that we are almost to that radiant home, should we not leap for joy? The signs that were to precede Christ's coming are almost all in the past. The sun has been darkened, the moon has failed to give her light, the stars have fallen as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. Nations have risen against nations, &c. We are standing to-day, as it were, upon the very last part of this dark night of sin and mortality. We can almost see in the near future, teeming up before us, the tree of life.the city of gold, the crystal stream, the pasture of living green, and the great white throne of God with all the redeemed singing the song of Moses and the Lamb; saying "Alleluia! Salvation and glory, and honor, and power, unto the Lord our God." Amen; and praise his holy name

Denver, Mo.

Report of Labor.

AFTER closing our first Quarterly Conference

church. They now have a membership of about But to make this more clear, let me illustrate twenty. We assisted them in the commences

> On the fourth Sunday in Oct. we commenced a course of lectures in another new field, some seven miles northeast of the former place, a the Victory Schoolhouse. The interest her was good. The people treated us very kindly and though we had some very disagreable weather during the meeting, yet the most of the time we had a very fair audience. About tw weeks of our time was lost from this meeting mortality of the soul and the Sabbath, which continued four nights.

On Nov. 21st we closed our meeting which resulted in fourteen commencing the observance of the Sabbath of the Lord. Twelve united with us publicly. And though the weather was cold and disagreable, yet nine willing soul were buried with their Lord in baptism, fourd whom were men over fifty years of age, two d them over sixty, and who had never before made a profession of religion. Bro. Moore, of Harrison Co., rendered us good assistance in baptising and also in several meetings. On Nov 29th we held our first Sabbath meeting, which was one the best meetings I ever enjoyed. Every oneit the house that made a profession of religion box testimony on the Lord's side. It was very en courageing to hear those who had so lately started in the divine life express themselves determined in the cause in which they had en enlisted. May the Lord bless them abundantly and may theylabor to enter into that rest that remains to the people of God. The people in this Aicinity did not leave us go away without any means in our pockets. They raised us the sun of \$22.85, for which they will please accept out thanks. A. C. Long.

Allendale, Mo., Dec. 3rd, '74.

Encourageing.

BELOVED brethren and sisters of the ADV

the Lord, let us be faithful. A few more pain along the margin of that clear crystal stream, ried with their Lord in baptism. During this will gain the victory, if we faint not by the way

hen, if we have done our duty at home by set- tells us to avoid foolish questions and jesting, for one want my loins girt about with truth and ill be well, and we will meet as an unbroken mily in the kingdom of God. Your sister, ELIZABETH WILLIAMS.

Denver, Mo.

Better Department.

brance was written before him for them that thought upon his name. —Malachi iii. 16,

From Bro. Moore.

the times that it has not long to roll until been called. From your brother in Christ, hrist will come. O brethren and sisters, are living as we should, knowing that our Savior so near? or are our affections placed on things this earth? How often do I think of this, hen I think that we say in our testimonies t we believe our Lord is soon coming, and how much we as a people have to do yet to lonely to-day, I can in no better way console wer, it would say, Covetousness.

ve claim that we are looking for the soon exist.

hey that feared the Lord spake often one to another; and admonition, which reads like this: Keep your- home in the Paradise of God. selves unspotted from the world." There are a great many ways in which we can be spotted by the world. In our dealings in this world's goods is one way we can show our covetousness BRO. BRINKERHOFF: It has been a long time and be branded with dishonesty and falsifying. ace I wrote for our much esteemed paper, but But this is not all, we can be spotted by the ave been greatly encouraged by reading the world by neglecting one other admonition, which any valuable pieces written by our beloved reads: "Neglect not the assembling of yourselves ethren and sisters, although there are many together as the manner of some is." Brethren om we read of that we never saw. I can say and sisters, I mean those that are living near an nile reading their cheering testimonies, that organized church, are we not violating Paul's are one people, and our hearts are knit to. instruction when we either stay at home or go ther. O how full of meaning are these words, off visiting when we know of our regular Sabo, we being many, are one body in Christ, and bath meetings, or our weekly prayer meeting. ry one members one of another." Rom. 12: 5. I think that if any thing speaks loud against us en how necessary it is that we help to bear as a people, it is the neglect of the above ade another's burdens, and in so doing keep the monitions. Finally, let me admonish you to spel wheel moving. We can see by the signs stand firm to the vocation wherewith you have

JASPER MOORE. Allenyille, Worth Co., Mo.

From Sister Collins.

As my privileges are few, and I am feeling ready. Just look at the amount of the Lord's myself than to write to the brethren and sisters ney that is spent on dress and other unneces- who are in like circumstances. With an eye of es; and worse than all, covetousness. Just faith I seem to be looking beyond this sin-cursed k how few we have in the field preaching the world to the other shore, where we shall share ord! Truly the harvest is great, and the la- alike in the heavenly and eternal joys of the fuers are few. Now, ask yourselves why is it ture world. Then let us cheer up, brethren and at we have so few ministers in the field? Is sisters, we that are deprived of these privileges cause we have no talent in our church? O no we love so well, with the full assurance that wont do, for we can hear it said by those that soon, if faithful, we shall be permitted, with er with us on Bible doctrines that the Advent Abraham, Isaac, and Jacob, and all the redeemed ters are better posted in their Bibles than myriads, to sit down in the kingdom of God. of their ministers. Then I ask the question | There a part of the throng will not be bowed n, Why is it that we hav'nt more ministers down by infirmities, obliged to remain at home he field? Brethren, I think if echo could while others are permitted to go up from one Sabbath to another to worship before the Lord. e remember reading some time ago in our No, bless the Lord, one will not be above the er, an article written on "Pride"; and in other, but all, from the least to the greatest, from iking of those artificials they were called one end of the universe unto the other, with s. Well brethren and sisters, those green- gladness and rejoicing shall be brought and s that we hold to with such a death-like enter into the King's palace, where all is glosp, are also rags, and if given out for the rious within, and beautiful for situation, the istry would help mightily in spreading the joy of the whole earth. Rejoice in the Lord, O the coming kingdom, ADALINE ROGERS, ie say, Does not the Bible say that he that The kingdom is the Lord's, and of it there shall nt provide for his own house has denied the be no end. I make no other calculation than to h, and is worse than an infidel? It does; be one of the inhabitants of that beautiful land, BEGIN ALL WITH PRAYER.—To omit prayer is then, of whose house are we, is an other where all is immortal and fair; though at times to go to battle having left our weapons in the estion. Then we can hear it said, when I get when weighed down with affliction and cares of tent; is to go to our daily labor without the and so if I have any money left, then I will life, the way seems rough and I am almost led strength imparted by a morning meal; is to ate it to the Lord. Brethren, ought we not to to despond. But then again, when I cast my tempt the bar where breakers roar and hide their re the Lord first? It was so in old times eye forward to the restitution of all things, it rugged heads without taking our pilot on board. ere was it ever changed? Now, it is often cheers me on life's rugged road and makes me If from a sense of weakness, Moses on Sinai's that actions speak louder than words; and rejoice that this state of things will not long thundering, flashing, quaking mount, exclaimed,

field, and what are out will be better pro- prayer, having our eyes fixed upon the prize, Therefore ought men and women, unless in very ed for; and if the Lord comes soon, or when and advent of the Savior, lest when we think we to pray. Thus, like soldiers on the morning of does come, we will be better prepared to restand we may fall; for truly we are living in a conflict, we grind our swords for battle with the e the welcome plaudit, "Well done, good time when darkness and gross darkness cover- world, the devil and the flesh; and thus, when the faithful servant, enter into the joys of your eth the people, a time when Satan is trying to day's combat is over, retiring to pray, we apply a deceive if possible the very elect. We are live healing ointment, the balm of Gilead, to the deceive, if possible, the very elect. We are liv- wounds of conscience; and thus as a begrimed e power of example has its effect also. We ing in a time when I believe we must live by workman on coming home repairs at eventide to the example of Paul, and he has told us to faith. Oh may we not be of them that draw bathe in the flowing river or swelling sea, we re-

which are not convenient. But on the other righteousness, and my feet shod with the prepahand, we are admonished to show ourselves ration of the gospel of peace. I want to so order workmen that need not be ashamed, rightly my life and conversation from day to day that dividing the word of truth. Now brethren, are I may have the full assurance that my name is we taking heed to Bro. Paul when we are out engraven on Immanuel's hands. Pray for me, in the world, telling long, laughable anecdotes? brethren and sisters, one and all, for truly I are we not oftentimes having spots laid upon us, need your prayers, that I may not be cast away. and in so doing we are violating another Your sister in Christ, watching, waiting for a

> Let us the city keep in view, The city of our God, That we may in the earth made new, Have there a blest abode.

With the King in his beauty we'll be, There find a sweet repose There too, the river of life we'll see. It there most clearly flows.

Tongue cannot tell the joys we'll share On that celestial shore Saints from all ages will be there, Their Savior to adore.

Watervliet, Mich.

LUCINDA COLLINS.

From Sister Rogers.

DEAR BROTHERS AND SISTERS: I will now try to write a few lines through the ADVOCATE, for the encouragement of those who are scattered up and down this cold and unfriendly world, for I know how to sympathize with them, having had the same experience; and Oh, how reviving it was to me to read the letters from the brothers and sisters! But thanks be to God, I am now where I can be with brothers and sisters who are alive to their duty, and meet three times a week to worship the great King who will soon come to set up his glorious kingdom on the earth. And then the saying comes to pass, "Thy kingdom come, Thy will be done in earth as it is in heaven." Then, "Blessed are the meek, for they shall inherit the earth.

Oh then, dear brothers and sisters, as we have the promise that we shall not be in "darkness that that day overtake us as a thief," let us be awake and have our lamps trimmed and burning, that when the voice is heard, "Behold the Bridegroom cometh; go ye out to meet him," that we may see clearly to go forth and meet him and hear that glorious welcome, "Well done, thou good and faithful servant; enter thou into the joys of thy Lord."

Brothers and sisters of like precious faith, are not these things worthy of our thoughts? should we not meditate upon them day and night? Then "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Your sister in hope of a home in

Denver, Mo.

"If Thy presence go not with me, let us not go ping of our Savior, let us show it by our Brethren and sisters, let us stand with a firm up," well may we say of the world, with its daily trials and temptations, works and warfare, Unless ks, and then we will see more ministers in grasp to the wheel. Be sober, and watch unto thy presence go with us, let us not go down. k in his footsteps, as he did in Christ's. He back and say the Lord delayeth his coming. I sort to prayer to wash away sin's guilty stains in the fountain of Jesus' blood.

MARION, IOWA, THIRD-DAY, DEC. 22, 1874.

The editor of the Advocate does not hold him self 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 ourself responsible only for editorials, selections, and comments.

AFTER this issue of the ADVOCATE our sub scribers 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 the ordinance of heaven behind you, as if con- gle, 50 cts each. 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 been told that it was God's pleasure that you 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 law. On Sinai, he wrote it on stone tables, and festal 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 Jane Stults for CW Ainsworth and Geo Galw temptible, 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 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 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 Scriptures. It has there no sacred name, nor any special honor conferred on it in the Bil And yet, reader, in the face of all this, you k the first day and disregard the day of divine pointment. And now, be not offended when ask you, how will you answer to this matter in day of judgment. In the Bible, whose teaching you profess to observe, you are commanded toke holy the seventh day, and yet you keep the fi of which nothing is said in the Bible. Doy not plainly prefer the keeping of the first day the seventh, because it is more convenient to so?-Sabbath Recorder.

At the Urbana, O., Methodist camp-meeting Aug. 10, the Rev. Mr. Osborne said he thou the people were tired of the common kind of ligion, and it was time to seek the uncommon ligion. He urged the people to seek a salvat which would save them from tobacco, eroqueta Freemasonay—a salvation that would save pres ers from the follies of the day, and the Bish from traveling on Sunday and going to wine d ners. His charges against the Bishops occasion some excitement, and he was interrupted and terrogated, but refused to give particulars, said he would answer at the Conference for his

THE road of life is not a turnpike road. I a path which every one must find for hims by the help of such directions as God has given us; and there are so many other paths cross the true one in all quarters, and the wrong pa are so well beaten, and the true path in place so faintly marked, and so many going the way, that a man, if he does not take continuous heed, is in great danger of turning into a wm path, almost without perceiving it.

EVERY kindly word and feeling, every go deed and thought, every noble action and pulse is like the ark-sent dove, and returns fi the troubled waters of life bearing a green of branch to the soul.

Received on Subscription for Advocate

N B Collins, 50cts, 9-18. C W Munro, 80 10-6; for Mrs E Wolverton, \$1.60, 10-6; for M J Plowman, \$1.60,10-20. Richard Skinner, \$ 10-19. J W Maudlin, \$1.00, 10-19. E 8 Be \$1.60, 10-1. I S Chaffee, \$1.00, 10-8. SSD for Mrs Wm H Smith, \$1.50, 10-19. A friend

Received on Pledges.

E. S. Sheffleld, Geo. W. Rowley. Lucius Sheffield, Sarah Rowley, S. S. Davison,

\$2.00 | E. Rowley, 1.00 | Lovilla Sheffield, 2.00 Wallace Sheffield, 1.50 Ann Sheffield, 3.00 | Matilda Davison,

no

an

th

H.D

BRO. S. S. Davison writes: Every family Sabbath-keepers and nearly every individuals bath-keeper living here is represented. Le one suppose we are giving this as a trifle of our abundance, for we are all poor in purse, one of us owning a home without encumbrat But we give it as our mite for the support of cause we love, hoping for your welfare and the the ADVOCATE.

Prairie Hill, Boone Co., Iowa.

Received on Donation to Advocate. Benjamin Madill, \$1.75. Jane Stults, to \$ ADVOCATE to the poor, \$2.00.

Books Sent by Mail.

SS Davis, 25cts. Jane Stults, \$1.50. CW A worth, 50cts. S Everett, 12cts.

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

VOL. IX.

day

eetin

houg

non

Ivati

ueta

andi

rs, 1

s giverossi g pat place

e wro

a Wro

ry go

ns fo

ocate

o, 80 for M er, \$1 8 Bed 8 S Da riend Ms 8 G 0

ld, eld,

n,

family

dual

ifle ou

mbran

ort of

nd this

cate.

Marion, Iowa, Third-day, January 5, 1875.

NO. 21.

The Advent and Sabbath Advocate.

IS PUBLISHED SEMI-MONTHLY BY

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

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

The Advocate is devoted to the promulgation of the doctrines of The Second Advent of hrist, The Signs of the Times, The duty of manifold to observe the Bible Sabbath (the seventh by of the week,) together with the other Compandments of God, The Nature of Man, his Unscious 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 sedeemed and the Kingdom of God, The Atonement and Redemption by Jesus Christ, The rophecies, The Christian Life, and kindred Biesubjects.

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 unfaltering
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.

larion, Iowa.

Nahum's Chariots.

A. M. BRINKERHOFF.

HIS prophecy is found in the second chapter Nahum, commencing at the 3rd verse. "The eld of his mighty men is made red, the valmen are in scarlet; the chariots shall be h flaming torches in the day of his prepara-, and the fir trees shall be terribly shaken. chariots [rail cars] shall rage in the streets, y the cars shall justle one against another he broad ways [on the side track]; they I seem like torches [notice the head light], shall run like the lightning [we have thing express]. He [the conductor] shall unt [after every station is passed] his worthpassengers]: they [the passengers] shall able in their walk, they shall make haste to wall thereof, and the defence shall be pred". This is from the 3rd to the 6th verse; now we will stop for the present, and make anation why we appear with this article bethe readers of the ADVOCATE. It is a well wn fact that Adventists apply this prophecy

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 important in it whether we apply it there or here; it seems to apply to our cars. Well, now, reader, you whose creed is "the Bible and the Bible only," It is an important matter how we handle 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 wandering 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 important 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 evidence to insure the investigator light, without tampering with anything belonging elsewhere. Therefore, in view of this, let us give this prophecy a brief review, and place it just where it

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 compare it with the prophecy and sse 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 speaking 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 readers of the Advocate. It is a well "The shield of his mighty men is made red, wen fact that Adventists apply this prophecy the valiant men are in scarlet, the chariots shall be present day, referring it to our rail cars. 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 "preparation" 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 Nineveh 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 justle 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 enmy'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." Seeming like torches and running like the lightning 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.

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 improvements 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 interested in the great work we are trying to do toward fitting up a people to prepare for the advent 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 Scattering and Restoration of Israel. | nant being made with them, subsequent to the | children forever: and my servant David sha

R. V. LYON.

Continued.

with the seed of beast. And it shall come to give the sun for a light by day, and the ordi Lord. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with which my covenant they brake, although I was Lord," an husband unto them, saith the Lord: but this shall be the covenant that I will make with God, and they shall be my people. And they shall teach no more every man his neighbor, I will forgive their iniquity, and I will remember their sins no more.

Now it must be evident to every thinking, intelligent, and unbiased mind, that this prophecy has not been fulfilled; neither could it have 16-38, 37: 1-27. "For I will take you from been fulfilled at the first advent of Christ, from among the heathen, and gather you out of all the fact that the TEN TRIBES were dispersed land. Then will I sprinkle clean water upon among the heathen, and had been for a period you, and ye shall be clean: from all your fifth- dwelling places, wherein they had sinned. of 721 years. And as they have not been gath- iness, and from all your idols, will I cleanse 8. "And THE BELOVED," "my servant ered, therefore this new covenant has not been you. A new heart also will I give you, and a

dispersion are ended.

Israel, and with the house of Judah; and when people, and I will be your God. I will also save FOREVER. made, they will all know the Lord, from the you from all your uncleannesses: and I will least of them unto the greatest of them, saith call for the corn, and will increase it, and lay the Lord. Hence we must look for its fulfillment no famine upon you. And I will multiply the subsequent to the second coming of Christ, to MOUNT ZION!

Hebrews, 8: 8-13, that the covenant is yet to be son of man, take thee one stick, and write upon made with them, after the days of their disper- it, For Judah, and for the children of Israel, his sion are ended. Please listen to him as he shall upon it, For Joseph, the stick of Ephraim, and speak. "For finding fault with them, he saith, for all the house of Israel his companions: and and that they shall be his people, and he will Behold, the days come, saith the Lord, when I will join them one to another into one stick; and make a new covenant with the house of Israel they shall become as one in thy hand. And and with the house of Judah. Not according to when the children of thy people shall speak unthe covenant that I made with their fathers in to thee, saying, Wilt thou not shew us what Lud, that draw the bow; Tubal, and Javan, day when I took them by the hand to lead them thou meanest by these? Say unto them, Thus Isles afar off, that have not heard of his fall. out of the land of Egypt; because they continued saith the Lord God; Behold, I will take the neither have seen his glory" shall know to not in my covenant, and I regarded them not, stick of Joseph, which is the hand of Ephraim, saith the Lord. For this is the covenant that I and the tribes of Israel his fellows, and will put will make with the house of Israel after those them with him, even with the stick of Judah, uary, shall be in the midst of them FOREYIN days, saith the Lord; I will put my laws into and make them one stick, and they shall be one their mind, and write them in their hearts; and in mine hand. And the sticks whereon thou Now i I will be to them a God, and they shall be to writest shall be in thine hand before their eyes. me a people: And they shall not teach every And say unto them, Thus saith the Lord God; man his neighbor, and every man his brother, Behold, I will take the children of Israel from testimony as immutable as the throne of Jo saying, Know the Lord: for they shall all know among the heathen, whither they be gone, and vah; that Judah and Israel shall be gathered me, from the least to the greatest. For I will be will gather them on every side, and bring them a nation, and converted subsequent to the merciful to their unrighteousness, and their sins | into their own land: and I will make them one | and their iniquities will I remember no more." | nation in the land upon the mountains of Israel; This testimony of the apostle stands out in bold and one king shall be king to them all: and over them FOREVER! (To be continued.) relief, in favor of the gathering and conversion of Israel, subsequent to the second coming of

vocating, prove that God did not bring Israel but I will save them out of all their dwelling- Were you converted only in the upper story out of Egypt, that they did not break his covenant and that they have never been broken up and and that they have never been broken up I will be their God. And David my servant dead? Does your religion reach only down as a nation, and dispersed among the Gentiles. as a nation, and dispersed among the Gentiles; shall be king over them; and they snall have about that unruly member, so that cut you Then we will acknowledge that they are right, one shepherd: they shall also walk in my judg- head off, and soul and body would both

second coming of Jesus to Mount Zion and the be their prince forever. Moreover I will make closing up of the Gentile rule, and place it be- a covenant of peace with them; it shall be youd the doubt of every honest inquirer after place them, and multiply them, and I will so I WILL now call your attention for a few mo. the truth, the OMNIPOTENT JEHOVAH, the my sanctuary in the midst of them for eve ments, to this covenant, for the sake of eliciting great ARTIST of the universe, has put on the more. My tabernable also shall be with them more light on this all important subject. Jer. finishing stroke to this grand and invulnerable yea, I will be their God, and they shall be m 31: 27-35 "Behold, the days come, saith the argument, by authorizing his beloved prophet to Lord, that I will sow the house of Israel and present the following IMMUTABLE testimony, the house of Judah with the seed of man, and Jer. 31: 35-37. "Thus saith the Lord, which pass, that I ke as I have watched over them, to nances of the moon and of the stars for a light pluck up and to break down, and to throw down by night, which divideth the sea when the waves and to destroy, and to afflict; so will I watch thereof roar; the Lord of hosts is his name; over them, to build, and to plant, saith the If those ordinances depart from before me, saith from among the heathen, whither they ha the Lord, then the seed of Israel also shall cease been scattered, and gather them out of all cou from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched the land of Palestine which he gave to the their fathers in the day that I took them by the hand to bring them out of the land of Egypt; Israel for all that they have done, saith the out beneath, I will also cast off all the seed of fathers.

Reader, If you can blot out the orb of day, the house of Israel; After those days, saith the and the moon, and annihilate the starry floor Lord, I will put my law in their inward parts, which Jehovah has made and hung over our and write it in their hearts; and will be their heads, yea, "measured heaven above", and search out the foundations of the earth, then you and every man his brother, saying, Know the may defeat the eternal purpose of God, relative Lord: for they shall all know me from the least to the gathering and conversion of Israel and unto the greatest of them, saith the Lord: for Judah, and they being settled eternally in the land of Palestine, subsequent to the second coming of Christ!

I will now call your attention to Ezek. 36: new spirit will I put within you: and I will take away the stony heart out of your flesh, and 2. This witness testifies positively that it is not I will give you an heart of flesh. And I will 10. That they should walk in his judgment to be made with them until the days of their put myspirit within you, and cause you to walk and observe his statutes, and do them. in my statutes, and ye shall keep my judgments 3. That it is to be made with the house of and do them. And ye shall dwell in the land fruit of the tree, and the increase of the field, that ye shall recieve no more reproach of fam. to CHRIST, THE DELIVERER, COMING OUT ine among the heathen. The word of the Lord | ZION! St. Paul testifies positively, in his letter to the came again unto me, saying, moreover, thou companions: then take another stick, and write MORE! more with their idols, nor with their detestable Let those who ignore the doctrine we are ad- things, nor with any of their transgressions:

an everlasting covenant with them; and I w people. And the heathen shall know that I il Lord do sanctify Israel, when my sanctua shall be in the midst of them for evermore."

In this interesting portion of the PROPHETI Word the following truths are pre-eminent set forth for our reception.

1. That the Lord will take JUDAH and ISRAE tries, and will bring them into their own land-

2. That he would sprinkle them with clear water and cleanse them from all their sins, give them a new heart, and that he would put h

3. That he would make them as one nation in the land, upon the mountains of Israel.

4. That one king shall be king over them all which has never been the case since the division in the days of Rehoboam! Therefore Israel wi be restored.

5. That they shall be no more two nations neither shall they be divided into two kingdom any more at all.

6. That they shall not defile themselves and more with their idols, &c.

7. That he would save them out of all th

shall be king over them.

9. That they all should have one SHEPHER

11. That they and their children, and the children's children, should dwell in the la

12. That he will make an everlasting cover nant of peace with them. And St. Paul inform us that it is to be made with them subsequent

13. That he will multiply them, and will s his sanctuary in the midst of them FOREVE

14. That his tabernacle shall be with them

15. That the heathen, "Tarshish, Pul and "I the Lord do sanctify Isarel, when my said

Now it must be obvious to every unbind free-thinker, that this witness furnishes us wi ond coming of Jesus; and that he will re

Pocket-Deep.

YES, say, does your religion go pocket-deep and we are wrong!

And in order to make this glorious doctrine sure, relative to the gathering of Judah and Israel to the land of Palestine, and the new coverage that they shall dwell the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's merely the coppers, three-cent pieces, smooth sixpences, uncurrent bills, and ragged postal

pocket-deep? You have a desire to feel more deeply. How deep?—pocket-deep? or do you only want to feel skin-deep? You do not feel as Jerusalem should be rebuilt, and that the land of Indea should be the habitation of those who you want to. Well, perhaps you never will gou feel in your pocket more. You will not feel as you want to till you do as you ought to.

Just think about these matters, will you? You feel for your afflicted brother; well, just of Anti-christ, all the just were to rise, and all that man that hath not filled his days; for the child shall die an hundred years old; but the sinner feel in your pocket. You feel for the poor and sick; well, feel in your pocket. You feel for the space of time. 3rd, That Christ shall then come being a hundred years old shall be acursed.

"Oh, I don't believe in talking so much about pecuniary matters!" Ah, well, I guess your religion is not quite pocket-deep yet. Try again, came poor" for you. You feel very well pleased find in article No. 5 a statement that surprises them." when God's blessings come rolling into your me more than the foregoing as it contradicts his purse and dwelling-and that is all right; but expect to pump much out. I do not go begging of such people, I prefer to give to, rather than

Just think of it a little. I do not ask whether you would make a charitable will, and leave thousands for lawyers to quarrel over, if you could not use it; but whether you are as ready to open "the bag" now, when it can be of use, as some other time, when it will be scattered in very strange logic indeed, first stating "the haste and fear, and do no one any good, and work of subduing is never ascribed to Christ in perhaps will do much hurt, as has often been the Scriptures,"and then in his next article, after he case in time past. In a word, I simply want to enquire, is your religion pocket-deep or is it only skin-deep? - H. L. Hastings, - Selected by J.M.

"The Kingdom."

E. S. SHEFFIELD.

(Continued.)

WE next proceed to the statement of Bro. W.

difference being that in that theory the Henderson & Buck.

"In this the reader Chillasts, a name given will see a modification to those who believe

and years." - J. H. other scriptures, our

· To make the subject still plainer we quote still no sympathy for, the doctrine of future probacurrency; but those dollars and eagles, and Vs further: "Though there has been no age of the tion after the second advent. It is a deception and Xs? Say, friend, when God converted you, church in which such views of the millennium of the enemy to lull people to sleep, and lead was it mere surface work, or did he convert were not admitted by individual divines, it is them to look with indifference upon the usherhouse, barn, cellar, corn-cribs, potatoe-bins, naus, Origen, and others, among the ancients, as We are not aware that any believers in the work of grace. How deep will you have it? - by the whole church, or made an article of the has some servants whose religion is pocket-deep. clopedia, page 810, Art. Millennium.

> destroying (his enemies), ruling, ordering, es- in his kindness to us ward." tablishing it, is the work of the Son. . . . If The prophet Isaiah again tells of some events there is in all the Bible a single passage which ascribes any work to the Father, in the setting quoting Dan. 2: 44; 1 Chron. 17: 11-14; Isa. 9: 7; Dan. 7: 13, 14; Ps. 110: 1, 2; Luke 1: 32, 33; says, "The only work ascribed to the Father is that of giving the throne and kingdom to his Son, thereby putting his enemies under his In view of these statements we ask who does

the subduing? Bro. W. says first, "The subages. As his statement respecting their views "The only work ascribed to the Father is that

well as from the histories of Dupin, Mosheim, future age hold to any idea of probation being You have been praying, I think, for a deeper and all the moderns, that they were never adopted offered in that age to any that lived in the past you want to. Well, perhaps you never will of Judea should be the habitation of those who if such is not a fact. A few of those texts we cause of God; well, feel in your pocket. You down from heaven, and be seen on earth, and feel for poor preachers;—well, feel in your there reign with his servants. 4th, That the pocket. And if you feel there, you will make saints, during this period, shall enjoy all the de- of them. They shall not build and another inethers feel, and feel very thankful too, that God lights of a terrestrial paradise." Religious Ency. habit, they shall not plant and another eat: for as the days of a tree are the days of my people, We think Bro. W. could not have read cor-their hands. They shall not labor in vain nor rectly the tenets of the Millennarians, or he bring forth for trouble; for they are the seed of get a little nearer him who "was rich and be- would not have made such a statement. But I the blessed of the Lord and their offspring with

Whatever may be said respecting the different the Lord Jesus said, "It is more blessed to give own statement in article No. 4. The statement translations of the foregoing passage, two things than to receive." Now do not shrug your shoul- referred to is as follows: "The work of subduing are very evident: First, it is not possible that ders so; I am not going to beg a sixpence from his enemies is never in the Scriptures applied to it can have its fulfillment in the present age you; don't be alarmed, I would not ask you for a dollar, for all the money you have in the world. Your old pump is altogether too dry world. Your old pump is altogether too dry my surprise in reading the foregoing, after fillment in the eternal age, after there shall be and wheezy for such use, and it needs a good reading in article No. 4, after quoting several no more death; hence we conclude there is not passages of scriptures-"It will be noticed in all only an Age to Come, but Ages to Come, and these passages that the only work ascribed to this was taught quite plainly by the apostle take from them. So do not fret; all I want to the Father is that of giving the throne and king the from them. So do not fret; all I want to dom to his Son, thereby putting his enemies under his feet. All else-the dashing, breaking, he might show the exceeding riches of his grace

hat are interesting to contemplate, viz: When were sure you were dying and afraid you were going to hell; nor whether you would scatter up of the kingdom, but that of confering it upon the shall keep the Sabbath. Isa. 66: 23—everything you have to the four winds if you the Son, or of investing the Son with regal "And it shall come to pass that from one new everything you have to the four winds if you knew the Lord was coming so soon that you that work is accomplished in heaven before the that work is accomplished in heaven before the second advent." This, to say the least, seems other shall all flesh come to worship before me, soith the Lord." Now we ask in what again saith the Lord." Now, we ask, in what age is this to be fulfilled? It certainly has not been fulfilled in any part of the past history of the world, as we have no account of anything in history that approximates to anything like a universal observance of the Sabbath since this prediction was uttered; although there has been a great deal of interest manifested on the question of Sabbath observence since the time of the coming of Christ as preached by Wm. Miller and others to take place in 1843 or 1844 passed respecting the views of millennarians of past duing is never ascribed to the Son." Second, in Sept. 1843, when the Seventh Day Baptists of the United States held their General Conference disagrees with the statement as given in the Religious Encyclopedia I will give the two state. Then we ask again, Who does the subduing? Then we ask again, Who does the subduing? The we ask again, who does the subduing? Let Bro. W. answer: "All else—the dashing, the Sabbath of the Lord, because, as they exbreaking, destroying (his enemies), ruling, ordering and establishing it, is the work of the Son." the Sabbath of the Lord, because, as they exing and establishing it, is the work of the Son." Now if this dashing, breaking, destroying, &c., er were generally impressed that the time had of the old theory of the that the saints will is not subduing, we would be glad to have come when it was their duty to make a more millennium, the main reign on earth with Bro. W., or some one better able to define than vigorous and extended effort in behalf of the we are, tell us what suduing is? But it seems Sabbath of the Bible." And when they think that it is the same with Bro. W. in regard to the of the thousands of Advent believers who have Lord was not supposed "Millennium, a 'thou- future age as with the defenders of the first day embraced the true Sabbath since that time, and to come until the close sand years,' generally for the Sabbath; it seems to make no difference the first light on this unpopular truth gleamed of the milleunium, employed todenote the thousand years during how many and conflicting the positions taken on the minds of Adventists through their "Appeal," we think they cannot help but look back while in the Age-to which, according to are, provided they can be made in some way to peal," we think they cannot help but look back Come theory he is per- ancient tradition in militate against the Sabbath of the Lord. And with satisfaction to the "time" as connected sonally on the earth the church, grounded Bro. W. lays down the position of the Age to with their "impressions," and that they emduring the one thousin the Apocalypse and and years." — J. H. other scriptures, our other scriptures, our other scriptures. Waggoner in Advent Re- blessed Saviour shall the future age are aiming to establish; hence forts. But not with standing the vigorous efforts view of April 28, 1874, reign with the faithful he says: "Its most preminent points with which that are being made in behalf of the Sabbath of Article No. 4, "The kingle with the lattiful upon the earth after the first resurrection, we disagree are these: That the Lord will set the Lord, and some are endeavoring to turn the first resurrection, up his kingdom on the earth at his second adthering the lattiful upon the first resurrection, up his kingdom on the earth at his second adthering the lattiful upon the earth after upon the first resurrection, up his kingdom on the earth at his second adthering the lattiful upon the earth after upon the first resurrection, up his kingdom on the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the earth at his second adthering the lattiful upon the l before the final completion of beatitude." the nations then existing; and that the nations will not be destroyed at that time, but put upon a new probation. . . . We have no faith in, and their feet into his testimohies by keeping all his commandments, yet everything by which we are surrounded tells us plainly that under the present order of things an overwhelming ma.

jority will still be opposed to the Sabbath of the ed all through the heavens. But these Sabbath mortal soul or spirit capable of mantaining a of things must transpire prior to the new earth subjected to prompt discipline." state, as at that time we do not anticipate the will be the case when Isa. 66: 23 is fulfilled.

(Concluded in our next.)

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light." MARION, IOWA, THIRD DAY, JAN. 5, 1875.

JACOB BRINKERHOFF, Editor.

Sunday Desecration,

changed in that direction. The opening of theaters in New York on Sunday evening, and their successful operation, show that the people wish to have it so, and do not regard it as a visays in a recent editorial: "That public sentiment, respecting what is comprehended in the proper Christian observance of the Sabbath, is gradually changing, is clear to the most casual form. The majority of our people see that ly in Christ," expresses the correct idea of the observer of passing events. Nor is this change Sunday has no claim to divine sacredness, and text, we think. "For Christ hath once suffered found among men of the world alone. It is seen there is no reason why it should not be made a for sins [on account of the sins of his people], in many ways among Christian ministers and day of festivity and amusement. They ac-Christian people." The opening of theaters and knowledge that its observance is not sustained titute of righteousness], that he might bring us opera houses on Sunday evenings has not been by any Bible evidence, and prevailing custom [his people,] to God, being put to death in the known until lately in any of our cities excepting is its only authority. The claims of the Bible flesh, but quickened [made alive] by the Spirit, attributes the change of sentiment to the intro the consciences of many intelligent people are alive, went and preached unto the spirits [to duction and adoption of the European or Conti- impressed with its truth. The work needs to be Noah, and through him to the people of his nental Sabbath, or mode of observing Sunday, pushed vigorously on; and the importance of day, who are in prison [Sheol, the grave], which into our country and society, which allows the observing a true Sabbath and keeping it holy, were sometime disobedient [in the antediluvian day to be given somewhat to business, and spent not according to the manner of keeping Sunday, age], when once the long suffering of God waited in various recreations, amusements and practices, but devoutly to God, consecrated to his worship in the days of Noah, while the ark was preparwhich the Puritan Sabbath, or mode of observant and service, needs to be strongly urged. The ing. . . Thus we learn that it was the Spirit ing Sunday brought into the country by the Sabbath is said by an able writer to be a safe- that made Jesus alive that preached to Noah The Puritan Sunday has gradually passed away, keeps the Sabbath, will also be conscientious in of his day, who are now in the prison house of and with the adoption of so many European the path of virtue. Mankind needs a day of death, where there is no knowledge or device." serving Sunday has come along with them. Americans must go abroad on pleasure excurbids us keep it holy unto him. Our energies prison, or the prison house, when the apostle want a fashionable religion, and doing as other

Sanday observance is also attributable to the that "the seventh day is the Sabbath of the 19 and 20 speak of the operation of the Spirit in large amount of foreign emigration continually Lord thy God." pouring into our land, which brings with it their own customs. The above named journal says: "Added to these evidences of changed and changing sentiment is the still more significant fact that these, and a thousand similar things which are openly and constantly practiced, call forth but a comparatively feeble representation the spirits in prison, which monstrance from those who are expected to instruct and guard public opin on respecting the Noah, while the ark was a preparing." I Peter tized. I also preached one discourse to the Sabbath. Had these things been done a gener- 3: 13-20. ation or two ago, or even somewhat later, the pulpit would have thundered out the law of

Lord; hence we cannot expect that in the pres- 'desecrations,' as a former day would have conscious existence after the death of the body, ent age all flesh will observe the Lord's holy termed them, have become so common, and are claim this text to support the view; for these day. Yet if we receive all that the Lord hath so generally acquiesced in, that pulpit remon-spirits in prison must be disembodied spirits spoken through the mouth of the prophet, we strance is far less frequent than formerly, so that confined somewhere to whom Christ or his must admit that there will yet be a time when Christian men can do all these and many more disembodied spirit, went and preached all the inhabitants of the earth will observe the things, and mantain their "good standing," while he lay in the grave; and these spirits Sabbath; and it would seem as though this state whereas at an earlier time they would have been could not have existed so long time if they were

dead carcasses of transgressors will be visible, as formal opening of the Baltimore, Pittsburg and about immortal or disembodied spirits, and of the State laws; but it is admitted that these and that the spirits confined there could be on practices are according to public sentiment, and probation, which many advocates of the imthe laws cannot be enforced. Public sentiment on Sunday observance is different from what it was when the laws were made. The sentiment in the days of Noah, and the record of all those of the people has come to be the acknowledged who rejected the preaching of Noah and were THE subject of Sunday desecration is creating laws of the country. The same Herald further disobedient to his warning, is that they were somewhat of a sensation among the religious says: "So we go. And at this rapid rate of gojournals, and shows how public sentiment has ing, our Sabbath will soon be gone. This seems stance was destroyed which was upon the face to be the growing sentiment. The exact status of the ground," Luke 17: 27-"And the flood is about this: The anti-Sabbath portion of the people follow their desires in desecrating the position is taken that spirits are not substance; sanctity of the day, and the friends of the Sab- but Jesus said the flood came and destroyed olation of Sabbath law. No Sabbathism has ob- bath, for the most part, silently acquiesce. The tained a strong foothold among the mass of the disregard of law, open, defiant, is the great evil is very far from expressing that some part of people, especially in the cities, and Sunday has touching Sabbath desecration. All the recent those antediluvians remained alive and was come to be regarded as a day of festivity and reacts of which we have spoken are directly proken in prison, but they perished altogether. creation instead of with sacredness. The Herald hibited by the laws of the State. But the disand Presbyter of Cincinnati, notices this fact, and regard of the law is so common touching other questions-the liquor traffic, for example-that

Sabbath violation follows naturally." Our country is in great need of Sabbath Re-Sabbath are being heralded over the land, and by which he [the Spirit which made Jesus guard to society; for one who conscientiously and through him to his family and the people rest, and our heavenly Father has kindly pro- Not that the spirits or persons were in the prisvided one and given it his divine sanction, and on when they were preached to, but were in must not slacken in the work of showing peo- wrote. The Holy Spirit, though not a person, ple that the path of Christianity runs not in drift- is often expressed with the pronoun 'he.' In folks do, they observe Sunday in the same maning with the current of popular Sunday-keeping, verse 18 Peter speaks of the suffering, death, or with the strict old Puritan Sunday, but to "re- and quickening of Christ, which quickening The change of public sentiment in regard to member the Sabbath day to keep it holy," and was by the operation of the Holy Spirit. Verses

Spirits in Prison.

"For Christ has once suffered for sins, the the 21st verse. just for the unjust, that he might bring us to God, being put to death in the flesh, but quicksometimes were disobedient, when once the long suffering of God waited in the days of meetings at Martinsville. One was there bap-

of this text we present the following remarks: faithful in the cause of truth. I here learned God in tones whose echoes would have resoun | Those who advocate that man posesses an im- that Eld. Osborn, a leading man of the Christian

not deathless. But we cannot admit such to be Another "desecration" noted is that of the the idea conveyed in the text, for it says nothing Chicago railroad on Sunday, Nov. 22, which, a such view would be out of harmony with the few years ago no President of a great railroad general tenor of the Scripture. Were there poswould have dared to proclaim in any part of litive testimony of the immortality of the soul the country; and "if these things can now be then this inferential testimony might be adso quietly tolerated, soon this and similar things duced as corroborative evidence. That view of will become the universal custom of the counthe subject would prove the intermediate contry." It is complained that this is a violation scious state between death and the eternal state, mortal-soul-theory do not believe. But these same spirits are said to have been disobedient came and destroyed them all." We suppose the

> The text is rather a difficult one, but cannot be pressed into the service of the immortal-soultheory, for it has nothing to sustain it. The following paraphrase of the text, in Bro. R.V. Lythe days of Noah, whereby God preached to the people at that time, and the salvation of Noah and his house is made a figure of baptism in

Items by the Way.

