

Advent and Sabbath Advocate.

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

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The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulga-
tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

Greeting.

S. E. BRINKERHOFF.

AGAIN, dear brethren, we greet you,
Encouraged by the past,
And with courage ever buoyant,
To labor to the last;
With faith and hope in Christ our Lord,
To help us on our way,
To that blest city that we love,—
To that long looked for day.

Again, to work for God and truth,
While he his grace will give;
Believing that in him is help
For all who for him live.
We'll try in Jesus' strength to stand,
And fight for God's commands;
Our all into his keeping give,
Our lives into his hands.

And, brethren dear, we ask your prayers,
Your sympathy and love—
Your prayers to him who made the world,
To him who reigns above.
For Jesus saith, Ask what you will,
And he will give it you.
Ask him for wisdom from above,
That we his will may do.

Ask him to keep us near the throne—
Near to the Savior's side—
That we may ever do his will,
And in his love abide.
That we may well perform the work
Which God gives us to do,
And run with joy the Christian race,
Still with the end in view.

And, brethren, let us each and all,
Our covenant renew,
To better strive to serve our God,
Who for us much did do.
O let us daily strive and pray,
For holiness within,
For sanctifying grace and truth
Till we are free from sin.

An Open Letter to the Editor of the 'World's Crisis.'

H. E. CARVER.

BRO. GRANT: I have had the privilege of
reading your work on "The True Sabbath:
which day shall we keep?" and as you have
in it not only quoted from my work on the Vis-
ions of Mrs. White, but also recognized me as
a brother, I respectfully address you in this
manner, to present some of the reasons why I
cannot answer the question above given in har-

mony with your views, and 'keep' the first day
of the week as the Sabbath. In doing this, I
propose to examine, as briefly and concisely as
possible, points made in your work, but not to
enter upon an extended and detailed criticism.

The gist of your argument against the seventh
day Sabbath as the proper day for Christians to
observe, consists in the fact that the law enjoin-
ing its observance, is found in the code of Ten
commandments, which was given to the Jewish
people at Sinai, as their *national constitution*. I
cordially agree with you that that code of laws
was given to the Jews as their national constitu-
tion, though I am not able to admit that this
was the only relation it bore to them, as I hope
to show. Let us follow out this thought, and
see what obedience to the Ten commandments
would have done for them, *as a nation*. Exodus
19: 5, 6. "If ye will obey my voice indeed, and
keep my covenant, then ye shall be a peculiar
treasure to me above all people, for all the earth
is mine, and ye shall be unto me a kingdom of
priests, and a *holy nation*. This favor was, sub-
sequently, promised repeatedly to that nation,
upon conditions of their obedience to the ex-
pressed will of God. See Lev. 20: 24-26. Deut.
7: 6; 26: 19; 28: 9. I do not see how anything
more could be done for that nation than to make
it a holy nation, except to confer upon it the
promised blessings: and unless these Scriptures
are to be ignored and set aside, or explained
to mean something else than what they say,
that people might have become a *holy nation*,
in the true and spiritual acceptance of the term.
As it was God himself, who, through Moses, de-
clared the holiness of that nation to depend
upon certain conditions; it must either be ad-
mitted that the means were provided by which
it might become holy, and those means placed
within their reach, or else impeach the wisdom
or goodness of God. Holiness may properly be
defined to be a state of mind and life in harmo-
ny with the mind and purpose of God. The
means provided of God to produce this result
was obedience to his voice (or expressed will),
and the keeping of his covenant. With his own
voice he gave them the Ten commandments as
their national charter, or constitution, hence,
that code must in the very nature of the case, be
essentially *holy* in itself; and this is exactly
what Paul, under the New covenant, declares it
to be; viz., "holy, and the commandment holy,
and just, and good." Rom. 7: 12.

The Jewish national constitution, and its at-
tendant ordinances, being but a reflex of the
mind and will of God concerning that people,
and in itself necessarily and essentially holy,
we must look somewhere else if we find any
fault with that system; and this, I think we
shall find in the fact that salvation from sin and
death, through faith in the blood of Christ, was
then taught in figure, and type, and shadow;
instead of fact, and antitype, and substance; so
that while the nation recognized the "holy, just
and good," Decalogue, as the rule of life; just
as intelligent Christians do now; they failed to
see the blood of Christ prefigured and typified
in their sacrificial system; and became so blind-

ed as to finally reject (as a nation,) the forgive-
ness of sins, and salvation offered to them
through Christ: forfeited the favor of God, lost
their nationality which was destroyed; or rather
is held in abeyance till he comes whose right
it is to reign on the throne of David forever.
Amen. Come Lord Jesus, and come quickly.