AFTER closing my last report, I held a few Pleasant Valley Church. Dec, 12 returned to the Having been requested to give an explanation Victory Schoolhouse and found all the brethren

order in that vicinity, was preaching against the "But the fields of the city, and the villages an appointment at that place for the next day,

braced it.

eel richly repaid by engaging in the review. King." May the Lord help us not to please ourselves, ut to please him who has called us to be his oldiers. Your brother in hope,

A. C. Long. Allendale, Mo., Dec. 23. '74.

Reminiscences of Palestine.

J. L. BOYD.

HEBRON-DAVID AS A KING. How are the mighty fallen, and the weapons

en" being turned back from a participation in id." (See Luke 1: 5, 27, 36.) e battle between the Philistines and the Israking over Israel-the twelve tribes.

st, with the suburbs thereof round about it. Solomon his son.

Sabbath question at the Andrews' schoolhouse thereof gave they to Caleb for his possession." ter around Hebren and Bethlehem, we may,

we at once concluded to review his position, Israel, was the most fitting and appropriate for tention the very ancient pool of the city, which, which we did. This brought us into a review the commencement of the reign of David. It he said, was the identical one where king Davwas situated in the heart of the tribal territory id's first act of retributive justice, as king, was es were delivered on that subject, seven against of Judah, in its "hill-country." It had long been administered, in executing the two murdering and six in favor of the Sabbath of the Lord. the choice residence of Abraham, the "friend criminals, by maiming, and afterwards "hang-The Elder labored hard to prove the abolition of God," and where he and his wife, Sarah, were ing over the pool,"—who had assassinated and of the law, but we as zealously labored to sus- buried, in the Cave of Machpelah; it was the beheaded their master, Ish-bosheth, the only city where Isaac, the son of promise, was born, surviving son and successor to the throne of king At the last meeting, but one, we gave an inviewed and in whose neighborhood he also was long a Saul. But, "his untimely taking off"—of which tation to any who desired to unite with the resident, and where he and his wife, Rebekah, David was as guiltless as he was of couniving in brethren there, who keep the commandments of were buried, together with Jacob, his son, and the assa-sination of Ish-bosheth's general, Abner, God and the faith of Jesus. Four individuals his wife, Leah. There, where these fathers of by Joab—"opened the way" for David to peaceobeyed; two of these formerly belonged to the Israel are still sleeping and awaiting their recall fully mount the throne of a united Israel and Elder's own church. Two of these informed from Sheol, was to be the starting point for the Judah. See 2 Sam. 4: 5-12 and 5: 1-3. me that they came to see and even desired the reign of David, their son. There he had, as it Chief, however, of all the men of Israel and Sabbath doctrine overthrown; but when they were, to await the developments of events which Judah whos flocked to David to become their heard us were convinced of the truthfulness of should establish him in the kingship over all shepherd and king, and accompanied him to Israel, while in fact he was only reigning over the conquest of Jerusalem, and in all his subsethe tribe of Judah. It was from thence he was quent wars, domestic and foreign, was the "six Of course the Elder with those that opposed to go forth in his triumphant march, when final- hundred men," who had first resorted to him as, did not appear to enjoy the results of the ly anointed king over all Israel, to besiege, con- in Adullam; had adhered to him in all his addiscussion very much, but yet it had to be en- quer, and locate his throne on Mount Zion, in ventures and privations in the "wilderness;" ured. We feel very thankful to our heavenly Jerusalem, because it was to be the centre and the had gone with him to Gath, among the Philsi-Father for the good results that attended our ef- "place of the name of the Lord of hosts," where times, and participated in his sejourn at Ziklag; forts. And though by this review we were de- his grand son, Jesus, "the King of kings and and when the Lord called him to leave that prived of seeing the brethren and friends in Da- Lord of lords" shall reign on the throne of his wilderness town, and "go to Hebron," they iess Co. at their Quarterly Meeting, and though father David, and "over the house of Jacob [the accompanied him thither also, and were the we had not seen them since last August, yet we Hebrew] forever." It is "the city of the Great mainstay of his throne over the house of Judah.

foundation of the kingdom. Here, John Baptist their leaders, Joab and Abishai and Benaiah, Lion." John was the son of Zechariah the mighty that hundreds of the enemies of their priest; and his mother Elizbaeth, "was of the king fell by their single spear or sword,-all daughters of Aaron;" and she was cousin to through his career of conquest; and even when Mary, the mother of Jesus; therefore, Mary was in exile he had retired before his usurping son's not of the lineage of Judah but of Levi; conse (Absolom) brief career, when all Israel and quently, the lineage of Jesus to David, as a de- Judah were seduced from their allegiance, the Before leaving Bethlehem to return to Jeru- scendant of Judah, must, of necessity, be derived faithful "six hundred" stand with him, and reem, our reflections respecting "David and his through Joseph, "who was of the house of Dav, tire with him again towards the wilderness, and

After seven years of patient waiting in He. tes, may here properly be extended to its bron, David then ascended up to the stronghold ulting effect on themselves. David awaited, of "the city of the Jebusite", JERUSALEM; cap-Ziklag, tidings from the battle-field, at Gil tures it, and reigns there. And, in the latter a. On the third day he received what was to years of his reigning, when he had subdued all mat the time, very deplorable tidings, that his enemies, he was tempted into the sinful order steeps and precipices of En-gedi like the wild oth Saul and Jonathan were slain, and that Is- of having Israel numbered. In expiation thereel had been defeated most disastrously. He of, he was led by the avenging presence and en enquired of the Lord whither he should sword-plague of the Lord's angel, to purchase irect his steps." "And the Lord said, Go up from Araunah, the Jebesite, his "threshing to Hebron." Trustfully, in the salf-same floor," to build thereon an "altar unto the Lord," irit, we propose to follow David thither, as where he "offered burnt offerings and peace eyes have seen the place where the Lord had offerings . . . and the plague was stayed from signed he should commence his reign, and Israel." 2 Sam. 24: 18, 25. So, on the self-same few. They corresponded, once more, David's ere he did reign over the tribe of Judah only mount (Morian), David and Abraham, having 'seven years and six months," before he was each, in their day and generation came up from inted, anew, by "ALL the elders of Israel" as Hebron to the mount of sacrifice, and thereon offered burnt offerings; one, in pursuance LEBRON signifies, in Hebrew language, "Soci- of a commandment from God to offer up his friendship" In Joshua 14: 13-15, it is stated "only" (or, best beloved) son, Isaac; but, when bron was given "unto Caleb the son of Je- the Lord had proved his "friend" Abraham's anneh, the Kenezite,"—one of the two faithful willingness, he provided a substitute—on the es out of the twelve, which Moses had sent to mount; and he received him again, as "one from rch the land about fifty years before. He it the dead, in a figure," as the apostle testifies in who had said, "We are well able to go up Heb 11: 19; the other (David), here likewise possess the land." Joshua "blessed him, and recognizing its connective association, - and, by e him Hebron for an inheritance, because he a similar purchase like Abraham obtaining poswholly followed the Lord God of Israel. session of Machpelah's Cave, of the original d the name before was Kirjath Arba; which owner, erected an "altar for sacrifice," whereon ba was a great man among the Anakims." It he offered "burnt offerings and peace offerings" city) was afterwards allotted as one of the and expiated his own sin and stayed the plague cities of refuge for the slayer;" and also of Jerusalem and of Israel; and whereon, subsea residence of the children of Aaron the quently, the "house of the Lord" was erected by lowers of ignorant converted colliers, of roving

with propriety, here mention, that the son of our Hebron, of all other localities in the land of Jewish host, in Hebron, pointed out for our at-

And, finally, when the Lord had "opened up Hebron, therefore, both in its connective links his way" to go "up still higher," we find these with David and David's son, Jesus, was the ever "faithful and true six hundred men," with was born and reared, "until his manifestation to his van-guard and life-guard; in every battle Israel" as the Elijah-like forerunner of "Judah's and conquest the foremost-some of them so even over to the eastern side of Jordan, till they have reached "the wood of Ephraim;" and there, where the few could fight with some advantage the many, the "mighty men" turned "at bay," and those men who, forty years before had lived in the wilds, and could clamber the "swift as eagles and stronger than lions" taught their countrymen one of the lessons of war such as they were accustomed to give to the enemies of Israel: the few "hundreds" conquered the many ten "thousands,"-and twenty thousand perished before the warlike and God-energized words to Goliath, "the battle is the Lord's;" and he can save by the few against the meny: a rep etition, in Israel history of the "three hundred"; of Gideon's band against the national host of Midian. "David and his men" are again, in the end of their wars, the conquerors; for they were on the Lord's side. They were his "chosen ones."

> THE spirit of the papacy is not changed toward sincere followers of the word. The pope calls Gladstone a viper and Archhishep Bailey wants to pull his nose. Numbers of Roman Catholies, and some few priests, have attended the meetings conducted by Messrs. Moody and Sankey, in Dublin. Cardinal Cullen has issued a pastoral in which he says Roman "Catholics ought to pray for the conversion of those who are now giving up their articles of religion, and minstrels or of speculative travelers."

I Hold Still.

PAIN's furnace-heat within me quivers, God's breath upon the flame doth blow, And all my heart in anguish shivers, And trembles at the fiery glow. And yet I whisper-as God will! And in his hottest fire, hold still.

He comes and lays my heart, all heated, On the hard anvil, minded so Into his own fair shape to beat it, With his gentle hammer, blow on blow. And yet I whisper-as God will, And at his heaviest blows hold still.

He takes my softened heart, and beats it, The sparks fly off at every blow. He turns it o'er and o'er, and heats it, And lets it cool, and makes it glow. And yet I whisper-as God will, And in his mighty hand hold still.

Why should I murmur? for the sorrow Thus only longer-lived would be: Its end may come, and will to-morrow, When God has done his work in me. So I say trusting—as God will, . And, trusting to the end, hold still.

He kindles for my profit, purely, Affliction's glowing, fiery brand; And all his heaviest blows are surely Inflicted by a master-hand. So I say praying—as God will, And hope in him, and suffer still. From the German. Selected by ELD. C. H. BISSELL, Marion, Iowa.

Salvation by Grace.

S. C. B. WILLIAMS.

"For by grace are ye sayed, through faith."

land of darkness, as darkness itself; and of the grace we will. shadow of death, without any order, and where the light is as darkness." This is the state of mankind by nature and the fall. In this deplorable condition, God, by his loving kindness and great wisdom, provided a ransom for mankind on certain conditions; and those conditions are mankind. For illustration, we see a small boat No doubt the tender, loving heart was wounded it becomes our song or thanksgiving to say, "The or craft upon the smooth waters of the Niagara, far above the falls, sailing gracefully on its calm and peaceful bosom. All is quiet, calm, and serene. Hark! the ears of the inmates are saluted by the rumbling of distant thunder: they are warned of the approaching danger. Alas! a fearful storm bursts forth upon them. Their sails are soon torn with violence from its rigging. and the craft soon becomes unmanageable, and they are driven down the rapid current before the threatening gale.

They are depending entirely upon their own arm for salvation. All hope fails them. In the rear the storm is raging; in front the great cataract is heard, and there the eye beholds the upheaving mist that immerges from the mighty abyss below. But as they approach nearer and nearer the foaming waterfall, in deep despair, without one ray of hope, a kind friend is seen on the shore, crying with a loud voice, Cheer up, desponding pilgrim, "I am he that was dead but am alive again for evermore." It cost me my life to lay a cable across this mighty chasm. Lay hold of it and be ye saved.

Oh, what lovely words to the believing heart!

Dear reader, have you laid hold of the hope set before you? Have you heard that sweet voice of the blessed One? Oh! do we all offer the praise due his holy name, for the present life, people, too much of money and too little of the and the life to come? Your brother in fraternal

Denver, Mo.

God hath Chosen the Poor.

S. E. BRINKERHOFF.

As I read the many letters from the dear brethren and sisters scattered abroad, of their love for the cause, and of their desires to help it, "but they are poor," I can but rejoice. And why rejoice because they are poor? Simply be- There are other panics yet to follow, if we do not cause God has chosen the poor of this world. cease this crazy pursuit of money. We are glad Why he has done so we cannot altogether tell, to know that there is a healthy reaction from the "for the earth is the Lord's and the fullness wild and foolish and wicked manner in which so thereof"; but we know that in all ages, partic- much of the business of the country has been con ularly of the Christian dispensation, he has cho- ducted, and we trust it will continue. Better that sen the poor. And while we know it would be business should droop a little; better that steam very pleasant to have riches, enough at least, to make the cause move along more easily and not man should have an opportunity for knowing his have to work so hard and deny self so much, neighbor; better that he should know more an yet we think God is just as well pleased with us We have brought nothing with us into this wor now as he would be if we could do all this. and it is certain we can take nothing away wit Sometimes as we read other Adventist papers us. Let us think of this a little more; let us estiand see what they are doing, we wish we could mate it at its true worth, and act and live accorddo more. But then we turn to God's blessed word and read, "She hath done what she could;" "Verily I say unto you, This poor widow hath cast in more than they all; for all they of their abundance have cast into the treasury, but she Before we can convince a person of the neces- of her penury hath cast in all the living she soothe the senses, the praise of the world allay the sity of salvation, we must first convince him had." Here is comfort and sweet consolation to soul's thirst for a time, but sad the failure of a that he is in a lost condition. The apostle Paul the poor who are rich in faith, and are doing these, they leave the soul naked, and poor, and had shown those brethren at Ephesus the posi- what they can for the advancement of the cause tion they once held with God, their Creator, by and kingdom of our dear Redeemer. The man nature, and now the position they hold by grace who had two talents and gained two was bidden through faith, by laying hold of the hope set be- to enter the joys of his Lord just the same as the fore them, which hope is as an anchor to the one who had ten and gained ten. God does not soul, sure and steadfast, that entereth within the require more of us than we can perform. We vail. For by grace are ye saved, if saved at all. cannot say what one Adventist paper which we brother, Jesus; once feel the fullness of his tender. We all are swiftly passing down the stream of read recently could say, "We can do anything love, then we realize the difference between the time, to the dark abode of the tomb, the valley that money can do;" but we can say we can do old creature and his longings, and the new creatand the shadow of death; or as Job says, "A what God requires of us, and by his assisting ure and his restful satisfaction. For only his low

We often think of the many ways in which kind are aiming to find. Then, though in the Mary denied herself to save those hundred world but not of it, all that comes to us is say pence to buy a box of ointment to anoint the isfactory, because we know God knows best dear Savior (for we have no idea that she was Whatever is his will, becomes our privilege to rich), and of the love that filled her heart as she cept. Sorrow may smite us, but knowing th poured it on the head of her Lord and Master. loving hand hath thus chastened us for our good when Judas said, "Why was this waste?" but soon the wound was healed by the sweet consol ing words of the Savior, "Let her alone, she hath done what she could." Oh that this may be said of each of us in the great day of the Lord's appearing! How comforting then will be the words, "Well done, good and faithful servants;" but how much more so the words would be, "They have done what they could," No matter how little if it is only what we can, and done for Jesus, and for the honor and glory of his great name alone, it will count a great deal in from the beginning of our existence to its ele the bank of heaven. There are no other words is to bring us to himself and save us, and have in all the volume of inspiration which gives me so much comfort and strength as do these words which will bring us surest and quickest to be of Jesus to Mary. Often when tried and dis- great heart. couraged at how little I can do for the cause of my blessed Master, these precious words, "She hath done what she could," gives me in his wisdom he suits to each their lessons. fresh courage and new strength to go on my mankind naturally turned God-ward, easily hat way rejoicing and do what I can, little though |sin, and loved good, think you he would willing it be, for the dear Savior who did so much for deal out so much to keep over? No, verily. May the language of my heart ever be:

"Here, Lord, I give myself to thee, 'Tis all that I can do."

Are we Living too Fast.

WE are living too fast to-day. We think, as:

cultivation and development of a higher lifelife which shall give impetns to the noblest impulses of the soul, which shall give us a more truly Christian home life, which shall give us a beiter basis to society, which shall find time for resting from the ceaseless whirl and restlessness of business. As a rule, the wealthy business man of to-day does not enjoy life. He carries business with him everywhere. He takes it home; he sleeps with it; he thinks of it as he rides out; and when Sunday comes, he takes it with him to church and dreams of it in his nod during the sermon. We must have a change from all this ers and ships should rest a little at the wharves think more upon the country to which he is going ingly .- Christian at work.

In, But not of The World.

As long as we are of the world there is nothing that can satisfy us. The splendors of wealth may miserable, and wretched. How many long something, they know not what; how many have moments, weary and lonely beyond expression not knowing that it is Jesus they are lonely for and folly they are weary of. But let our po hearts once catch the sweetness of heavenly rest and smile can impart that rest of soul all man

Whatever crosses our path, whether we under stand it or not, we know in whom we trust, and remembering that these lives are but our school days, out of whose misty problems shall be worked answers of beautiful proportions and progression by our faithful Master, Jesus, we can, even joyl ly, look up and see the rainbow of promise s ning all the clouds and darkness. For experie in the divine life teaches that to all God's en ures, whether regenerated or not, God sends no ng that is not intended for our good. His design provided a way, he further sends those me

As he knows best the tendencies of each hear the temptations and peculiarities of each soul God loves us. Oh that the world would real this more! and 'tis this very same tender, year ing love, and not an accident of time and circulation stances that bears to us many a tempestuous wall

because the human heart will not seek the ark of, earth, and of beings under the earth, and every te sorrow-stricken and grief-laden? Yes, until sickened by their own poisonous breath, shall wither away and be utterly uprooted; until the purifies the heart-overcomes the world. oul, swept by storm and purified by fire, shall acknowledge Christ as Lord, and King, and Master of our whole being, body, soul, and spirit; until the satisfying righteousness of God shall be our armor and our aim, and if, as co-workers with in, by yielding to all his judgments, and furthering all his designs, we shall daily gather from his rich, inexhaustible nature, and he shall gather rom ours that which of all else is most acceptable him-a meek, submissive spirit, emptied of self, filled with Jesus, in the world, but not of the world.—Christian Standard.

Wetter Department.

From Sister Stults.

DEAR Brothers and Sisters: I think it a great

privilege we have of hearing from one another through the ADVOCATE. I love to read the cheering letters. But O, how sad to hear of the death of Brother Goff! I had a good visit with them at their house when I was at Marion. He seemed to be walking in the Spirit. How lonely our dear Sister must be! but she cannot mourn as those that have no hope. How sudden Bro. McGuire came to his death! Truly we are living in the land of the enemy, where there is sickness, sorrow, pain and death. I too have had some loved ones laid in the cold grave. I would say to the dear sorrowing ones, Cheer up, the monster death is not always going to reign. No, no, dear friends, Jesus is coming to restore all things, and bring back the loved ones who are now sleeping in him. How glorious the thought that are sanctified.

Ft. Atkinson, Wis.

From Bro. Everett.

DEAR Brothers and Sisters in the Lord: We are exhorted to "be of the same mind, having the same love, being of one accord, of the one mind." What a blessed union is here taught us! through contentiousness and vain glory, but in lowliness of mind esteem others better than ourselves; looking not each one on his own, but also on the things of others; seeking the good of all. But how do we obtain this heavenly mind? The apostle answers: "Let this mind be in you, which was also in Christ Jesus, who eing in the form of God, did not account it name; that at the name of Jesus every knee Jesus. should bow, of beings in heaven, and beings on Ottawa Station, Mich

safety until overwhelmed in the billows. But how tongue confess that Jesus Christ is LORD to the often, in the midst of the fiercest fires, God's love glory of God, the Father." (Union Translation.) to the soul beams with brighter, sweeter glory— Phil. 2: 1-11. I subjoin the following hymn too often. We cannot take in its fulness until we expressive of the mind of Jesus. May you and pecially the letters from the dear scattered ones, I, dear brothers and sisters, seek this holy, pure, speaking of their hopes and fears, and their the seeds, and needs, and roots of sin having loving, meek, lowly, perfect mind. It is by determinations, these thoughts come into my caught a gale from heaven's pure atmosphere, and faith, the living faith which works by love, "Jesus plant and root in me

All the mind that was in thee; Settled peace I then shall find, Jesus' is a quiet mind. Anger I no more shall feel, Always even, always still: Meekly on my God reclined; Jesus' is a gentle mind. I shall suffer and fulfill . All my Father's gracious will; Be in all alike resigned. Jesus' is a patient mind When 'tis deeply rooted here, Perfect love shall cast out fear; Fear doth servile spirits bind; Jesus' is a noble mind. I shall nothing know beside Jesus and him crucified; Perfectly to him be joined: Jesus' is a loving mind. I shall triumph evermore: Gratefully my God adore; God so good, so true, so kind. Jesus' is a thankful mind. Lowly, loving, meek and pure, I shall to the end endure; Be no more to sin inclined-Jesus' is a constant mind. I shall fully be restored To the image of my Lord; Witnessing to all mankind, Jesus' is a perfect mind."

I am your brother in the Lord,

SAMUEL EVERETT. Unity, Johnson Co., Iowa.

From Bro. Silvers.

BRO. BRINKERHOFF: We feel it our duty to that Jesus is coming! The trumpet will sound, write a few lines through the columns of the the saints of all ages will come forth, blooming ADVOCATE. We have been quite lonely, as we with immortality and eternal life. Beloved of are separated from those of like precious faith, the Lord, we commend you to God, and the and also as we have been deprived of our very word of his grace, which is able to build you up, welcome visitor, the ADVOCATE, for about one and to give you an inheritance among all them | year; but thanks be to God it has found its way to our lonely home here in the South West. We We like the ADVOCATE much. We want to can say to our brethren and sisters that we do send it to some more of our friends, and help not feel discouraged in trying to serve God, in sustain it, so that the dear friends that cannot keeping his commandments and the faith of Jespay for it can have it without money and with- us. Although we have trials and troubles on out price. Your sister looking for the return every hand, still I never felt more determined are old and not very able to work, and have of the nobleman to set up his kingdom on the to press my way to the mark of the high calling, been in debt ever since our burn out; and taking JANE STULTS. which is in Christ Jesus, than I do now. Oh all things into consideration we do not feel ourof Christ, and meet together in the kingdom of God! My dear brethren, do not let us sleep as do others, for we know that our redemption draweth near. Pary for us dear brethren, that our faith fail not. May the Lord bless and comfort all the saints, is my prayer. From your brother With this loving union we shall do nothing in hope of eternal life, when the Life-giver J. A. SILVERS.

Lamar, Mo.

From Bro. Remington.

BRO. BRINKERHOFF: I thought I would write a few lines to let the brethren know how we are getting along at Ottawa. We are still trying to bbery to be equal with God; but emptied out our trials and discouragements in this morsimself, taking the form of a servant, being tal life. But God is able to deliver us out of them made in the likeness of men; and being found all. Sister Fuller has fallen asleep in Jesus, and in fashion as a man he humbled himself, be- has passed from her troubles in this life. She coming obedient unto death, even the death of the sleeps with a bright hope of a part in the first eross. Wherefore, also God highly exalted him, resurrection. She lived out her faith and sleeps and gave him a name which is above every the sleep that the world never can—a sleep in J. M. REMINGTON.

From Sister Bell.

DEAR Brethren and Sisters: As I am a reader mind: We as a people profess to be looking for the Savior to come soon, and if he was to come to-night how many of us are ready? How many have their lamps trimmed and burning, waiting for their blessed Lord to come? It seems to me the word waiting means a great deal. O, my dear brethren and sisters, are we ready and waiting? What are we doing? what kind of examples are we to the world, and our families? are our children ready to meet the Lord? I fear a great many of us will have to answer, No; our children love the world and the things of the world. But why is it thus? Have we all done our duty towards our children? Are we bringing them up in the nurture and admonition of the Lord? Do we pray with and for them every day, and strive to show them by our life and conversation that we really mean what we profess? O, how it makes my heart bleed to look around at the dear children, especially the children of believers! There are those among them who might make able ministers of the gospel, and they are so much needed in the field; but their minds seem to be all on worldly pleasure. And why, dear friends, is it thus? Is it our faults? Have we all done our duty? O, let each one of us examine our own heart and see if we have a conscience void of offence toward God, and toward our own children! O, let us strive earnestly to get ready, and have our children ready and waiting to meet our blessed Lord when he comes! May the Lord bless his people, and open their hearts to spread his blessed truths, is the prayer of your unworthy friend,

Otsego, Mich.

From Bro. Purvis.

MRS. A. BELL.

BRO. BRINKERHOFF: The "Hope of Israel" continued to come to me until the paper changed its name to the ADVOCATE, and is still coming, for which favor I feel truly thankful, both to you and all the rest of the brethren and sisters. * It has been quite a favor to myself and wife. We read its pages with thankfulness of heart to selves able to pay for the paper. If you can still send it to us, it will be thankfully received. The old lady says she cannot do without it. I will send you enclosed 50 cents, and if we can do more within the year we will do so. The paper and the Bible are all the preachers we have, and take one of them away and we have but one. We are trying in our lonely condition to make our way to the kingdom. Yours truly.

WILLIAM PURVIS. Windfall, Tipton Co., Ind.

From Bro. Stubblefield.

DEAR BRO. BRINKERHOFF: We are very thankful for the ADVOCATE. We cannot do without it, as it is all the preacher we have. We are very lonely, Bro. Ayrhart's family are all the Sabbath keepers there are here besides ourselves. We want to keep all the commandments of God and the faith of Jesus, and are trying to live so that we may have a right to the tree of life and enter in through the gates into the city. Pray for us that we may ever be found faithful. Your brother, hoping for eternal life. G. W. STUBBLEFIELD, Carrollton, Iowa.

MARION, IOWA, THIRD-DAY, JAN. 5, 1875.

The editor of the ADVOCATE does not hold him self 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 ourself 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 tem poral power in order to mainiain 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 sufflcient 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 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, mindreading, 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 idiosynchracies, 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 controling 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 Sabbathkeepers 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 firnished 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 preachoccurred, and at the same time of year in which ing the word, delivering two excellent discourses the Savior ate the passover with his disciples and 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 ets Martha Morrison, 50cts A. G. Long, John Morrison, Mary Long, 50cts Malinda Morrison, 50cts A. C. Leard, paid \$1.00 Rebecca Morrison, 50cts W. C. Long, paid 1.00 Elisabeth Morison, 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 50cts N. J. Rogers, Agnes Gilbert, \$1.00 Thomas Morrison 1.00 Wm. Rogers, Rachel Morrison, 50cts P. D. Rogers, 1.00 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. Ebr Davison, \$1.50, 10-1. G W Stubblefield, \$3.00, 11-1. James M Burger, 25cts. A C Leard, \$1.50, Wm. Purvis, 50cts, 9-13. W C Long, \$1.60, 10-1. J H Morrison, 10ets. A G Long, \$1.60, 10-14. Jesse Davidson, \$1.00, 10-20. JW 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 MrsMaryADavise, \$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 35ets.

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 Scrriptural 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. Brink-erhoff, 12 pp. 3 cents.

of

of

to

Thoughts on the Sabbath, by A. C. Long. Spp., 2cts

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

VOL. IX.

Was

. 16, the t set

0cts

Octs Octs. 0cts Octs

Octs

Octs

Octs. 0cts 1.00

1.00

1.00

y.

the

ED.]

rites

ay's

as it

Dist.

om.

Sun-

iren

ve a

Eb-

1.50, 1.60,

-14.

1.00,

nan,

rett

ghes

rrin

ard,

a A

cob

rin-

tial.

sts.

011

ab-

eek

by

the

ond

cts.

ent

nd

ıts.

off.

sti-

ak-

ets

Marion, Iowa, Third-day, January 19, 1875.

NO. 22.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY JACOB BRINKERHOFF, at Marion, Iowa, to whom all communications should be addressed.

TERMS.-One dolfar 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 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.

Honor.

Nor 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 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 Sen 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 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 Naz-

areth, 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 shal 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 kiugdom 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 Gentlles; for then shall the reign of the saints under their anointed King begin. Such is the gospel of the grace of God; and present was recognized; no other people were entrusted men, but prospered of God, as was David's and probation is given for a preparation for that with the oracles of God. "In Judah was God Solomon's. When Jesus told them that such 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 bim that appointed him, as also was Moses, over all his house. Take heed, brethren, lest there be in any of you an evit

God. But exhort one another daily while it is the planters shall plant, and shall eat them as en: but I have gathered them unto their own tory 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 I will even gather you from the people, and asheathen, 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. Paideaux 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 ad

duce that they will never be restored. Oracles from which the literal restoration of Is rael could be proved, the testimony already adduced ought to be regarded as sufficient to decide the question. In the estimation of all who and dark day. And I will bring them out have the faith once delivered to the saints, it from the people, and gather them from the counwill weigh against ten thousand, yea a count- tries, and will bring them to their own land, and less number of speculations of erring reason about the expediency, and utility, and necessity about the expediency, and utility, and necessity country. I will feed them in a good pasture, very evident they do not have their fulfillment of such a thing. There is surely something and upon the high mountains of Israel shall in a time when "there is no more death," for he wrong, when, ere the declared purposes of God their fold be: there shall they lie in a good fold, 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 Pales.

chief of the nations: publish ye, praise ye, and safely, and none shall make them afraid," Ver. erate against the Lord and his anointed. 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 I bring again the captivity of Jacob, and have an idea, the religious sects of the present day alwith child together: a great company shall re- mercy upon the whole house of Israel, and will so unite with them in their opposition to Jesus

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." were fulfilled in the return of the Jews from doubt, who are well informed, that this has a di-Heb. 3: 12, 13, 14. Looking for the appearing Babylon. But in this they are mistaken. For, rect reference to the literal Israel, as it was they of Jesus Christ the second time unto salvation, when this restoration is enjoyed, "they shall not who "went into captivity for their iniquity," is the center point of Christianity. His birth, sorrow any more at all." Ver. 11. All well in who were "led into captivity among the heathhis suffering, and his death, made atonement structed scribes know that since their return en;" and it is they only who remain yet to be for our sins; his resurrection unto eternal life, from Babylon their sufferings have been beyond gathered "out of their enemies" lands . . . unto and his ascension to the Father's right hand is what human imagination could have concieved! their own land"-"Palestine." Neither is this the sure pledge that he shall yet overcome all They are more widely scattered, and more cruis as some tell us, the restoration from Babylon, his foes and return to reign in the throne of his elly dealt with than while under the power for the TEN TRIBES were not in that captivity glory, and then shall be give to every man ac- and within the dominions of Nebuchadnezzar; 2. The Jews or two Tribes, whom Nebuchadcording as his work shall be found to be at that and the captivity of Israel since that period is nezzar carried off into that captivity did not all day. All that Messiah has done is but prepara that from which they are not yet recovered. return. Many remained in Babylon: and about And is their restoration never to be accomplished one hundred and twenty thousand in Alexanbecause it is yet in the future? The Lord will dria. However as many as had a mind to go perform his promise in their favour, and "gath- back to the Holy Land went. But when this er them from the coasts of the earth." For he prediction is fulfilled, there is "left none of them bath said, Isa. 46: 15, "Can a woman forget her any more there." For Jehovah has declared sucking child, that she should not have com- that his "people, [Israel,] shall be willing in the passion on the son of her womb? yea, they day of his power." Ps. 110: 3. And this gathmay forget, yet will I not forget thee.'

semble you out of the countries where ye have shall "spoil those that spoiled them, and ro been scattered, and I will give you the land of those that robbed them, saith the Lord." V. 10 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 se cured 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 forth your branches, and yield your fruit to my heathen." Verses 15-16.

Again: Ezek. 34: 11-14. "For thus saith the Lord God; Behold, I., even I, will both search Were there no other predictions in the Living 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 in a fat pasture shall they leed upon 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 hosts, and before the description of this battle and brought to their own land-PALESTINE! to scene the prophet has told us that the Lord shall 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 ruled with a rod of iron—surely they will then by Israel; for, after it "they shall no more be a Jer. 31: 7-9. "For thus saith the Lord; Sing prey to the heathen," "neither bear the shame with gladness for Jacob, and shout among the of the heathen any more;" "but they shall dwell the kings of the earth take counsel and confedence of the national property with the property of the national property with the shall dwell the kings of the earth take counsel and confedence of the national property with the property of the national property with the property of the national property o

"Therefore thus saith the Lord God; Now will King on the earth, but oppose and ridicule such turn 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 shall the prophysical part of the pr

heart of unbelief, in departing from the living yet plant vines upon the mountains of Samaria: them to be led into captivity among the heath.

Again: Ezekiel records a similar prophecy, ering is immediately subsequent to Israel's tri-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 punishmen 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 pre served Judah and Israel for this display of hi sovereignty and grace! The God of Jacob "ha purposed, and who shall disannul it?" "Ziot shall be redeemed with judgments, and her converts [Israel,] with righteousness." Isa. 1: 27. But ye, O mountains of Israel, ye shall shoo people Israel; for they are at hand to come. (To be continued.) Ezek. 36: 8.

"The Kingdom."

E. S. SHEFFIELD.

(Concluded.)

IT appears equally plain that the prophet Zechariah brings to view a series of events to 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 be King over all the earth. Zech. 14. It does seem plain that at this time the nations will be be dashed to pieces as a potter's vessel as the result of the conflict when the Gentiles rage and

As neither Jews nor Gentiles have ever been In Ezek. 39: 25-29 we have further testimony willing that Christ should ever be a real literal

fulfilled, how then can we help believing that The two disciples on the way to Emmaus show'd to occupy David's throne, and re-establish it on he shall yet reign over both Jews and Gentiles, what had been their hopes and expectations, and the hill of Zion. He has promised the overafter reading the following scriptures? "Thou what dejection had seized them by his crucifix. comers that they shall have power over the art my son; this day have I begotten thee. Ask | ion and death .- "We trusted that it had been he nations, and shall rule them with a rod of iron. of me and I shall give thee the heathen (i. e., which should have redeemed Israel." Gentiles,) for thine inheritance, and the utterson is given; and the government shall be upon his kingdom, to order it, and to establish it with

shall the Gentiles trust." Rom. 15: 12.

to be no limit to his power, for his government shall then be judged by him. to his rule, and his seat of kingly authority is to amine one other witness Acts 15: 13-17. "And reigning child as already in the past when he for his name; and to this agree the words of the changes are to be. uttered the prophecy; but in this as in some prophets, as it is written, After this I will return I have read somewhere, in a very sagacious other cases, things predicted that are future are and build again the tabernacle of David which writer, that when happy changes are contemspoken of as already past. So in this case the prophet evidently refers to the Son of Mary as men might seek after the Lord, and all the Genhas ever been man's mistake when looking for promised her by the angel. She was also assured tiles upon whom my name is called, saith the the fulfillment of God's great purposes, and is by the same person that Jehovah would give Lord, who doeth all these things." It does not the mistake of many now. People are looking her son the throne of his father David, and seem reasonable to suppose that when the taber- for the setting up of Christ's kingdom, and the that he should reign over Jacob's posterity for- nacle of David is rebuilt, that the place of that introduction of millennial glory by reforming that he should reign over Jacob's posterity for-ever. Here, then, we have two predictions, the building will be in possession of the Gentiles; and rebaptizing present modes of effort and thought. But so it will not be. God's method angel telling his proper name, and that he is of and Jerusalem is to be trodden down of them of progress is to make darkness the way to light, the line of David; they both declare that he until their times expire. I apprehend their death the prelude to life, despair the introducshall occupy David's throme forever, but neither rule or supremecy ends with their times. I ex- tion to salvation, and corruption and confusion of them tell us when he comes in possession of it, nor where David's throne was, or of what his leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. And as leading to David's tabernacle and David's city. kingdom consisted. Hence, if we had no other Isaiah says, "Awake, awake, put on thy strength, the speedy forthcoming of God's wonder-worktestimony on the subject we could plainly see by these scriptures that the kingdom of David shall no more come into thee the uncircumcised breaking forth of light and life and beauty. is the house of Jacob; or, according to other and the unclean." Isa. 52: 1. The time will The bursting glories of spring come directly out scriptures, the kingdom of Israel.

to rule over the kingdom of Israel is evident drunken the dregs of the cup of trembling, and cedes the day. The period most hopeful is that from what they said and the course they pur- wrung them out. . . . Therefore hear now this, when the apparent motives for despondency are sued. First, when Nathaniel was introduced to thou afflicted and drunken, but not with wine: most overwhelming. The stress of the contro-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 doubtless at the close of Gentile rule and the bloody persecutions under the Roman emperors the cross implored, Lord, remember me when ushering in of the kingdom of God, for which were the immediate precursors of its victory ovthe cross implored, Lord, remember the when thou comest in thy kingdom. How strong must we are taught to pray, "Thy kingdom come." were the immediate precursors of its victory over even the throne of the Cesars. And so the have been his faith that Jesus would be the Re- Jesus is soon coming to institute a new age, a Scriptures teach that it will be in the ushering

most parts of the earth for thy possession. Thou his Messiahship, they earnestly ask, 'Lord, wilt for he is to rule from sea to sea, and from the shalt break them with a rod of iron; thou shalt thou at this time restore again the kingdom to rivers to the ends of the earth. And the dash them in pieces like a potter's vessel." Ps. Israel?' Now Jesus is taken from them and it prophet saw given him dominion, and glory, 2: 7-9. "For unto us a child is born, unto us a remains to be seen whether they still retain their and a kingdom, that all people, nations, and his shoulder; and his name shall be called Won- faith as a literal king to reign on David's throne. derful, Counsellor, The mighty God, The ever- We can plainly see Peter's faith remains the his disciples, "When the Son of man shall come lasting Father, The Prince of Peace. Of the same at the time of his first sermon, for he tells increase of his government and peace there shall of the oath of God to David concerning his Yes, he is coming in the clouds with power and be no end, upon the throne of David, and upon throne and Jesus having it; and after a life of judgment and with justice from henceforth even trial and persecution on account of his faith in forever. The zeal of the Lord of hosts will per- Jesus, in his last epistle he tells by what methform this." Isa. 9: 6, 7. "And the angel said od we may have an entrance ministered to us unto her, Fear not, Mary, for thou hast found abundantly into the everlasting kingdom of Well might the poet say: favor with God. And, behold, thou shalt . . . our Lord and Savior, Jesus Christ. And in the "Messiah is coming, no longer a lamb, Jesus, ... And the Lord God shall give unto midst of his last admonitions he breaks forth in To bleed and expire for poor guilty man; him the throne of his father David; and he shall ecstacies, and says, 'For we have not followed But now Judah's Lion majestic appears,' reign over the house of Jacob forever; and of cunningly devised fables when we made known To reign on Mount Zion a thousand blest years." his kingdom there shall be no end." Luke 1: unto you the power and coming of our Lord 30, 31. "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him | Jesus Christ, but were eye-witnesses of his majesty.' Paul also, in the earlier part of his min In the first quotation is a prediction that a istry, said, as we have before quoted, that the sertain person (spoken of as the Son), shall rule root of Jesse was to rise to reign over the Gen over the heathen (or Gentile) nations in such a tiles. And at the close of his labors he says, 'I manner as utterly to break their power. And am now ready to be offered and the time of my in the last quotation a root of Jesse is said (by departure is at hand. I have fought a good fight, Paul quoting Isaiah) to rise to reign over the Gentiles. Surely when these have their fulfillment, the times of the Gentiles will have existing the course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness, which the Lord, the righteousness is said (by Paul quoting Isaiah) to rise to reign over the henceforth there is laid up for me a crown of righteousness. I see more of promise in the church a better shape, and the state a better shape, and the state a better shape. pired as spoken by Jesus, Luke 21: 24; and only, but unto all them also that love his appear. promise in the darkest features of the time than further, Jerusalem is to be trodden down of the ing." In Paul's previous epistles he frequently world is perhaps more wicked now than it has Gentiles till their times are ended. In the second represents the believers as waiting for the return been since Noah's flood—considering the light quotation the prophet speaks of the birth of a of Jesus; but in his charge to Timothy we are which it rejects. And yet in this very darkchild, and this child is eventually to have a cer- shown his faith respecting the appearing and ness I read the promise of coming light. In tain government upon his shoulder and there is kingdom of Jesus, and that the living and dead

is fallen down; and I will build again the ruins plated most people erroneously turn to the quarsalem, the holy city: for from henceforth there the dark waters that give prognostics of the come when it shall be said, "Awake, awake, of the bleak winter. It is from the corrupting stand up, O Jerusalem, which hast drunk at the seed that we obtain the harvest. The darkest That the disciples also expected that Jesus was hand of the Lord the cup of his fury; thou hast hour is said to be that which immediately pre-

deemer and Israel's king that would eventually new order of things, "The vile person shall no triumph over death to have thus implored when more be called liberal." He has promised the then shall the Son of righteousness arise with he saw him agonizing and expiring on the cross! overcomers a seat on his throne. He is coming healing in his wings.—Dr. J. Seiss,

He is coming to reign over the house of Jacob And after his resurrection, when reassured of forever and over the Gentiles also, as Paul said, languages should serve him. He said himself to in his glory, and all the holy angels with him, 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.