I have expressed the opinion that the Ten
commandments bore another relation to the Jew-
ish nation beside that of their national constitu-
tion. That this is true becomes very evident
when we consider the place assigned to it in
their religious system and worship. The tablets
of stone, containing that code, instead of being
laid aside in some dark corner of the outer court
of the tabernacle, as some would seem inclined
to do now if they had the power, it held the
place of honor in the Most Holy, with nothing
intervening between it and the divine presence
except the mercy seat. Well was it for them
that when God would examine their conduct in
the light of his holy law he chose to do it through
his divine attribute of mercy. The facts in re-
gard to their moral relation to the Decalogue,
are made still more impressive when we con-
sider that it was God, and not man, who made
this disposition of the law, in the ark, in the most
holy place, and established the relations that
existed between it and the typical system of
sacrifice. Whenever a Jew violated a precept of
that code, the Law condemned him as a sinner;
while upon a sincere repentance, and compliance
with the sacrificial system, his sin could be
atoned for, blotted out, and the sinner pardoned.
Thus we find that the Decalogue formed not
only the national political charter of that nation,
but that it was also the divinely appointed test
of their individual moral standing before God.

This brings us to another important point in
our investigations. It is claimed that the Dec-
alogue was given only to the Jews, and for their
use exclusively. If this be true, then it follows
as a logical sequence, that the Jews only are
under obligation to obey its precepts; for the
axiom is laid down by an inspired writer that
where no law is there is no transgression, Rom.
4: 15. Now, if no law has ever been given to
any other people but the Jews, against idolatry,
profanity, Sabbath-breaking, murder, adultery,
etc., then no other people but they can justly be
condemned for doing these things; for "where
there is no law there is no transgression," and
consequently no transgressors. Adam might
have eaten of the tree of knowledge of good and
evil without moral harm if he had not been for-
bidden to do it; and if the Gentiles were never
placed under the provisions of the law against
murder, theft, adultery, profanity, etc., that law
cannot condemn them for these acts. But again,
if the law forbidding the above acts were given
only to the Jews, and were designed to continue
only until Christ, and then run out by limitation,
then the provisions of that law could hold no
man, not even the Jew, under condemnation
after it expired. Such are some (not all,) of the
logical consequences of the doctrine that the
Decalogue was given to the Jews exclusively.
Such, however, is not the teaching of the Bible

Paul, referring to that law that defines and forbids sin, declares that, whatsoever the law saith it saith to them that are under the law, that every mouth may be stopped and all the world may become guilty before God."

The above points are not made with the idea that there are many, if any, professing Christians who hold such views, but merely to show where their theory would lead them, if carried out to its legitimate result. All Christians will freely admit that the moral principles, as they are called, of the Decalogue have existed, and had a universal application, from the beginning. The statement of Paul has already been quoted, that the law, not the mere principles of the law, but the law, speaks to all the world. In perfect harmony with this the apostle John defines sin to be the transgression of the law. The killing of Abel by his brother was declared to be a sin, consequently there must have been a law against murder, and Cain must have known it, though there is no record extant of the enactment of such a law. It is not stated how the laws of God were communicated in those days, but they must have been known in order for Joseph to recognize the sin that would have been committed by yielding to the solicitations of Potiphar's wife. The same is true of other points in the moral law that might be named.

Now if the moral principles (so to speak,) of nine of the Ten commandments existed, and were known and binding upon mankind from the beginning, as all reasonable men will admit, why not admit the same of the remaining one? If God saw fit to place the law guarding his rest day in the very bosom of the moral law under the Levitical dispensation, is it not possible, nay probable, that it constituted a part of that law which God himself declares that Abraham kept and obeyed? Is there no moral principle underlying the fourth commandment as well as the other nine? What saith the Scriptures? "Speak thou unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Surely there is a moral principle involved in being sanctified by the God of creation to his own service, and in having his rest day as a sign of that fact; and if God should see proper to have it so, it would be just as applicable to all preceding and succeeding generations and dispensations, as to the Levitical or Mosaic.