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 in all these pious and patriotic dreams. The this very misgiving, desperation and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human is to keep increasing till there is no opposition But before we feave this subject we will ex- 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 be on David's throne, and over his kingdom to after they had held their peace James answered, things of which the prophets all have spoken. order it perpetually from this time onward. It saying: Men and brethren, harken unto me: Statesmen and churchmen see in it the unmis-Simeon hath declared how God at the first did takable evidences of unprecedented changes, is true the prophet speaks of the birth of this visit the Gentiles, to take out of them a people though they widely differ as to what those

O Zion, put on thy beautiful garments, O Jeru- ing goodness. It is the stirring upon the face of

"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 day come upon you unawares."-Luke 21: 34.

Son of man the people of the world would be pect our Savior, by his spirit, to go with us. given to riotous eating and drinking, the same As it was in the days of Noah, the feastings stripes above measure," in prisons, in various as it was in the days before the flood. His ref- and drunkenness of the world went on as though perils, and many persecutions, of which infirmerence to their marrying and giving in marriage no danger impended, so now the same things lities he might glory. But he says: "God forbid shows that they would consider that all things are the order of the day, as though the kingdom that I should glory save in the cross of Jesus should 'continue as they were,' and they need of heaven was not nigh in its approach. But Christ." give themselves no uneasiness about the coming ye, brethren are not in darkness that that day The cross of Christ and the hope of salvation the mental capacity altogether. In cases of sur- of the world seems to be, Let us eat and drink, Christ. feiting and drunkenness, even in a moderate for to-morrow we die; and, A short life and a Need our gloryings be any less than were degree, the mind is unfitted for considering the merry one. The wise man said in one of his Paul's? The same Jesus is our Savior, he died high relationship to God and a preparation to proverbs (14: 12), "There is a way which seem. for us, he arose for our justification, and has

feasting, drinking, and revelry. The popular will prove to be the safest. Paul also exhorted in life, whether we be able to confute the wischurches of the day are not behind in this; nay, "to flee the very appearance of evil." This will dom of the world, or are unlearned therein, this they generally take the lead. One will have a apply with full force to our every day life, and one thing is the all important knowledge-Jesus strawberry festival in its season for the purpose the Savior's warning to his disciples co-incides Christ and him crucified. This was Paul's great of obtaining money for some enterprise of that well with it, "Take heed to yourselves, lest ye commission, as he says to the Corinthians, "I church, which festival is only a party of pleas- be overcharged with surfeiting and drunkenness determined to know [or make known] nothing ure, the participants being non-professors and and the day of the Lord come upon you un- among you save Jesus Christ and him cruciffed." churchmen alike. Then there will be ice-cream awares." 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 intoxicates with worldliness, as well as do some of the

time your hearts be overcharged with surfeiting surely, to imbibe a spirit of worldliness and lose magistrates, though acknowledging the supremand drunkenness, and cares of life, and so that the love of God from his heart, and the communiacy of the Romans, which gave them the priviion of his holy spirit, Especially is this the leges of Roman citizens. Of his education he The Savior had been telling the disciples of case with the young Christian who has lately was excelled by none in his day, we may well his second coming and of the signs by which it renounced the world and found peace in believ- suppose, for he was brought up at the feet of might be known when his coming is near, ing; and he mourns the loss of his Sayior's love, Gamaliel, in Jerusalem, according to the perfect Signs in the sun, moon, and stars, distressed and which the world can never fill. Neither do we manner of the law of the fathers; that is he was perplexed nations, persecutions of his people, af- wish to say that social gatherings of Christians educated under the teaching of Gamaliel, one of ter which the Son of man should be seen com- are improper. No; Christians should not only the ablest lawyers of Jerusalem. He was also ing in the clouds of heaven with power and cultivate sociability with each other but also learned in the wisdom of the Greeks, for while glory. He then gives them the parable of the with those who may come within reach of their at Ephesus he "disputed daily in the school of fig tree and the coming of summer; 'so likewise influence; and such sociabilities should tell to one Tyrannus" (Acts 19: 9); and when he was ye, when ye see these things come to pass, know those around that you have been with Jesus at Athens, the seat of Grecian literature, he enthat the Kingdom of God is nigh at hand.' and learned of him, and by so doing let your countered "the philosophers of the Epicureans Then he gives them the warning: Take heed light shine; your reflected light of Jesus, and and the Stoics," and was able to meet those phiafter having seen all these things by which you your light of divine truth. But to attend the losophers on Mars' Hill, or Areopagus, the know that the coming of Christ and his king- festivals and parties, so frequent about the holi highest court in that city, and quote to them dom is near at hand, that you do not become days, whose ostensible purpose is worldly pleas- language from some of their own poets; which engrossed with the things of the world, its cares, ure, is really lowering your standard of godli- in order to do he must have had some familiarity its customs of feasting, and your minds being ness and your Christian dignity. At such pla- with their writings. thus taken up, the day of the Lord come upon ces you could not be known as a Christian. and you unawares and you are not prepared for it. in voluntarily going you expect and are expect- apostle of that holy religion, he became inferior Surfeiting is defined to be 'fullness by excess; ed to partake of the spirit of the occasion. Our in ability to none of the others who were called feeding so as to oppress.' The Savior told his rule should be to go nowhere where we could before him and had followed Jesus in his mindisciples that in the days of the coming of the not consistently ask the blessing of God, or ex- istry. He was the chief apostle to the Gentiles,

Paul's Glorying.

"But God forbid that I should gtory save in the cross of our Lord Jesus Christ." Gal. 6: 13. There were many things of which Paul might worthy of the vocation wherewith we are called, feastings with strong drink. None of these have boasted or gloried, in a worldly view, or knowing that we shall reap in due time if we feed the mind or improve it, or help the indi- by his position in life. By birth he was both a faint not.

vidual on in the Christian life. The yearly Jew and a Roman. He was born of Hebrew Thanksgiving occasion, which is a very proper parents, of the tribe of Benjamin, and by this one, for we have much to be thankful for, even natural position he could claim all the privileges in a national and public manner, is more highly of an heir of the Abrahamic promises of God, esteemed by the body of the people for the entitling him to Jehovah's favor. His birth-Thanksgiving dinner than for any religious ser- place was the city of Tarsus, in the province of vice or the occasion of praise. Not that the Cilicia, which was a free city; that is, its citi-Christian should be a recluse from society; no, zens were free from the tribute imposed upon but in attending and engaging in these festive the cities and countries conquered by the Rooccasions the Christian is very apt, almost too mans, were governed by their own laws and

> When converted to Christ and called to be an and says he was "in labors more abundant, in

of Christ and his kingdom. It was so in Noah's overtake you as a thief. The apostic Paul ex- thereby was the one great thing of which Paul day: they knew not nor considered until the horts the Romans (12: 2) "not to be conformed would glory. His nobleness of birth or his flood came and took them away. Not that the to the world, but to be transformed by the re- worldly education, were nothing in comparison Savior would have his disciples refrain from newing of their minds, that they might prove to his being called to be a disciple of Jesus. His marriage, or eating and drinking; for marriage what is that good and acceptable and perfect being one of Christ's apostles was not to be is a God-given institution, and to eat and drink will of God." Worldliness is the bane of the boasted of, but the cross of Christ was the source are necessary to support life; but surfeiting is church, and its pleasures and cares are continu- of his rejoicing. His Savior was made known eating to excess as well as also to eat such quali- ally exhorted against in the word. They, with to him, who could save him from death and ties of food as are more stimulant than nourish- the customs of feasting and drinking, lull the eventually give him the crown of righteousness ing, and such as gratify a perverted appetite and person to sleep in regard to things pertaining to that is laid up for him; and Jesus' love, which tend only to increase the abnormal condition of the kingdom of heaven; and Paul exhorts again induced him to come and die that Paul, who the system; and drunkenness is drinking more (1 Thess. 5: 6), "Let us not sleep as do others, calls himself the chief of sinners, might attain than is needful to support the vigor and energies but let us watch and be sober." He cannot unto the resurrection of the dead at Jesus secof life, and is commonly understood to be the re- mean the taking of rest in sleep, but contrasts ond coming, is the all rejoicing, the all imporsult of drinking an excess of wine or other the watchfullness of the Christian with the tant theme. He counted all things but loss for strong drink, intoxicating the human system worldly or careless indifference of others conand suspending the action of the finer and no- cerning religion and the necessity of being whom he suffered the loss of all things and bler faculties of the mind, sometimes suspending ready for the coming of the Savior. The spirit counted them as naught that he might win

eth right unto a man, but the end thereof is the gone to prepare for us the many mansions in The customs of the world consist largely of way of death." God's way and wisdom's way his Father's house. Whatever be our stations "To know the love of Christ passeth all knowledge, that ye might be filled with all the fulness 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

Attempted Change.

A. C. LONG.

"He shall think to change times and laws

THIS individual spoken of here as thinking "in it thou shalt not do any work." to change times and laws," is held by nearly Protestant commentaters to apply to the toman Catholic Church. In fact it is such a ain prophecy that all who will examine it ust come to this conclusion. But has this ower attempted to change times? It has; for od commanded us to "remember the Sabbath v," and then tells us "the seventh day is the

ich was the Saturday?"

tholic Church and apostolic tradition."

Sunday to be kept for the Sabbath?"

ce of the Sabbath ordained in the command- no more as invaders of Israel's borders. See 2 ents. St. Luke also speaks of the disciples Sam. 21: 15-22 and 1 Chron. 20: 4-8. eeting together to break bread on the first day With these meditating thoughts, and having the week, Acts 20: 6. And St. Paul I Cor. 16: crossed this historic valley of Israel's victories.

ces of the Roman Catholic Church.

sin" in preference to God's commandment? where the "everlasting" fires of Gehenna (or Shall we also help to exalt the Pope of Rome "hell,") consumed the offal cast out of the city, "above all that is called God?" 2 Thess. 2: 5. by the Dung Gate, into its devouring maw, when O let us honor and exalt Jehovah by keeping and while it was the metropolis of Judea; but his Sabbath day which "is the seventh," and which was, in its siege and destruction, A. D. 70,

Allendale, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM-AS IT IS.

bbath of the Lord." But the majority of the Bethlehem, the birthplace of David and of Dav- of Jerusalem. ople at this time are observing the first day id's great son, our Lord Jesus, we are again on We here expect to sojourn in this so-called the week instead of the seventh. Why this our way returning to Jerusalem. Again we Holy City for about six weeks, making short ange? Some say the apostles changed it. But have made a halt to take a last lingering look at excursions to the localities in its neighborhood. here is the record of it? Not in the Bible, "Rachel's Sephulchre." We are crossing "the and a longer one to Jericho, the Jordan, and the rtainly. Then since the apostles did not make Valley of Rephain," but at a much slower pace Dead Sea of Sodom. is change, it must have been made by the than when we first crossed it on a swift gallop to In our subsequent sketches, therefore, we proower prophesied of above. And that this is the Bethlehem, not then knowing, or realizing, its pose to give, in detail, our impressions of them, se, I will now quote from a book, which lies locality until we had accomplished the "stretch," and of the noted places in the city as well a en before me, written, endorsed and published and had reined in to a slow walk, as our donkey out, and incidents occurring under our own obclambered the steep hills approaching Bethle- servation of its citizens, together with their Question. "What warrant have you for keeping hem. Now, with the knowledge of Rephaim prevalent traditions - Jewish, Christian, and e Sunday, preferable to the ancient Sabbath, and its battle associations, in which our thoughts Mohammedan. and retrospections have been somuch in exercise Answer. "We have for it the authority of the in Bethlehem respecting David's career in his native city and its adjacent localities, -inclusive Q. "Does the Scriptures any where command of this most famous one,—our animals were held in check as we lingeringly crossed its span of 4. "The Scriptures commands us to hear the about two and a half miles, while we mentally urch, St. Matt. 18: 17, Luke 10: 16, and to hold recalled the two battle-scenes, in which David, as the tradition of the apostles, 2 Thess. 2: 15; reigning king over all Israel, gave the Philist the Scriptures do not in particular mention | times such ignominious defeats as described in schange of the Sabbath. St. John speaks of 2 Sam. 5: 17-35; and, afterwards, in four other Lord's day, Rev. 1: 10, but he does not tell battles, in the latter days of his reign, destroyed what day of the week this was, much less their noted giants, and so nearly extinguished s he tell us that this day was to take the the Philistines as a nation, that we hear of them

orders that on the first day of the week the we are approaching a point on the road, where inthians should lay by in store what they is now located the large and fortified "Convent signed to bestow in charity on the faithful in of Elijah," which is situated on a high rocky lea; but neither one nor the other tells us eminence. Here we came to a halt, because at at this first day of the week was to be hence this turn of the roadway the city of Jerusalem ward the day of worship, and the Christian comes into view, about two miles distant. Here, bbath. So that truly, the best authority we some weeks ago, we had gazed on the city, as it we for this is the testimony and ordinance of was shut out from our view, going southward. church. And therefore those who pretend Now, we are again drawing nearer to it, from be so religious observers of the Sunday, whilst the south, the opposite of the side from which the same church-authority, show that they and came up from Joppa, that being the north, by humor, and not by reason and religion; the side from which the Psalmist describes its e Sundays and other holy-days all stand on appearance, as quoted at the head of this article. same foundation, viz., the ordinances of the Even now-a days, in its "time of affliction,"proaches it either from the north, south, east, or er die." Are we citizens of that city? If we are, of the week is not commanded in the Bible meeting the eager vision,—by its situation,—for destiny is certain.—Messiah's Herald. e kept as a sacred day. 2nd, That Sunday, it is "a city set on a hill [the hill of Mount Zion] first day of the week, stands on the same which cannot be hid." Its towers and minarets hority as other holy-days, as Christmas, New and domes will excite one's highest admiration r's, Good Friday, etc., which are the ordidin connection with the associations of the past to have a great horror of the doctrine of anniand that are embodied in these representatives e have accused the Catholics of attempting of the Mohammedan and the Christian; for one in annihilation. Those who believe in immorhange the Sabbath of the Lord. They now sees nothing that is Jewish until the city is howledge it in the above extract. Conse- nearer in view, when the unpretentious buildthis is the strongest evidence that can ing is in sight, which is known and designated Well, if it has no form or substance, and occulven for proof on any subject. But do the as the Sepulcher of David, now-a-days outside pies no space, where is it? If it is not annihiptures acknowledge the church's power to the walls of Jerusalem, on that portion of Mt. in feasts and sacred days? They do not. Our Zion which is excluded from the modern city, but which was in the ancient limits of Jerusalem, hold to the annihilation of the wicked, while octrine the commandments of men." Now both in David's and Solomon's times, and until observe the first day of the week instead its final destruction by Titus. Nearer and near- gin, in Herald of Life. seventh, do we not honor the Pope of er we are approaching this land-mark, which more than our heavenly Father? Shall looms up above the brow and precipitous hights saved? but a more important one is, Shall I be serve the commandment of the "man of of the gloomy and deep "Valley of Hinnem," one of them?

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 "Beautiful for situation is Mount Zion." Ps. 48: 2. have again re-entered by the Jaffa Gate (in an-AFTER several weeks sojourn in the city of cient times called the Bethlehem Gate), the city

The City of Gems. Ase ther

THE British Museum recently became pos sessed 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 doilars, 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 y take no notice of other festivals ordained we had approached it first when we landed at, 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 irch."—Catholic Christian Instructed, pp. the "times of the Gentiles,"—as a traveler ap- shall be extinguished, that glory that shall nevrom this extract we learn, 1st, That the first west, it has a commanding view, when first let us rejoice that our heritage is sure, that our

> ANNIHILATIONISTS .- Many religious persons, especially among our Methodist friends, appear hilation. But let us see who are the believers tal soulism tell us that the soul is, immaterial, has no form or substance, and occupies no space. lated to all intents and purposes, I don't know the others would annihilate every soul.-L. Bur.

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.

to 1689, wrote a work on the Ten Commandments edge and fear of the true God was scarcely to be counterfeit bills affoat, but rather on this according to 1689. of 442 pages. We propose to give some extracts found but in the family and posterity of Abraham; put forth more sagacity to discern the so from his work, which we think is a very good and even among them we have reason to suspect ones. If wicked men employ their power treatise on the commandments, in the main, fur- a great decay and corruption, especially in their produce false coin as much like the genui ther than he takes the position of the divine long abode among the idolatrous Egyptians; yea, change of the fourth commandment to the first the Scripture expressly charges them with it, day of the week .- EDITOR.

Christian; the one a clear and distinct knowledge Egyptian Apis. God, therefore, justly rejects all of his duty, the other a conscientious practice of the rest of the world; but, being mindful of his it, correspondent to his knowledge; and both are promise to their father, the father of the faithful, cles, the magicians did the same in appear equally necessary. For, as we can have no solid he appropriates this people to himself as his pecuor well-grounded hope of eternal salvation with- liar inheritance. And because it was manifest by genuine, as some powerful acid reveals the out obedience; so we can have no sure established experience that neither the law of nature nor oral coin. It was foretold that false christs she rule for our obedience without knowledge. There- tradition was sufficient to preserve alive the knowl- arise, but the same test, viz: time, has pu fore our work and office is, not only to exhort but edge and worship of the true God, but the whole youd doubt which is the true one. We must to instruct; not only to excite the affections but to earth was become wicked and idolatous; there- them and know them by their fruits. Li inform the judgment: we must as well illumin- fore that this people whom God had now taken to the Spirit's test. Whichever religion produced in the spirit's test.

our age abounds with speculative Christians; but not degenerate as the rest of the world had done, and Reflector. though knowledge may be without practice, yet he himself proclaims to them that law by which the practice of godliness cannot be without knowl- he would govern them, writes it on tables of stone, IT is rough work that polishes. Look at edge. For if we know not the limits of sin and commits these into the hands of Moses, whom he pebbles on the shore! far inland where s duty, what is required and what is forbidden, it had constituted his lieutenant, and commands arm of the sea thrusts itself deep into the cannot be supposed but that, in this corrupted them to be laid up in the ark as a perpetual monu- som of the land, and expanding into a salt state of our natures, we shall unavoidably run ment of his authority and their duty. How lies girdled by the mountains, sheltered into many heinous miscarriages.

ought to do and what to avoid, it hath pleased God would rather entrust its preservation to stones God, the great Governor and righteous Judge of than to us, and thought it more secure when enall, to prescribe laws for the regulating of our ac- graven on senseless tables than when written on tions; and that we might not be ignorant what our hearts! they are, he hath openly promulgated them in his The manner in which this law was delivered is word. In his infinite wisdom and mercy he in- described to have been very terrible and astonish- rough treatment that gives souls as we scribed that law in the sacred tables of the Scrip- ing. God designed it so, on purpose to possess the tures. Hence the Bible is the statute-book of God's people with the greater reverence of it, and to awa- cut the more it sparkles; and in what & kingdom, wherein is comprised the whole body of ken in them a due respect to these dictates of their hard dealing there God has no end in view the heavenly law, the perfect rules of a holy life, natures, when they should see the same laws re to perfect his people. - Dr. Guthrie. and the sure promises of a glorious one. And the vived and invigorated with so much circumstance Decalogue, or Ten Commandments is a summary and terror; for indeed, the Decalogue is not so or brief epitome of the law, written by the imme. much the enacting of any new law, as a reviving practices it, and sees his benevolent interior diate finger of God. And if we consider the pau- of the old by a more solemn proclamation. The realized, at length comes really to love city of the expressions, and yet the copiousness dispensation of the gospel is not indeed such a whom he has done good. When, therefore and variety of the matter contained in them, we ministry of terror as that of the law was. God said, Thou shalt love thy neighbor as thys must needs acknowledge not only their authority doth not now speak to us immediately by his own is not meant, thou shalt love him first, to be divine, but likewise the skill and art in re- voice, which they that heard it were not able to good to him in consequence of that love ducing the whole duty of man to so brief a com- endure: he doth not pronounce his law in thun- thou shalt do good to thy neighbor, and this pendium. The words are but few, called therefore der nor wrap it in flame and smoke; but he speaks beneficence will engender in thee that lot the Words of the Covenant, or the Ten Words, to us in a still, small voice, by men like ourselves, mankind which is the fulness and the co Ex. 34: 28. But the souse and matter contained in and conveys the rich treasure of his grace to us in mation of the inclination to do good.-Ke

them is vast and infinite; the rest of the Script- earthen vessels of the same mould and frailty wi ture exhorts us to obedience by arguments or al- ourselves. He treats with us by his messenge lures us to it by promises; warning us to it by and ambassadors, whose errand, though it bear threatenings, or exciting us to the one and re- livered with less terror, yet ought not to be straining us from the other by examples recorded ceived with less reverence, for it is God hims in the historical part of it.

the giving of the commandments was about 2460 and by his authority, ought to be received with years after the creation, 220 after Israel's descent much veneration and affection as though Gold into Egypt, and the third month after their de- himself speak it immediately from heaven. parture out of Egypt, Ex. 19: 1; before the birth This awful appearance of God on the Mount of Christ almost 1500 years, and therefore above delivering the law served to affect them will 3000 years before our days. God now first selected reverent esteem of those commands which to himself a national church; and therefore it imposed upon them; for, certainly, unless a seemed expedient to his wisdom to prescribe them | were most grossly stupid, they must think the laws and rules, how to order their demeanor and things to be of vast concern which were attended his worship. Before this the law of nature was with such a train of amazing circumstances; the rule; but because it was marred by the first it is natural for men to be awed by pomp and transgression it was supplied in many particulars lemnity, the majesty of the commander adding by traditions delivered down from one to another. kind of authority to the command. Again, And those of the patriarchs who, according to the served to put them in mind, as it should us precepts of this law, endeavored to please God, that if God were so terrible only in deliver were accepted of him, and frequently obtained the law, how much more terrible he will be w especial revelations, by dreams or visions, or heav- he comes to judge us for transgressing the k enly voices, concerning those things wherein they Pages 8 to 15. 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 many different kinds of religion, all claiming that feared God and wrought righteousness was be best, it is impossible to determine whi accepted of him. Acts 10: 35.

The world was now so totally degenerated into do without any. But these persons never re-BISHOP Hopkins, an English bishop from 1658 vile superstitions and idolatries that the knowl- to negotiate business because there are so Josh. 24: 14; Ezek. 20: 7, 8; and probably they Two things in general are required to perfect a took the pattern of their golden calf from the himself might have all possible advantages to con- and repuires most love, peace, good-will Knowledge may be found without practice, and tinue in his fear and service, and that they might final happiness we can safely follow .- Watch wretchedly depraved are our natures, when even the storms that agitate the deep, the pebble Therefore, that we might be informed what we that which is the very light and law of them that the beach are rough not beautiful; angular

who speaks to us in them and by them; ander According to the bect chronology the time of ry word of truth which they deliver in his na

Counterfeits.

Some persons maintian that since there are the right one, and therefore it is just as w appearance as possible, we ought not to wo that evil spirits should do the same in the ter of religion. No one ever doubted the ence of a pure diamond because there many imitations. When Moses wrought m but the test of time finally settled which

rounded. It is where long white lines of by ers roar, and the rattling shingles are " about the strand that its pebbles are rou and polished. As in nature, so in grace; stones, their lustre. The more the diamon

BENEFICENCE is a duty. He who freque

199th, we left the saints of God in Barry Co. and of this place. They all seem to be lively members in the house of God. To-night we comnence a protracted meeting in the village of Sa be accomplished in this place.

R. C. HORTON. Salem, Mich. Dec. 31, 1874.

Wetter Department.

DEAR BRO. BRINKERHOFF: Through the

From Bro. Elliot.

ercies of God I will try to write a few lines to oveth his brother also. Christ has left us an e same is my brother, sister, and mother." esavs also: "It is not every one that saith nto me Lord, Lord, shall enter into the kingm of heaven; but he that doeth the will of y Father which is in heaven." Now, as we ave obeyed from the heart that form of docine delivered to the saints, let us carnestly we himself for us that he might redeem unto imself a peculiar people, zealous of good works. We should work righteousness, for he that worketh righteousness is righteous, even as he s righteous. Be ye holy, for I am holy, saith ne Lord. Without faith it is impossible to

Report of the Mich. Quarterly Conference. ing for those things which are above, where here. But the soul-cheering thought often pre-Christ sitteth on the right hand of God, setting sents itself to our mind, of God's great promise, Met on Friday, Dec. 25th. There were five our affections on things above, and not on "To him that overcometh will I give to eat of liscourses preached during the meeting. Each things of the earth, seeking for glory, honor, the tree of life which is in the midst of the parwas attended with a good interest. All things immortality, and eternal life. May we ever be adise of God." considered we had a blessed good meeting. The found walking worthy of the vocation whereinterest in these parts is still great to hear the with we are called, in all lowliness and meek-living faithful for, that God has given his only truth. Many are almost persuaded to obey God ness, with long suffering, forbearing one another Son that we through him might live? Then and keep his commandment. On Tuesday, Dec. in love, endeavoring to keep the unity of the let us always look up to him who is the author spirit in the bonds of peace, dealing justly, lov- and finisher of our faith, and let him guide us set out in company with Brother Youngs and ing mercy, and walking humbly before God in into all truth, whatever the consequences may be Howe for Salem, Allegan Co. It has been sev- love. We love God because he first loved us. in this frowning world. Is it not a joyful eral months since we have met with the saints May we behold what manner of love the Fath- thought to know that if faithful we shall soon er hath bestowed upon us, that we might be beyond the trials, temptations, and the vices called the sons of God. Let us love as brethren, of this mortal life, in a world where joy and be pitiful, be courteous, not rendering evil for gladness will fill every heart and soul? Dear lem, Allegan Co. May we have the prayers of. evil, but contrariwise, blessing for cursing, friends of the cause, let us all be faithful through the saints that God would enable us to speak knowing that we shall receive a blessing if we the help of the Lord, and win a home in the the word with power, and that great good may continue steadfast, unmoveable, always abound- paradise of God, and wear a crown of unfading ing in the work of the Lord. Pray for us, that glory. Brethren and sisters, remember us in we may ever adorn that doctrine which we pro- your prayers. Your brother in the faith, fess. Please to continue to send us the ADVO-CATE. Your brother in Christ, G. W. ELLIOTT,

From Bro. Jenkins.

Arispie, Kansas.

BRO. BRINKERHOFF: We have often thought of e ADVOCATE, knowing that we should love the church at Marion, and the paper that started know that we have not, after so long a time, forsample how we may know our brother. He gotten you all, though it has been a long time since says: "He that doeth the will of my Father, 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 prave odly in this present world, looking for that good times here in the name of the holy child plessed hope, and the glorious appearing of the Jesus. Pray for us. Please send me the ADVocreat God and our Savior Jesus Christ, who CATE or a letter. Yours in hope of a home in the everlasting Kingdom of God,

Lyndon, Nebraska.

From Bro. Ayrhart.

HERMON A. JENKINS.

BRO. BRINKERHOFF: It has been a long time ease God, and without holiness no man shall since I have written to the columns of our much some one else is so kind as to send us the paper, see the Lord in peace; and as he was holy, loved paper, which comes to us regularly, laden we feel to appreciate it very much, as it is the harmless, und filed, and separate from sinners, with the soul-cheering articles, letters, and re only preacher that we have here. We have not a amp to our path and a light to our feet, let ports from so many of the brothers and sisters, had the privilege for about five years of attendis look to him as a light to enlighten every man; scattered all around us at a distance. Yes, it or says Chrit, I am the light of the world; he cheers us much to read reports of labor from the hat believeth in me shall notabide in darkness. faithful servants of the Lord; also the cheering in such a way that when the Lord comes we Now, breth.en, as we are in the light let us letters from so many of the dear ones who are may be accepted of him. We are poor in the Walk in the light, even as he is in the light, let- walking Zion-ward by keeping all of God's things of this world. I would like to be able to ling our light so shine that others may see our commandments and the faith of Jesus. What pay for the paper, but through the misfortune good works and be constrained to glorify our a consolation it is to hear from the lonely and of losing our crops the past season it has placed Father which is in heaven. Let us live in that tried brothers and sisters, whose lot, as is ours, us in pretty hard circumstances; but the Lord way that those that are without may have no is to be deprived of the privilege of meeting is able to provide for all our wants both spiritual evil thing to say of us, letting our conversation with those of like precious faith. We know and temporal. I would like to hear from all of De as imbecometh the gospel of Christ. As we how to sympathise with the lonely command- he brethren and sisters at Marion. I hope you lave received Christ Jesus the Lord, so let us ment keepers, as that has been our lot for more will remember us in your prayers that we may walk in him, rooted and built up in him, and than four years; and we have not heard an ad ever be found faithful and at last meet you all established in the faith as we have been taught, vent sermon in that time. The ADVOCATE and in the heavenly kingdom. G. W. ADMIRE. abounding in every good word and work, seek Advent Herald are all the preachers of like faith Fairfield, Nebraska.

J. H. AYRUART.

Carrollton, Iowa.

From Bro. Alverson.

HAVING a desire to know what true faith is in order to please God, as Abraham did, and Le of his seed, of Christ, I am found in the S. D. Adventist order, trying to work out my salvaone another as brethren. He that leveth God there; and I address it at this time to let you tion 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 Scriptu es, I commenced to keep the seventh day Sabbath in the month of last Jane, was baptized by Brother A. C. Long at the August meeting at Denver, my meetings once a week, and I am trying to tell the wife also keeping the Sabbath. Living in a part people the great necessity of preparing for the sec- of the country several miles from any other ontend for that faith once delivered unto them. ond coming of our Lord and Savior Jesus Christ, Adventists, in a neighborhood where there is a mes says, "By works faith is made perfect." and there is quite an interest manifested by the great deal of opposition, yet we are trying to t. John says,"Here is the patience of the saints people in coming out to hear what is said concern- keep the commandments of God and the faith ere are they that keep the commandments of ing the appearing of the Son of man. I preach of Jesus. Rev. 14: 12. Brother Long sent to od and the faith of Jesus. Now if we have once a week to the people and have no opposition you, Bro. Brinkerhoff, for the ADVOCAGE for aith in the Lord Jesus Christ and are keeping yet. We do not get any religious papers to inform me, for which I tender my sincere thanks, and ne commandments of God, as our Savior did, us, and no reports from brethren to encourage us, I pray for blessings on the work. I intend to e can say as Christ said, our Father which art and we do not know how fast the good work is pay for the paper as soon as I can get means to heaven. We can own God as our Father, and progressing; but I am taking the Bible for my do so, being poor in this world's goods. But O, brist owns us as brethren. We have become guide and am preaching from it only. May the may we be rich in faith and good works! This eirs of God and joint heirs with Christ. See good Lord help us to get rid of everything that is feeble effort I make, as I have been requested ng our near relationship to the Father and the offensive to his will, and enable us to work earn- by several brethren to do so. Looking for the ou, we should live soberly, righteously, and estly for the good cause, and that we may see 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 he ADVOCATE that you would like to hear from those receiving the paper free, as yourself or ing meeting with those of like precious faith, but still we are trying in our weak way to live

MARION, IOWA, THIRD-DAY, JAN. 19, 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 ourself responsible only for editorials, selections, and comments.

SABBATH-KEEPERS IN RUSSIA.—There are, at the present time, quite a large body of people in Russia who observe the seventh day as the Sabbath, and who have existed there for a long time. They were not proselyted to the Sabbath faith by some missionary, but kept the Sabbath from their own investigations of the Bible. They were persecuted as heretics and banished over the Ural Mountains, where they were more prosperous than before. We glean from the Signs of the Times. Thus we find people in various parts of the world observing the true Sabbath.

Questions and Answers.

Bro. Brinkerhoff: I wish to ask a few questions through the Advocate. Rev. 22: 2—What nations were the leaves of the tree that is on either side of the river for the healing of; and what disease are those nations subject to? Your brother looking for Jesus,

A. C. Leard.

Altovista, Mo.

THE 22nd chapter of Revelations appears to be a continuation of the 21st, describing the New Jerusalem. The river of life proceeds from the throne and on either side was, seen the tree of life, all within the city. Nothing impure and unholy can ever enter into the city, according to the closing verses of chapter 21. The question on this text seems to be between the use of the leaves of the tree for the nations on probation during the thousand years or age of restitution, and the nations of them that are saved. The time of the fulfillment of this part of John's vision, as to when the New Jerusalem descends from God out of heaven, or is located as John described it, has much to do in deciding this question. The description of the city, with correlative events, locates it at the end of the thousand years, when the work of restoration shall be finished and Eden be restored, when the tree of life shall again be on earth; naught but eternal glory shall thenceforth be known. Then, or immediately afterward, when the fires of everlasting destruction shall have consumed sin and sinners, all the nations who are on the earth are the nations of the saved, who go in and out of the city. But as there shall be no more curse, death, sorrow, or pain, there could be no more disease for them to be healed of by the use of the leaves of the tree of life. We have seen the statement that the word in the original Greek which is here translated 'healing,' should be rendered 'service.' Not being a Greek scholar we are unable to ascertain now; but this rendering harmonizes the text with its connections. In Eden the tree of life was in the midst of the garden and Adam and Eve were permitted to eat of it, so in Eden restored it will be for the use or service of those who are saved.

Perhaps some one else has some ideas to offer on the text.

Joining Churches.

WE had hoped that some of the readers of the ADVOCATE would have complied with Sister Price's request (in No. 18 of the ADVOCATE) to write on this subject ere this; but as they have not I will give my view of the matter individually. I think we stand in about the same position to the professed churches of God of this day, that the followers of the Savior did at his first advent to what was then known as the church of God, or the Jewish people. The Jews were loud in their professed worship and praise to the God of their fathers, while in their pride and self-righteous zeal

they crucified his only begotten Son. They looked for a Messiah, but they would not receive him because he did not come in their own appointed way; hence they cried, "Away with him, away with him, crucify him." They would not receive the humble Nazarene, the Lamb of God, who came to suffer and die for them, he who came in God's appointed way to do his Father's will. So with the popular churches of our day, they are loud in their professions of love and praise to God the Father and our Savior Jesus Christ, but just tell them that this personage is soon coming to earth again-this time to take the throne of his father David on Mount Zion-and you will see they are just as ready to cry, "Away with him," as ever the Jews were. They are going to convert the world, then have a thousand years peace and prosperity, while Christ will reign spiritually with his people. That is, he will reign just as he has done in the past, only some church (I don't know which one) will reign triumphant over the world.

We believe the seventh day is the Sabbath of the Lord, while the First day, the day observed as a Sabbath by these churches, is the Sabbath appointed by the Pope of Rome, or the little horn of Dan. 7. Could we unite in church fellowship with them after having received the light of truth on this subject to the honor and glory of God? I think we could not. Jesus says, "They will put you out of the synagogue," this is as true to-day as it ever was. I believe those who embrace the Sabbath and advent doctrine while members of other churches, are not called upon to leave them until they are cast out. But they should, in the church and upon every occasion, "contend earnestly for the faith once delivered to the saints," and their names will soon be east out as evil for the Son of man's sake. But we should always remember that it takes a great deal more of the grace of God to sustain and keep us from falling in such a connection than otherwise. However, we have the promise that God's grace is sufficient for us, and if we cling close to him and his word, not trusting in our own strength, to meet flattery and opposition alike, we shall be sustained.

The popular churches of these times reject almost all the truths that we as a people hold dear. The Sabbath of the Lord our God is by them ignored or bitterly opposed. The resurrection of the dead, or at least its importance, is almost set at nought. The glorious personal appearing of our Savior and his triumphant reign on the throne of David is rejected by the churches as a body. Could we feel at home or in unison with a people rejecting these glorious truths that we love so well? Would God, be honored by our uniting, after receiving these truths, with a people rejecting them? No, we would not feel at home in church fellowship with them, nor God would not be honored by the act. We can attend their meetings when convenient, love and respect them for the good they have and are trying to do, and pray earnestly that God will deal in love and mercy with them and show them the light of his truth. But to join in church fellowship is to give our sanction to a rejection of the truths which makes us what we are; and also to all the things that are there done under the garb of religion, such as fairs, festivals, oyster suppers, etc., every way and any way of making money, but the way that God designed, by free-will offerings unto the Lord. S. E. BRINKERHOFF.

Rollin on Cremation.

In these days when the question of disposing of dead bodies by burning them is being discussed, the following remarks of Rollin may be of interest: "To conclude this article of the ceremonies of funerals, it may not be amiss to observe to young pupils, the different manners in which the bodies of the dead were treated by the ancients. Some, as we observe of the Egyptians, exposed them to view after they had been embalmed, and thus preserved them to after

ages: others, as the Romans, burnt them funeral pile; and others, again laid then the earth.

"The eare to preserve bodies without los them in tombs appears injurious to human ture in general, and to those persons in par lar to whom respect is designed to be show this custom; because it exposes too visibly wretched state and deformity; since what care may be taken, spectators see nothing the melancholy and frightful remains of they once were. The custom of burning bodies has something in it cruel and barbar in destroying so hastily the remains of per once dear to us. That of interment is certain the most ancient and religious. It restores to earth what has been taken from it; and pres our belief of a second restitution of our be from that dust of which they were at formed."-Ancient History, Vol. I., p. 65.

PRINCE Bismarck and the Ultramontoner tion of the Roman Catholic church are been ing still more fierce in their contentions in Reichstadt. The war of words recently a sharp, and Bismarck stated very positively feelings of opposition towards the course of church. He plainly declared the Pope to he no legal authority whatever, but merely, as ligious adviser. The end is at hand.

Bro. Benjamin Madill writes from Newman Canada, that he hopes that Bro. R. V. Lyon v give them a call the next time he visits Cana Bro. M. lives 5 miles west of Newmarket, 0 rio, and says they have heard but little lide preaching since they heard him at Borrillia, and eleven years ago.

Received on Subscription for Advocate

Abi jah Thayer, \$2.00, 10-7. James Whitela \$2.00, 10-7. E P Burditt, \$3.00, 10-24. J M Beef \$1.00, 9-18. W W Thomas, \$3.00, 9-20. John Robins, \$2.50, 10-20. H G Cahoon, \$2.00, 10-7. H Ayrhart, \$2.00, 10-7. Jasper Ogle, \$2.50, 10-7. Joseph Cobb, \$1.00, 10-21. Frank Broderick, \$1.00, 7. N W Owen M D, \$2.00, 10-20. E B Carpet ter, \$1.00, 9-18. M G Pfaff, 2.00, 10-7.

J H Ayrhart pledges a donation of \$2.00 total

Books Sent by Mail.

R V Lyon 45cts; J A Peterson 40cts; M C Te ple 20cts; Arthur Todd 1.40; E B Scott 20cts.

Books and Tracts For Sale at this Office.

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

The Seventh-Day Sabbath,—A short Treatise the Serriptural Evidences of the Bible Sebath, showing that the seventh day of the we is still the Sabbath by divine authority; Jacob Brinkerhoff. 32 pages—price 8 ets.

The Second Coming of Christ,—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cs

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

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

Nature's God and His Memorial. A series of for sermons on the subject of the Sabbath. *111 ps ges-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

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

VOL. IX.

how

ibly what

of v ing (irban

certa

at

55.

e bed

s in

tly

Marion, Iowa, Third-day, February 2, 1875.

NO. 23.

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 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 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 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.

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 out 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

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 with out a sacrifice, and without an image, and with out 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 fulfill ment 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 Piliser, 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 Assoria, 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 Phlistines 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

v mark yon Can et, Ou cate. hiteh Beed John 10-7.

end he pri ssenti reutis

C Tel

Carpa

le Se ty; ng the second —2 cts

istory rist, b t-paid enside

Lewis

11 pa Imen cents

of fou

go over dryshod?

178

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 and he will bring them into the land of Israel, be removed out of their land.