Seeing then that there is a moral principle underlying the Sabbath law, and that consequently there is at least a great probability that its obligations are general and not specifically applicable, let us pursue our investigation, and see if we cannot arrive at some well defined conclusion. For whom was the Sabbath made? and when? If the Sabbath was made for the Jews only, and only designed for their national constitution, the proper time for it to be made was at the time their nationality was perfected; viz, when they entered into covenant relations with God. Was the Sabbath then made? It was not. It was in existence before the covenant was made, before they came to Sinai; and the law protecting it was recognized as among the laws of God before that time. Was the Sabbath made at the giving of the manna? The record does not say so and if it did it would contradict the record made long before. If the Sabbath was made and intended for the use of mankind at large, the appropriate time to do so would be at the beginning of man's life on the earth. What are the facts in the case? The record says, Gen. 2: 2, "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 work." Now here is the record of when and how the Sabbath was made; and it is so simple and plain that a child can understand. God rested (or Sabbatized,) on the seventh day of the first week of time. He did more than this. He not only set us the example of resting upon the seventh day of the week, but he placed his blessing upon it; and unless some authentic record can be found that he has removed that blessing, or that it has run out by limitation, it is safe to conclude that it abides there still.

But God did more for the seventh day than rest on and bless it. He sanctified it. What does the word sanctify mean? When applied to man, it means that he has been set apart to a holy use; that is, to the use or service of God. If the same word has the same meaning when applied to the seventh day of the week, then it means that God has set it apart to a sacred and holy use. If it does not mean that, who can tell what it does mean? But for whose use was the seventh day Sabbath made, and set apart? The Savior said it was made for man. But more than this. The seventh day Sabbath is emphatically, and essentially the Lord's Day, instead of the first; for under God, the world was created by Jesus Christ; and consequently it was him who rested on, blessed, and sanctified it, in the name and by the authority of the Father.

The argument for the seventh day Sabbath is simple, straightforward, and complete. Authorized and empowered by his Father, it was made by Jesus Christ. It was made for the benefit of man, and was made at the right time to apply to the whole human race. It embodies in itself a moral principle, and has its appropriate place in the bosom of the moral law. It was made long before there was any distinction between Jew and Gentile, or any use for a system of types and shadows; or even any need of a plan of redemption; while yet man was innocent, and pure, the Sabbath was made; consequently, if it were possible for the entire Levitical system, or the whole Hebrew race, to be blotted out of existence, annihilated, it would not affect the integrity of the Sabbath or the Sabbath Law in the least.

Marion, Iowa.

The Last Seven Plagues.

SAMUEL DAVISON.

(Concluded.)

"THE fourth angel poured out his vial upon the sun; and power was given him to scorch men with fire. And men blasphemed the name of God, who had power over these plagues: but they repented not to give him glory." The fulfillment of this vial, as I look upon it, was in this way; The Emperor of Austria was then looked upon as the head of the Holy Roman Empire. In 1799 there was a revolution in the Republican government of France, and Napoleon Bonaparte was made chief Consul. In May, 1804, Napoleon became Emperor. In the same year he marched his army into Vienna, compelled the reigning Emperor to abdicate the imperial title; went himself to Milan, the capital of the kingdom of Lombardy, and put the old iron crown of the Caesars on his own head; and thus became the seventh, or last head of the seven headed beast of Rev. 17: 10. Here he commenced a career of imperial tyranny as oppressive as any in the whole history of the Roman Empire. The imperial reign of Napoleon was never exceeded in calamities to the nations that had once formed the Holy Roman Empire. It fell in 1815; was revived by his nephew, Louis Napoleon, in 1849, and fell, I suppose forever, at the battle of Sedan. Louis Napoleon was the eighth head, and was OF THE

SEVENTH in the series; and went into perdition at Sedan, September 1870, died an exile in England, December, 1872, answering to Rev. 17: 19.

"The fifth angel poured out his vial on the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and sores; and repented not of their deeds." The seat of the beast is the city of Rome, which from the first restoration of the Empire from the desolations of the Goths has been ruled by the popes; for the dragon gave him his power and his seat and great authority. Rev. 13: 2. This vial was as calamitous to Rome as the first had been to France. Pius the sixth occupied the papal chair; he was 80 years of age; and when ordered to dispossess himself of all his temporal authority, he replied, "I am prepared for every species of disgrace. As supreme Pontiff, I am resolved to die in the exercise of all my powers." He was seized by the dragoons, and with a few domestics carried a prisoner across the Alps to Valence, in France, where he died, August 27th, 1799. The pillage of the ecclesiastical treasury followed; and all the ecclesiastical states were exhausted of all their resources. The value of the plunder was astounding: thirty millions of current money was exacted at one time; at another time, four millions in money, two millions in provision, and three thousand horses: all the jewels, diamonds, and coins, and paintings, and the most costly works of art, were confiscated and transported to France. The landed possessions of the church were confiscated and declared national property, the property of the republic. All the sacerdotal habits of the Pope and of the cardinals were piled up and burned, to collect from the flames the gold with which they were adorned. Thus the city, and the papal palace, were plundered of every article that was thought worth carrying away. Nothing could exceed the rapacity of the soldiery of the French Directory of 1797, and 1798. The accumulations of 1200 years of papal rule were swept away in a few months of the rule of atheistical republicans. This vial was great and marvelous. Yet they repented not of their deeds: but when restored to their positions by the allies who conquered Napoleon in 1815, they restored their abominations; and consequently there awaits them the judgment declared in the seventeenth and eighteenth chapters of Rev.