19. Did the antitype of Pharaoh and hisarmy exist at that time, and were they destroyed?

wherein ye have been scattered; and I will be or the visions. sanctified in you before the heather, And ye shall know that I am the Lord, when I shall 'Reformation not yet Complete.' You say that God thousand; and now in the two buildings we are heard to the land of Lord, when I shall 'Reformation not yet Complete.' bring you into the land of Israel, into the coundesigned his people should be one. The son of God crowded as much as we were in the one two years. try 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 to you say, 'This confusion of sentiment is the work of the prophecy is to be fulfilled, 'The children of Judah to you say, 'This confusion of sentiment is the work of the public declaration of the President or head 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 forgoiten.' Jer. 50: 4, 5. 'And it shall come to pass, that he that is left in Zion, and he that remaineth in 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 hurning? Lead to the faith of Jesus the snirit, of hurning? Lead to the faith of Jesus the spirit of hurning? Lead to the enemy. It has its source substantially in three substantially in three great errors. 1. A wrong principle of interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may 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 interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the interpretation. [O may God open your eyes to see how many precious passages of God's word have been held up before the people with the inte

waters pass into the great sea) and make men A Letter to the Editor of 'Advent Review.' devoted servants of Christ, are fostering in their

FREDERICKSBURG, IOWA, June, 1874. Bro. Smith; I take my pen to address a few Egypt. All the living were delivered, and lines to you because I feel it a duty I owe to you fostering. . . . The Protestant evangelical delivered. brought into the wilderness. And the bones of and myself. I have often thought I must write to nominations have so tied up one another's hands Joseph were taken along with them as proof you, but the right time did not seem to come; and and their own, that, between them all, a man canthat when the time arrives for this second gath. when I received the Review for Feb. 3rd, and read not become a preacher at all, anywhere, without ering to take place, the dry bones spoken of in your article, 'The Reformation not yet complete,' S., look at; see if you have not condemned, and Ezek. 37, which are the whole house of Israel. I can never tell you on paper how I felt, and how that justly, the Seventh-Day Adventist church a will come up out of their graves, and the Lord I would like to see you and talk over our experi- well as the Protestant churches? Would an will put his spirit in them, and they shall live, ence for 22 years back. I have not been a dull Bible to be ever so holy, would go anywhere scholar nor an idle looker on of what has been even from Maine to California, without believing upon their mountains, and they shall no more passing in the professing world; for how could I and preaching the book besides the Bible, and the with the word of God in my hand, and a deeply Bible interpreted by the book. Now, my brothe the Lord, and of his blessed holy law?

years at that time, until all the rebels were and Prophecy,' and I have read it. In his closing purged out or destroyed? Now, reader, if you remarks he says, 'Seventh-Day Adventists believe nies after testimonies, that they say is the voice were to ransack earth and heaven, you could not in these visions because the Bible teaches them. the Spirit of God to the church? Surely they sa find any thing to upset the testimony which They do not in any sense make them a test of fel- the visions are infallible, they are the gifts of the this witness has given in favor of the literal towship, knowing very well the prejudice which ex- Spirit of God. Now I will tell you why I have gathering of Israel and Judah, after Shiloh ists against everything of this kind, and that the the Laodicean church; I have not seen the comes, and stands in that day (when the wolf people have been witnesses to many false manifest- dence of it though it has been before me for the shall dwell with the lamb, and the leopard lie ations. They leave every one perfectly free to come year past, but I bless God that I see it now. The down with the kid, &c) an ensign of the people! to their own conclusions concerning them.' On faithful and true witness says, 'I know thy works I will introduce Ezek. 20: 33-44. 'As I live, reading this I could not longer refrain from wrisaith the Lord God, surely with a mighty hand, ting, the time had come. Now if they be the voice lukewarm, and neither cold nor hot, I will spute and with a stretched out arm, and with fury of the Spirit of God to the church in the last days thee out of my mouth; because thou sayest, I am poured out, will I rule over you: and I will how dare any man say this? If the visions of E. bring you out from the people, and will gather of the Spirit of Cod by the Hely Spirit of Cod nothing. you out of the countries wherein ye are scatter | G. White are dictated by the Holy Spirit of God ed, with a mighty hand, and with a stretched they may as well say, 'We do not make believing take the Advent Review, Vol. 141, p. 144, Conference out arm, and with fury poured out. And I will in the Bible a test of fellowship; we leave every Address. We read: 'When we consider the sm bring you into the wilderness of the people, one perfectly free to come to their own conclusions beginning and in how obscure a manner this wo and there will I plead with you face to face. concerning it.' Dear brother, on reading this and Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead looking back 18 or 19 years, I felt to exclaim, 'Bless ization, the great work it has accomplished, no only in bringing out men and women of other lands of the Lord Conversal and all that is within men only in bringing out men and women of other lands of the Lord Conversal and all that is within men only in bringing out men and women of other lands of the Lord Conversal and all that is within men only in bringing out men and women of other lands of the la with you, saith the Lord God. And I will cause the Lord, O my soul, and all that is within me only in bringing out men and women of ot you to pass under the rod, and I will bring you bless his holy name!' Light is spreading; God is tongues, qualified to teach it to their countryme into the bond of the covenant: ['or a place of purging his people. He will purge out every error, means we have at our command, such as our p delivering.'-Marg |. 'And I will purge out and everything that exalts itself above his word. from among you the rebels, and them that trans- Jesus will not spue all out of his mouth, for as cause, and our organization, which experience gress against me, [those that have done evil to many as he loves he rebukes and chastens; may the restoring of condemnation. John 5: 28, 29. | God grant us all true repentance! I know that look at all these things and see how God has pr . . and they shall not enter into the land of Is | financially the visions of Mrs. White have been a | pered us, we that are connected with the work ca rael.' But such as 'have done good to the restor. 'power' in the S. D. A. church, and they have say, "What hath God wrought!" We can can say ing of life.' He says 'I will accept you with caused powerful divisions, and taught in their ining of life.' He says 'I will accept you with caused powerful divisions, and taught in their inyour sweet savor, when I bring you out from fluence a fear, which I feel is not the fear of God, when I made an appeal for means to erect the state that two years said when I made an appeal for means to erect the state that two years said that the years said that th the people, and gather you out of the countries but that which is taught by the precepts of men, and building for our publishing works, we needed

have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and 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 everlasing strength': Isa. 26: 1-4.

In the truth may enter of judgment, and by the spirit of judgment, and by a human ereed.' 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 lending the many articles in the Review written by vour leading the many articles in the Review written by your leading the many articles in the Review written by your leading the many articles in the Review written by your leading the saints; and that the Bible alone will be their only rule of fails and the Bible alone will be their only rule of fails and the Bible alone will be girt about with truth, and part their lights burning, and they like unto men that the right of the Scriptures Teach a Future Gather in the Lord Jehovah is everlasted in the Visions give of the Jews, as a Nation, to Jerusalem, which is a step backward toward the spiritual tyranny of the saints; and that the Bible alone will be their only rule of fails and the Bible alone will be their only rule of fails and the Bible alone will be their only rule of fails and the Bible alone will be their only rule of fails and the Bible alone will be girt about with truth, and and the Bible alone will be girt about with truth, and the Bible alone will be girt about with truth, and the Bible alone will be girt about with truth, and the Bible alone will be girt about with the back of the bearing the said of the part and the Bible alone will be girt about with the back of the back 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 ref.

midst what will one day, not long hence, show it self 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 we interested feeling on the subject of the coming of church has fostered in her midst what will one day show itself to be the spawn of the dragon. An To-day the Review for June 9th lies before me, you have shown what the spawn of the dragon 20. Did they wander in the wilderness forty containing the article of Geo. I. Butler on 'Visions Taking the Bible and the book, and making the article of Geo. I. Butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the state of Geo. I butler on 'Visions I'Taking the Bible and the book, and making the Bible and the book of the butler of Geo. I butler on 'Visions I'Taking the Bible and the book of the butler book or creed an authoritive text.' Have not t come to the conclusion that the S. D. A. Church that thou art neither cold nor hot; I would the thou wert cold or hot. So then, because thou are

Now, my brother, let us read a little. We will commenced, the rapidity and soundness of or growth, the perfection and efficiency of our organshown to be so complete, but which was an experiment only about a dozen years since; when we WANT. Here let me state that two years sin

lem. Either Before or After the Second Advent of Christ?

J. C. DAY,

THE ground that I assume is, That no return Israel's praise, containing the most decided references to the period of their conversion and restoration.

(To be continued.)

Is the testimony of 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 has already taken place. My first argument of the second material assume is, that is promised in the Jews, as a nation, to the land of Palestinia of the Jews, as a nation, to the land of Palestinia promised in the Scriptures, other than what is promised in the Scriptures are promised in the Scr

fered in proof of this is the opinion of Taylor, they be not circumcised, that righteousness Rennell, and Calmet, that the main body of the might be imputed to them also. And this cov-Jews were never deported from their own coun- enant of faith could not be disannulled by the try; they that were carried away being only a law covenant, which was given four hundred small portion of them; and that when the Jews and thirty years after. This promise was given cause we thus judge, that if one died for ALL, returned from Babylon, after the fall of the Chal- to Abraham in person, and to his seed which then were all dead: dean or Assyrian Empire, those of the ten tribes was Christ. But it will be recollected that Texts like the above are seized upon for the of Judah and Benjamin, had the privilege of neither Abraham nor Christ ever owned a foot proof of the doctrine of Universal salvation, of Benjamin and Judah. Also under the Mac- salem. indifferently.

574; Daniel 606 to 534; Hosea 785; Joel 785; shadowed out by Canaan. Amos 787; Obediah 587; Jonah 862; Micah 720;

was peopled by the Israelites of all the tribes the promise embraced old Jerusalem, but his same people, 11th chapt., he says: 'Would to natural seed sojourned there four hundred and God you could bear with me in my folly,' &c. It should be recollected that all the prophets thirty years as a pledge that he should have He then goes on to make his plea, and winds who have been supposed to predict the return what God had promised him; that is, the heav- up as in v. 22, 'Are they Hebrews? so am I. of the Jews, lived and uttered their prophecies enly country or the earth in its renewed con- Are they Israelites? so am I. Are they the prior to the return of the Jews from Babylon; dition. See Gen. 15. And Abraham sojourned seed of Abraham? so am I,' Here Paul is adso that all the predictions refered to may be, and in this country as a stranger and pilgrim with dressing Christians, converts of the house of in all probability, were fulfilled by that event as the heirs with him of the same promise. And Israel, of the stock of Abraham, and as such he far as they can be in an earthly sense. The these things declare plainly that they sought makes his defence before them; in fact, the return from Babylon took place about B. C. 457 another country, one out of sight. And these early churches were made up chiefly of the conor 8, but Isaiah prophesied B. C. 760 to 706; Jer things show plainly that what was promised to verted Jews. And in this defence Paul is conemiah from B. C. 629 to 588; Ezekiel B. C. 595 to Abraham and Christ, was a heavenly kingdom, tending with the doctrines and teachings of Ce-

This is stated to show that the Jews, universally, Peter says Christ was put death in the flesh, but But is this the fact? It is an important truth

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 circumcicion. It was a general promise to the promise of the gosper cannot be described 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 the figure of him that was to come.'

Here the apostle is merely stating one fact to illustrate another. Adam was the representafore circumcision. It was a general promise, 'In thee shall all nations be blessed,' and circum-restoration is intended in the Scriptures, other tive of a class, and stood at the head. Adam

What is Truth?

JACOB GRIM.

returning; so that the ten tribes, as a distinct of land in Canaan. Christ had not where to lay Restorationism, and the resurrection of all men people, do not exist. Among the reasons offered his head; and to Abraham he gave none inheri- from the grave. The word ALL is taken in its for this opinion is the fact that nearly one tance in it, no, not so much as to set his foot on. general or broadest sense, and applied to the hundred years after the captivity of the ten Neither did Abraham expect the promise would whole human family. If such is the fact then tribes by Shalmaneser, Josiah, king of Judah, be fulfilled while the earth was in its present the case is clear, and there should be no dispute not only purged Judah and Jerusalem from condition; if he had, the apostle tells us he about the matter. But that such is not the fact idolatry, but went in person to the cities of might have had opportunity to have gone back. we have been long satisfied in our own mind. Manassah, west of the Jordan, Ephraim, Simeon, But now, says the apostle, 'he seeks a better And in our last article on John 5: 28, 29 we enand even to Naphtali, throughout all Israel, and country, that is, an heavenly.' This is what he deavored to give some of our reasons for so bedid the same great work, which he could not understood the promise to embrace. I have lieving, and we will endeavor on the present have done, had not these tribes been there, at thought sometimes that if Abraham was here he occasion to throw some light upon the meaning least a part of hem. And it may be seen, also, would contend sharply with these brethren who of our Bro. Paul. It is true that this epistle was that when Zerubbabel returned, there are men- are contending that the promise contemplates addressed to the church of Corinth. But to suptioned as going with him other tribes than those the restoring the carnal Jew back to old Jeru- pose that this church was made up of Gentile believers is to suppose more than can be proven. cabees, and in the time of our Savior, Palestine No, my brethren, Abraham never thought When Paul is making his defence before this phas and James, who were Jewish in their pro-Now, if this inheritance is secured to Abraham | clivities, and were contending for the doctrines Nahum 720; Habakkuk 626; Zephaniah 630; by promise, then it must be evident that in or- of Judaism being engrafted on those of Christ-Haggai 520; Zechariah 520; Malachi 400. So der to have a share to this inheritance we must lianity, and Paul contending that the teachings that whatever any or all these prophets may be Abraham's seed, either by birth or adoption. of the law were annuled in Christ, and being have said about the return of the Jews, may Let us see if we can find this seed. Can the Jew dead, were no longer binding upon the church. have been fulfilled when the Jews went from of to-day trace his genealogy back to Abraham? Now, says Paul, in the language of our text, Babylon and other places to their own land; for I trow not; for when he runs back to Christ 'For the love of Christ constraineth us; because it will be recollected when Cyrus issued his de- they reject him; hence the connecting link is we thus judge, that if one died for all, then cree, his kingdom was immense, and embraced gone, and this is the only link which could con- were all dead.' Now the question fairly stated not only Assyria, but he testified that God had nect the literal seed with Abraham. On account is, who does Paul mean, and of whom is he given him all the kingdoms of the earth. And of this rejection of him he dissolved his relation speaking when he says if 'one died for all, then the dominion of Artaxerxes Longimanus, who to the Jews, which was a blood relation, by giv- were all dead?" If Paul refers to all being dead issued the decree of liberty for the Jews, B. C. ing his blood or life (for the blood is the life in Adam, under the Adamic LAW, then all un-457, was not less than the dominion of Cyrus. Lev. 17: 11-14,) a ransom for sinners. Isa. 53. der that law are affected by the death of Christ.

had liberty to return, if they wished, wherever made alive by the Spirit; and St. Paul tells us to be considered, that in all the teachings of Jethey may have been scattered. And they did that if the Spirit of him who raised up Jesus sus Christ he never in one instance mentioned actually return, vast numbers of them at least, dwell in you, he that raised up Christ shall also the name of Adam, either for good or evil; he built their temple again, and enjoyed more or quicken your mortal bodies by his Spirit which never said he came to fulfill the law of Adam, less prosperity till Christ came, who was its dwelleth in you; hence all who live in the he never said he came to redeem men from the 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 teach.

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 heave hence they will be prepared to enjoy that heave hence they will be prepared to enjoy that heave hence they will be prepared to enjoy that heave hence they will be prepared to enjoy that heave hence they will be prepared to enjoy that heave heave heave heave held 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 of no wise pass until all be fallfilled.' Matt. 5: 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 world to come will live by the Spirit of God, consequence of Adam's sin, or deliver them 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.

In they were restored from all the tribes, indiner ently, 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 be true.

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.—'Never-

cision 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 it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus it is intended in the Scriptures, other than what has already taken place, or may be claimed equally by Jew and Gentile? Thus 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 even over those who had not sinned after the

likeness of Adam's transgression; that is, they our theological leaders say in regard to the sev- that upon which the others were based, and is held guilty; and under this law Jesus Christ keep, they would certainly have found it out. came and was tried, of whom Paul says Adam This argument is, that as the Sabbath was made The Sabbath was and is one of the precepts of being animal, all perished, death reigned: except the few who received the especial favor of God during the Melchisedec and patriarch's dis- But when we look at this argument and its parpensation. So the law came, and by the obedi- allel, we find it to be all in favor of the seventh ence of the MAN tried under that law, justifica- day, the day God sanctified and set apart to be we see was executed for breaking the third comtion 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 were condemned to an animal death, so by the obedience of Christ all under the Mosaic law do; if, being the work of man, he might change the Sabbath-day, Numb. 15: 32-36. This Judiwere justified unto life, from under the law of his own laws and works. But as man did not cial or Executive law, belonging to the national Moses. Hence Paul, as a Jew, is able to say, make the Sabbath, but it was made for him, we lity of Israel, could not be in force longer than Why am I walking about and preaching to you, need to look at the record of its institution. The the nation existed. 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. once shows that it was made by some other au-I am crucified with Christ; nevertheless I live thority or power; and it was given to him in its (I am a live man as you perceive); yet not I, completeness. To have made the Sabbath for but Christ liveth in me, and the life which I man without telling him which day to observe, ing on the Jews and the relations Christ and his now live in the flesh, I live by the faith of the would be equal to making no Sabbath at all, and atonement sustained to them, to say that his me-Son of God, who loved me and gave himself for me.' That is, died under the law to redeem me it would secure no obedience to it. The record of diatorial work was for them alone, but that it from under the law, Gal. 11: 20, 21. 'Then, if the institution of the Sabbath says that 'God rest- extended also to the Gentiles. That he came to one died for all (under this law) then were all ed on the seventh day from all his work which his own people of Israel, and his work was pridead.' Wherefore (under the law dispensation he had made. And God blessed the seventh day marily for them, no one will deny, for he himwe know Christ as a Jew, under the law), and sanctified it, because that in it he had rested self said to the woman of Samaria that 'salvahenceforth know we no man after the flesh (as a from all his work which he created and made.' tion is of the Jews;' and he also said that he such, yet now henceforth know we him no more Gen. 2: 2, 3. His sanctifying the seventh day as a was 'not sent but unto the lost sheep of the (as such) after the flesh (a law of Moses). There- rest day, made it the Sabbath day, which Jesus house of Israel.' But salvation was not for them fore, if any man be in Christ, he belongs to the said was made for man. It is surprising that any alone, for the Savior also said, 'Other sheep l new creation; old law is done or passed away, one should say that the Sabbatic institution does have which are not of this fold; them also I all things (in Christ) are become new. 2nd Cor. 6: 16, 17. The same truth is taught in Gal. 5: not embrace a definite day. They are one and inmust bring, and they shall hear my voice; and 14. 'God forbid that I should glory, save in the separable. cross of Christ, by whom the world (Jewish) is The parallel text of 1 Cor. 11; 9 is good evidence 10: 16. These undoubtedly were Gentale becrucified unto me, and I unto the world. (Jew- on this subject. 'The woman was created for lievers who were eventually to be brought into ish). For in Christ Jesus, neither circumcision made] for the man.' But the Bible does not leave availeth anything nor uncircumcision, but a new creature. Here is the important truth it there, but enjoins upon man to love his wife taught that the all for whom Christ died were as his own self,' or even as 'Christ loved the ALL those who were under the Mosaic dispensa- church,' and to 'give honor unto the wife, as betion, they being all dead by condemnation, un- ing heirs together of the grace of life.' Instead der their law. And Jesus being made under of by the parallel use made of this text to show their law tasted death for every man under that as the Sabbath and the woman were both that law. And now, says the apostle, the question is no longer Jew or Gentile, but it is the made for man, the Sabbath is to be used or kept of a truth I perceive that God is no respecter. new creation in Christ Jesus. The Jew in the as man may choose, it shows that in both cases 'Of a truth I perceive that God is no respecter covenant of works is called the old creation or man is put under law and divine directions. Both of persons; but in every nation he that feareth works of the flesh, and under the new cove- were given him of God. Were this first day ar- God and worketh righteousness is accepted with nant of the Spirit he is called of the new crea gument correct it would be making man the lord him.' tion in Christ Jesus, who is head of all things to of the Sabbath, which title belongs to Christ inthe church. So as Israel was scattered by disobedience to the covenant of works, so he shall stead. 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 con- ceived pardon. What is called the Mosaic law What is the kingdom? It is the one promised venience in observing it. This convenient way (sometimes called the Jewish law,) may be di. in prophecy. Is it a real kingdom, or only # of observing the Sabbath, or Sunday in its stead, vided into three classes, Moral, Ceremonial, and principle ruling and reigning in the heart, according to the common custom of the country, Judicial, as see remarks on same in an extract which by a figure of speech is called a kingdom! is very satisfactory to those who love their own from Bishop Hopkins on the Ten Command. let us see, A real kingdom has these constituways above the desire to know what is truth, ments, on first page of this number of the AD- ent parts: a king, subjects, territory, and laws. and among whose first inquiries is, as it was in VOCATE, and also in the Sabbath tract for sale Scripture showing that Christ is the king: the days when Christ was upon earth, 'Have any at this office, 'The Seventh-day Sabbath.' The his saints the subjects or inheritors, and the

did not violate any given law. But, says the enth day of the week being the Christian Sab- the foundation of all law; the violater of this apostle, 'the law entered [the Mosaic law] that bath? Our forefathers have, for many years past, law was directly amenable to God, who devised sin might abound.' Now, a certain class are placed under law, and under this law men are kept Sunday, and if it was not the right day to a system of mediation, which in the Mosaic

was a type or figure. Here then we have the for man, and not man for the Sabbath, he may the moral law. Under the Mosaic dispensation law that was in force when Christ came, and keep it on any day he chooses; and they only ob- God's church was a national one, and they had ander which Christ and his people, Israel, were serve the first day because the world about them laws peculiar to themselves regulating their afobedience of the one man (Adam) judgment does. They make reference to 1 Cor. 11: 9, 'Neicame upon all men to condemnation; that is, ther was the man created for the woman, but the judgment was passed upon all men to condem- woman for the man,' and call it a parallel case, nation of an animal life, and in consequence of and still see nothing but liberty to desecrate the

Questions and Answers.

Is the same penalty annexed for the violation | These are the leading petitions of the prayer of the Sabbath, or Saturday, that was under the of which Jesus taught his disciples to pray. Jewish law? If not, show where it was done These petitions, indited by the son of God, wil away, and oblige, Yours fraternally,

JESSE SILVERS.

Garden Grove, Iowa.

of ten commandments, or embodiment of princi- the earth. We cannot believe that the will of ples of right, under one dispensation as another, God is done perfectly on earth at the present and the transgression of which is sin against time; we cannot believe that the promised him, and the penalty of sin is death, in the kingdom or reign has been established. Sin great day of rendering accounts, he, in his attri- seems to reign on earth at present. As long # bute of justice, will require the death of the this is the case it is evidently still right to pray, transgressor, where the sinner has not accepted 'Thy kingdom come, Thy will be done in earth the mediation and atonement of Christ and re- as it is in heaven.'

dispensation comprised the Ceremonial law. fairs 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

For Whom Christ Died.

WE do not wish to understand any one writthere shall be one fold and one shepherd.'-John the same fold by adoption into the Abrahamic 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

'Thy Kingdom Come.'

'Thy kingdom come: thy will be done on

be fulfilled; they are prophetic of that which God has promised shall take place. The time will come when the kingdom desired will be es-As God requires the same obedience to his law tablished and the will of God will be done on

o. the rulers believed on him?' that is, What do Moral law, or code of ten commandments, was earth the territory or inheritance. 'Yet have!

set my king upon my holy hill of Zion. I will title, and nail over his head, when crucified, 'This lillustrate this spirit, no later than a week ago, the tions, and the whole earth as his possession. Jews to condemn Jesus to be crucified, 'Behold who are looking for the return of our Lord Jesus 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 wiil 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 B. ALVERSON.

Lone Star, Mo.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM-AS IT IS.

'For thus saith the Lord of hosts: after the dory hath he sent me unto the nations which nath spoiled you; for he that toucheth you touch-

tirely revolutionized our previous life-time belief er to discern him as the Son of man before his In short, such writers as pronounce the Jew respecting David connectively with David's lord- death, and the Son of God, with power, as the 'accursed,' must settle the controversy with Jes-

no very clearly defined ideas about many things Gentiles, and the glory of his people Israel.'

dash them in pieces like a potter's vessel.' Ps. Dolorosa, having these lettering thereon, 'Ecce own heap,' or, mountain. 2: 6-9. The Father has set forth the Son as the Homo,' the words which Pilate uttered when he There is only one thing in this matter, that king, and the kingdoms of the heathen as na- was 'prevailed' by the priests and people of the should be pondered and remembered, by all of us,

The man who was there and then led forth, to not be broken.' The purposes of the Lord will not go 'without the gate, bearing his cross, was be helped, nor cannot be hindered, by any vain or crucified, and died; (Query: If he was, as Christone-sided denunciations. God has promised to tendom at large assert, a supernatural being, how RESTORE Israel for their 'fathers' sake.' And Gencould be die? If he did not die it was 'an un- tile Christians ought not to be found, when the meaning show'-of dying); was buried; and he Lord is 'at the door' of the kingly 'Age-to-Come,' rose again—according to his own predicted words, wasting their pen and ink in endeavoring to vi--'the Son of man shall be in the heart of the tiate the promises in Israel's Scriptures, as they earth three days and three nights:' of whom the may, possible be grieving away the Good Spirit apostle Paul asserts, God exerted his 'mighty of 'mercy and truth'-by which Jew and Gentile power, which he wrought in Christ, when he could learn to 'kiss each other' in peaceful relaraised him from the dead;'-'which was made tions; because this lack of 'love and reconciliation of the seed of David according to the flesh; and to the Jew will not, nor cannot' make void 'the declared to be the Son of God, with power, ac- promises of God concerning Israel.' Such theocording to the Spirit of holiness, by the resurrectives cannot compel the 'Disposer of the coming

and pictures in the show-shops of the Greek and Jesus was born 'king of the Jews.' Paul, the Latin Churches-the Unitarians and Trinitarians, apostle to the Gentiles, especially warns the Genwho have assumed to give to their votaries the tiles of his day (and ours too), 'not to be wise in tracery of his 'footsteps' from his 'cradle' in Beth- their own conceits: that blindness in Part, is eth the apple of his eye. . . . And the Lord lehem, 'to his grave' in Jerusalem, our own mind happened to Israel until the fulness of the Genshall inherit Judah his portion in the Holy Land, was discovering 'the two grains of wheat in their tiles be come in. And so ALL ISRAEL shall be and shall choose Jerusalem again.'-Zech. 2: 8, 12. bushels of chaff.' We learned, with new en-saved; as it is written, There shall come out of Si-In recalling the impressions of our visit to Jeru- lightenment, that Jesus was and is 'the Son of on the Deliverer, and shall turn away ungodliness salem, when we entered its walls, and afterwards David, according to the flesh,' and 'died, for our from JACOB. For this is my covenant unto them, during our absence therefrom while sojourning sins according the Scriptures;' and was declared when I shall take away their sins.' Rom. 11: 25-27. in Bethlehem and visiting Hebron, etc., the to be the Son of God by the resurrection from the We submit the inquiry: What claim of affinity change which those few weeks effected in our dead.' It had been one thing to read these testi- has any so-called Gentile Christian with Jacob's emotions, mental thoughts, and silent convic- monies commingled as one application to Christ posterity, whom the apostle here declares God tions, which has in the subsequent years, en- before his death and resurrection, but quite anoth- will 'turn ungodliness from? sometime take a pilgrimage to Palestine and Je- said unto the fathers, a prophet shall the Lord that city where 'his sepulcher is to this day.' rusalem, as the land where 'the Savior of the your God raise up unto you, of your brethren, like Jerusalem was founded about A. M. 2023, by 'the world' was born, lived, suffered, and died for man unto me; him shall ye hear in all things, etc. priest of the Most High God, Melchizedek,' who -as a race. Until we became identified with Acts 1: 36; 2: 22. Jesus is, as Simcon, in Luke called it Salem, and was king there in the days of

greatest son, Jesus, the anointed claimant of his in keeping up the old Popish and Puritanical cry, with them.' Rev. 21: 3. throne; of whom the delegated governor of the that the Jewish people 'are accursed of God forworld Imperial Rome, Pontius Pilate, was con- ever, and will never be restored.' How senseless, ALL blood stains, but the blood of Christ; that strained by a power superior to him, to write his unjust and bigoted is their short-sightedness. To purifies and makes white.

Thou art my son; this day have I begotten On the day after our first arrival in Jerusalem, time friend,—an Advent Sabbatarian,—who critithee. Ask of me and I will give thee the hea- the object which first attracted our attention, as cizes and denies the views of some of the writers then for thine inheritance, and the uttermost we passed the Paslias (or Governor's) fortress (lo- in the Advocate, who endeavor to show by 'the parts of the earth for thy possession. Thou shalt cated on the site of 'Pilate's Judgment Hall') Scriptures of truth,' that the Lord has promised break them with a rod of iron: 'Thou shalt was an ancient arch, spanning the Via to restore Israel, and to rebuild Jerusalem, 'on her

> Christ, that the Master said, 'the Scriptures cantion of the dead.' Rom. 1: 3, 4; Eph. 1: 19, 20. events' to alter his declared programme, made When visiting all the tinsel wares and imagery known to all the prophets of Israel long before

son, Jesus, there comes over us, now, a satisfying Life-giver after his resurrection, having the 'lord- us' words in Matt. 23: 39, etc., and the testimony peace in their remembrance; and we, very brief- ship both of the dead and living.' Great, exceed- of Paul, as above quoted. We believe, as they ly, now record them before we enter into details ing great, is now our joy to recognize, as the say it will be, in the end of 'the times of the Genon the various incidents which occurred in our apostle Peter did, on the day of Pentecost, 'that tiles.' We believe also that Jesus, the Son of David, personal observations of the many interesting lo- God hath made that same Jesus, whom ye [house will reign on his father's throne, on Mt. Zion, in of Israel] have crucified, both Lord and Christ;' Jerusalem; for David's throne is not in the heav-It had been the dream of our life that we should and, on another occasion, said, 'For Moses truly ens, but was on the earth; and its ruins are in

the Advent movement of '43, '44, etc., there was 2: 32, declares him to be, 'A light to lighten the Abraham. It was afterward captured by the Jebrecorded in the Old Testament Scriptures, but we Amidst all the rubbish and ruinous condition vision of peace.' Nearly a thousand years afterendorsed Bro. Wm. Miller's view that the twelve of 'Jerusalem, as it is to-day, there are still some wards, King David re-captured it from them, and tribes of Israel were never to be restored to the very traceable landmarks and connective links of made it the capital of his kingdom over the land of Abraham, Isaac, and Jacob, because they the 'Jerusalem as it was,' when Jesus sojourned twelve tribes. And, in that very city, the Lord had rejected and 'killed the Prince of Life,'— there and ministered in its temple. These we gave to him, in vision, the promise of 'the sure which, since that visit, has loomed into large pro- purpose to write about, and portray their pecul- mercies;' that he would raise up unto him 'a portions and importance quite the opposite, and jarities. We cannot but believe that the time is righteous son'-a 'rod' and a 'branch out of his have crystalized our convictions into vivifying nearly run out, in which the Gentiles have per- roots.' A thousand more years after David, the lines of light, and clearer apprehensions of the mission of God to 'tread under foot the holy city,' angel Gabriel reiterates the promise to the prosmission of Jesus' relationship with the house of -during which 'times' the apostle James says, pective mother of Jesus that her son is to be the Israel, strictly, of his direct lineage in the tribe 'God at the first did visit the Gentiles, to take out inheritor of his father's (David's) throne. In the of Judah, and of the family of David—as his son, of them a people for his name. And to this agree last chapter of the 'Revelation of Jesus Christ' he the predicted Shiloh, unto whom shall be the the words of the prophets;' (See Amos 9: 11: Isa. himself tells his beloved disciple, John, 'I am the gathering of his people, ISRAEL. Step by step, 60: 1-3;) 'as it is written; after this I will return ROOT and the offspring of David;' and his anand link by link, we gathered together the pro- and will build again the tabernacle of David, gel was sent to show John how the New Jerusaphetic testimonies; the evidences became marked which is fallen down; and I will build again the lem will 'come down out of heaven,' and, accordconnections, which stretched out into a woven ruins thereof, and I will set IT up, saith the Lord.' ing to the prophets, will be planted on Mt. Zion, chain for 'the girdle of truth,' from Jacob's proph- Acts 15: 14-17. Yet with these statements of the having its gates marked with the 'names of the cey concerning Judah's sceptered tribe and its prophets and the apostles, and many more cognate twelve tribes of Israel.' For God hath said, 'I Shiloh unto David, and, through David, to the to them, that ought to be familiar to every Advent have chosen Mt. Zion: I have desired it for MY outermost link in the chain, to Jesus, where the Bible reader, both in the Old and New Testa- habitation.' See Ps. 132: 13, 14. 'Behold, the two ends would be clasped-David and David's ments, the major part of these people still persist tabernacle of God is with men, and he will dwell

Ease and Duty.

If our pat's were strewed with roses That concealed no stinging thorn; If the hour when one joy closes
Saw another newly born;
If our dreams were full of beauty, And our waking hours of peace, Would we feel for those whose duty Never gives their hearts release?

If our dwelling were a palace, Where we knew no pang or pain, Where the red wine in life's chalice Bore no bitterness, no bane; Would our sympathies awaken, Would our willing hands be spread, For the outcast and forsaken, Who have neither home nor bread?

If our raiment were the fairest That the Indies could afford, If the daintiest food and rarest Daily crowned our glittering board, Could our full hearts know the sorrow Of the patient, toiling poor— Those who tremble lest the morrow Bring gaunt famine to their door?

If we knew no lack, no losses, Disappointments, toil, or care, Would we succor him whose crosses Are too wearisome to bear? If we slept on silken couches, Decked with costly gems and gold, Would we pity him who couches By the wayside in the cold?

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 there were no graves behind us, Where the loved and lost ones sleep-No sweet memories to bind us, Would we weep with those who weep?

If our hopes were never blasted, If our love grew never cold, If our strength and beauty lasted Till a hundred years were told, Would our hearts be humbly given To the giver of such bliss-Would we ever think of heaven As a better place than this? -Selected by Mary A. Ayrhart.

'Surely I Come Quickly.'

S. E. BRINKERHOFF.

THESE are the cheering words of our blessed leaders. I went home, first read the prophecy, what she could !' How the words shook the Redeemer in the revelation which he gave, by then the history of Nineveh as given in Ecclesi- pride of those who 'of their abundance' h his angel, to his servant John; and what sweet astical History, especially Rolland; then Pro- been satisfying their consciences with the comfort do they bring to the heart of every fane History; then my Encyclopedia and Bible 'much' cast into the treasury, or with the faithful, toiling Christian. What a glorious Dictionary under the word Nineveh: I noted swelling notes of eloquence, had been commend thought it is that Jesus is soon coming! Al- the address of the book-'The burden of Nine- ing their cause! How they sweep away all h though these words were spoken nearly eighteen veh.' Second, the description of the city. Third, man standards of approval, inscribing in letter hundred years ago, yet the beloved apostle the sins charged against her and her exceeding of gold on the gate-way to immortal glory, 'S could respond, 'Even so, come Lord Jesus.' And guilt; the agencies employed for her overthrow hath done what she could!' How these chidin now, as the church is nearing the blissful hour (sword and flood); the manner of the warfare words burned their image into his quicken when her Lord shall descend from heaven to of that age, 'spear, sword, and chariot.' Atclaim his ransomed bride, does not the daily tached to the wheels of the chariots were large prayer arise from thousands of burning hearts, burnished knives, and spears attached in front she could!' New inspiration was imparted 'Come Lord Jesus, and come quickly?' The of the chariots drawing the chariots; these were each poor and humble gifted one. I fancy Is hour is fast approaching when the trump of God driven furiously in the streets, or 'broadways.' the disheartened and lowly draw still nearer shall sound, when the sleeping saints shall come The horsemen 'lifting both the bright sword and forth clothed with immortality, and with ever- glittering spear' in the sunbeams they seemed devotion, and hope revived in the timid. O,gli lasting joy shall arise to meet their Savior in like 'flaming torches.' the air. Then shall his apostles who followed The description of Nineveh in after times, him as the lowly Nazarene, see him seated upon 'Nineveh of old is like a pool of water.' The the throne of his glory; and they shall also sit great amount of treasures, see chapter 2: 9, how upon twelve thrones, judging the twelve tribes complete ruin! 'She is empty, yoid, and waste.' of Israel. Hark! we can almost hear the rumb- When I took these and other facts into consid- measure of service. ling of his chariot wheels, as the cry is made, eration, I confess that I lost my confidence in Behold, the Bridegroom cometh, go ye out to him and all such men as 'expounders of proph- by a sense of duty as that of gratitude for the meet him.'

The weeping time for God's dear children will what reliability is there in them! what must be gratitude for the almost unhoped for deliverant soon be past. Soon the morning will dawn and the caliber of a people led by such fanatical wrought for her by the blessed Jesus. Indee the sun of righteousness arise. Then shall God's teachers! This, too, had been borrowed from duty she had not thought of; a more sad own hand wipe the tears from every eye, of the Mormons, for I had heard them repeat the sense possessed her heart, dipped in the warm those who have loved and served him, while same things years before Eld. C. had been a pub- gratitude for the inexpressible favors she had in this age of sin and sorrow. Then shall the lic speaker. We poor, stupid leaders of the blind ceived, she gave scope to her overflowing her glad day have come when the tabernacle of God were often chided for not having studied the and streaming eyes, in humble service. L

them.' O glorious thought! Blessed prospect condition of the people that had been kept in to the child of God-to those who are crying and ignorance so long; but now the angel had come sighing for all the wickedness and abominations 'with the everlasting gospel,' and 'the wise that are done in the land. While iniquity is should understand, but the wicked would do abounding on every hand, wicked men and wickedly.' I confess I felt pained at such theoseducers waxing worse and worse, and because logical folly, to call it by no worse name. One of of these things the love of many growing cold; the plainest prophecies, and strongest proofs of yet the weary pilgrim can look beyond and divine inspiration in its literal fulfillment on rejoice knowing that the glad day of redemption record, a grand bulwark against infidelity of all is drawing very near.

coming to earth again fill your heart with joy ies! To-day the dreary desolation where once and gladness? or do you say 'I am not ready for the proud city stood, lifts its doleful wailings in that event?' If the latter is your condition, let accents of solemn warning to all who would not me earnestly entreat you to prepare to meet your heed the warnings of an ever-watchful Creator God. The door of mercy is still open, and Jesus and Ruler! I was so pained with this and simis still pleading the merite of his atoning blood liler bombastic displays of his wisdom as well as in your behalf. Still the Father stands with other passages equally perverted, that they were open arms to receive the wanderer, and to par- constantly before my eyes. I could scarcely lisdon all who come to him through Jesus his well ten with confidence or hope to his other utterbeloved Son. Still the Spirit and the bride say ances. I do not think the man was dishonest Come, all heaven is interested in your behalf, but like thousands of our race, had become Come then, dear reader, and taste the sweets of over zealous in his cause, and looked at every redeeming love, and let your prayer ascend with thing through colored glasses which tinged all the waiting church, 'Even so come, Lord Jesus, objects with their own likeness. I was glad to and come quickly.'

"Nahum's Chariots."

V. HULL.

BRO. BRINKERHOFF: The ever welcome AD-

VOCATE brings to its readers some just, and in my opinion, timely remarks on the use to be made of Nahum's prophecy. I wish to state to the readers of your earnest and faithful sheet how I was affected when I first heard it applied to the railroads of the present day. It was some twen ty years since, and in my own pulpit, by Elder M. E. Cornell. As he jagged from point to point the world, with a smile of approbation beaming he would exclaim, 'How wonderful! if the prophet had lived in our day he scarcely could have described the scenes more accurately as he al, 'She hath done what she could!' Grande views the rushing cars, and as they jostle one thoughts were never uttered! They were burn against another in the broadways,' &c. The peo- ing words of rebuke to the spirit of pride and ple sat in apparent amazement to think they opulence, and fixing by the eternal seals of ju had been kept in ignorance by their stupid ice every one's measure of duty, 'She hath don't

ecy.' I said, when men can take such a predic-The long dark night of sin is nearly ended. tion as this and turn it from its real channel, eloquent in expression of a deep felt sense

ages, and solace of the Christian's hope, and Reader, does the thought that Jesus is soon terrible warning to all ungodly nations and citsee that Bro. A. M. Brinkerhoff had both the sagacity and Christian candor to call in question such a use of the prophecy of Nahum. May God prosper the right!

'SHE HATH DONE WHAT SHE COULD.

What noble words of commendation coming from him 'who weighs the paths of the jus whose ever-watchful eye marks and notes ever 'falling hair,' whose attentive ear hears the 'young ravens when they cry,' and takes cogni zance of the 'thoughts and intents of the hear For such a one contemplating every conceivable condition, and whose words fix the destinies of from his brow, hushing the spirit of bigotry and murmuring with the soul-cheering approv conscience and echoed by the waiting guests, each repeated to himself, 'She hath done w the b'essed Master, and despair kindled in words to the poor of earth, from him who know no rank or cast, but devotion! who indeed is respecter of persons, whose measure of obedien is simple ability, who looks with equal appl bation upon all who fill that obligation an

This act of service was not prompted so much 'much forgiven.' No language could be mo shall be with men and he will dwell among prophecies more,' and lamented the unhappy did she look for such words of approval.

to all other objects, her devotion knew no bounds down over the country one Sabbath afternoon, know how the cause is progressing in Central Mis-

salvation has said that our success does not de- that all over the County, and perhaps Counties, grand approval, 'She hath done what she could.' was covered, and in some places several deep. is the climax of approval. This is the measure seem in an eating mood that day, only on the Mineral Springs, and about 7 miles southwest of of duty; each trembling child can fill it. Cheer edges of the field. Up Monday morning early Boonville on the M. K. & T. R. R. Bro. Case up, my halting brother a little longer, and the and at work, knowing I should have plenty of preached from 2nd Timothy 4: 2 to quite a large

Grasshoppers.

A. M. BRINKERHOFF.

el's prophecy; not that we believe his prophecy but the bark on the small limbs. applies to us; no, it met its fulfillment years pained: all faces shall gather blackness.'

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 ssaries of life. Whether this was a move he right direction or not, or whether this country should have remained vacant, matters not now. We are here; have worked hard fixing up homes, getting the land in a state of cultivation, and this was the year that we as a people depended much on. The first years we expected to buy, and shaped our affairs accordingly; by the year that is now past the people's money erally was gone, and in many cases borrowed mey with it. So you can imagine better than n tell you the feelings of the people when y saw the fruits of their labors being swept away before their eyes, with no power to avert the storm. It certainly was 'a day of darkness and gloominess.' The question, How will we keep our families, our cattle, horses, &c., till another year, came home to every individual; and that question is yet to be solved. This we will refer to by and by.

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. They commenced alighting might interest the readers of the ADVOCATE to

all absorbing thought of mercies received, by centrated their forces in the cornfields. I walk- the labors of Bro. Case and myself in this part of the rebuke given to the fastidious, 'Let her ed out with corn cutter in hand to save what the State. As an anxiety to hear Bible truth had alone, against the day of my burial hath she feed I could (the corn was just beginning to ear). been manifested here by some friends, Bro. Case done this.' Then to complete the testimonial All day they came drifting in, sometimes so and myself left our homes in Michigan on Dec. 1st of approbation, and as a full commendation, the thick I could hardly work, oftentimes would for the purpose of laboring a few weeks among this Savior said, 'She hath done what she sould.' stop and gaze in amazement as I would look in people. We arrived at Booneville, Cooper Co., on Cheer up, you desponding soul, gird on your every direction, and as far as I could see, the Dec. 4, and were warmly received by friends who armor for the conflict, for the Captain of your air seemed thick with them; and then to think were expecting us. As no appointment was given pend on our 'might,' but by his 'Spirit;' and they were just as thick, it was truly astonishing. this is free to all; and by it we can win the I cut and threw in piles all day. The ground The blessed Christ can or could say no more; it I worked until ten at night. They did not battle will be over, the race will be run. Look help that day. After the sun warmed them up, and attentive congregation. We met again on yonder; do you see that 'crown of glory' in the they commenced their work. The cornstalks First-day morning at 10 o'clock and Bro. Case hand of the coming Lord? Listen to those were loaded down, while the ground was cover- preached on the Inheritance of the Saints. In the notes of approbation as they float on the air, 'She ed, and by ten o'clock the top and every blade evening he took up the great chain of prophecies hath done what she could.' Your fellow traveler. was gone. All day the air was full of them, commencing with the 2nd chapter of Daniel, showdri ting along. It was actually almost impossi ing plainly the nearness of the end of human govble to work in the field with them. Then I went ernments and the setting up of God's everlasting to shocking; what I cut down on Sunday was kingdom with Christ to rule in righteousness. On wilted, and they did not like it; what I cut on Monday eve, Dec. 7th, he spoke on the 7th of Dan, Monday they nearly eat up before I got it in the and the following eve on the 8th and 9th of Dan. BRO. EDITOR: I was thinking to night that shock, and then they nearly eat it up in the On this eve, Dec. 8th, seven arose and manifested it might be of some interest to the readers of shock. Our vegetables disappeared seemingly a desire for baptism. Accordingly a meeting was the ADVOCATE to see a description of the 'deso- in an instant. Cabbage, beans, and onions, went appointed for the next day at 10 o'clock. At this lating army' that has invaded our country, and first: melons, not only the vines, but the green meeting Bro. Case preached on the subject of bapan account of the situation of the people caused melons; then when the good things were gone tism, showing to a large and attentive congregation by the 'invading host' that has laid our country the tomatoes and potatoe tops had to suffer, and the necessity of putting on Christ in order to walk waste; and in doing so we shall quote from Jo- our fruit trees they not only ate the leaves off, in newness of life. After the meeting we repaired But I must stop, or my article will be too long,

ago. But we can, by referring to his writings, and speak of the condition of the people at the impress upon your minds our situation better, present time. So far as my observation goes, impressive baptismal scene that I ever witnessed. and more so if you will read his whole prophe the wheat crop was small and poor, as corn was All seemed to be impressed with the deep solemcy. 'The land is as the garden of Eden before the main crop raised here; yet some had no nity of the occasion. And here let me say that in them, and behind them a desolate wilderness. wheat at all, and to-day, I believe in the west-We were not as the garden of Eden, for I think ern counties, one half the people are entirely deep an interest to hear the truth and give so good the garden of Eden was more beautiful than out of wheat, one fourth have enough to last attention as this people do. They never have any of our country at the present day; yet till spring, one eighth enough to seed, and one heard the doctrine of the soon coming of Christ everything was green and beautiful, although eighth enough to seed and bread them till har- preached, consequently they are ignorant of the the drouth was telling fearfully on everything. vest. The winter being cold, many families are great truths held by the Advent people. Yet we must say, after they had passed over, suffering with the cold, being poorly clad, and On the evening of Dec. 9th Bro. Case took up the country looked like a desolate wilderness. have to keep fires nights to keep from freezeing the chain of prophecy commencing with Rev. 12. Before their face the people shall be much to death. And as to food, we have heard of no On the eve of the 10th he preached from Rev. 13th, extreme suffering as yet in our part of the coun- and on the 11th from Rev. 17. On the evening after try: although hundreds of families are destitute the Sabbath he preached on the seven churches of food, with no way of buying any; yet they from Rev. 2d and 3d. On the following First-day have been helped by those that had, and the we met a full house and Bro. Case preacheed on peaceful homes, where we could raise the nec. consequence is that those that might have got the subject of the Sabbath showing the perpetuity through will also suffer, unless they too receive of God's law and the necessity of keeping all of aid. A vast amount of country was desolate, a the commandments of God. In the evening Bro. vast amount of people are destitute, and their Case preached from the 24th of Matt. ranks are receiving recruits daily; and what is The people here seem to be deeply interested and to become of them God only knows. It is a sad are searching the Scriptures to see if these things picture to look upon. It will take a great are so. We have had several calls to go to differamount of provision to keep them, and of seed ent places to hold meetings. We continued our to seed the land, and the question is. Where is it coming from? Aid we hear is being sent, but very little has yet arrived, only as it were a drop in a bucket. Very soon will be seed time, and no seed to sow. People may say they had no business to go to Kansas, knowing of these for home next week. I had intended visiting Maplagues. True, yet with the same propriety it rion on my return home, but shall not be able to on might have been said to the Chicago and Boston account of lack of means, as it is very hard times sufferers, they had no business living in the and money is scarce. We should not go home yet city, knowing they had fires. But I have wan- field of labor here, and no laborers. Cannot some dered off, as I was only speaking of the condi of the preaching brethren from Northern Missouri tion of the people, and will only add, it will be come here? There are many of different denomi-

Report of Labors in Central Missouri.

BRO. BRINKERHOFF: Thinking that perhaps

in expressions of gratitude, only aroused by the similar to a snow storm. On Sunday they con souri, I herewith send you a condensed report of out until the evening after the Sabbath, it gave us a chance to rest and refresh our weary bodies after our long journey of about 500 miles, preparatory to entering upon the labors before us. We met according to appointment on the evening after the to the water where Bro. Case buried six willing souls in the liquid grave to arise and walk in newness of life, and keep all of the commandments of

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, having preached 25 discourses from two to two and a half hours long, and baptized nine persons. We shall start did not necessity compel us to, as there is a great impossible for pen to describe the sufferings of the people of the West, if unaided,

Jewell Center, Jewell Co., Kansas.

nations who are investigating, and timik will take hold of the truth, and the Macdonian cry is, Come over and help us. My prayer to God is that he may send some one to the help of this people, that those who have embraced the truth may be encouraged and others brought to a saving knowledge of the truth as it is in Christ Jesus. Yours hoping for eternal life,

> J. M. BEEDLE. Pilot Grove, Mo., Dec. 31, 1874.

MARION, IOWA, THIRD-DAY, FEB. 2, 1875.

The editor of the ADVOCATE does not hold him self responsible for the sentiments contained in articles written for the paper. Each writer wil be held responsible for his or her views of script ure. We hold ourself responsible only for editor ials, selections, and comments.

WE have an interesting article on the 'Six An gel'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 refer ences 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 period before it cannot be so said any longer, instructions. How graphic the scene as told by 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 i- 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 ex-

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 Nouh could present to the world respecting the coming flood; and yet the

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 tel them God had declared these things should im. mediately 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

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 Lord is coming soon, it cannot be a very long that he was up and doing according to divine 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 world was condemned and destroyed because of year? We know that Jesus said as you say, but their not believing Noah's preaching. But wait is that any reason that we are not to be watcha little, don't get the idea that I said we have ing 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 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. 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 cockerowing, 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 m 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, an 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 glori ous splendor, and that we may show it to our fellow mortals.

Pririe Hill, Iowa.

Received on Subscription for Advocate.

Daniel Tiffany 50cts 10-1. John Eshelman \$1.7 10-3. R A Winchester 50cts 10-7. 50 cts 10-1. Julia O Dille \$1.65 11-2. J M Beedle W H Ball \$1.00 10-4. Mrs E S Dreese \$1.65 10-6.

Received on Donation to Advocate.

R W Winchester, in payment of pledge, \$1.00.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compend Scripture reference, embracing a list of the pri cipal texts of scriptures proving the essential points of faith held by Sabbatarian Adventist

The Seventh-Day Subbath,-A short Treatise the Scrriptural Evidences of the Bible St bath, showing that the seventh day of the we is still the Sabbath by divine authority; Jacob Brinkerhoff. 32 pages-price 8 ets.

The Second Coming of Christ,—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 the second coming is paged.

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

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

Nature's God and His Memorial. A series of for sermons on the subject of the Sabbath. 111 P ges-20 cents.

The Signs of the Times,-Showing the fulfillment of the signs given by the Savior of his secon Advent. By S. E. Brinkerhoff. 12 pp., 3 cent

Mrs. E. G. White's c'aim to Divine Inspiral Examined. By H. E. Carver. Price 20 cts. The True Sabbath embraced and observed. 50

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

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

Where are the Dead? Showing from Bible is mony that they are in the grave. By J. Bris erhoff, 12 pp. 3 cents.

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

VOL. IX.

quoted g before

Let us

re (i.e., he day an comreth no

eaven,

a man

se, and

ry man

watch,

en the

at mid.

orning:

g; and

g if no

e testi-

know,

by the

nt, and

en, are

vertake

f light,

of the

h that

s glori-

to our

cate.

an \$1.7

Beed

H Ball

te.

ne prin

rentista

tise o

le Sab

ie wee

ty;

secon 3—2 cb

History

erist,

st-pan

pensi

e of for

111

fillmen secon

3 cent

piratio

20 cts.

d. 5 d

ealed

and I

le tes Bria

ch.'

Take t when Marion, Iowa, Third-day, February 16, 1875.

NO. 24.

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 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.

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

But few will turn from Papal creeds
To keep the seventh day.

But courses take and lead

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.

SAMUFIL 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 righteous ness 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 vengance 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 calamitics 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 an nounced 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 most ly 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 de-

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 as-urance 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 alloted 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 gunpow der and firearms into use; and by these were the third part of men killed. Rev. 9: 18

laying the promises given of God to the proph-during it the seventh angel sounds, the mystery

of God is finished, and the kingdoms of this 2. And there followed another angel, saying, that the prediction is that there will be such all

angel clothed with a cloud, and a rainbow on gain the power she has lost. his head. He is called 'another angel,' not only The second angel proclaiming the downfall of igarchy; and it is probable that in apparently dwell upon the earth, and every nation, and publication by fertile presses. kindred, and tongue, and people are called 3. 'And the third angel followed them, saying continued to look for him as the king of Zion, upon to fear God, and give glory to him, and to with a loud voice, If any man worship the the ruler of the world redeemed from the doworship him, because the hour of his judgments beast and his image, and receive his mark in. minion of the princes of this world; and in 80 is come. For long ages past the nations of ev- his forehead, or in his hand, the same shall doing have need of patience until his coming ery kindred, and tongue, and people, have been drink of the wrath of God which is poured out takes place. At length John sees the Lord

world become the kingdoms of the Lord and of Babylon is fallen, is fallen, that great city, be- through this period of trial, who, notwithstand his Christ. Between the sounding of the sixth cause she made all nations drink of the wine of ing all the allurements of the times, and the and the seventh angels there are given four gen- her fornication.' The wars of the French na- opposition of the leading peoples of the earth eral descriptions of the states of the church and tion with Italy, and all the papal states of Eu- will stand clear of those popular political move the so called Christian nations; not that all rope, not only took away the church's power, ments that carry so many professing Christians these events occur in that space of time which and dominion, but laid open to public gaze into the whirlpool of parties, that are wholly transpires between the sixth and the seventh such scenes of iniquity as had been perpetrated inimical to the kingdom of Christ. trumpets, but each of these accounts goes back in the inquisitions of papal countries and cher- It is added, 'And I heard a voice from heaven. of all the trumpets to account for the state of ished in papal courts as astounded the world. saying unto me, Write, Blessed are the dead things as they exist at the sounding of the Volume upon volume, from revolting priests, that die in the Lord from henceforth, saith the trumpets; these accounts are carried down to exposed the wickedness of the private lives of Spirit: that they may rest from their labors: the triumph of the Lamb and his company over the priesthood in general. And the monstrous yea, and their works do follow them.' In the all that have opposed his reign upon the earth; frauds by which they had for ages past deceived French revolution many pious persons suffered but in reality the six angel messages occur in the nations, being now set before the world, death because they would not acknowledge the the period of the third woe, and the sounding men became disgusted with their abominations, atheistic republic: and so in other countries and the church lost her power with the nations where confederate republics were set up. And 1. The angel of the first message therefore in at large. Such is her situation at present that in the great southern rebellion of the Confeder. reality follows in the order of time the mighty no one outside her delusions expects her to re ate States of America, many were put to death

as succeeding the rainbow angel, but also be- Babylon has been at his mi-sion these seventy approaching convulsions, similar scenes will cause he has a message to the nations, and tongues six years. No one can deny the reality of this yet transpire. All through these scenes of judg and kings, of whom John prophesied. His proclamation, because it is a standing theme for ment there have been many who have kept the message is everlasting good news to all that the pulpit, and thousands of volumes attest its faith of Jesus, not only as he now is, the media-

enslaved by the despotisms of men; and com- without mixture into the cup of his indignation; himself in a waiting posture. He is sitting pelled, on peril of losing substance, liberty, and and he should be tormented with fire and brim- upon a white cloud, having on his head a goldlife itself, to worship heroes, and images made stone in the presence of the holy angels, and in en crown, and in his hand a sharp sickle. of stocks and stones; but the hour of God's the presence of the Lamb; and the smoke of 4. 'And another angel came out of the ten judgments upon these despotisms is come; their their torment ascendeth up forever and ever, ple, crying with a loud voice to him that sat on power is broken; and their end approaches; and and they have no rest day nor night, who wor the cloud, Thrust in thy sickle and reap, for the God now calls upon all to worship him that ship the beast and his image, and whosoever harvest of the earth is ripe. And he that sall made heaven, and earth, and seas, and the foun. receiveth the mark of his name. Here is the on the cloud thrust in his sickle and the harvest patience of the saints: here are they that keep of the earth was reaped.' The whole connection It was good news that the seventy and the the commandments of God and the faith of Jes- and the drift of these prophetic scenes, all show twelve apostles preached in Judea and Samaria, us.' The purport of this angel's message is to that it was not a harvest of converts to the fait when at the bidding of Jesus they went and show that following the fall of Babylon and the of the gospel; for in the ultimate issue of this preached the kingdom of God at hand. Jesus judgments of God upon the nations of the earth, reaping, blood flows, or spirts, so as to reach to of Nazareth had been attested by a voice from and prior to the great harvest and the vintage the horses' bridles. It is a judgment scene, to heaven, and by the descent of the holy spirit of the earth, there would be a seeming delay in show the nations that God's day of vengeance upon him, the Messiah of God, the King of Is the execution of God's threatenings against the upon the perverters of his word is hastening on rael, was manifested to be among men. After corrupters of the earth, which would call for and that if they would escape the vengeance of he was risen from the dead, and had been receiv- the exercise of patience on the part of the peo- heaven it is time they turned from their iniquied up into heaven, God set him at his own right ple of God. Looking upon the judgments of ties to worship him that made heaven, earth, hand, a prince and a Savior, and by the gifts of God as they overtake the papacy and the na seas, and all that are therein. he holy spirit authorized and commanded the tions in affinity with it, it is natural to expect The ripening harvest is like that of the andisciples to proclaim forgiveness of sins in his their end as just at hand; but when reverses cient Cauaanites; it comes when their iniquities name with the promise of his returning to reign fall upon the avengers, and the nations judged are full. Such, I suppose was the state of France and reward his servants. This was the gospel recover some of their power, unbelievers taunt and of most of the papal nations when the judgof the kingdom; good news to all that looked the servants of God with the failure of their in- ments of God came upon them in the latter part for redemption in Israel. When Saul of Tarsus ferpretations, and jeer at them as meddling of the last century and the beginning of this. was called by the Lord to the apostleship among with things they know nothing about: and ex. And so, if this view of the matter be correct, the Gentiles, it was good news to announce to claim against all study of prophecy for the di the harvest of the earth is reaped. The Bourbon all nations that whose believeth in him is justi- rection of faith, as a presumptuous work: where princes of those nations are overthrown, and fied freely and fully from all things from which as God said of old, 'Write the vision, and make most of them have perished. The Napoleons. he could not be justified by the law of Moses. it plain upon tables, that he may run [for escape] first, second, and third, are gone the way of all This was Paul's gospel, which he published that readeth it. For the vision is for an appoint- the earth. Their thrones are vacant, and their among all nations. And now the judgment sits ed time, but at the end it shall speak, and not imitations of Cesarism are dead; dead forever. to take away the power and dominion of the lie; though it tarry wait for it; it will surely But in France, and other vine-growing coulpapacy, and to break in pieces all hostile nations. come, it will not tarry :' i. e., beyond God's ap- tries, there are two harvests to every year, the It is good news to believers of all these nations pointed time. Hab. 2: 2, 3. So in the beginning harvest of the grain crops and the harvest of the to be assured that the kingdom of heaven is at of the revelation of Jesus Christ, it is said, vineyards. The 1st represents the civil powers, hand. This is the everlasting good news which 'Blessed is he that readeth, and they that hear the 2nd the establishments of the church. The civ the angel flying in the midst of heaven is pub- the words of this prophecy, and keep those il power of the papal nations is gone; the institulishing to all nations at the present day. This things that are written therein, for the time is tions of the church must soon follow. Jesuitism was God's purpose in giving the nations print- at hand? Rev. 1: 8. So in these prophecies was never more rampant than at this time. In ing presses, steamboats, and railroads, and mis- there are the strictest injunctions to come out of Germany, France, England, and in these United sionary societies, Bible societies, and universal the harlot church, lest we should be partakers States of North America, every means in their ducation. What if there is error published of her sins and receive of her plagues. So also power is used for gaining leading positions in also! It is rare to find a crop of precious grain this third angel lifts up a loud voice of warning the civil authorities of the government in favor without tares; or that which answers to the against beast worship, threatening all who wor- of the purposes of the papal church; and their tares. So with the progress of truth. No inteleship the beast, or his image, or receive his frauds were never more numerous or dangerous ligent person can for one moment question mark in their foreheads or in their hands, with to the welfare of the people. In Germany they

because they would not worship that bloody oltor between God and man, but many have also

whether this age is singularly distinguished by the wrath of God. Now it seems to me that are in avowed hostility to the national governthese are what is refered to in this message; and ment. If allowed to proceed it is possible they may yet effect a coalition of all the Catholic peo- which I create: for, behold, I create Jerusalem my peace, and for Jerusalem's sake I will not

the nations for the supremacy of the world.

ing, Thrust in thy sickle and gather the clusters naan, according to their own testimony. of the vine of the earth, for her grapes are fully Again, Jer. 23: 5-8. Behold, the days come, of God's wrath upon the nations are ready, and raise unto David a righteous branch—Jesus. a city not forsaken.' v. 11: 12. the iniquities of the papal nations are come to And that he would be a king and reign on the the full. All parties will, in the providence of throne of David. That his reign would be pros-God, be ready for the great slaughter that is to perous. That he would execute justice and the earth. The event is yet future; but near at of Jesus, that instead of saying as they now do, forty-one propositions which had been condemnhand. The next four chapters amplify what the Lord liveth which brought the children of these messages give in summary warning. Haplsrael out of the land of Egypt; but, the Lord

the lord liveth which brought the children of the following:

| Compare to make articles of faith

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 ed by the Gentiles for a long time, yet, when rethe prophet discontinues this subject, and accord nations, and eternally enjoy the peculiar favor belief to the last moment of his life."-Ibid. ing to the rules of grammar introduces another of God! The promises of this are many; a few of a different nature, which belongs to the age of them I will present.

ple in those countries to attempt the restoration a rejoicing, and her people a joy. And I will reof the temporal power of the Pope, and so bring joice in Jerusalem, and joy in my people; and brightness, and the salvation thereof as a lamp on a crisis which will eventually bring down her, nor the voice of crying.' . . . [This lanthe voice of weeping shall be no more heard in that burneth. And the Gentiles shall see thy upon them all the civil power of these great na- guage amounts to a positive declaration that thou shalt be called by a new name, which the tions, so that they shall perish together. For years past New York, Washington, and most of length the thorofore, it must be the Jorgan which years past New York, Washington, and most of lem: therefore, it must be the Jerusalem which and a royal diadem in the hand of thy God. the cities where the State governments assem- Jesus testified 'should be trodden down of the Thou shalt no more be termed Forsaken; neible, has each been a focus of dark and daring Gentiles, until the times of the Gentiles are to ther shall thy land any more be termed Desolate: intrigues, robberies, thefts and sorceries, insti-be fulfilled.'] 'And they shall build houses, and coted and led by men full of lust and covetous-inhabit them; and they shall plant vineyards gated and led by men full of lust and covetousness, insomuch that the secular press of the
ness, insomuch that the secular press of the mess, insomuch that the secular press of the whole country have expressed their fears lest 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' is literal Jerusalem that has been termed 'Forthe election, Israel are beloved for the father's saken,' and the literal land of Israel, which is 5. 'Another angel came out of the temple sake.' Paul.] 'They shall not labor in vain, nor Palestine, that has been termed 'Desolate,' which is in heaven, he also having a sharp sick- bring forth for trouble;' [Query: Are the Is- therefore it will be the literal city and land le.' An angel coming out of the temple which raelites, and Gentiles, who are made immortal which will be 'no more' so called, when this is in heaven, is indicative of an unusual inter- at the coming of Jesus, to bring forth children, promise is fulfilled. The distinction between position of God to bring his purposes to a speedy who neither marry, nor are given in marriage? Israel and the Gentiles is clearly set forth in fulfillment. The sharp sickle in his hand is in- If so they will be a race of adulterers! Yet the this text: "The Gentiles shall see thy righteousdicative of his making thorough work when Israel spoken of by the prophet in this portion ness.' Remember that it is not their own, but the harvest begins. My own impression is that of Holy Writ, who are to be restored to their Jerusalem's righteousness. It is a custom in all the belligerent policy of the present times and own land-Palestine; and plant vineyards and languages to use the place for the people, which swer to it, 'In time of peace prepare for war.' eat the fruit of them, will multpily-] for they the Gentiles shall see. Hence the prophet pro-Within a few years past Sharp's rifles, German are the seed of the blessed of the Lord, and their ceeds: vv. 6-9. 'I have set watchmen upon thy needle guns, the Mitraluse, 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 constructed in plements of warfare, are threatening to make the next general war the most 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 ground the lamb shall feed together, and the lion shall eat straw like the bullock; and dust ground the lamb shall feed together, and the lion shall eat straw like the bullock; and dust ground the lamb shall feed together, and the lion shall eat straw like the bullock; and dust ground the lamb shall feed together. have hitherto preceded it. Quite recently a sin- shall be the serpent's meat. They shall not sworn by his right hand, and by the arm of his gle power of Europe bought a hundred million hurt nor destroy in all my holy mountain, saith strength, Surely I will no more give thy corn to of metal cartridges for the use of their improved the Lord.' Thus we learn that this restoration stranger shall not drink thy wine, for the which guns. As a sword was of old the symbol of of Israel is to take place in the day or time that thou hast labored: but they that have gathered deadly warfare, so I suppose the sharp sword of harmony prevails among the brutes, and nothing it shall eat it, and praise the Lord; and they Rev. 14: 17 is preparatory to the last struggle of shall hurt or destroy in all God's holy mountain, that have brought it together shall drink it in for his knowledge fills the earth. Adventists the courts of my holiness. 6. 'And another angel came out from the allocate this blissful state subsequent to the comtar, which had power over fire, and cried with a ing of Jesus. Therefore Israel must be restored people that is addressed, must be obvious to all, loud cry to him that had the sharp sickle, say. or brought back as a nation to the land of Ca. from the fact that they have been scattered,

ing, All things are now ready, slaughter the Writ, the following truths are clearly presentdone to the cause of God during their reign over judgment in the earth. 2. That under the reign py will be he who in that day shall be counted liveth which brought up the children of Israel for himself and his faithful, such as the own land-Canaan. And by another prophet he says 'THEY SHALL NO MORE BE ROOTED OUT!' IV. Subsequent to Israel's restoration they an intermediate state. - 1. 62, 63.

will be the most highly honored nation.

But be ye glad and rejoice forever in that I aiah 62: 1-5. 'For Zion's sake will I not hold sleep of the soul."- Ibid. p. 65.

That it is literal Jerusalem, the city for the peeled and oppressed by the Gentiles! and their corn has been meat for the Gentiles, and their ripe. And the angel thrust in his sickle into the saith the Lord, that I will raise unto David a wine drink for them. But in the AGES TO COME carth, and gathered the vine of the earth and east 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 of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city, and blood spirted out of the wine-press was trodden without the city and this is his name whereby he shall be called, the city and this is his of the city and the city and the city and this is his of the city and city and the city and city an press even unto the horses' bridles, by the space days dome, saith the Lord, that they shall no verse, to 'PREPARE THE WAY' for their restorof 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 angel of the seed of the house of Israel out of the seed of the seed of the house of Israel out of the seed of the house of Israel out of the seed of the house of Israel out of the seed of the seed of the house of Israel out of the seed of the house of Israel out of the seed of the seed of the house of Israel out of the seed of the se 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 own land.' In this interesting portion of Holy salvation, shall have come, then men 'shall have come the complex to t saying, All things are now ready, slaughter the victims, and present the sacrifice. So I understand the reality is to be when the instruments ed for our consideration. 1. That God would the Lord: and thou shalt be called, sought out,

(To be continued.)

Luther's Opinions.

as a man spareth his only son who serveth him. and led them out of the north country, and soul is the substantial form of the human body; from all the countries whither he had driven the pope is the emperor of the world, and the them; and that they shall dwell safely in their 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

Mr. Blackburne says on page sixty-four of the work, "Luther espoused the doctrine of the remembered, nor come into mind.' But MARK! stored, they will be highly esteemed among the tory, and saint-worship, and continued in the sleep of the soul, upon a Scriptural foundation.

Dr. Blackburne further says :- "Luther in his of a different nature, which belongs to the age of them I will present.

One of these glorious predictions is given by tably on the side of those who mantain the

"The entrance of thy words giveth light."

MARION, IOWA, THIRD DAY, FEB. 16, 187.

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 bar-Christ. The greater part of the professed Christ- the highest honor; the people-yea, the emper no reason why he should renounce the Sabbath had planted or imprinted his foot." God gave to his fathers in order to become a Christian. He cannot see why, in the sacrifice of Jesus as the veritable atonement for the sin of the world, and in his sacrifice taking the place of the Ceremonial law, and faith in that work being the basis of salvation, why that should in any way affect the keeping of the Sabbath-day. The Isra- of the prediction could not have a more literal elite knows that under the Mosaic dispensation the weekly Sabbath was no part of their system of types and shadows prefiguring the death and atonement of Christ, that "handwriting of ordinances," which he took "out of the way, nailing it to the cross," and therefore can see no reason why a Christian should consider the Sabbath abrogated or changed from its original day to the day of the Savior's resurrection. Can see no reason why the day of Christ's resurrection should be a sacred time more than the day of his crucifixion, or why the resurrection day should take the place of the Sabbath more than the crucifixion day, and can see no reason for keeping first day instead of the seventh if he embraces Christ ianity.

We believe that the teaching of the change the Sabbath, or its abrogation, is a great barrier in the attempt to Christianize the Jews or individuals among them. Let the Christian world cease their opposition to the Bible Sabbath and the observance of a day in its stead whose highest authority, as a celebrated church historian (Neander) has said, is from the heathen world and was only a heathen festival. Let them show that Christ came to fulfill all righteousness, and "not to destroy the law:" that he came as the antitype of the offerings and sacrifices of the Mosaic dispensation, and they have made an advance in gaining the attention or the sympathy of the Jew, and the work would be much easier accomplished. In the prophecies relating to the office of Christ, his humiliation, death, and resurrection, there is nothing said about his coming to change his Father's law, or priety in dropping the Sabbath of the Lord and keeping another day in its place, if he becomes a Christian. And when Jesus gathers all the Lord's people into one fold in the great day of redemption, the two divisions made one will not observe two different days for the Sabbath, but the redeemed host will celebrate their deliverance in the marriage supper of the Lamb, and will continue to observe creation's memorial throughout the endless ages of eternity.

THOUGH the Papacy has lost its temporal power it does not cease to speak as a dragon. The following speech of a Catholic priest in Germany was called out on account of the suppression of And John says: "For this is the love of God, that Cyrus, etc.), who imagine that it has been revealed the Jesuits in that country, and was published in we keep his commandments; and his command- unto them that they (each, separately,) have been the Kempteur Zeitung:

"We, the priests, are as high above the gov ernments, emperors, kings, and princes of this world, as the heavens are above the earth. Kings and princes of this world are as much beneath it was, Men and brethren what shall we do? charlatan leader as the "Elijah," or "Messenger," us as lead compared to the purest, finest gold. When Saul, who is called Paul, was going to Da-deluding themselves and their duped followers Angels and archangels are far beneath the mascus with letters of authority, to exterminate that the Lord God of Israel is piping his Spirit priests, for we can forgive sins as God himself, all Christians, and the Lord appeared to him by mind through their blow-pipes. "The Israel of

she has given birth to Christ only once; we ular to acknowledge him or not? No, dear breth, priests produce and create him every day-yea, ren, he did not; but said, "Lord what wilt then the priests may be said to stand above God him- nave me to do?" Just so we should be ready to do self, because he must be at their service at all anything that the Lord requires. Not try to be hours and in all places; and at our bidding, in popular, for if we do we will be traveling the the consecration in every mass, he must come broad road to destruction. down from his heavens. God has created the world with the words, 'Let there be,' but we priests made God himself with three words. Therefore, in those times when faith and Chririer in the way of the conversion of the Jews to tianity (?) still existed, the priest was held in ian world keep Sunday for the Sabbath, and in ors and kings-have thrown themselves down asking the Jew to accept Christianity he can see before him, and have kissed the soil where he

> 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 wo?shiped; so that he, as God, sitteth in the temple of God, showing that he is God," (2 Thess. 2: 3, 4) and in this effusion from a Catholic priest a part God," and the numerous promises of the Lord

Truth or Tradition.

S. C. B. WILLIAMS.

he Lord be God follow him: but if Baal, then VIVAL, and EXALTATION of Mt. Zion. Itself ollow him." 1 Kings 18: 21.

prophets, speaking to God's people the children of deed, the "city of David," the "upper city," t Israel, at a time when they had brought trouble "Stronghold of the daughter of Zion," and the upon themselves, by forsaking the commandments "citadel of Jerusalem." No wonder, then, the of the Lord. It is also applicable to a great many Psalmist of Israel, after he had captured the aprofessed Christians at the present time, especial- sumed impregnable fortress of the Jebusites, and ly those who disregard the fourth commandment. had conquered and east out its Canaanite inhabit I have ofttimes been in private conversation with ants, rebuilt this "upper city," and located the ark those who would honestly acknowledge that there of God, which, hitherto, had no abiding place, exis a day which ought to be kept sacred at the pres- claimed in his gladness and prophetic ken, "Out ent time; at the same time they would acknowl- of Zion, the perfection of beauty, God hath edge that the Scriptures would not sustain the shined."-Ps. 50: 2. His inspired pen hath her popular idea that the first day of the week was expressed the key-note which touches every pulsathat day. And, strange to say, they would cling tion of the living Christian, and as well the devout to the first day of the week with some kind of sa- and hope-expectation of the Israelite, for all time, credness, they could not tell why (perhaps early with anticipations of a realization which is quencheducation), in preference to keeping the seventh less and deathless, and begets in each a steadfastday according to the commandment.

But ask them the reason why they do this, the the pathway which leads to, and ends in, "the reply is, It is so unpopular. But I would say to heights of Zion." For there God will dwell. He such, dear brother or sister, were there ever a has so said. Ps. 133: 13, 14; Rev. 21: 3. There the time since the fall of man that the ways of the Apocalyptic vision of John saw the "Lamb on Mt. Almighty were popular with the majority? Was Zion, and with him a hundred and forty-four it popular in Noah's day, or in the days of the thousand, . . . redeemed from among men" (recities of the plains in Abraham's time, or in the deemed from the sealed ones of the twelve tribe days of our Savior or his apostles, or in other of Israel), . . "the first fruits unto God and the words, were there ever a time when the truths of Lamb." Rev. 7: 4; 14: 4. They were "the mul-God's holy word were received by the majority of titude of captives," or "captivity captive," when

Can we expect to sail to glory on flowery beds of the saints which slept, who arose AFTER his of ease? when the Savior said, "If they perse- resurrection, and went into the HOLY CITY and cute me they will also persecute you." But says appeared unto many." Matt. 27: 52, 53. They are one, with all the inconveniences and disadvant- his (JESUS') "brethren, of his flesh and bones." ages there are in keeping the seventh day Sabbath. They are those of whom David predicted in Ps. 60 I do not think I could make a living. Do you 18, his lordly son should lead on high; and which doubt the power of God? or have you no faith in Paul affirms in Eph. 4: 8, 9, Jesus did lead on high his holy word, when he says by the mouth of Paul. when he ascended. They (the 144,000,) are NOT the "If God be for us, who can be against us?" Again, 'And we know that all things work together for among us, now-a-days, (some of whom style themgood to them that love God." Rom. 8: 28-31, selves Elijahs, and "the prophet like unto Moses," ments are not grievous." 1 John 5: 3. Paul-"Al- delegated by the Most High to gather unto their most thou persuadest me to be a Christian." Acts. | manufactured codes of "laws and testimonies," the 26: 28. Do we suppose that those penitent per- 144,000 of Rev. 7: 1; 14: 1, 2, some of whom make sons on the day of Pentecost inquired if it was the Sabbath-day the platform and the test of salpopular to acknowledge the lowly Nazarene? No, vation in connection with the acknowledging the which faculty angels and archangels never pos- the way and said, "Saul, Saul why persecutest God" are not fools nor simpletons in "these last

sessed. We stand above the Mother of God. for thou me?" did Saul stop to inquire if it was pop-

Reminiscences of Palestina.

J. L. BOYD.

"Therefore shall Zion for your (Israel's) sake be lowed as a field, and Jerusalem shall become "Zion shall be redeemed with judgment. and her converts with righteousness." "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy, . . and the Low shall YET comfort Zion, and shall YET choose J rusalem."-Micah 3: 12; Isa. 1: 27; Zech. 1: 14, 11.

WHAT a host of associations and recollections arise in our mind when we think of the "Zion of concerning Israel which are clustered around it. in connection with our first visit to its special bounds. No one locality in all of Israel's lands so clearly defined, and fixed by the fiat of the Almighty God to abide; and none of the prophecies of the Scriptures of Israel are more, or so distinct "How long halt ye between two opinions? if ly, stated than those respecting the abasement, RE situated above all the (three) other elevations (Ak-This is the language of Elijah, one of God's old ra, Moriah, and Bezetha), overlooks them, as in ness which will not be turned aside, nor falter in he ascended on high; doubtless they are the "MANT would-be-gatherings of certain upstart leaders

'times' to be deceived by such "I ams." abide MANY days [more than eighteen centuries | the trumpet of God; and the dead in Christ

a "sky kingdom," where its subjects resort to Lord and his goodness in the LATTER DAYS." when they die on the earth. It is just where-and o where else—the Psalmist declares so often, con- prophet Hosea, the positive proof, which cannot the walls of the city. To reach it, we crossed the Tyropæn Valley, which divides the Mohammedan tate, degradation, and misery, with tenacious feet heir synagogues and dilapidated dwellings, that the Deliverer 'may 'come to Zion.' Their expectation will not always be in vain.

ne gloomy Gehenna, or Valley of Hinnom.

ailed account of a Baptist missionary's daughter, Judah?" 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, cf about half an acre, belonging to an expired "American Presbyterian Mission." wherein are interred several American travelers and missionaries, who Jews, who "fell asleep in Jesus," April 28th, 1853. would be very far better."

One of the very first of our rambles around Je-Mount Zion-THE PLACE where the Lord hath de- "The Apostle probably thought that the ad-

orethren the prophets, as they arrayed themselves ing the predicted Ruler and Deliverer of Israel, the Restorer of the breaches in the walls of broken Zion, all converging in Jesus, the anointed Onethe King, to reign here, on Mount Zion-having rebuilt the 'fallen-down "tabernacles of David," who would here re-possess the throne of his father -how far transcending appeared the glorious sur-"trayed in the New Jerusalem of the Apoca- perished." pse than could have been the Jerusalem at the ne of his first advent and of Paul's day. By the translation of 1 Thess. 6: 15-13: ejection of Israel, then, when their King came,

the general "harvest," at the end of the world (or of years have elapsed since their city and sanctuary will rise first; afterward, we who shall be alive SEEK the LORD their God, and David their king with these words." omewhere in the aerial regions above the clouds, [in his line, Jesus is their King], and shall fear the Now, here we find, in the language of the

ronting Jerusalem. It is the city where Melchiz- be recalled, that the children of Israel shall "realek, the priest of the Most High God, builded it turn," and seek the Lord, and their King in the on Mount Zion. It "cannot be removed, but abi- latter days: therefore, the apostle Paul knew what deth forever." It is now, as of old, divided from he asserted was the truth in Rom. 11: 26, 27; "And Mount Moriah by the Tyropæn Valley. The Jew- so ALL Israel shall be saved: as it is written, There ish residents of Jerusalem, to-day, still swarm on SHALL come out of Sion the Deliverer, and SHALL its heights and slope, or that portion of it within turn away ungodliness from Jacob, for this is my deceased friends were even then in posession. covenant unto them, when I shall take away their huarter from the Jewish. Here we saw "the sons The assertions and vagaries of Advent theorists, sins." (See Isa. 59: 20; Jer. 31: 31-34; Ps. 14: 7.) who assert that Jerusalem and the Jews are "forever accursed," uttered either by individuals or by mend themselves to every candid reader, and o their loved "Zion, weeping and praying, in so-called organs and managers of the Adventists are instrict harmony with the teachings of the from '43 to '75, are but the vaporing wind and pa- Scriptures. per pellets thrown against the "foundation of God's word respecting the ultimate gathering of Israel, About one-half of Zion proper was excluded and to the city of the Great King"-JERUSALEM. when the present walls (erected by Sultan Saladin Standing, as we did, on the Rock of Zion's mounluring the times of the Crusades) were rebuilt. A tain, we realized, then and there, that "the testiportion of what is outside is still plowed und tilled monies of God are sure, making wise the simple." as a field, where our eyes have seen various vegeta- That, on this very spot, or rock, he has built his living saints, ready for the change, who were bles growing,—"in a garden of cucumbers," (See church, and the gates of hades (below it,) shall not to go before the saints sleeping in the grave, Isa. 1: 8.) which belonged to one of the chief fam- not prevail against it." That here, he will sit "on into the glorious restituted creation, the wise lies among the Turkish nobility; this family be- the throne of David, and upon his kingdom, to or- virgins who go out to meet the coming brideing the custodians of the mosque which covers the der it, and to establish it, with judgment and with groom, shall be changed or transformed, and be site of "the Sepulchre of David," which is situated justice from henceforth, even forever. The zeal of caught up to meet the Lord and the risen saints on the very highest point of the rocks overlooking the Lord of hosts will perform this." Isa. 9: 7. Where is the puny, caviling mortal who can hin-[As we purpose in our next sketch to give a de- der this resulting consummation to "Israel and

Paul's "Desire to Depart."