"The sixth angel poured out vial upon the great river Euphrates, and the waters of the river were dried up, that the way of the kings of the east might be prepared." As the sixth trumpet loosed the four angels that had been bound in that river; and this issued in the establishment of the Ottoman, or Turkish Empire; so on the same principle of interpretation, I suppose this drying up the river, intends the exhaustion of the power of that empire, making way for the kings of the east to bring their forces to the great battle of Armageddon, in which the fate of the nations is to be terminated. The wasting away of the Turkish Empire is too apparent to be questioned, and the preparations of all nations for a grand and awful crisis is also equally apparent; but as it has not taken place, so it is not for us to say how soon it may take place; but whensoever it shall come to pass, then the seventh angel pours out his vial into the air, and thunders, and lightnings, and voices, and an earthquake greater than ever occurred before, takes place and fills the world with consternation, and terror and rage, and the destruction of wicked men. If this summary view of these things be correct, it is obvious that we are now on the verge of that shaking of all nations which will take away all the shaky things of human governments to establish that of God, which cannot be shaken, but which will stand forever more. At this stage of affairs the Lord exclaims, "Behold I come quickly. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Rev.

16: 15. This association of the coming of the Lord with the results of the sixth vial, is a strong intimation that he comes to end the battle of Armageddon.

The sixth vial is manifestly preparatory to the seventh. The Turkish Empire and its predecessor, the Saracen Mahometan Empire, have from the beginning of the Papal Empire stood in the way of the latter attaining to universal dominion; but as they waned and lost power they left the Papal and Protestant nations of Europe at liberty to extend their commercial interests and their conquests in India, China, and Japan, so that when the great crisis shall come, all the kingdoms of the world will be involved in it. The original form of the passage which the common version has "Kings of the East," is more properly rendered, "The Kings from the rising of the sun." In this form it is not a geographical designation, but a form of speech, importing the universality of the interests involved. All who have watched the progress of the Eastern Question for the last 50 years, must know well that all the kingdoms of Europe, and of Asia, look upon the support or dissolution of the Turkish Empire as determining the future fate of the empire of the earth. The only thing that has kept Russia from seizing upon Turkey, in all that time, has been the opposition of France and England. For either of those powers to possess Constantinople, is for them to have the key of the empire of the world in their hands. He that says, "Behold, I come as a thief," knows it is so, and gives this admonition intimating that he will appear in the midst of that final and awful struggle which the nations are approaching in their contests for the supremacy of the world. To contend for it is to contend for what God has promised to his Son; and when that final conflict comes, it will be seen how futile and disastrous it is for the princes of the earth to contend with the Almighty.

Then will the seventh angel pour out his vial into the air and make all nations crazy with the mad project of governing the world by their own policy, and the principles of their own hierarchies and establishments. At that time when Gog invades the Holy Land will God's fury come up in his face; for in jealousy and in the fire of his wrath hath he spoken to warn the nations that he has set his son upon his holy hill of Zion, and command all kings to fall down and worship him. And when at last there is an universal effort to usurp this dominion of the earth, the forbearance of God will endure no longer; the judgment of all nations ensues, and the King of Zion takes to himself his great power and reigns, for his foes will then be his footstool. From the apparent bearing of the sixth vial upon the seventh, I apprehend it is intended to show that Messiah himself comes to direct the execution of the seventh, and from the universality of the seventh, it being poured into the air, I conclude that it includes the judgment of the great harlot that sitteth upon many waters; and together brings an end to all the enemies of the Lord and of his Christ.

Washington, Kan.

Sacred Time.