In the "Improved Version" of the New Te tament, we find the following note in connection with the translation of Phil. 1: 22-24. The translation reads: "But if it be given me to live deceased in Jerusalem. The most noted in name in the flesh, this preaching of Christ is the fruit and monument is Dr. Pliny Fisk; also an Advent of my labor; yet what I shall choose I know brother, Philip D. Dickson, of Massachusetts, a not; but I am in a strait between two, having a aissionary to disseminate Christianity to the desire to depart, and to be with Christ; for this

The words in italies are thus in the transle rusalem was directed to the sacred precincts of tion. The following is the note in the margin:

sired to dwell, as he hath said he "loveth the gates vent of Christ to raise the dead was very near. Zion more than all the dwellings of Jacob. His See 1 Thess. 6: 13-18, and therefore judged that foundation is in the holy mountains. Glorious a quiet rest in the grave till that event, would things are spoken of thee, Oh city of God. . . And be to himself preferable to a life of suffering and the Highest himself shall establish her." Ps. 87: persecution; though he was content to continue ulcher in view, and with our inner thoughts gath- express an expectation of an intermediate state eing the inspirations of the Psalmist and his of enjoyment between death and the resurrection: for he hints at no such topic of consolation is unbroken lines from David to Mulachi, respect- to the bereaved Thessalonians in the passage they will be more glorious, being enrobed in above cited. And if he had expected that a the righteousness of Christ, which they would state of felicity would have immediately suc- not have been, had they not sinned, and he had ceeded the dissolution of the body, it would not become their Savior; more nearly related have been impossible for him to have declared to God, being made one with him through unity to the Corinthians, 1 Cor. 15: 17, 18, that if the dead rise not, their faith would be vain, and had he not taken upon him their nature. For roundings of the "Lion of the tribe of Judah," as that all who had fallen asleep in Christ were this restitution the whole creation is groaning

In the same version we find the following time when the heavens shall reveal the Lord

"For this we say unto you by the word of the great and glorious work .- Prophetic Times. meek and lowly," and "sitting on a colt the foal Lord, that we who shall be alive, and who shall an ass," the restoration again and the estab- remain to the appearance of the Lord, shall not filled; in which time "the children of Israel shall shout, with the voice of the archangel, and with stations.

Gentile Age), is for the gathering of all Christians were desolated,] without a king, and without a and who shall remain, shall be caught up toprince, and without a sacrifice, and without an im- gether with them into the clouds, to meet the Neither is the Mount Zion of "God the Lord," age, and without an ephod and teraphim; after- Lord in the air; and then we shall ever be with as many professing Christians and theologians wards SHALL the children of Israel RETURN, and the Lord. - Wherefore comfort ye one another

In the margin is the following note on the

"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 A circumstance which the apostle could hardly have omitt d had the existence of such a state been revealed to him."

We think the foregoing sensible remarks com

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

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 in his present suffering state for the benefit of the Lord in his glory! Forever with the Lord Looking from this stan lpoint, with David's Septhe church. At any rate he could not mean to 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 with his Son, which they would not have been, and traveling together, and waiting for the Jesus Christ for the accomplishment of the

According to a recent statement there are in ishment of "the kingdom to Israel" was adjourned be before those that are fallen asleep. For the this country 7 Catholic archbishops, 53 bishops, until "the times of the Gentiles" should be ful- Lord himself will come from heaven with a 4,673 priests, and 6,910 churches, chapels and

The Harvest of the Earth,

THE harverst 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.

The earth a dark and dreary waste, Age after age did lie. While scarce a trace of verdure cheered The longing, anxious eye. The future naught of promise gave, As all was cheerless as the grave.

An eye of pity viewed the scene. A mighty arm did save-For God in boundless, matchless love, His best beloved gave, To spend on earth a life of toil. To renovate its moral soil.

He came, and on Judea's hills,

First sowed the precious seed, Which was o'er all the earth to spread, The famishing to feed. The great commission then he gave "Go reap,—the precious harvest save."

While here and there a reaper goes, Obedient to the word, Toils faithful on through life's rough day, To gain his sure reward, The multitude pass heedless by, And let the golden harvest lie

Where'er we turn, the ripening fields Would urge the reapers on, While weak, and few, the fainting cry, "Help ere the day is gone, For see, the gathering storm is nigh, Oh, hasten-to the rescue fly."

The harvest, how abundant, rich! The laborers, oh how few ! Great Ruler of the harvest, come. Again thy call renew Till not one sheep forsaken be, But all is gathered safe in thee. Selected by AMANDA L. KEMP.

"Over There!"

A. L. I. WILLIAMS.

Oh what consolation it is to the poor afflicted child of God to ponder upon the words 'Over upon the silvery air, with unceasing praises. there!' When the heart is made sad by afflictions and the eye is moistened with tears of dejection, ets. O what sad persecutions they passed through! ready for his coming. Amen. "They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; be- Change of "Times and Laws." Dan'l 7: 25. ing destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 37,.38.

elung to a part of the Roman Catholic dogmas. Rom. 9: 4. It is sinful to call God's word (give They are both so near alike in doctrine that they to guide his people Israel,) Jewish. It is not Jew. are almost a unit, under two different names. ish: it is divine. Every one of God's preceptors No wonder she has fallen. While she was try- laws is as binding to-day on the true Israel as the ing to uphold all of her dogmas, the Protestant ever were. I have asked No-Sabbath Adventise Churches were trying to uphold a part of them. to point out a fulfillment of Dan'l 7: 25. I found Therefore the Roman Catholic Church has been only one who attempted to answer. He said, " divided against herself; or rather, her children have found a mistake of three months in the have separated themselves from her, and the re-chronology back to the birth of Christ: this the sult is, she has fallen and great is that fall.

and prophets will be resurrected, in order that change. They were to be given into his hand they may "rejoice over her," for thus it is writ- 1260 days. They are still there. But I do believe ten. Oh then, dear pilgrim, perhaps you had a the "Sun of righteousness" is about to arise mother that was tender and lovely, but where is those who fear his name.-Mal. 4: 2. 1.-He has she now? Perhaps in the cold, cold tomb. Where changed the day to agree with the Roman cales is that sister who was so fond of you? whose der. God ordained the evening and the morning voice was so soft and melodious? She has gone to i. e., the night and the day to be the day. See Gen the silent grave. Where is that father who was 1: 13; Lev. 23: 32; Mark 1: 32. The Dragon bega so affectionate, and whose counsels were so gener- the day at midnight. The Papal beast has comous and true? He has gone perhaps to the state of pelled the church to obey the dragon. 2.-Th death. Will we meet them 'over there' in that hours of the day were numbered from the mor morning? where the earth will be free from the ing. Read Matt. 27: 45, 46; Acts 2: 15. By the curse of sin, where the tree of life will bloom dragon's authority we now have 9 A. M. instead once more, and where the fairest flowers will of "third hour of the day," as God ordained. ever bloom and their pure sweet fragrance per- He has changed the week. He has changed the fume the air with their balmy odors. Oh! Bro- Sabbath to the first day, and many of them claim ther, sister, will we be there, in that delightful that the first day is the true original seventh day, morning, to share its glories, partake of all its He has given pagan names and attached pagan rich dainties, enjoy the society of all the redeem- notions to every day of the week. Sunday after ed ones, 'over there;' on the resurrection morn- the sun; Monday after the moon; Tuesday after ing, where father, mother, sisters, and brothers, Tuisco, of the Saxons, the god of battles, the same will meet to part no more?

"O blesssed day! O glorious hope! My heart rejoices at the thought, When in that holy, happy land, We'll take no more the parting hand."

there, on the radiant shores of glory. No sick- and had the thunder at his control; Friday from ness, sorrow, pain, nor death, no sad hearts will Frea or Frigga, of the Saxons and Dutch, the Ve ever enter there; but one grand sea of love will nus of the Latins or goddess of lust-on this day be there, and the redeemed ones will drink deep- the heathen met in houses of asignation for iner and deeper into that fathomless sea of love, un- pure revel; Saturday, Latin Saturn, Saxon Seal til the anthems of redeeming love will ring out er or Seaster, from 'Sea,' the ocean, and 'Ster,'

that happy throng, and drink of that sweet flow- rites, and sins connected with the above names. when severe persecution is felt on every side and ing fountain, and behold the dazzling splendor of 4.—He has changed the month. God gave the the dark clouds of sectarianism gather all around the metropolis city (New Jerusalem)? Surely we moon its phases to mark the months by, Ps. 101; us, then it is we can fully sppreciate the "suffer- are almost there. Omens speak in thundering 19. "He appointed the moon for seasons." Read ing affliction and patience" of the ancient proph- tones that Messiah's near. God help us to be Gen. 1: 14. The new moon was to begin the Denver, Mo.

E. B. TUCKER.

THE power that was to do this is in prophetic in honor of Janus, when God commands us to be Although we must suffer severe persecutions and in Rev. 13: 1, 2, a beast like a leopard. (Read symbol, in Dan'l 7: 8, called "another little horn," gin it in the spring, Ex. 12: 2, and 13: 4. The and sad heartaches here, on account of sin, and Dan'l 7 and Rev. 13.) Protestant writers are at sinful men, yet, my beloved brethren, the time is better agreement that this refers to Papal Rome coming, yea, very soon, too, if faithful, we'll be than on any other prophecy. "The Dragon [i. e., ing to the dragon the old year ended and the new ling the line was ling to the dragon the old year ended and the new line was line to the dragon the old year ended and the new line to the dragon the line was line to the dragon the line was line to the dragon the line to the line t 'over there' in that "sun-bright clime," where 'the demon of paganism,' Williams.] gave him his began at midnight, Dec. 31. The time was sorrow will be no more, where afflictions will power, his seat, and great authority." We have watched and all kneeled to pass, that sacred cease, and where the language of the Revelator two classes of "times and laws," and only two. will be fulfilled, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath 2 Kings 17: 13; Lev. 18: 4. 2. Those of human beast has used it. Pagan or Christian, which shall we had a gray night to God in page. avenged you on her." Rev. 18: 20. I know this make. Lev. 18: 3; Is. 29: 13; Col. 2: 20, 22: An shall we be? Can we draw night to God in pages language is applied by some to the Roman church, opposing brother said to me, "I am neither Jew which I believe to be correct; nevertheless the nor Pagan; I am Christian." I said, "In the so called Protestant Churches adhere to very matter of times and laws we have only Jewish or beast. We must be rid of it or we shall suffer the many of the Roman Catholic dogmas, such as Pagan, as there is no third, which you imagine, plagues. Are we to be the Israel of God? Come the immortality of the soul, first day Sabbath, and call Christian." In Rev. 13 we evidently eternal torment of the wicked, &c., all of which learn that the Dragon paganized the church—the have people are to be so separated that they cannot "buy or sell." The restriction wherefore the saying of Jesus has had its fulfillgreat flood of water, Rev. 12: 9, was pagan docof its forms. Open your eyes. You are on enment, "Every kingdom divided against itself is trines, rites, ordinances, and practices, which brought to desolation; and every city or house have submorged all the nominal Christian world." brought to desolation; and every city or house divided against itself shall not stand." Mat. 12: the woman (i. e., the true church of God,) saving left the world. When we come back to God he will come back to us, and not before. Brethren 25. Thus we see ever since the reformation of herself only by flight on two eagle's wings, as the will come back to us, and not before. Brethren our engages depends on this Horse stornal inter-Martin Luther, the Roman Catholic Church has been going to desolation. And why? Because termed Jewish laws, ordinances, &c. are from the further information. been going to desolation. And why? Because termed Jewish laws, ordinances, &c., are from the further information. Meet me beyond the river divine light.

Catholics are responsible for."

But the time is near at hand when the apostles I will now give my views, in part, of this as Mars of the Greeks and Romans: Wednesday from Woden, of the Swedes and Saxons, and Mercury of the Romans-he dwelt in the "tumbling gates," or twinkling stars; Thursday from Tho Danish for thunder, the Javis or Jupiter of Lati No, thank God! there'll be no parting 'over and Zeus of the Greeks-He was the great gol chief or prince, i. e., prince of the ocean. A large Oh, who would not be there, to mingle with book could be filled with the pagan superstitions.

month, 1 Sam. 20: 5. The dragon divided the year into months without any reference to this heavenly signal. The months all have heather names, the first eight after gods or demigods January after Janus, the god of war. He has changed the year, beginning it in the winter and man shows conclusively that creation was at the time in the year. God would not plant a garden in the winter. I have attended those heather chariots, on pagan roads, drawn by pagan steeds

Better Department.

From Sister Alverson.

DEAR BRO. BRINKERHOFF: I feel it a great privilege to speak a few words to the brethren thy sister in Christ, 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 have found out the true meaning of Scripture. with the church, on account of bad health. ell of our prospects of that bright world,-the earth made new, through the dear ADVOCATE Wish we were better able to give it support. We shall endeavor to use all our influence for the cause of our good and kind heavenly Father. ELIZA H. ALVERSON.

Lone Star. Mo.

From Sister Dreese. DEAR BRO. BRINKERHOFF: As I am a read-

r of your paper I thought I would try to write you. It seems quite an undertaking for me is I am a poor scholar; but if the Lord will direct me I will try to write, and say I am truly hankful for having the privilege of reading the ADVOCATE, but sorry that I could not pay for send you the money to pay for the paper which in Christ, have had. I should like to have the ADVo-PATE continued for this year; but dear friend. as I am alone in the faith, and in a new place, it is hard to meet expenses at all times. As you have been so kind to send the paper to me I ran't ask you to continue it, although it seems o me that I can't think of having the good old great white at Ottawa. I am striving to do lied's commandments and striving for the faith of Jesus. I had a dear sister, Mrs. M. A. Fuleive. Her faith reached within the vail, It eems to me I am left all alone since my dear ister has fallen asleep. She was a faithful Christian. I cannot help but mourn to think am deprived of her comforting society, but the hink how good he is to his children, those who

meet my dear sister and other friends, and be Kemp, having been herself a great sufferer for S. E. DREESE. Holland, Mich.

From Bro. Davis.

DEAR BROTHERS AND SISTERS: I thought I would write a few lines for the ADVOCATE. I But I feel that I have more to do yet. I have not have been a believer in this faith for eight years, been buried with Christ in baptism nor united and I am still striving to keep the commandments of God and contend for the faith of Jesus. Though my husband and I are alone we are not I love to read the letters from the brothers and discouraged, for we know in whom we trust, in sisters scattered abroad. Let us prove faithful a ions and traditions of designing men; for some clouds of heaven, and my prayer to God is that each what God has not said and discard what we may be ready to meet him when he comes, and hear from brethren and sisters, as we have lamps trimmed and burning. Pray for me, that no church here. We may pray for one another, I may be kept in the road that leads to life. Yours in hope of eternal life,

Lawrence, Mich.

From Sister Davis.

B. M. 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 Jesus said, for God has given me strength to hold good and glorious cause. I am trying to keep on to his promises, and has said, 'I am thy salvathe 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? yet having no life]. And though I have the gift Pray for me that I may overcome the beset-ADVOCATE, but sorry that I could not pay for ments of this life, and finally be prepared to meet Jesus when he comes. From your sister SARAH J. DAVIS. Lawrence, Mich.

From Bro. Brown.

BRO, BRINKERHOFF: I write a few lines in behalf of your paper. It is a welcome visitor to Yes, and then shout Hallelujah! because none enmy fireside. It teaches me many valuable pre- ter but themselves! To me it is supreme selfishnews stop, as I am away some nine miles from I find its morals good, and I think it ought to be at the fireside of every family. Although I am yea, moreover of bonds and imprisonment? They not counted a religious man yet I have an eter- were stoned, they were sawn asunder, were temptnal 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 in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through Christ whom I know in peace and love through the peace and love thro ler, a notice of whose death Bro. Remington spoke of in the ADVOCATE, who kept the Sabbathwith me, but she has fallen asleep in Jesus, are saved. I ask the prayers of all Christian you that the 144,000 that stood with the Lamb on Mt. Zion were those that are now keeping the JOHN M. BROWN. Denver, Mo.

Obituary Motices.

DIED, of inflammation of the lungs, in Bangor, Mich., Jan. 8th, 1875, Sister Rachel Greenlessed Lord knows what is best for us. But man, widow of Bro. Hallett Greenman, in the cear brothers, I need not mourn as those who 53rd year of her age. She was sick but four days. have no hope, for these are comforting words circle of relatives and friends to mourn her loss. esus says, "Blessed are the dead that die in the Sister Greenman embraced the Advent faith bey may rest from their labors, and their works hey may rest from their labors, and their works o follow them." What comforting words these tion. Funeral services were attended at the M.

among the blest, and I hope I may meet all many years, has proved that tribulation worketh those that love Jesus. I believe he is soon com- and resigned, looking with hope to the resurrecing. I want to be ready with my dear children to meet the Lord in peace. From your unwor-Church, in Lawrence. Words of comfort were spoken by the writer.

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 the true and living God. It is better to trust in little longer and the conflict will soon be over. ability must be great, because of their opportunities. You know, my brother, the trials we had Soon we shall behold our blessed Master in the in Wisconsin, and what divisions there were caused in the little flock, and in a great measure he has said. We love to read the ADVOCATE and have on the wedding garment, with our city, and the rontentions are like the bars of a it was the visions that did it. You know that 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 prejudi e 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 alon tion.' 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 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 bedy 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 cepts, which I have to thank S. C. B. Williams for. ness. Think you that they are worthy to stoop down and unloose the latchet of the shoes of those Mt. Zion were those that are now keeping the commandments? Remember they are the firstfruits 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 to follow them." What comforting words these it ion. Funeral services were attended at the M. ing to themselves an infamilie nead besides the E. Church in Bangor. Sermon by the writer Lord Jesus. Do not blame me for speaking what you have said yourself. I do not think that you have said yourself. I do not think that you have said yourself. see it of yourselves; nevertheless it is as plain to DIED, in Lawrence, Van Buren Co., Mich., Jan. so I never should have taken up my pen to thus DIED, in Lawrence, Van Buren Co., Mich., Jan. 17th, 1875, very suddenly, Ella A., youngest daughter of Sister Amanda L. Kemp, aged 13 am striving day by day in my weak way to ean overcomer. I am away from all my dear rothers and sisters of the same faith, but I don't ell as though the Lord had forsaken me, even the woods. I can feel to trust my heavenly laster wherever I am. I want to live so as to

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 ourself responsible only for editorials, selections, and comments.

THE THE THE PARTY OF THE PARTY 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 impressson 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 to help this brother to means to get him anoth 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 Sabbat cast ridicule upon the Sabbath faith by its being so connected.

He commences his argument against the Sab bath 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 iacred 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 BRETHREN 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 snowstorm. 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 state ment, 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 pres ent 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 er 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 anothers 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 croping 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 Brittish 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 mitrailleuse, the Martini rifle, has been ordered in unstinted quantities. In France, the government has the workshops crowded with men manufacturing the chassepot and mitrailleuse, night and day. The Turkish government, unable to do its own manufactur ing, 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 next twelve months the world will have average of nine guns to every able-bodied n on the globe. At home, our own government making arrangements for the completion guns as destructive and death-dealing as Gatling, and our navy is to be strengthened considerable extent. Really, this does seem in a prospective era of peace.—Boston Globe.

Appointments.

THE Michigan Conference will nold its ne quarterly session in the Stickney School-hous in the Township of Watervliet, Berrien commencing Friday eve, at 6 o'clock and coul uing over Sabbath and First-day.

We hope to see a general gathering of the who are interested in the great work of sprea ing gospel truth. Those coming by rail w stop at Hartford, on the Chicago and Mid Lake Shore R. R. from whence they will be @ veyed 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 ||-H R Perine 20cts (postage). Eld V Hull \$11 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 Scripture reference, embracing a list of the cipal texts of scriptures proving the essen points of faith held by Sabbatarian Adventis Price, 10 cents.

The Seventh-Day Sabbath,-A short Treatist the Serriptural Evidences of the Bible 8 bath, showing that the seventh day of the w is still the Sabbath by divine authority; Jacob Brinkerhoff. 32 pages-price 8 ets.

The Second Coming of Christ,-Comprising Evidences of Christ's personal, literal, ser coming; by Jacob Brinkerhoff. 8 pages-20

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

Nature's God and His Memorial. A series off sermons on the subject of the Sabbath. 111 ges-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 cent Mrs. E. G. White's c'aim to Divine Inspirate

Examined. By H. E. Carver. Price 20 cts The True Sabbath embraced and observed. 5 d

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

Christian Baptism, Its Nature, Subjects, and D sign. Price 10 cents.

Where are the Dead? Showing from Bible to mony that they are in the grave. By J. Brid erhoff, 12 pp. 3 cents.

What is the Seal of God?—Showing that the Ho Spirit is the Bible view of the Seal. By S.I Brinkerhoff. 8 pp. 2 ets.

Thoughts on the Sabbath, by A. C. Long. Spp. 3

The Subbath and its Lord. A Discourse deliver before the American Sabbath Tract Society. Thomas B Brown. 28 pages, 7 cents.

Reasons for introducing the Sabbath of the Four Commandment to the consideration of the Chi tian public. 24 pages, 6 cents.

Man, a Living Soul, in the Image of God, by So uel Davison. 12 pp. 2 ets.

The Rich Man and Lazarus, by Samuel Daviso 12 pages, 2 cents,

The Destiny of the Wicked, by Jacob Brinkerho 16 pages, 3 cents.

History of the Sabbath and Lord's Day, 10 cent The Weekly Sabbath: Its Moral Nature \$ Scriptural Observance. 48 pages-10 cents.

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

VOL. IX.

Marion, Iowa, Third-day, March 2, 1875.

NO. 25.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY

JACOB BRINKERHOFF, at Marion, Iowa,

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

THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other Commandments of God, The Nature of Man, his Unconscious state in Death, The End of the Wicked, The Earth restored to its original glory and condi-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: 18, 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 righteous anger, took away from them the power

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 to whom all communications should be addressed. 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 A. D. 322 to his own death in 337. After that 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; tion as the future inheritance and abode of the 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 Ceasars 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, chapt. 8. 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 Gallie 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

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 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 thunderings 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 othes, his allies, and imports the overthrow and subversion of the provincial governments in the peninsulas and islands belgnging 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 slewmany 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.

its ne ool-hous rrien 0 nd conti

nd ef

died n rnmen oletion ng as

seem obe.

of the of sprea rail w nd Mie ill be co

vocate. \$1.75 11 Iull \$1.

f. Clerk.

nipend f the ph dventis

ts

reatise Bible Si the we ority; cts. rising t 11, secu ges—2 d

H. Lewi Histon ies of for.

is secon e 20 cts red. 5 d

evealed

ulfillmet

s, and D Bible tel J. Brin

the Ho

By S.

. Spp.,3 deliver ociety,

he Four

the Chri by San Daviso

nkerho 10 cent

cents.

day shone not for a third part of it, and the night | 1281 to 1672. This is the extent of their conquer- times the two advents are painted together, as ernment, there sometimes existed three distinct | the nations of men. armies with commanders authorized to adminis- These woe trumpets falling upon the Catholic even his disciples until his resurrection, were ter the affairs of the general government; thus a nations did not lead them to repent of their muraccustomed to expect in their Messiah only a third of the luminaries of heaven being darkened ders, nor of their sorceries, nor of their fornica- glorious king. They ignored the prophecies does not imply that it was a third part darkness tions, nor of their thefts; but those that were concerning his first advent, and looked only at in all parts of the empire at one and the same spared in these judgments continuing in their untime, but that a third part of the imperial powers hallowed manner of life, further warning was were under an eclipse, or subverted by invading given them by thunders of providence, but they enemies. This was the case with the empire in repented not. At length the seventh angel sounds all western Europe at the sounding of the fourth and the mystery of God, which he hath shown to warning trumpet. The Ostrogoths invaded Italy, his servants the prophets, is finished, and the subverted the original government and erected a kingdoms of this world become the kingdom of separate kingdom; and this course was soon fol- our God and his Christ; and he reigns forever lowed by the erection of the nations now known | more. But the events of the time comprehended as the western nations of Europe. This was the in this last trumpet are given more in detail, as if way the fourth beast of Daniel came to have ten they had been passed over too summarily in the horns, which were afterward reunited under preceding announcements of the six preceding Charlemagne, who was crowned by the pope, trumpets. They related most directly to the king-Christmas day, A. D., 800, and proclaimed Em- doms of men; but all this time God has had a pe- thanks be unto God, his wisdom and love had peror of the holy Roman Empire; and this was culiar people for whom he cares, and to whom the ordained that Jesus must die for our sins and be all pretended to be done in the name and by the kingdom of heaven is to be given when the career raised again for our justification. How deceitgrace of God. For a time there was an eclipse of of the nations is ended. Their history appears in ful is the human heart! How many are repeatall the imperial powers in a third part of the em- the history of the witnesses for God, and is given ing the unbelief of the Jews. But their unbepire; but by a union of the imperial and papal in the 10th, 11th, 12th, 13th, and 14th chapters, as lief now fastens upon the second advent instead powers all was restored to its former luster, and suffering persecution from the ten horned beast, of the first. Many are ready to wonder at the thus the empire was revived. At this period an and from the image of the beast in his first career, unbelief of the Jews in Christ's day, who are episode is brought in, and an angel appears flying until, at length, as if the long suffering of God is just as unbelieving as they. We would not be through the midst of heaven, saying with a loud exhausted, angels are sent out to announce that harsh. But we think those are wrong who revoice, woe, -woe, -to the inhabitants of the the harvest of the earth, and of the vineyard, is fuse to believe that Christ's second advent is earth, by reason of the other voices of the trum- at hand. After these things follow the seven vi- just as literal as the first, and that it is intended pets of the three angels which are yet to sound. als of the wrath of God. (To be continued.) to establish the kingdom of God in all its glory 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.

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 ond time, without sin unto salvation." 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 dicted that Messiah should be the seed of wo- place for you, I will come again, and receive of God upon their foreheads, and this was to con- man, a son of Abraham, of the tribe of Judah, you unto myself, that where I am, there ye tinue five months, the time that locusts usually of the kingly family of David; that, at a defi- may be also." John 14: 2, 3. We think this ravage upon the green crops of the husbandman: nite time pointed out by Daniel, he should be means that his coming again is to complete the prophetically, a day for a year, 150 years; from born in Bethlehem, spend much time and labor great work of redemption. A. D. 612 to 762. Mahomet and his coadjutors, the in Galilee, work miracles, teach the people, be Saracens, made Mecca, in Arabia, their sacred city; betrayed by a professed friend, have his hands certain nobleman went into a far country to rebut after the Turks got the principal power they and feet pierced, have his garments divided by coive for himself a kingdom, and to return. And transferred the seat of their empire to the border lot, be offered vinegar in his thirst, die, be burof the Euphrates, and built Bagdad, and called it led, and rise again. All these things concerning received the kingdom," etc. Luke 19: 12-15. the city of peace. Extending their government ing Christ were fulfilled, as Paul says, "accord- The nobleman is Jesus Christ. The far country over a large extent of territory, they erected four ing to the Scriptures." 1 Cor. 15: 3. distinct governments called Sultanies, which were Many particulars are also given, both in the His kingdom is a literal one upon earth. It is restrained from making further conquests west- Old and New Testaments, concerning Christ's just as wrong in us not to believe this teaching ward by the crusaders of the papal nations. Thus second advent. While the exact day and hour of his word, as it was for the men when Christ things remained down to the 14th century: at of his second coming is unknown to angels and was on earth, not to believe his teaching then. that time it is believed "The sixth angel sounded, men, yet particular signs of its approach are They rejected his cross, shall we reject his and a voice from the four horns of the golden altar said: Loose the four angels which are bound heaven in like manner in which he ascended, upon earth at his first coming, shall we insist in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, a He shall come in the clouds of heaven, accompart of men." Ten times there is mention of a third part, but it is not always the same third and perfect the salvation and redemption of his and reign upon earth absurd and impossible? part, nor is it always to be found in the same people. His coming will, to the ungodly, be as If they were too carnal in their views, are we part of the Empire; but in the order of providence all three parts of the empire come under entrance of a thief. The ungodly shall then be to him what he shall do? If the Jews refuse to the judgments of the Almighty. The sixth an- judged and punished. gel's trumpet relates to the events that belong to Sometimes the Bible presents these two ad- ing Christ's earthly humiliation, shall we refuse that part of the empire which ruled over the Eu- vents separately. Thus the first advent is main. to believe and understand those which speak of phratean territories; that is, the eastern part of ly spoken of in the 22nd and 69th Psalms, in his earthly glory ?-A. J. R., in Herald and Pres the empire, whose seat of empire was Constanti- the 53rd of Isaiah, and the 9th of Daniel. The byter. nople. The time allotted for this power to tor- second advent is described in the 110th Psalm,

likewise." The Roman Empire extended over ing power. The four angels loosed were the four it were, in one landscape, so that it is difficult to Europe, eastern Asia, and northern Africa, and Sultanies united into one empire, and that the find the dividing line between them, as in the for convenience in the administration of the gov- Ottoman. This was the second woe which afflicted 11th of Isaiah and the 3rd of Malachi.

The two Advents of Christ.

speaks of two advents or comings of Jesus en." Concerning this we shall have more to Christ. The first is past, the second is future. say further.on. The characteristics of the first were Christ's hu-"And the fifth angel sounded, and a star was miliation and death as a sin-offering; of the second, his exaltation and kingdom. These charac. kingdom to come. The two advents are both teristics are presented in Heb. 9: 28. "Christ was literal. The relation of the first to the second once offered to bear the sins of many; and unto may be compared to that between the bud and them that look for him shall he appear the sec- the fruit, or between the foundation stone and

Concerning the first advent many particulars In his last discourse Jesus said: "I go to preare given in the Old Testaments. Thus it is pre- pare a place for you; and if I go and prepare a

and at the same place, Olivet, near Jerusalem, upon a mere spiritual kingdom at his second panied by his saints and angels, to complete and death impossible, shall we judge his triumph sudden and unexpected as the lightning, or the not equally carnal in ours, if we wish to dictate

The unbelieving Jews, in Christ's time, and 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 ful-

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, upon the earth, so that the petition of the Lord's prayer may be accomplished: "Thy kingdom THE Bible, in the Old and New Testaments, come, thy will be done in earth as it is in heav-

> We believe that the second advent is th the completed palace.

This is what Jesus means when he says: "A it came to pass, that when he was returned, havis heaven. His return is his second coming. believe and understand the prophecies concern-

No cloud can overshadow a Christian, but the ment the nations is 391 years, extending from the 35th of Isaiah, and the 7th of Daniel. Some- eye of his faith will discern a rainbow in it.

R. V. LYON.

Continued.] call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neiunto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall thers," and that they shall bow before Israel who, if he go through, both treadeth down, and ever, the branch of my planting, the work of my hands, that I may be glorified. A little one captivity of Zion!" when instead of being and all thine enemies shall be cut off."

This prophecy abounds with beautiful figures, a distinction between "the Gentiles" and those ATTENDANCE of the Gentiles, from whom they are clearly distinguished: "The Gentiles diadem of beauty, unto the residue of his people" Israel. their wealth to him. It is true that the sons of shall choose Jerusalem again." Zion are to bring their wealth with them; and Long have Israel been cast off, and without a ye the Lord." which they have scattered, but are quite unnec- delivered! essary as a mode of admission into the church, Zech. 9: 13, 14. "When I have bent Judah

The Scattering and Restoration of Israel. be greatly multiplied. "A little one shall become a thousand, and a small one a strong na tion. I the Lord will hasten it in his time."

Again, Isa. 60: 9-22. "Surely the isles shall sented in Isa. 49: 13-23. "Sing, O heavens: and art my servant; I have chosen thee, and not wait for me, and the ships of Tarshish first, to be joyful, O earth; and break forth into sing- cast thee away. . . . Behold I will make 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 was a lord later than a lord later the anew sharp threshing instrument having the sharp threshing the sharp thres hath glorified thee. And the sons of strangers me, and my Lord hath forgotten me. Can a chaff." shall build up thy walls, and their kings shall woman forget her sucking child, that she should Obad. 18.—"And the house of Jacob shall be minister unto thee: for in my wrath I smote not have compassion on the son of her womb? a fire, and the house of Joseph a flame, and the 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; my hands; thy walls are continually before that men may bring unto thee the forces of the me. Thy children shall make haste; thy de- Lord hath spoken it." Gentiles, and that their kings may be brought. stroyers and they that made thee waste shall go Jer. 51: 19-23.—"The portion of Jacob is not for the nation and kingdom that will not serve forth of thee. Lift up thine eyes round about, like them; for he is the former of all things; and thee shall perish; yea, those nations shall be ut- and behold: a'l these gather themselves togeth- Israel is the rod of his inheritance: the Lord of terly wasted. The glory of Lebanon shall come er, and come to thee. As I live, saith the Lord, host is his name. Thou art my battle ax and unto thee, the fir tree, the pine tree, and the box thou shalt surely clothe thee with them all, as weapons of war: for with thee will I break in together, to beautify the place of my sanctuary; with an ornament, and bind them on thee, as a pieces the nations, and with thee will I destroy and I will make the place of my feet glorious. bride doeth. For thy waste and thy desolate kingdoms; and with thee will I break in pieces The sons also of them that affli ted thee shall places, and the land of thy destruction, shall the horse and his rider; and with thee will I come bending unto thee; and all they that even now be too narrow by reason of the inhab- break in pieces the chariot and his rider; with despised thee shall bow themselves down at the itants, and they that swallowed thee up shall be thee also will I break in pieces man and woman; soles of thy feet; and they shall call thee, The far away. The children which thou shalt have, and with thee will I break in pieces old and city of the Lord, The Zion of the Holy One of after thou hast lost the other, shall say again in young; and with thee will I break in pieces the Israel. Whereas thou hast been fo saken and thine ears, The place is too strait for me: give young man and the maid; I will also break in hated, so that no man went through thee, I will place to me that I may dwell. Then shalt thou pieces with thee the shepherd and his flock; and make thee an eternal excellency, a joy of many say in thine heart, Who hath begotten me these, with thee will I break in pieces the busbandgenerations. Thou shalt also suck the milk of seeing I have lost my children, and am desolate, man and his yoke of oxen; and with thee will the Gentiles, and shalt suck the breast of kings: a captive, and removing to and fro? and who and thou shalt know that I the Lord am thy Sa. hath brought up these? Behold, I was left alone; Micah 4: 11-13—"Now also many nations are vior and thy Redeemer, the mighty One of Ja-cob. For brass I will bring gold, and for iron I Lord God, Behold, I will lift up mine hand to filed, and let our eye look upon Zion. But they will bring silver, and for wood brass, and for the Gentiles, and set up my standard to the peo- knew not the thoughts of the Lord, neither unsones iron: I will also make thy officers peace, ple: and they shall bring thy sons in their arms, derstand they his counsel: for he shall gather and thine exactors righteousness. Violence and thy daughters shall be carried on their them as the sheaves into the floor. Arise and shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shall there, and their queens thy nursing mothers: thine horn iron, and I will make thine hoofs they shall bow down to thee with their faces to- brass: and thou shalt beat in pieces many peoward the earth, and lick up the dust of thy feet; ple: and I will consecrate their gain unto the ther for brightness shall the moon give light and thou shalt know that I am the Lord; for Lord, and their substance unto the Lord of the they shall not be ashamed that wait for me."

Here we learn that Gentiles are to carry Israbe all righteous: they shall inherit the land for and Israel's king. O how great the change! teareth in pieces, and none can deliver. Thine shall become a thousand, and a small one a "spoiled evermore" Israel shall "eat the riches

sun ashamed, when the Lord of hosts shall reign shall be inhabited again in her own place, even to whom the prophecy relates. It is figurative in mount Zion, and in Jerusalem, and before in Jerusalem." ly addressed to Zion, the people of Israel, the his ancients gloriously. In that day shall the "sons" brought "from far." And they have the Lord of hosts be for a crown of glory, and for a

shall come to their [Israel's] light; and the fordelightful predictions of Israel's exaltation and
pleasure in his people: he will beautify the ces [wealth, mar.] of the Gentiles shall come unto thee"—Israel—making a perfect distincfor, lo, I come, and I will dwell in the midst of ful in glory: let them sing aloud upon their for, lo, I come, and I will dwell in the midst of bods. Let the high praises of God be in their tion between those coming and those to whom thee, saith the Lord. And many nations shall beds. Let the high praises of God be in their they DO COME. When Zion's "sons" are brought be joined to the Lord in that day, and shall be mouth, and a two edged sword in their hand; "from far," they shall bring "their silver and my people: and I will dwell in the midst of to execute vengeance upon the heathen, and their gold with them." This has been applied thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall kings with chains, and their nobles with fetters to the converts to a Christ in consecrating inherit Judah his portion in the holy land, and of iron; to execute upon them the judgment

it is also true that they are to be brought, by a home, and their land by strangers trod, and they conveyance, the mention of which should be suf- the Gentiles scoff! But in the day of their restor. HEAD of the nations, the honored instrument ficient to prevent its ever being applied to the ation they shall become powerful in the hand of in the hand of the Lord, in destroying the na-Gentile church! "And THE SHIPS of Tarshish the Lord, and be made a scourge and terror to tions, beating them small as chaff, smiting the first to bring their sons from far." Ships will the nations whither they have been driven, and image upon its feet, so that its ingredients bebe perfectly suited and requisite for the restora- by whom they have been hated and oppressed, come like the chaff of the summer's threshing tion of Israel from many of the lands into and are found at the time when they are to be floor "grind them to powder-that" no place

and its fellowships! But when restored, "they for me, filled the bow with Ephraim, and christian nations and gospel hardened sinners, shall be all righteous," and they shall inherit Greece, and made thee as the sword of a mighthe land of Canaan forever;"* and they shall ty man. And the Lord shall be seen over them and his arrow shall go forth as the lightning; of Abraham's God! It was the woman seated * The Gentile when converted to THE CHRIST and the Lord God shall blow the trumpet, and upon the scarlet colored beast that first cannonof the Bible, does not inherit this land, neither shall go with whirlwinds of the south. The ized Gentiles as saints. And her daughters are 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 Again, Israel's exaltation is very forcibly pre- the chief men thereof, and said unto thee, Thou

whole earth."

Micah 5: 8, 9-"And the remnant of Jacob sun shall no more go down; neither shall thy el's "sons in their arms"-that their "kings are shall be among the Gentiles in the midst of moon withdraw itself: for the Lord shall be to be nursing fathers, and queens nursing mothers, and the days of the there are the locks of sheep:

Zech. 12: 5-"And the governors of Judah of the Gentiles;" when instead of Israel being rusalem shall be my strength in the Lord of oppressed, Gentiles shall "be their plowmen and hosts their God. In that day will I make the but they have no reference to the Gentile church vinedressers!" yea, "the nation and kingdom governors of Judah like an hearth of fire among as some teach. The prophet clearly maintains that will not serve them, [Israel] shall perish!" the wood, and like a torch of fire in a sheaf; and "Then the moon shall be confounded, and the the right hand and on the left: and Jerusalem

Ps. 149: 2-9-"Let I-rael rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in written: this honor have all his saints. Praise

Thus Israel is to be exalted and become the will be found for them! Solemn day!! when these denunciations shall be inflicted on anti-

* Gentiles are never called saints in the Bible 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 cameagainst 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 tabernacie of David the word of the Lord from Jerusalem."

God of Jacob, and the mountain of the Lord, saved, while the remainder would be born to be are both taken to be the church; and the na- damned. We do not want to misrepresent an ing members of it. If such would only look at tation from the Shorter Catechism, pp. 55, 56. 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 bass," and "in the last days," things shall differ from those of another period-refered to Is the precise number of angels and men 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 of mankind whom he has not chosen, to dishonthereof divine for money: yet will they lean praise of the glory of his justice, Rom. 9: 17, 18, or election of Israel. When the Son of God upon the Lord, and say, Is not the Lord among 22; 1 Peter 2: 8; Jude 4. us? none evil can come upon us." "Therefore We understand this quotation to teach that but gave him up to be crucified on a Roman [on account of their wickedness,] shall Zion, when God made the world, and made man, he cross, the elect of God ceased to be vested in a na-[not the Gentile church,] for your sakes be knew and forcordained just what would transpire tional church, and Christ, who was the head of plowed as a field, and Jerusalem, not the Gen- on earth and what man would do. To foreordain the church, after his rejection by the former elect. tile church, shall become heaps, and the moun- we understand to mean that he decides that people, and after his resurrection, before going to tain of the house, [the temple,] as the high things shall be, and by his omnipotent power he heaven, commissioned his disciples to "go into all place of the forest."

was the literal "Jerusalem, and Zion," and cide beforehand the destiny of whatever is pre- all become one in Christ, and all believers in him "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 would be rebellious and would sin, and by plac- destinated of God to salvation, we must elect our built up, and Zion built up, and house, or teming temptation in his way, made himself the auselves to salvation,—we must choose the ways of ple of the Lord built up, the word of the Lord thor of the sin which Adam committed; and also life,-must accept Jesus as our Redeemer, and shall go forth again, and to which, "in the last of all the sin which has cursed the human race show our repentance, and our belief in him, by days many nations shall come." It must be ob- since its origin. The theory carried out necessa- the ordinances of the church-baptism and the vious to all that this will be in the AGE TO rily takes the position that when God placed Ad- Lord's Supper-which he has instituted; and COME: from the fact, that the Lord is dwelling am and Eve in the garden of Eden, and pro- being buried with Christ in baptism, we must, in Zion, and "nations shall not lift up sword nounced all his works "very good" which he had after arising, walk in newness of life. We must against nation; neither shall they learn war made, he knew that they would fall from their show our faith by our works, should manifest the (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 having been rebuilt;" "the temple" as described some of the so-called orthodox churches, and is and predicted by Ezekiel, having been built in also a doctrine of the Bible, though we cannot Jerusalem; the believers of all past ages having see the subjects of election and predestination as life, or observe the prohibition and live, shows been gathered from every clime, made immor. taught in their catechisms and articles of faith. tal, and filling their various stations and offices We read in Scripture of "the elect," of "God's did. Had God foreordained Adam to disobey him in the age to come: the nations are represented purpose according to election," and are told to as coming to worship before HIM IN JERUSA- "make our calling and election sure." The doc-LEM! A prediction to this effect is found in Isa. trine of election as held by those of the Protes-2: 3, 4: Micah 4: 1, 2-"But in the last days it tant Churches who accept what is called Calvinshall come to pass, that the mountain of the ism, is that God, in the creation of the world, house of the Lord shall be established in the top foreordained every thing which has come to pass, of the mountains, and it shall be exalted above and predestinated a part of the family of manthe hills; and people shall flow unto it. And kind to be saved in his kingdom and a part of many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to be saved in his kingdom and a part of them to perish in the everlasting destruction to the house of the God of Jacob; and he will be poured out upon the wicked; that is, some teach us of his ways, and we will walk in his were made to be subjects of grace and the repaths; for the law shall go forth of Zion, and mainder were made to be subjects of wrath; he knew when he created man upon the earth that In this portion of HOLY WRIT, the house of the he would sin and some of his posterity would be tions and people coming thither are those becom- opponent's theory. We make the following quo- Scripture history we find that those who commit

> "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 an- not read of any predestination or foreknowledge gels and men, 1 Tim. 5: 21; Jude 6; Ex. 33: 19; in the case of Abraham; but as Abraham proved

thus predestinated, particularly and unchangably

that it cannot be either increased or diminished. 2 Tim. 2: 19; John 13: 3.

Into the decree of election and reprobation. What is God's decree of election, as it respects

It is his choosing a certain number of mankind. in Christ, to eternal life, and the means of it, to Isaac and through Jacob, thus became the chosen

What is God's decree of reprobation, as it respects men?

or and wrath, to be for their sins inflicted, to the

brings them to pass. To foreordain is to establish the world, and preach the gospel to every creat-Here we have immutable testimony, that it or ordain beforehand. To predestinate is to de- ure, and he that believeth shall be saved." Now destinated. This doctrine of foreordination, pre- are the elect, the chosen, or accepted of God. The destination, or election, takes away the free moral Father chooses or accepts them in preference to agency of man, and makes the Creator responsi- others, because they accept or choose his ways; ble for whatever transpires or has come to pass in and by the use of the means of grace they the world, both good and evil. Then he knew "Work out their own salvation." Instead of and forcordained when he made man that he certain members of the human family being pre-

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 s 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. 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 sin are held responsible and choose for themselves the way of death.

Elect 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 his faithfulness to God, God gave him promises relating to his seed and to his posterity. Then when these promises were made, as concerning Yes; their number is so certain and definite the things promised we might say they were predestinated; that is, God in his wisdom promised How is the decree of predestination usually di- 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 the praise of his glorious grace, Eph. 1: 4; 2 Thes 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 It is his passing by, and ordaining all the rest were provisions in their regulations for others to

high state of innocency and divine favor, and suf- fruits of the Spirit by a daily walk and godly

onversation, and exhibiling the Christian graces slave return with her! I confess that I trembled, and Jacob at Hebron; while the latter holds in and show that we are the elect of God. Thus we od has provided for us, we "make our calling ad election sure," and so an entrance shall be ng kingdom of our Lord and Savior Jesus and doubly locked. brist." 2 Peter 1: 10, 11.

We will speak further of this subject in anoth-

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM, AS IT IS-DAVID'S SEPULCHER. WE cannot better convey to our readers all w's City of the Great King.

"This most sacred of all the sacred localities of en areana of its mysterious recesses. Many have een the attempts, by foul means and by fair, to rtive until quite recently (in 1855), when my aughter had the good fortune to be admitted, llewing extract from her journal :-

beyed the summons, and was soon convinced by ing him money to raise the siege and draw off his ions were not unfounded. The most profound set the money, opened one room of David's Sepulcresy was enjoined, and he proceeded to disclose he nature of his errand. In short, I was informed cher, and took out three thousand talents, and hat his amiable sister was ready for an adventure; gave part of that sum to Antiochus, and by this and, being in the same mood, we were not long in means caused him to raise the siege. Nay, after reaching his home, where we found her busily en-gaged in selecting clothes for my disguise. A maid was summoned, at whose mercy I was placed, and opened another room, and took away a great deal viduals. There are the rich and the poor, the she proceeded to dress me in a robe and trowsers of money; and yet neither of them came at the educated and the uneducated. There are those of the finest silk of Damaseus, a girdle of cashmere | coffins of the kings (David and Solomon) them- upon whom God and nature have bestowed and tunic of blue, embroidered in silver flowers. selves; for their bodies were buried under the many excellent gifts and qualities; they have my disguise would have been incomplete. My face earth so artfully that they did not appear to those talent, culture, education, and are high in social too, was pretty deeply tawned by a residence of that entered in their monuments."-pp. 208-213. standing, and their society is loved and sought. several years under a burning Syrian sun, which Josephus, in his "Antiquities of the Jews," re- Then there are those whose talents are so small, was quite an addition to my Turkish appearance. lates also that the Jews, in the sieges of Jerusalem | their education so limited, their purse so empty, The white sheet, veil, and slippers, came in due order; and having secreted my pencil and sketch- by both Nebuchadnezzar and Titus, dismantled that they seem like the tender violet, made to book, we sallied forth accompanied by Turfendah's the upper structure of David's Sepulcher, and be trodden under the feet of richer men and favorite slave. The tomb of David is covered by covered it over with the rubbish so that the Genan irregular pile of buildings, and also by a dome tiles would not be able to find or identify it, and and yet cheering the thought that in the mind and minaret of a mosque. In the interior are some of the most grotesque architectural embel- have thus preserved it from molestation and deslishments imaginable on the capitals of its ancient ecration. The present pile, or superstructure of only two classes! God seeth not as man seeth; pillars, the remains of the times of the Crusaders. buildings, were, most probably, erected by the Sar- he smiles not upon us because we are rich; he Just think—the frightful owl occupying a place with the classic acanthus and the mystic lotus! We passed through several halls and corridors, evination, before reaching the consecrated apart-ment 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 clite of their ruling nobility, to guard it from do his righteous will. the sacred precinct, he was content with gazing the Christian and the Jew. at the temb through the iron bars; for it is a rare Thus we see, through the superstitious guardianprivilege that even a Musselman ecclesiastic can ship of the Saracen and the Turk,—the Arab by divine to do the will of their Father in heaven: enjoying this privilege only on account of near his origin and lineage from Abraham, and the divine to do the will of their Father in heaven; relationship to the curator [custodian] of the Turk by his veneration of King David, as the and those who are rejecting the offers of salvasomb. Our attendant was sent for the key, which greatest Sultan of the Israelitish Scriptures, have tion and are following their own ways. Of the the had no difficulty in procuring, on the plea that her mistress wished to pray on the 'holy spot.' combined, the former to hold in jealous custody one class it is said, "There is therefore now no But what was my consternation on seeing another the resting-place of the patriarchs, Abraham, Isaac condemnation to them who are in Christ Jesus,

our lives prove that we have learned of Jesus, and I was thinking I had better leave my awk- highest veneration the locality of Sultan Da-ud's ward slippers behind in case of retreat, as they would impede my retroprogress, and thereby cause work out our own selvation with fear and trem- me to lose my head. But, after peering under my providence of Jehovah, the Lord God of Israel, has ling;" and by using the means of grace which veil, and asking who I was, she seemed satisfied kept their identity and resting-places intact, for with the careless reply of Turfendah, that I was his special and own good purposes. As the Aposa friend of her's from Stamboul [Constantinople]. To our great relief the slave now left us, and, havinistered unto us abundantly into the everlast- ing dismissed the dervish, the doors were closed, turies ago, David's 'sephulchre is with us unto this "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 reigned over all Israel, for just as many (thirtyimmense sarcophagus of stone, covered with green- three) years as his lineal descendant and great son ish tapestry, embroidered with gold. To this a Jesus, had sojourned as a pilgrim in the land of piece of black velvet is attached, with inscriptions Israel. David sleeps there still; but his son, our thereon from the Koran. A satin canopy of red, green, blue, and yellow stripes hangs over the precious Savior and Redeemer unto life eternal, tomb, and tapestry of velvet, richly embroidered "did not see corruption," as David has, but arose in silver, covers a door in one end of the room, and has been glorified, as the only-begetten son of leading to a cave immediately underneath. Silver God, "the FIRST-BORN from the dead." And Davcandlesticks and golden vessels containing rosehat is now known about David's Sepulchre than water, stand in different parts of the room, and a lid, although "being dead, yet speaketh." the following account extracted from Dr. Bare- lamp hangs in the window, which is kept con- And we, an humble pilgrim to the City of Davdose,-which my companion eagerly swallowed, gate. No spot about the Holy City is half so jeal-the walls covered with blue porcelain in floral figonsly guarded as this sanctum sanctorum of the ures, while the floor is of beautiful and highly pol which is published, in colors, in 'the City of the the dust of the 'Sweet Singer of Israel.' Hence, Great King], we left, in high glee, at the success of tume." '-Hadji in Syria, pp. 178-183.

s mysterious manner that my pleasing anticipa- army; and having no other method of compassing

dently of the Quixotic era of the Crusader's dom- A. D. 1099, put their heraldic signs therein, the

(King David's) Sepulchre, at Jerusalem. In the tle Peter said, in his day, more than eighteen cenday,' so it can still be said, 'David's Sephulchre' is there, on Mount Zion, where he had lived, and

stantly burning, and whose wick, although satu- id, which he, being a prophet, testified that that rated with oil,—and I dare say, most nauseous same Mount Zion, which is beautiful for situation, he Turks in ElKhuds (or 'the Holy') is situated muttering a prayer in Arabic, with the usual atti-eneath the Connaculum, in the hamlet called tudes of deep humility. After prostrating herself of the Great King,—we, recalling our solemn im-Weby Da-ud (or the prophet David), near Zion many times she raised the covering of the tomb, pressions 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 oslems, so confidently believed by Jew and ished marbles of various colors. Having stayed covers his tomb, standing on his loved Mt. Zion, hristian, as well as Mohammedan, to contain here an hour or more, and completed my sketch, which the Lord God of Israel has chosen and DE-STRED for his habitation when his tabernacle is he superstitious awe with which it is venerated this dangerous adventure; but much greater was with men, we realized, in such fulness of apprey Musselmans is only equaled by the itching cu- my rejoicing when I found myself at home, once hension and truthfulness, that here only will Jesosity of Jews and Christians to explore the hid- more, out of danger, and out of my awkward cos- us, the Son of David, have given to him the diadem, the crown, and the Key of David, to reign Dr. Barelay furthermore remarks: -"No small on his throne. The conviction there gathered, has gain admittance; but all efforts have proved ab- portion of the interest attaching to the Tomb of since grown into clearer and holier and more ado-David is due to the treasure supposed to be buried rable knowledge of the wisdom of the God and somewhere below. Josephus informs us (Antiq. Father of our Lord Jesus Christ, that he hath only 'without money and without price,' and without vii., xv., 3,) that "David was buried by his son exalted "THIS man," as Peter told his brethren on ntrigue, simply through the strong attachment of Solomon in Jerusalem, with great magnificence, the day of Pentecost, far above every other name, "both in heaven and on earth," because he had Moslem lady, as will be perceived on reading the and with all the funeral pomp with which kings been the one perfectly obedient unto the Father's used to be buried; moreover he had great and will. The futile vagaries of the self-exaltative immense wealth buried with him, the vastness Christs and Elijahs of our day are a fallacious dan (the Moslem's month of fast, equivalent to of which may be easily conjectured by what I farce, and blasphemous assumptions, which are so dan (the Moslem's month of fast, equivalent to of which may be easily conjectured by what I at variance with the history of the man of sorrows the Catholic's Lent), I was called to see one of my shall now say; for a thousand years afterwards, and acquainted with grief; whom they would fain urkish friends, who rejoices in the name of the John Hyrcanus, the high priest, when Jerusalem ignore into a myth or a vapor, and displace out of Lawgiver of Israel (Moosa). I remembered that was besieged by Antiochus, that was called the the Mt. Zion of Gop the Lord. No right-minded he had lately hinted at the possibility of my gain-ing an entrance into the Tomb of David, and I Pious, son of Demetrius, and was desirous of giv-of the TRUE.

Only Two Classes.

S. E. BRINKERLOFF.

In this world, in its present state, among mankind there are a great many classes of indigreater minds than their own. But how solemn 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

In the eyes of Jehovah there are just two classes, and they are, those who believe in the

who walk not after the flesh, but after the final end of the wicked-those who obey not the dom, and all dominions shall serve and ober see life, but the wrath of God abideth on him." "as though they had not been." And again: "Ye are of your father the Devil. which class each one belongs.

education, and the love and respect of your fel- wipe away all tears from their eyes." low 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 | eace, 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.

kingdom prepared for you from the foundation of the world." "Fear not, little flock, for it is and Potentate will soon be here to take his seaf your Father's good pleasure to give you the upon the throne of his glory. For "when the kingdom." And John, the beloved apostle, Lord shall build up Zion, he shall appear in his says of this class: "And God shall wipe away glory." Ps. 102: 16. We notice the costly buildall tears from their eyes; and there shall be no ings erected for public worship, and, wondering more death, neither sorrow, nor crying, neither ask if their zeal in procuring such a costly array shall there be any more pain, for the former of finery in their churches, such great expendithings are passed away." Oh how it rejoices the tures in dress and church equipments, will seheart of the child of God to contemplate this cure for them an inheritance in the coming kingblessed time when he shall see the face of his dom of our Lord and Savior. The evidence is dear Redeemer and bask in the sunlight of his very plain and conclusive that they love this bor, nor taketh up a reproach against his neighbor. glory! If we belong to this class when the Son present world, and hear with sadness the tidof man cometh with his holy angels, and in the ings that Christ is soon coming to earth again. glory of his Father, then shall we receive a They sleep on in peace and fancied security, crown of righteousness and an inheritance that while heaven and earth give signs of the "comwill not pass away; and we shall meet the noble ing and kingdom of our Lord Jesus Christ." army of apostles, prophets, and patriarchs, with There are undoubtedly thousands to-day who, all the ransomed sons and daughters of Adam, while they profess to love their Lord, do not and with them join in singing redemption's "love his appearing," From the language of themselves and prepare to meet the Bridegroom · song. This is the class that shall inherit the our Savior we may learn that he who will gain earth and delight themselves with the abun- an inheritance in the kingdom is "he who do-

part from me, ye cursed, into everlasting fire, in preference to his holy Sabbath, his rest day, prepared for the Devil and his angels." This when he has said in language that can never be class have no hope in the future; they are with- misunderstood, "Remember the Sabbath day, out hope of future happiness; the wrath of to keep it holy," and tells us that this is the God is abiding on them, and at the end of this seventh day? Is it the will of our heavenly Faage they shall go away into everlasting fire. ther that his people should teach that the king-Paul says they "shall be punished with ever- dom of God, the home of immortalized saints, lasting destruction from the presence of the is to be far beyond the skies, when God has said. Lord and from the glory of his power;" and "The kingdom and dominion, and the greatness John the revelator says, "And whosoever was of the kingdom under the whole heaven, shall not found written in the book of life was cast be given to the people of the saints of the Most God is now doing its last work. The tares are

Spirit;" and "being justified by faith we have gospel of our Lord Jesus Christ. They shall be him?" Dan. 7: 29. God has told us by his propeace with God through our Lord Jesus Christ." cast into the lake of fire, "which is the second phet of old that "the righteous shall inherit the Of this class it is also said they are the sons of death," from which there is no resurrection, no land, and dwell therein forever." Ps. 37: 29. He God; see 1 John 3: 2. Of the other class it is hope. In this "lake of fire" they are punished has told us by his Son, that the meek shall in said, "He that believeth not the Son shall not with "everlasting destruction;" they die and be herit the earth. Are those doing the will

But two classes in God's great book of acand the works of your father ye will do." Thus counts-the righteous and the wicked. Solemn enter into the joys of the world to come, who God distinguisheth between these two classes. thought! As Jesus said, "He that is not with Jesus has told them, "Ye shall be recompensed They may mingle together here in all the ranks me is against me, and he that gathereth not with at the resurrection of the just?" Luke 14: 14 of society; in the social circle, in the every day me scattereth abroad." No half way ground, no business of life, yea, and in church fellowship, middle class; we must be all Christ's, time, taland we may not be able to tell that they are two ent, life, every thing his, or we are none of his classes—that upon one is resting the peace of God and will not be owned of him in that great day, say in that day, Lord, Lord, have we not proand upon the other his wrath-that one is just- when he comes to take vengeance on his enemies ified by faith in Christ the Lord, and another is and to be glorified in his saints. May we con under the condemnation of a violated law. But sider well our ways, believe on the Lord Jesus he who seartheth the hearts and trieth the reins | Christ, strive daily and hourly to do his holy of the children of men knoweth well to just will, that we may be of that class of whom it is said, "For the Lamb which is in the midst of teaching that no one will, or can know event Reader, to which of these two classes do you the throne shall feed them, and shall lead them belong? You may have wealth, honor, talent, to living fountains of waters, and God shall

> 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 Let us for a moment look at these two classes that fearfull time of separation, soon to take at the end of this age. Of the one Jesus says, place, severing the wicked from among the "Come, ye blessed of my Father, inherit the just. Almost hourly we may witness some new demonstration of the fact that earth's only King

dance of peace under the glorious reign of eth the will of our Father which is in heaven." you sleeping. He will soon, very soon, "come Is it the Father's will that we should observe in the glory of his Father with his angels; and But of the other class the Savior says: "De- the ancient heathen festival day as a day of rest into the lake of fire." This, dear reader, is the High, whose kingdom is an everlasting king. fast ripening for the great harvest. The time

their heavenly Father who teach that the right eous will receive their reward at death, and the All teaching and doctrine contrary to God

word are of evil, and those who teach them will

certainly be numbered among those who will phesied in thy name? and in thy name ha cast out devils? and in thy name done many wonderful works? We might also turn our eye to our own ranks, our own church, and ask, Am we doing the will of our heavenly Father, b year in which the Messiah will come? Who it that will not understand? "None of the wie ed shall understand." Who will understand "The wise shall understand." Daniel as 'What shall be the end of these things?" a is told by the angel that "the wise shall under stand." Shall we be numbered among the di putants of this truth? Are we at liberty to is nore the prophetic measurements? Should the be set aside as totally unworthy of the attention of people who are trying to grow in grace at in a knowledge of that truth which will make us wise unto salvation? If these great tin measurements of the 12th of Daniel are not t be correctly understood by the people of Godin the "time of the end," what is the inevitable conclusion? that so much of God's truth meaningless and worthless, and not calculated to instruct the waiting people of God? As f me, I will search the Scriptures of truth to a certain the time in which "he who is our l shall appear," believing that by so doing I w do the will of my Father in heaven.

In these last and perilous times when we are looking for the speedy return of that noblema who has gone into a far country to receive for himself a kingdom and to return, we are ver likely to ask ourselves the question, "Lord who shall abide in thy tabernacle? who shall dwell in thy holy hill?" We will let the Psalmis answer his own question: "He that walketh up rightly, and worketh righteousness and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neigh bor: 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 aroust

There is no time to be lost! Begin the work of then he shall reward every man according 10 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

on medemption is almost at hand, the time ng actually upon us when we are commanded the Chief Shepherd to look for that event in near future. The blessed hope of a speedy res is well calculated to occupy our thoughts ntinually. He who has taken heed to the ith that the Deliverer will soon come to Zion. nese 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,-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;

Creation will from sin be free, And thus remain eternally; And all on earth, and all above, And all beneath, will dwell in love.

And righteousness shall never cease.

But purity and love and peace,

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 edemption from the bondage of our sinful na- 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 igns of the times in reference to the soon com- would be an Advent meeting that evening at ng of our Life-giver, and weighed every evi- the District School-house, and continue from ence carefully, will truly not be lacking in night to night during the week. With a few hour's notice we had a good audience. Spoke on h, Father of mercies, keep thy children in the Second Advent of Christ. The next day (Sunday) the house was occupied by the Metho dist 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 part:

"Thy little flock in safety keep, For Oh! the wolf is nigh."

We assisted in singing, making our own ap plication of who the wolf really was. At th 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 must mean disembodied spirits; but this certainsoul. At the close of the meeting the audience ly does not follow, for the spirits of just men was notified that the sermon would be reviewed the next evening, which was done, after which tant; and the Father of spirits. Heb. 12: 9 means we continued unmolested. We continued our men still in the body; and the God of the spirits meetings until Feb. 7th, having delivered in all of all flesh, Num. 16: 22, 27: 16, means men not 16 sermons. Quite an interest was manifested during the meeting. The severe cold weather and sickness which prevailed greatly, detract ed 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 ceive cold water.

to see an excellent church here. The distance Your brother in the Lord,
MICHAEL HINTON. 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 as the way may open. We realize more fully God's everlasting kingdom. Your brother, 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

> "'Tis 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 be i ved to be the sense of this difficult pass. age."-Dr. Adam Clark's Note on 1 Pet. 3: 19.

Again, says Dr. Clark: "The Greek word translated spirits, is supposed to render this view of the subject improbable, because this made perfect, Heb. 12: 23, certainly means righteous men, and men still in the church miliin a disembodied state."

Better 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.

of God's commandments, the Sabbath included. | DEAR BRO. BRINKERHOFF: I now for the The interest to hear was great. During the lat- first time write a few lines to you, now that I ter part of the meeting, the house was crowded have an interest in the coming of our Lord and to its utmost, some being unable to get on the Savior. I am trying in my weak way to keep inside, and others went home. We have never all the commandments of God, and I am fully seen people receive the truth more readily; they determined by the assisting grace of God to be seemed to receive it as a thirsty soul would re- an overcomer. Pray for me, brethren, that I may be able to stand and at last meet you all in We think the truth has brought out a good, God's everlasting kingdom on the earth made substantial, and reliable class of people in this new, when Jesus comes to call his children all vicinity, and with the blessing of God we hope home and crown them heirs of eternal life.

From Bro. Hinton.

DEAR BRETHREN AND SISTERS: I for the first closed the meeting, bid farewell, promising to time write a few lines through the ADVOCATE. visit them soon, which we purpose doing some. It has been three years since I started in the time in March. We arrived home Feb. 19th, service of the Lord, and do not feel like getting finding our families enjoying good health. We tired. I some times get out of the way, but my feel greatly encouraged in working for our heav. prayer is to God that I may overcome all my enly Master, and feel willing to enter the field sins and at last have an abundant entrance into

JAMES A. HINTON,

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 ourself 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 inine 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 Journ

Garden Grove, Iowa.

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 the costs me a large amount of money every year which I wish to save. Please stop my-"10hm co, eigars, and snuff? "No, no, not these; by I must retrench somewhere; please stop my my-" ribbons, jewels, ornaments and trinker "Not at all; pride must be fostered, if times ever so hard; but I believe I can see a way effect quite a saving in another direction-please stop my-" tea, coffee, and needless and m healthy luxuries? No, no, no; not those, I can not think of such a sacrifice; I must think something else. Ah! I have it now. My paper costs \$1.50 per year; - I must save that. Pleas stop my paper! That will carry me through the panic easily. I believe in retrenchment. economy, especially in brains."-Selected from the Christian with change of application, by J. M.

3ppointments.

Quarterly Conference.

THE Third Quarterly Conference in the Second District of Mo. will be held at the Andrew's School-house, flye 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 the 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.

Denver, Mo., Feb. 11th, 1875.

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.

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 H Rogers \$1.10 10-17. Mrs Elisabeth Daniels \$1.50 10-19. Mrs E 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., 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.

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

VOL. IX.

Marion, Iowa, Third-day, March 16, 1875.

NO. 26.

The Advent and Sabbath Advocate.

IS PUBLISHED SEMI-MONTHLY BY

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

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

THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of man-kind 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.

Bright World of Love.

A. L. I. WILLIAMS.

LIKE the lily we'll bloom in that bright world of

On the banks of fair Jordan by its waters we'll

Very sweetly we'll sing when the angels we meet In the land of the pure where the Savior we'll

CHORUS. E'ermore 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.

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 eix 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, o-called of men; and from those judgments of dod it has never recovered; all of it is still sub-

with it, but was revived under the papacy as THE sents no calamity so appalling in its results since 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 woewas 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 gainst 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 Erance 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. ject to the Turks. The Western Empire did fall In the details of it by French authors, history pre- rope that have been the chief supporters of the

HOLY ROMAN CATHOLIC CHURCH AND THE HOLY | 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 guilotined 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 guilotine 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 God's sword: as Israel was the sword of God were daily led out to execution. In this enumeration no account is taken of the massacres at Versailles, at the Abby, or at the Carmes, 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; cr 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 Eu-

by J. M. the See ndrew

1 enough else th

ery year —"tobas

ese; b stop my trinkel

a way 1—pleas

and u

se, I can

think

Iy paper. Pleas

through

ient. and

ted from

ht, April oath and a great of this s doing ll in the e Spirit

g will be retary.

praying

1st Dist. Io., com ver Sunbrethren is have Sec'y.

ocate. k \$1 10-8 postage, ers \$1.10 arver \$ Mrsh

pend of he prinessential ventists.

atise on

3

ole Sabhe week ity; by ing the second s-2 cts.

Lewis. History.

of four 111 pagreat 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. measured between two and three miles in circumference; and within these walls two thousand posits of sand, which are every day accumulat-

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

eignty of the seas forever. These last seven vials ed 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 worte to Napoleon, who was then commander in chief of their armies: "The possession while we were yet sinners, Christ died for us. of Tyrol, and Trieste, and the conquest of Rome, | . . . For if while we were enemies, [on account will be the glorious fruits of the fall of Mantad." Accordingly it so followed; for in 1799 they had there is no transgression,'] we [Jews] were recsucceeded in erecting a cordon of republics stretching from the North Sea to Calabria on the Medit- more, being reconciled, [by his death,] we shall erranean. They lay in the following order, viz., be saved by his life." Now here, I apprehend 1st, the Batavian, or Belgie; 2d, the Helvetic, or is the whole truth. By the righteousness of the Swiss; 3d, the Ligarian, or Genoese; 4th, the one man, Christ, justification or reconciliation Cisalpine, or Lombardine; 5th, the Roman, in the came upon the nation of Israel. He who knew papal States; 6th, the Parthenopian, or Calabrian. no sin was made sin tor his people, Israel, "up-All these were considered confederate with the on him was laid the iniquities of them all.' French Republic; and the same policy was pur- He died for the sins, or sinners under the first sued in them as in France for suppressing mon- covenant, so that by means of death he reconarchy, and the extirpation of the Church. Of ciled Israel to God; or in other words made course similar scenes of blood followed in those God and Israel one, by satisfying the requirecountries, where but a few years before they shed ments of the law covenant. But the dead the blood of the Waldensian and Mennonite Christ profited nothing as far as life in the fu-(Confuded in our next.)

Norming but deep humiliation, being often at the cross of Christ, can keep the heart from pride are fallen asleep in Christ are perished." Here people, and the inhabitants of many cities;

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 Malte Brun, a geographer of Europe, says of Ven- her husband so long as he liveth: but if the ice, "The arsenal including the dockyards of Ven- husband be dead, she is loosed from the law of ice, formerly the most celebrated and the largest her husband." Rom. 7. Here the apostle is arin Europe, was once filled with ships, materials for guing the question of the law and gospel. He building, and all kind of arms: the outer walls places Israel under the law covenant, as the married wife of Jehovah, and then assumes that the obligation continues while the law, which five hundred workmen were constantly employed. | constitutes the marriage bonds, is in force; and Stillness and repose have now succeeded to the the only way of escape from this marriage noise and activity of commerce. The port of Ven- covenant is death. And so Jesus said,"Heaven ice, although at present the largest in the Austrian and earth shall pa-s away before one jot or tittle Empire, may in time be covered with the de- of the law shall fail." And in relation to thi 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 God hath set forth to be a mercy seat, byh this covenant, we quote Jer. 3: 14. "Turn, O own blood, to show his method of justification backsliding children, saith the Lord, for I am married unto you." Also Malachi 2: 10, 11.

understood the law and his argument relating to might be just, and the justifier of him who has the subject, their understanding would be this: First, in order to abrogate the covenant which excluded, By what law? of works? no: buth 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 of Jesus Christ by his death was to accompl new marriage to Christ, while the law which the work of removing the old covenant and bound them to God, was in force would be adul- tablishing the new. "Lo I come to do thy will These vials are given in a successive series, one tery; but, argues the apostle, if one of the par- O God. He taketh away the first that he me following the other; but I do not look upon any ties die, the remaining one is free to be married one of them as ending before the other commenc- to another. Now that this relates to the house es. I suppose they are all included in the third of Israel is a self evident fact, for the Gentiles covenant, by the same blood sanctified the net woe, spoken of in Rev. 11: 14; and that as each were not under covenant to God; hence the "Having therefore, brethren, boldness to enter succeeds the other they progress together until the apostle says: "Wherefore, my brethren of the into the holiest by the blood of Christ, by and third woe is ended, in the destruction of the ene- law to whom I am writing, | ye also [like the and living way which he hath consecrated like the land living way which he had living way which he had living way which he had living way which like the land living way which he had living way which he had living way which he had living way which living way which he had living way which he ha mies of the Messiah's kingdom. When that is woman,] are become dead to the law by the us, that is to say, through his flesh." Now, done, the lords, and queens, and masters, and body of Christ, that ye should be married to an- though the death of Jesus took place for the broom-sweepers of the seas, will lose their sover- other, even to him who is raised from the dead. demption of those from under the first com-. . But now we are delivered from the law, nant, God has opened up a new and living w are such, because in them the wrath of God is that being dead wherein we were held; that we of life through the resurrection of Jesus, filled up against these powers which have corrupt- should serve in newness of spirit, and not in the living Savior, through whom he has made oldness of the letter."

> died for our sins according to the Scriptures." of the Jews only? is he not of the Gentile But this also must be decided by the Old Testa- also? Yes; of the Gentiles also; since there ment Scriptures, for when Paul uttered those ONE GOD, who will justify the Jew by fail words there were no other Scriptures. And Is- and the Gentile through faith." Rom. 3: 25 rael is the burthen of the Scripture, and the All of faith through Jesus Christ our Lord. 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 of this broken law, 'for where there is no law onciled to God by the death of his Son, much ture was concerned. Paul says: 1 Cor. 20: 17-18 "And if Christ be not raised, your faith is vain:

we have the fact as recorded in Rom. 5: 10, The death of Christ accomplished Israel reconciled the law removed and yet no one saved : for Christ be not raised ye are all perished; butth reconciliation is accomplished nevertheless.

The question then arises, How are we all savel Jew and Gentile? WE SHALL BE SAVED IN

Here is the great gospel truth, the death of Christ abolished the law, and ceremonies, na ing them to the cross, and breaking down the wall that surrounded Israel; for where the la abounded among the Jews, grace or favor di much more abound, for through Christ the grad came over to us Gentiles. "But now, without a law, God's method of justification is manifes ed; being attested by the law and the prophet even God's method of justification by faith 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 ju fied of free bounty, even by his favor, through the redemption which is in Jesus Christ; who concerning the remission of past sins, through the forbearance of God; to show I say, his me Now assuming that those to whom Paul wrote od of justification at this present time, that faith in Jesus. Where, then, is glorying? it the law of faith, for we conclude that man justified by faith." Rom. 3: 21-27. The w establish the second." Jesus Christ by the o proclamation of life through faith in this Jesu It is true this same apostle says that "Jesus to all, both Jew and Gentile. "Is God the God

The Scattering and Restoration of Israel

R. V. LYON.

(Concluded.)

Again, Jer. 3: 17-"At that time they ship call Jerusalem the throne of the Lord; and the nations ahall be gathered unto it, to name of the Lord, to Jerusalem: neither sill they walk any more after the imagination their evil heart." This is in the age when "b house of Judah shall walk with the house of rael." the Ten Tribes." and they shall come gether out of the land of the north to their land." Palestine, "and at that time they she call Jerusalem the throne of the Lord." The fore it is in the AGE TO COME, and subsequent the restoration of Israel, and the conversion the "nations, Tarshis, Pul and Lud, that dri the bow, Tubal and Javan, and the isles off:" for "neither shall they walk any more ter the imagination of their evil hearts."

This doctrine is pre-eminently set forth Zech. 8: 20-23-"Thus saith the Lord of hos

the inhabitants of one city shall go to another, sociated rulers, in blessing the nations and fill saying, Let us go speedily to pray before the ing the earth with peace and plenty. ord, and to seek the Lord of hosts: I will go Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusaem, and to pray before the Lord. Thus saith ne Lord of hosts; In those days it shall come will go with you: for we have heard that God s with you." Here we have positive testimony, that in the AGE TO COME the inhabitants of one city shall go to another, seeking their comany in going to Jerusalem; whither they shall go together "to seek the Lord of hosts," and to pray before the Lord;" which is immuable testimony that he will be there in person; and that it is literal Jerusalem, is evident rom the honor they shall confer upon the Jews.

In Psalm 68: 29-32, a psalm which has a di ect reference to the restoration of Israel, subseshall come out of Egypt; Ethiopia," a race and princes go to Jerusalem to sing praises unto

eass that I will gather all nations and tongues; and they shall come and see my glory. . . And | ble of Abraham's God. it shall come to pass that all flesh shall come to testimony that there will be from all parts of the earth, worshipers attending upon the ap-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 manently settled in it-Jerusalem built up, as

of the earth be blessed."

Jesus our Life-giver, the offspring of Abraful heir to the throne, the kingdom of David, double. vy. 4-7. whom their fathers and the Gentiles put to death, Zech. 8: 13-"And it shall come to pass, that

* Doubtless it will be done by proxy.

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 fulness." The fall of Israel as a napass, that ten men shall take hold out of all tion, and their dispersion among the nations of anguages of the nations, even shall take hold the earth, was, as we have seen, clearly predictall the earth.

quent to the coming of Jesus; David testifies: to come down in his season; there shall be Because of thy temple at Jerusalem shall kings showers of blessing. And the tree of the field shall know that I am the Lord, when I have dom, and fill the whole earth." now despised by some people, "shall soon broken the bands of their yoke, and delivered stretch out her hand unto God! sing unto God, them out of the hands of those that served ye kingdoms of the earth; O sing praises unto themselves of them." Being fully satisfied shall break forth before you into singing, and the Lord." The very reason why these kings that every one who does his own thinking, is all the trees of the field shall clap their hands. convinced, and firmly believes, that this is lit-God is because his temple, descrided by Ezekiel, eral Israel,* we deem it altogether a waste of time to attempt to prove that which is so obvi-Jehovah has clearly taught by his prophets, ous to all. Nor has the promise yet been ful- Isa. 55: 12, 13. the regular attendance of the nations at the filled; for then they shall not bear "the shame stated feasts; * Isa. 66: 13-23-"It shall come to of the heathen [the Gentiles] ANY MORE." v. 29.

* Gentiles are never called Israel in the Bi

The following testimony is in point: Jer. 33: build them, as at the first. And it shall be to me a name of joy, a praise and an honor before the favor of God and their own land, and per endureth forever; and of them that shall bring the sacrifice of praise into the house of the Lord. and prosperity" to his ancient people? Why brace it and be saved. VI. The whole earth blessed in Israel's res- should that which God himself declares shall In this time succeeding their return from toration, or the fulfillment of the oath and prom- be to him "a name of joy, a praise and an hon- their long captivity (Isa. 27: 6.) "He shall cause ise of God—"In thy seed shall all the families or," be so obstinately rejected, or so reluctantly them that come of Jacob to take root: Israel received by any of his professed friends?

Isa. 61: 8-11-"For I the Lord love judgment, world with fruit." Here we learn that it is ham-of David according to the flesh-is the I hate robbery for burnt-offering; and I will through the Jews-Israel-the descendants of seed in whom all the promises center, that per direct their work in truth, and I will make an Jacob, who are to take root and flourish, increase tain to a future state. Hence, he will be the everlasting covenant with them. And their seed shall be known among the Gentiles, and prosper, under the reign of Jesus the Mes-Melchizedec High Priest upon his throne in their offspring among the people: all that see siah, which will be the time succeeding their Mount Zion! Therefore, the grand medium them shall acknowledge them, that they are long captivity: through them, he will fill the through which grace will flow to the families the seed which the Lord hath blessed. . . . For world with righteousness and salvation, by peowho are to be blessed under his reign. See Ps. as the earth bringeth her bud, and as the gar-lio: 4; Zech. 6: 12 13 And inespeuch as God den causeth the things that are sown in it to pling it with a sinless race! And to accom-110: 4; Zech. 6: 12, 13. And inasmuch as God, spring forth; so the Lord God will cause right plish this glorious mission, he will turn to the in renewing the promise to Jacob, made him eousness and praise to spring forth before all people a pure language.—Zeph. 3: 8-13. "For and his seed a medium through which the bless the nations." This shall be when they "repair then will I turn to the people a pure language, ing is to come to the nations, consequently Isra- the WASTE CITIES, the desolation of MANY GEN. that they may call upon the name of the Lord, el restored to a union with THE ONE LIVING ERATIONS," when "they shall rejoice in their AND TRUE GOD, that shall never be dissolved, portion," and when, for the "shame" they have by embracing Jesus as the Life-giver and right- endured in their land, they shall possess the

whither "they have been driven," proves con clusively that the prophecy has not been ful-

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 reof the skirt of him that is a Jew, saying, We ed hundreds of years before it took place, by the stored to their own land, and in the day when prophets of Jehovah. We also have seen that their last oppressor shall be destroyed; when there is no truth in the Living Oracles more the "RULER IN ISRAEL" shall deliver them positively asserted and established, than that from The Assyrian, Ezekiel's Gog of "the latter of the gathering and conversion of the residue days," Daniel's king of the North, the Autoof Israel, subsequent to the coming of Christ, to crat of all the Russo-Assyrian Empire of "the establish his kingdom in Eden-Canaan. And latter days," encamped upon "the mountains of in doing this work the Lord will eminently pro- Israel,"-"when he cometh into our borders." mote his own glory, and cause their restoration Then the IMAGE will stand erect upon "the to be attended with the most blessed effects to mountains of Israel"-then the woman's seed will make Israel or Judah his "battle-ax and His promise in Ezek: 34. 26-27-is "And I Weapons of war," in smiting the IMAGE upon will make them and the places around about its feet; then all its ingredients will become like my hill a blessing; and I will cause the shower the chaff of the summer's threshing-floors; and the wind will carry them away, that no place bring presents unto thee." Then "Princes shall yield her fruit, and the earth her in- will be found for them; and the stone will becrease, and they shall be safe in their land, and come, in due time, "a great mountain, [king-

Then shall Israel "go out with joy, and be led 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.

Again, Isa. 66: 19—"And I will set a sign among them, and I will send those that escape of them unto the natious, 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 worship before me, saith the Lord, to my holy 7-11-"And I will cause the captivity of Judah shall declare my glory among the Gentiles." mountain, Jerusalem." Here we have positive and the captivity of Israel to return, and will The escaped spoken of in this text are the Jews, represented by the angel of Rev. 14: 6, 7, who all the nations of the earth, which shall hear all will have the honor of proclaiming the everlast pointed feasts; at the METROPOLITAN CITY OF the good that I do unto them: and they shall ing gospel of the Age to Come, "to every nation, fear and tremble for all the goodness and for all and kindred, and tongue, and people, saying the prosperity that I procure unto it. The with a loud voice, Fear God, and give glory to voice of joy, and the voice of gladness, the voice him: for the hour of his judgment is come: and of the bridegroom, and the voice of the bride, worship him that made heaven, and earth, and and the voice of them that shall say, Praise the the sea, and the fountains of waters." And land of Palestine-Judah and Israel restored to Lord of hosts: for the Lord is good; for his mercy the "every nation, kindred, tongue, and people," spoken of in this text, are the families-the na-For I will cause to return the captivity of the tions who are to be blessed-saved, agreeable to predicted by the prophets, made an eternal ex- land, as at the first, saith the Lord." And will the oath and promise of God. Some of them have cellency, and the joy of many generations, and not this excite a burst of surprise from those died during this and the past ages who never the house, or temple of the Lord built, men who profess to be looking for the soon coming had the privilege of hearing THE GOSPEL; thereshall come thither from every clime to adore of Jesus, who ought from the word of God, to fore, they will be raised and have the opportuthe blessed Savior, the then acknowledged have learned his gracious designs of "goodness nity under the reign of Israel's king, and em-

shall blossom and bud, and fill the face of the to serve him with one consent." . . . And it is evident to my own mind that this larguage will be the Hebrew, from the following considerations: 1. It is said to be the purest and most musical language spoken. 2. The Old Testa and permanently settling them in the land of as ye were a curse among the heathen, O house ment Scriptures were written in Hebrew, ex-Canaan, will be made the honored instruments of Judah, and house of Israel; so will I save cept a part of the books of Daniel and Ezra, you, and ye shall be a blessing," This being which are written in the Caldee, and by the subsequent to the restoration of both Judah and Jews they have been preserved, whilst the New Israel from "among the heathen," the Gentiles, 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

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 shall not return unto me void, but it shall acgo out with joy, and be led forth with peace: viewed according to the general tenor of Bible restoration will prove a greater blessing to the 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 tions and languages should serve him."

The prayer of David recorded in the 67th Ps. taken out the way." 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 would be antagonistic to the teachings of the Bithe ends of the earth shall fear him and rememble. Jesus said to his disciples, "If any man Son, whence from that time he could be called "as ber and turn to the Lord; all the families of the come to me and hate not his father, and mother, a lamb slain from the foundation of the world. 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 yea, and his own life also, he cannot be my disci- And as the Devil had triumphed in obtaining the Sheba and Seba shall offer gifts:" and "all na- ple." Yet the plain teaching of scripture is to fall of Adam and Eve, he gained a foothold and tions whom thou hast made shall come and wor- honor and love our parents, as taught in the fifth would succeed in keeping a portion of Adam's ship before thee, O Lord; and glorify thy name!" | commandment; and the Savior himself reproved | And "the heathen shall fear the name of the disrespect to parents, Matt. 15: 4-9; Mark 7: 10-13. thus cause their irretrievable ruin, thus making Lord, and all the kings of the earth thy glory." Ps. 72: 10, 11. 36: 9. 102: 15.

Then will be fulfilled what John in vision saw, Rev. 5: 13—"And every creature which is in opposite of what we understand by the word Lord and those who would follow their own evil and such as are in the sea, and all that are in comparison of love; that to be his disciples we them, heard I saying, Blessing, and honor, and must love him more than father and mother, and on his right hand, Come, ye blessed of my Father glory, and power, be unto him that sitteth upon wife, more than all else. He and his service must er, inherit the kingdom prepared for you from er." And this glorious doctrine will constitute be preferred and loved more than either of these the foundation of the world." When the world a part of the song that will be sung under the named, while a proper amount of affection could was made, and the creation finished and all proreign of Jesus, the Messiah, by the harpers of still be bestowed on all those individuals. 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 9: 13 and its references: "Jacob have I loved, but tion of the world. Jesus and his restitution re-

soul of Jesus, and will be satisfied, (Isa. 53; 10, ways go back of or to the creation of the world. Peter 1: 2 as correlative with Matt. 25: 34. "As he 11.) because his own family are saved, and the God made great and special promises to Abraham, hath chosen us in him before the foundation of effects of the fall are wiped out of the universe, and his promising a thing was foreordaining that the world," and "elect according to the foreknowledge of the fall are wiped out of the universe, and his promising a thing was foreordaining that the world," and "elect according to the foreknowledge of the fall are wiped out of the universe, and his promising a thing was foreordaining that the world," and "elect according to the foreknowledge of the fall are wiped out of the universe, and his promising a thing was foreordaining that the world, "and "elect according to the foreknowledge of the universe, and his promising a thing was foreordaining that the world," and "elect according to the foreknowledge of the universe, and the fall are wiped out of the universe, and the universe of the u and his glory now fills the earth! The sky is it should be; that is, he would cause it to come to edge of God." The world was made to be filled clear, and the soil is free, the victor's song floats over the plains of Eden, and the anthems of pass. Thus in his omniscience and wisdom he with righteousness and to be inhabited by a sinseraphs blend with its strain! the sun rolls chose that the younger of the twin sons of Isaac less race of beings. Such was the kingdom predown its brilliant flood, and shines on a world should be the one through whom the promises pared in the beginning. God himself the king that is fair and good!

there? Do these glorious truths stir you up to incurring the displeasure of the Lord. While placed man upon the earth in the kingdom. At love the God of the Bible? Do they create in coming his brother he might have lived a right. Adam lost the dominion of the world the plan name of Jesus Christ for the remission of sins: of God to Abraham should be fulfilled. 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 tion as held by some of the old school among the place of Adam and what his family would have 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 word be that goeth forth out of my mouth: it are passages of scripture which have been taken complish that which I please, and it shall pros- to uphold the orthodox view; but as no two passaper in the thing whereto I sent it. For ye shall ges of scripture contradict each other, when the mountains and hills shall break forth into teaching, we find all in harmony. In different singing before you, and all the trees of the field ages and times of the world the same words are shall clap their hands." Consequently their used to convey different meanings. For instance, world than their fail. For "those that he plant- David, in the 119th psalm, says: "I prevented the ed in the house of Jehovah shall flourish in the dawning of the morning; mine eyes prevent the courts of our God. They shall still bring forth night watches," vs. 147, 148, where the word 'prefruit in old age; they shall be rich and green." | vent' 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 comes: "dominion, and glory, and a kingdom,"
—the kingdom of Israel, "that all people, nainiquity doth already work; only he who now letteth [hindereth] will let [hinder] until he be

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, from the dominion of sin and death, doubtless and wife, and children, and brethren and sisters, There must of necessity be some one to slay him. He also taught that love and the strongest attach- the two classes of the righteous and the wickedment should be shown towards the wife-the very the elect and the non-elect-those who follow the heaven, and on the earth, and under the earth, 'hate.' Jesus used the word 'hate' to express a ways.

the victory over the beast, and over his image, Esau have I hated." Jacob was preferred before stores the earth to its first glory, and frees it from and over his mark, and over the number of his Esau. This passage in Rom. 9: 13 is quoted from sin and its effects, and it is then inhabited by Je name, stand on the sea of glass, having the Malachi 1: 2, 3, which language was not written us' redeemed people—the kingdom prepared for harps of God. And they sing the song of Mos- until long after Jacob and Esau had both devel- them from the foundation of the world-prepared es the servant of God, and the song of the Lamb oped their characters and passed away. But the for the Lord's people without their being individually designated. Let us all hope and strife to be saying. Lord God Almighty; just and true are thy ways Lord also said unto Rebekah, "The elder shall ually designated. Let us all hope and strife to be hou king of saints. Who shall not fear thee, O serve the younger." Here is foreordination; that of the happy number. The book of life (or Lord, and glorify thy name? for thou only art is, the Lord foreordained that Jacob should have Lamb's book of life, he being the life-giver), must holy: for all nations shall come and worship be- pre-eminence over his brother Esau; but where then have been kept from the foundation of the fore thee; for thy judgments are made mani- is the evidence that the foreordination in this case world (Rev. 13: 8; 17: 8), as the two classes develwent back of their conception? Election, choos- oped into the two characters. In the fulfillment of these glorious predictions the Father will have seen the travail of the ing, or foreordination, does not necessarily or allow the world between the travail of the ing, or foreordination, does not necessarily or allow the world between the travail of the ing, or foreordination, does not necessarily or allow the world between the travail of the ing, or foreordination, does not necessarily or allow the world between the travail of the ing, or foreordination, does not necessarily or allowed the ing, or foreordination in th should be brought about; but this does not neces- supreme, the dominion given to man. Doubtlest Scenes like these I hope to enjoy, with all the sitate the idea that Esau was born to be a casta- the idea or plan of the kingdom existed in the purchase of the blood of the dear Redeemer in way from God and his salvation. The history of mind of the Creator before the foundation of the the ages to come. Reader, shall I greet you Esau reads as though he chose his own course in world, for he formed it complete at first, and your heart a disposition to be associated with serving his brother he might have lived a right- Adam lost the dominion of the world the plan the family of God here and in the ages to come? eous life. Jacob was elected or preferred before could not be carried out through him: but thro If so, believe them, and be immersed into the Esau, to be the one through whom the promises Christ there will be a restoration of the earth and

> Were the doctrines of Election and foreordina- salvation and redemption, who will take the orthodoxy, a plainly taught theory in the Bible, been had he or they not fallen from their inno -were there positive testimony to support it, cency or the favor of God. This is the way the

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 foreor. dained 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 Savio is promised as her seed. When the Creator de vised or established the plan of salvation for man that plan embraced the sufferings and death of his posterity from embracing the offered Savior, and

Matt. 25: 34-"Then shall the King say to them nounced "very good," it was designed for the In the same way the word 'hate' is used in Rom. abode or kingdom of man, from or at the founds

those of Adam's family who accept the offered

he world."

he Scriptures do not inform us. He is an omscient being, knowing all things, even "discernig the thoughts and intents of the heart." (Heb. 12.) But knowing and foreknowing are different things. There are a few passages in Jeremiah which have a bearing on this subject. When the hildren of Israel and Judah had wandered from he Lord in the days of the kings, he sent his rophets unto them to entreat them to return, and ing 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; JERUSALEM, AS IT IS—ITS VARIED QUARTERS-32: 35. This language does not accord with the theory that God knew every thing that should not a correct one.

death before there was any sin, or even before Agrippa." lication. Philadelphia.

God shall all be accomplished.

"For by grace are ye saved, through faith, and lay.

fore the foundation of the world, and a harmo- 2: 8. The grace, or favor, of God, was manifested to be about thirty thousand inhabitants, of which of those texts made with the tenor of Script- in providing so great and rich a salvation for us. the Jews is fully one-third, and the Christians He has provided the means by which we may be and Mohamedans are about equally divided in This rendering of "from the foundation of the saved; and calls upon us to "lay hold on eternal numbers. orld' is corroborated by Luke 11: 50, 51, where life," to "make our calling and election sure." The Jews, however, cluster mainly on Mt. e Savior places the responsibility of the shed- The means provided is of God, and the salvation Zion. Coming as they do, from all parts of the ing of the blood of the prophets from Abel to is of God also; but action is required on our part, habitable earth, "the wandering Jew," when he acharias, on the generation of the Jews then by which we must "work out our own salvation." has accumulated enough to sustain his old age, ving. The same expression occurs here as in If we perform no action in the matter we will as- makes his final pilgrimage to Jerusalem, so that the other places, "from the foundation of the suredly be lost. We once knew an individual, and he may be interred, at death, in the 'Valley of world:" and Abel, the first one named, was not there are many others like him, who said he had Jehoshaphat, on the slope of Mt. Olivet facing slain until after the foundation of the world, -af- nothing to do with his salvation; if he was born Jerusalem on the east, so that he shall arise among er the sin and fall of Adam. The same progress- to be saved he would go to heaven, and if he was the first in the resurrection, at the recall of Meswe idea is sustained in Heb. 9: 25, 26, where Paul not nothing could keep him from going to hell; siah, to "the judgment of the last day." Here, speaking of the atonement of Christ, and says: and so he died without hope of being saved. on Mt. Zion within the walls, many of them bur-Nor yet that he should offer himself often, as So this false theology has prevented the salvation row in some of the ancient subterranean cisterns the high priest entereth into the holy place every of many who might otherwise have come to Jesus. and excavations one and two stories below the we are saved by the grace of God, his free grace, present "lanes" and alleys that subdivide this venhave suffered since the foundation of the world." free to all who will accept it. The exhortation is erated Quarter of the Holy City. These abodes In this last quotation the Greek text which is to come to the waters of life, and buy without are generally very damp in the rainy season; and, translated "since the foundation of the world," money and without price: to seek the Lord while in numerous instances, many of these poor devis "apo kataboles kosmou," the same as in the he may be found. We read also that baptism doth otees of the 'loved Zion' perish by Syrian feverother places is rendered "from the foundation of also now save us, 1 Peter 3: 21. Baptism is one of and-ague. In attaining the desirable ending of a the means of grace, one of the ordinances estab- wandering life, they patiently endure all the buf-Just how far the foreknowledge of God extends lished by the Savior; and by the use of these fets and persecutions here incident, from the hands means of grace, exercising faith in the Son of God, of the Christian, Moslem, and Brahmin. Each we "lay hold on eternal life," we "work out our family endeavors to obtain, as their means will own salvation with fear and trembling, God work- admit, some kind of residence as near as practiing in us both to will and to do of his good pleas- cable to the ancient temple limits. Here, daily, ure." Phil. 2: 12, 13. He works in us by the they devote the residue of their lives to the restrivings of his Holy Spirit calling to repentance citing of the prayers and penitential Psalms of and righteousness. It is his good pleasure that David as prescribed in the synagogue ritual, for we quench not the Spirit," but yield to its influ- the restoration and 'peace of Jerusalem,' and for ence and be saved, and with all the elect of God the advent of David's Son, the Messiah. Some o warn them of coming judgments. In speak- enter into "the kingdom prepared for us from the few of the Jews are wealthy, and render frequent foundation of the world."

Reminiscences of Palestina.

J. L. BOYD.

THE JEWS' QUARTER.

BEFORE we proceed in describing localities, etc. come to pass. If he foreknew all things he must inside and outside the walls of Jerusalem, It will also have known what sins the Israelites would facilitate the apprehension of the reader to know commit; but as he says they never came into his something of the locale, and its surroundings; or mind we conclude that the theory in question is in other words, whether the subject-matter is in

1 Peter 1: 20 says Christ was "foreordained be- Jerusalem, in the first place, is encompassed through the Jewish Quarter. He led us directly fore the foundation of the world, but manifest in with a high wall, varying, according to its uneven by the 'Shambles,' which emitted such an intolerthese last times for us." Just how he existed before and ragged surface-foundation, from 30 to 50 feet his manifestion is not plainly revealed, wheth- high, and sufficiently broad on its top for two per- the offal of slaughtered beasts and fowl, we involer or not it was further than in the purpose of sons to walk arm in arm without danger of slip- untary put our fingers to the nasal organ until we the Father, or had a personal conscious existence ping over its edges. Its measurement is a little had passed its offensive bounds. The day hapbefore his manifestation to the world. The pass- over two miles in circumference. On all sides, pened to be Friday, in the afternoon, (the Jews age in 1 Peter 1: 20 does not say that he was fore- east, west, north, and south, -its foundations are 'preparation day' for the weekly Sabbath), and the ordained as the Savior before the foundation of rebuilt inside of the ancient limits. On the coheen (the slaughter officers, who claim this offithe world, for he was the Son of God as well as south, especially, a large one-half of Mt. Zion is cial office-duty in right by descent of the house of the Savior of men. That the Son of God was excluded; on the north, more than half a mile Aaron and tribe of Levi,) had been exercising given to be a ransom for sin and a Savier from is outside of the limits of the "wall built by King their duties of killing the sheep, lambs, kids, chick-

man was created, we cannot believe, or that it ac- "The city, inside the walls, is divided into en in their days of dispersion, for any other decords with the teaching of Scripture. Sufficient three general sections, called quarters,—the Jew-scendant of Israel to kill the animals and fowl; it is that "God so loved the world that he gave his ish, the Christian, and the Mohammedan. The and, whatever may have been the price paid for only begotten Son that whosoever believeth on Christian Quarter comprises all that portion of the creature, the tithe, or tenth, is given to the him should not perish, but have everlasting life." the city lying west of the main thoroughfare fleischer, or butcher, for his slaughter-work. He became "a propitiation for our sins," to recthat runs between the Zion and Damascus Gates Our friend informed us that the greater majorioncile us to God," and to be our veritable Savior. (from the South to the North), through the printry of his Jewish brethren rarely tasted meat ex-Our quotation from the "Shorter Catechism" is cipal bazaars. The Jewish, or Zion, Quarter is cept on the Sabbath day and the yearly festivals. from the Westminster Assembly's Shorter Cate- bounded by the Southern portion of the above- He has known some of them, on preparation-day, chism explained, prefaced by Eben Erskine and street on the west, the central portion of Temple who were so straitened that six or seven of them James Fisher, of Glasgow, Scotland, authorized Street on the north, the base of the hill (Zion would unite their paras (a para is the tenth of our and published by the Presbyterian Board of Pub within the wall) on the east, and a portion of the cent in value) together to make up the market city wall on the south, being the more north-eas- price of a dove, or pigeon, which cost two plastres The prophecies of God are all foreordinations; tern corner of Mt. Zion, comprising only about (or, eight cents), so that each member of their sevthat is, God has declared that certain things one-fifth its area. And all the remainder of the eral families could have a bite, or taste of meat on should take place--foreordained them--established city is embraced under the Turkish (or Mohame- the 'holy Sabbath-day.' The same mode, also ocbeforehand that they should be, even "declaring dan) Quarter, to which appertains also two reser- curred among others who could afford to purchase the end [of things] from the beginning [of vations in the Christian Quarter,-the large for- a pair of fowls, or a young kid, lamb or sheep. them]." They prove the Bible true, and help to tification and barracks at the Jaffa Gate, called The creatures, after they had been slaughtered, establish the Christian faith that the promises of El-Khalah, and the miserable string of huts at were taken to the treasurer's house of the several Zion Gate, belonging to the lepers."-Dr. Barc- 'clubs' and there divided and subdivided accord-

toles or believers in Christ are chosen in him that not of yourselves, it is the gift of God." Eph. The present population of Jerusalem is supposed

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 the Jewish, Christian, or Mohammedan Quarter. Jewish guide suggested that we should return able odor to our unaccustomed sense of smell of ens and doves, - as it is not considered lawful, ev-

ing as each had contributed in money value. At

the time we were visiting in Jerusalem, a Turk- together even as a hen gathereth her chickens enemy, although life and immortality are ish dollar (80cts. American) was the value of a good-sized sheep-and we can testify there is no your house is left unto you desolate." Matt. 23: mutton superior to the Syrian in any other land 37, 38. Why? because I send unto you proph- when "there shall be no more death"—a tim under the sun; half a dollar for a lamb or kid, ets and wise men, and scribes, and some of them when we shall no more stand by the bedside of and a quarter dollar for a fowl or chicken.

Doubt Not.

MES. 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 due time we shall reap if we faint not. Although was not any thing made that was made, and trials and disappointments may assail us, yet he who being the brightness of his Father's glory. and the express image of his person, and who him, he would bring us off victorious, and in spake as never man spake, by whose word the the end give us a crown of glory that fadeth not raging waters of the sea would become quiet : away. Yours in hope of eternal life when the and not only this, but could bring the dead back | Life-giver comes. 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 dem= onstrate 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

that this lovely character could weep. He was by mankind. In the Old Testament Scriptures called the Nazarene, meek and lowly in heart death is looked upon with dread, fear, and sorand would give rest to those that came unto row. Jacob mourned and wept for his son him. He came to his own and his own received when he supposed him dead; he did not say "I him not; but as many as received him to them will go up to heaven to my son," but he says, "I that Christ would be magnified in him, whether gave he power to become the sons of God, even will go down to the grave." Job could see by his life or death, he says, "I am in a strait beto them that believed on his name. Again, on nothing but darkness and gloom in the grave. twixt two, and what I shall choose I wot not." a certain occasion, we hear him crying, "O Je- Hezekiah wept and prayed that he might live. Now to claim that Paul earnestly desired to die, rusalem, Jerusalem, thou that killest the proph- Thus it was with all the ancient worthies who is not the truth, for he has just said that he did

under her wings, and ye would not. Behold, brought to light therein. ye shall kill and crucify, and some shall ye the dying, or the open grave of the dead-a tim scourge in your synagogues, and persecute them when our loved ones shall be no more taken from city to city, that upon you may come all from our hearts and homes by the cruel foethe righteous blood shed upon the earth from death. This happy time is described by John the blood of righteous Abel unto the blood of as a time when the tabernacle of God shall be Zacharias, son of Barachias, whom ye slew be- with men and he shall dwell among them tween the temple and the altar. Matt. 23: 34, 35. Rev. 21: 1-5. Who would not look forward

prophets and those that were sent unto them. on our sin-cursed world? After he had sent his servants unto them, and "No more death!" how it fills our hearts with plead with them and done all that could be done joy to think that there is a day coming in which he sent his son; it may be they will reverence we shall not fear death, and that that day it him; but he came so meek and lowly that they one without end! It will be one long endless would not receive him, but they rejected him day of rejoicing to the children of God, the som and cried out, Away with him and crucify him, of God will again rejoice and the morning stars and release unto us a murderer. We will not sing together as in days of old. When that day acknowledge him as our king. He that was dawns sin will be forever done away-the curse born in a manger and was wrapped in swad- removed from this fair planet, and God bealt dling clothes, he did not come like an earthly in all. Christ will then dwell among his ranmonarch in pomp and splendor arrayed in fine somed and glorified ones, and be their King linen and costly garments. He became poor forever. And not only will death be done away that we for his sake might be made rich; there- but sickness and sorrow will be known no more. fore 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 away. May you and I, dear reader, be prepared is fulness of joy, and at his right hand pleasures for a home on the fair plains of Eden "when forever more. Then let us be faithful, for in has promised that if we would put our trust in

"There shall be no More Death."

S. E. BRINKERHOFF.

Our minds are often recalled to these souland he would presently send twelve legions of cheering words, as day by day we hear the bell angels to his assistance! But then, how should toll for some heart's loved one to be borne to the Scriptures be fulfilled? He was obedient to the silent tomb. Although ministers and choice; which to choose he says "I wot not." his heavenly mission. It was for the love which teachers talk to the bereaved and sorrowing But for the departing he had a preference, and the Savior had for poor fallen man that con- hearts, of their loved ones being gone to the earnest desire. Hence the departing and dying strained him to weep. He was ready at all better land, and that they are already enjoying are quite different things. Let us for a moment times to comfort those that were distressed and the glorious presence of their Savior and all the look at the connections. He says "Christ shall were bereaved of their friends. Is it any won- joys of heaven; yet the husband will mourn be magnified in my body, whether it be by der then that the Savior could condescend to for the wife and the wife for the husband, the life or death" (last clause of verse 20). In either weep with those that wept, and to bear the re- parent for the child and the child for the parent. case Christ is to be magnified. "For me to live proaches that were put upon him? He was a Death is death and the stricken one feels it so is Christ, and to die is gain." v. 21. If I live man of sorrow and acquainted with grief. He notwithstanding all the false theology that is Christ shall be magnified in my life, and if I die wandered about from city to city and from taught about it. Death is an enemy not only to Christ shall be magnified in my death; to die is mountain to vale, and had not where to lay his the sinner but also to the saint. It does not gain. Gain to whom? Not to Paul, most certainhead. He breaks out in language as follows; carry the child of God into the presence of Jesus ly, for he is speaking of Christ being magnified; "the foxes have holes and the birds of the air and holy angels, but it takes him down to the though it might be gain to Paul to escape prisons have nests, but the Son of man hath not where dark cold grave, "where the wicked cease from and chains, persecutions and sufferings, by falltroubling and the weary are at rest."

But there is a time coming, a glorious time Thus we see that they refused to hear the with a longing desire for that day to dawn up-

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 tear 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 i 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, i not simply to misconstrue his meaning, but i makes him contradict himself in the same breath. There are three things here before Paul's mind: living, dying, and departing. Between the living asleep in Christ, nevertheless the idea is that Dear reader, you can see then why it was Death, in and of itself, has ever been dreaded 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 ets and stonest them which are sent unto thee, died in hope of "a better resurrection." In the not. But there was a third thing he did choose; how often would I have gathered thy children New Testament death is still looked upon as an and as the original indicates, earnestly desired,

and that was the departing. Now whatever this listened to a powerful discourse of over two the gates into the city. Your brother in hope of tween the living and the dying he was in a strait.

that analuo, 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 from 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 Paul believed he would be with Christ when he God in Christ Jesus. 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 analuo, here rendered depart, is to loose. Whiting's Translation.

lowed up of life (2 Cor. 5: 2-4), and that now he is pressed into a strait betwixt life and death, what tochoose he wot not, but that he has an earnest de- than ten seconds handsappeared at the window, sire to depart, to be loosed and to be with Christ, bells were rung, and the tambourine flew out on what shall we understand to be the nature of that | the stage. The double seance tricks of the Daydeparting but a loosing, a deliverance from this, enport Brothers, imitations of the Eddy Brothhis strait, by that redemption for which he was groaning, to wit, the redemption of his body, that clearly explained to be only smart feats of jug mortality might be swallowed up of life? In all glery .- New York Sun. 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, 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 imdisciples to beware. Matt 16: 6-12.

Lake Mills, Mich.

Report of Conference at Casco, Michigan.

J. M. BEEDLE.

exhortations from brethren Everett, Fabun, and sister in Christ, 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 ing of the Spring, as soon as the going will admit, ing gospel truth. Those coming by rail will writer, from Rev. 22: 17-20, followed again by I will give him a call, and preach the gospel to all stop at Hartford, on the Chicago and Mich. exhortations and testimonies of the brethren who may turn out to hear, and urge upon them to Lake Shore R. R. from whence they will be conand sisters. Met First-day morning at 9 o'clock keep the commandments of God, that they may veyed to the place of worship.

parting was, it is certain that it was not death. hours in length, by Bro. Case, on the signs of life when Jesus returns, The departing and the being with Cnrist were the times, text Rom. 13: 11. In the evening P. S. I have only spent one week with my oth alike desired. But he did not desire to die; be- Bro. Fabun spake on the nature of man, giving family since last Nov. 20th. The rest of my time sitting together in Christ Jesus.

J. M. BEEDLE.

Spiritists' Tricks.

PROF. S. S. Baldwin, in Cooper Institute recently exposed the dark closet reveiry. He Buchanan, Alaxander Story, Sister Aleox, Wm. Now when we remember how Paul has already Eddy Brothers, Warren, Slade, Foster, the Dav-Bellamy, Samuel Bellamy, Sister John Bellamy, told how he groaned within himself, waiting for enports, and others humbugged the people. John Dinwoodie. All of these were valient for (Rom. 8: 22), how he groaned earnestly desiring feet high, four feet deep, and six feet wide, with the truth. O how sweet and pleasant to look forto be clothed upon, that mortality might be swal- folding doors and a small window in front. On ward to the time when they will live again! its walls were hung bells,a dilapidated tambour ine, and a fish horn. Mr. Baldwin was tied by to the States and Manatoba. a committee, the doors were shut, and in les ers, and Katie King materializations were given with wonderful rapidity and clearness, and

From Sister Brockman.

sisters at Marion, for their Christian acts. Jesus in the Lord." has offered a reward to them that giveth to the needy, and he will give it when he comes. I MET according to appointment at the Steller think his coming is near at hand; then if we School-house, Friday evening, Feb. 26th. Preach- are faithful in keeping all of God's commanding by Bro. Case, from 1 Peter 1: 3, followed by ments we shall share his promises. From your RIZPAH BROCKMAN. Red Cloud, Nab.

From Bro. Lyon.

BRO. BRINKERHOFF: Allow me to say through the ADVOCATE, to Bro. Madill, that upon the open for the transaction of business, after which we have right to the tree of life and enter in through

an abundance of Bible evidence of the mortality has been spent in Canada West, preaching the There are good reasons urged by critical writers of man; and showing the inconsistency of im- gospel to all who have ears to hear in the localities mortal-soulism as taught by modern theology. I have visited. Since Jan. 4th I have been labor-After the discourse we had the pleasure of hear- ing in my old field, where I commenced to labor ing the brethren and sisters tell of their 24 years ago, the coming summer. The winter has determinations to press on with renewed energy been extremely cold. Snow is now three feet deep in the cause of Christ. It was truly a heavenly on a level, hence the traveling bad, on account of the snow being blown into drifts and filling up Notwithstanding the inclemency of the the roads. Nevertheless, our congregations have weather there were a goodly number of the been good, and sometimes quite large. Good atnumerous expressions of looking and waiting for brethren present, and all felt that the Spirit of tention given to the word, and in some hearts it the appearing of Christ. But take the passage as the Lord was with us, and felt encouraged to has found a resting place; and we trust it will lead it stands and it affords no support to the idea that press forward to the prize of our high calling of 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

Quite a number of families have moved away February 2nd, 1875.

Obituary Motices.

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 Adebert Case, all arose at DEAR BRO. BRINKERHOFF; As I thought it a meeting last Nov. and requested baptism, "Whom God raised up, having loosed the pains might be of interest to the readers of the AD- when we repaired to the lake where they put on of death, because it was not possible that he should vocate, to give them a little description of how Christ (Gal. 3: 27; Rom. 13: 14,) by being buried be holden of it." Acts 2: 24. The resurrection will things are here in this vicinity, I will try and in the likeness of his death, and rose to walk in bring a deliverance, when Paul and all the saints give you a clear and plain statement. As to newness of life. This was a timely move with of God, the living and the dead, shall be loosed describing the grasshopper storms, I call them her. We little thought that she would so soon from the bondage of corruption, from this state of storms, for they looked like snow flakes in the be laid away in the cold earth hid from us until mortality and death, and shall meet the Lord in air, I cannot describe them better than Brother the morning of the resurrection, but our loss is the air, and so shall ever be with the Lord. This A. M. Brinkerhoff did, in his letter to the AD her gain; she lived in the firm faith of a part in was Paul's hope, and it is the hope of every child VOCATE. As to the suffering in this County the first resurrection. Some hours before her of God. This was the hope of the ancient wor- there is a great deal of sickness, caused by star- death she called her parents and told them thies who performed such mighty deeds by faith, vation, the doctors say. I cannot say for others; that she was going to die, and that she forgave as well as for ourselves, we are entirely depende every body, and if any one had aught against ant on our friends, where ever they may be. We her she wanted them to forgive her. This is know we have friends indeed; in Marion they Christ like. She then gave directions to divide have proved their friendship to us in assisting her clothes among her sisters; chose her carriers us in our suffering condition. We had no bread to convey her to her resting place. In a few stuff in the house for nearly two days, and did hours she fell asleep in Jesus. Bro. Everett was mortality of the soul, and so lead mankind into a not know what we should do. We had received with us, and read from 1 Thess. 4: 15-18, made false hope which is not, nor never was, the hope a letter previous to that time from Bro. Cerver, a few remarks and prayed. She was then laid of Israel; but rather the Platonic doctrine im- stating they had sent a barrel of supplies from away to await the call of Jesus. The family all bibed by the Pharisees, of which Christ told his Marion. We sent a receipt to the R. R. for it being sick but one the funeral sermon was put and got it without costing us anything. We off for a few weeks, when the writer tried to were all made happy by its contents. We ren- speak words of comfort to the afflicted family der our heart felt thanks to the brethren and from Rev. 14: 13, "Blessed are the dead that die H. S. CASE.

Appointments.

THE Michigan Conference will nold 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 spread-

R. C. HORTON, Conf. Clerk.

Advent and Sabbath Advo		Is existence of mind evidence of	
MARION, IOWA, MARCH 16, 18		a soul entity I am wounded	1
Index to Volume IX.		Items by the way 118, Is it true	, 1
An address to the Brethren		5 I must praise more	i
Ark of the covenant Austria and the Pope		I'll wait In, but not of the world	1
A Sabbath on Mt Olivet, 45;	at	John Maxson & Adv Sab-keepers	
Hebron, 52; at Abraham's of and well, 61; in Bethleher	ık n.	Joining churches Jesus wept	1
69; at Solomon's pools, 77;		Kingdom of God	2
Rachel's sepulcher, 85. A Review	49, 5	7 Looking unto Jesus	
Anti-Christ	5	3 Live near to God 9 Love one another	
A Universalist answered A true picture	6	7 Logic of a holy life	
An emblem of Christ's body An age of disorder		2 Little things in religion 3 Lovest thou me more than these	
A eulogy on the doctrine of grace	e 11	8 Lift up your heads	
A proposition 12 Addition rem on 1st-day sermon		0 Life of the early Christians 98, 7 Let your light shine	1
Anti-Tobacco And whose livth & belevth in m	13	9 Luther's opinions	1
shall never die	15		
Almost Home Attempted change	15 17	My God, why hast forsaken me	1 12
A letter to editor of Review 17	8, 19 19	Man a free moral agent Meditation	
	74 7507	Thanking Character	
Bible Printing Being let go		9 Matter and mind 5 Meaning of baptism	1
Believe and be Baptized	4	Mission of Christ Mites	1
Bridle the tongue Communication from Bro Day		The Line of the Control of the Contr	1
" " Bro Dugger	6, 11	Not every one	1
" " Bro Perine Christian character and growth	3	- Our sarvation is near	
Confidence in God	1	Owe no man enything	
Conscience on Sabbath Question Christ's coming literal & persona	1 12	Of what profit is knowledge	
Creation, Fall, and Restitution Christian Freedom	17 20		1
Christ knocking at the heart	20	Over there	1:
Change of the Sabbath Catholic Priestcraft	36	Only two classes	19
Christian Perfection	38	Personal experience	•
Can God's commandments be kep		Philosophy of christianity	
Confirmation of Scripture Cross-bearing	68	Personal identity in resurrection	69
Christian love and forbearance	78	Purity of character	
Camp-meeting Report Constitution and By-laws of Mo.	86	Probation Probation of the antediluvians 121	1(
Annual Conference	90	of Noah and his sons 129; under	•
Christian Progression Church Extravagance	90 101	present probation	; 16
Count on the coming of Christ	102 106	172	11
Christ and him crucified	108	Pocket-deep	$\frac{11}{16}$
Cheering thoughts Christ lay in the grave 72 hours	110 131		$\frac{17}{18}$
Charity Conversation	149	Paul's desire to depart 189,	
Christ's coming pre-millennial	155 156	leaves of the tree 176; penalty of	
Christmas Counterfeits	156 174	Jews' law 180; Lord's day	20
Change of Sabbath and the Jews	188	Questions on the Sabbath	15
Change of times and laws	190	Religious amendment Report of labor in Mich. 5, 40; in	112
Doctrine, No 1, 13; No 2, 26; No 3, 36; No 4, 66.		Mo. 6, 43, 29; of Grove meeting	
Diligence necessaray in all things Discussion near Hastings, Mich.	32 50	48; of conf at Hartford, Mich 70 of Sab school in Mich 79; of Hart	;
Daniel 9: 24–26 106, 107		ford church 86; at Rabbit River	
Do we keep the Sabbath right Duty of the church	110 126	Mich Aug 21, 102; of Quarterly meeting at Oak Grove, Mo. 118	
Do the Scriptures teach a future		of Mich annual conf 120; of quar-	
gathering of the Jews Do we believe it and why	178 184	of labor—A C Long 158; of second	1
Eternal life	11	quar. conf. in 1st dist. Mo. 168: of	f
Entire personal consecration Emotional religion	61	of Mich quar conf 175; of labors in central Mo. 183; from Mo.—W C	,
Extraordinary prophecies	95 112		20'
Encouraging	158 , 204	Relics of Romanism in Rome	10
Fanatical credulity	64	Raise the standard Rome and Europe	3:
Feet-washing and communion	79	Reminiscenses of Palestina-Ruth.	
Fashionable charity Faith works by love	99	93; Rahab, 101; David, 109; Adullam, 117; Well of Bethlehem, 125;	
For whom Christ died	180	David as a prophet and a plalmist, 133, 141, 149; David and his men	
God hath chosen the poor Grasshoppers	166	among the Philistines, 157; David	3
How readest thou	183	as a king, 165; Jerusalem as it is, 173, 181; Mt Zion, 189; David's	
Has the Sanctuary two vails	19 67	sepulcher, 197; the Jews quarter, 2	0
How false doctrins are perpetuatd How are the dead raised up	101 114	Rome and Germany	99
Hear ye him	142	Religion and money 1	53
He is faithful who has promised How the millennium is to come	150 171		76
Hopkins on 10 commandm'ts 174	177	Salutatory Sacred history verified	18
I will come again 30	, 60		30

e of	Spiritual gifts Signs of the times 162
	Signs of the times—Millenarian 4 Speak often to each other 4
	Seek first the kingdom of God So shall coming of Son of man be 5
1	8 Sin-Repentance 5
18	Supposition 7
	Selfreliance 7. Send the laborers forth 8.
17	Signs of the times—Crisis
	Sin Signs of the time
	3 Sunday desecration 16
	4 Spirits in prison 164, 199 Salvation by grace 166
1	Surfeiting and drunkenness 173 Surely I come quickly 183
ese 8	3 Six angel messages 18
98, 10	Testimony from Hitchcock's Analysis of the Bible
18	The hope of the dead
	1 " elder brother
	body to be saved 18
- 4	3 "Russian Empire 20
7	9 "place of our inheritance 28
11	6 " Sabbath-day in England 3
18 14	9 Second coming of Christ 44, 87 4 To the faithful in Christ 46
161, 18	The soon coming Lord 51
. 19	serpent 58
	2 "days in which we live 54, 62 9 Trichina 56
	This and that 58, 80 The wicked recompensed on earth 60
$-\frac{6}{8}$	4 Thought 68
12	6 The seal of the living God 75
19 19	7 " scoffer rebuked 76, 84, 92, 100
2	0 u present crisis
$\frac{2}{3}$	atonement a great fact 81
ion 5	indignation 97
10	European outlook 104, 168
s 121;	" Jews and Catholic church 107
under 145;	Time of commencing the Sabbath 116
169	el 122, 134, 138, 146, 153, 162, 170,
118 165	128
175	" religion of Jesus Christ 134
189, 206	' Lord's day
108; y of	Kingdom 154, 163, 170
200	" Sabbath made for man 180
152	Truth or tradition 188
40; in	" last seven plagues 193, 201
eeting ch 70;	"two advents of Christ 194 three memorials 200
Hart- River,	There shall be no more death 206
rterly	Unity, glory & strength of church 3 91
o. 118; quar-	Visit to Marion 5
. 152; econd	Visions of Mrs White 132
68; of ors in	Where are you Whose image do ye bear What make the work of the wor
-W C	What must I do to be lost 19 What is repentance and conversion 22
12	Which is it
16 35	Where is promise of his coming 70
Ruth, 42	Watching fulfillment of prophecy 89
Adul- , 125;	Will they consolidate Will come again 123 129
lmist,	What is truth 142, 147, 179, 202 Why keep Sunday
men David	Where is Paradise 200
it is, ivid's	POETRY.
ter, 205 99	A restitution hymn 78 A prayer—give me thy heart 153
124 153	A refuge in Jesus
176	Blessed hope Bright world of love
4	Come unto me 25 Christ's invitation to sinners 81
18 30	Disappointment 152
30	Dritting

Doubt not Ease and duty Finish thy work Help us, Lord, to work for thee Have you heard Honor I'll keep the narrow way I am watching I hold still Jerusalem the golden Jesus and the restitution Lines Love and trust in God Need of prayer Our heavenly home Our record Palestine's lament Sowing seeds Sabbath morning Somebody Shout the tidings Sweetly trusting in Jesus The Christian life The Savior soon will come The happiest life The harvest The home of the soul The gospel train The Christian's hope The little mote The rock of our salvation To Britain Sabbath-keepers The harvest of the earth We have heard We shall be like him Why stand ye here idle

ETERNAL LIFE IN MISERY.—Bish op 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 of any beings whose destiny he foreses 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 Sab bath and First-day. Dear brethren and sisters, a great work is being done within the limits of this Conference 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 work for the cause. Come praying that our labor may be crowned with success, and God be glorified. Busines meeting will be held on Sunday. H. R. PERINE. Secretary. Denver, Mo., Feb. 11th, 1875.

Received on Subscription.

J L Boyd \$1.50 11-1. Howard Loth rop \$1.50 11-1. Elisabeth Tyler 50cts 10-9, J T Collicott 10cts postage. E Rowley 10cts. N J McGuire \$2.50 lb 17. Silas S Davis \$1.50 11-5. E G Fab mer \$2.00 11-1. Erastus Clark \$2.00 ll-1. J W Nicholson for Abram White lea 75cts 10-11.

To send Advocate to the Poor.

Silas S Davis

Books Sent by Mail.

SS Davis 10 cts. W C Long \$3.84. For A M Brinkerhoff, Kansas.

Hannah Madill,\$4.00; Sarah A Lesch \$2.00; Temple Leach, \$3.00; M S Parks \$2.00; S S Davis, \$4.00; I N Krames \$1.00; M N Kramer, \$1.00.