E. B. TUCKER.

"SINCE Anti-christ, exalting "himself above all that is called God," has assumed the authority "to change times and laws" (Dan. 7: 25), the method of reckoning time in this country is entirely of heathen origin."—Thurman. Nisan, Est. 3: 7; Neh. 2: 1, 1st mo. com. 1875, Mar. 8. Abib, Ex. 13: 4, and 12: 2, 1st " " " Apr. 7. Ziar, or Zif, 1 Kings 6: 1, 2nd " " " May 7. Sivan, Esther 8: 9, 3rd " " " June 4. Fourth month (Tetramen) 4th " " " July 4. Ab, 5th " " " Aug 2. Elul, Neh. 6: 5, 6th " " " Aug 31. Tisri, or Ethanim, 1 Ki. 7th " " " Sep 30. Bol, 1 Kings 6: 38, 8th " " " Oct 30. Chisleu, Zech. 1: 7, 9th " " " Nov 28. Shebeth, Esth. 2: 16, 10th " " " Dec 28.

Sebat, Zech. 1: 7, 11th " " " Adar, Esth. 3: 7, 12th " " "

The fourth month in the above table I have left nameless. The one usually attached to it is Tammuz. I am quite sure this name is of heathen origin. It is the same, I think, as the Adonis of the Egyptians. The name is mentioned in Ezek. 8: 14, where it evidently refers to some abomination. I think this weeping was a ceremony in the worship of an idol named Tammuz. For the fourth month I suggest the name Tetramen, from the Greek tetra, fourth, and men, month or moon.

A lunar month is nearly 29 1/2 days, or nearly 354 in 12 of them making about 11 days short of a solar year; hence, once in about 3 years it is necessary to add an intercalary month. The new moon just preceding the summer solstice is the beginning of Abib. The intercalary, or embolismic month, is now by the Jews called the 13th month, but in the Bible it is called the 1st month; hence, whenever this month was added there were two 1st months (1 Chron. 27: 2, 3), Nisan and Abib. It is evident that the end of the 12th month every year would fall farther short of the summer solstice, until there would be two new moons between the solstice and the end of the 12th month. Whenever this occurred the first of these two new moons was Nisan, the other the beginning of the sacred year, or Abib. Nisan begins, this year, March 8, and will end at sunset, Apr. 6th. With the even (i. e., before) of Apr. 7 begins the year of the world, according to some chronologists; 6001, and 1879 years since the birth of the Lord. Your issue of 2nd number of ADVOCATE in Volume X will be very nearly on the Paschal full moon, 3490 years from the time when the shadow of the true paschal lamb (1 Cor. 5: 7) saved the first-born of Israel. Would it not be well and scriptural for us at the time the passover was slain, to celebrate the death of the Lamb of God? What could be more appropriate, especially as all that shadow has not yet been fulfilled—the destroying angel and the protection is yet to come, when the church of the first-born are redeemed or passed over. So far have the ordinances of God's house been forgotten and heathen ones, wholly or partly, taken their place, that scarcely one nominal professor of this degenerate age knows when the Lord's pass-over annually returns. If Jesus had such desire to eat THE SUPPER with his apostles at the time and in the manner prescribed by Moses (See Luke 22: 15), and did at that place and time institute the memorial of his sufferings, the sacrament of his death, and the prophecy of deliverance for the true Israel of God, what is our duty?

I will quote a few extracts from Brocklesby's Astronomy, relating to the measurement of time. Length of the year—how found. "The simplest method and the one used by ancient astronomers, was to erect a rod of unchanging length, perpendicularly on a smooth, unchanging, and hard plane. On this plane a true meridian was drawn. The length of the shadow at the shortest point was carefully marked, and the time elapsing until the sun returns and the shadow is at that point again is the approximate length of the year. The length of the year was thus early fixed at 365 days. Hipparchus, an Egyptian astronomer, detected an error in this, and fixed the length of the year at 365 days, 5 hours, and 55 minutes.

"The calendar in use among Christian nations is derived from the Romans. The civil year here is made to consist of 365 days, the necessary corrections being made at stated intervals. The first correction was made by Julius Caesar, B. C. 45 yrs. So great was the difference between the solar and civil year at that time that 90 days were added to the latter to make them agree. To prevent further disagreement the rule was adopted of adding a day to every four years. But this Julian correction was too great by 11 minutes and 12 seconds to the year, an error which in A. D. 1582, had amounted to 10 days. In this year Pope Gregory XIII. changed the calendar again to agree with

the solar year, by dropping the 10 days and calling the 5th of Oct. the 15th. The former is known as the Old and the latter as the New Style. This change was adopted at once in all Catholic countries, but England did not adopt it until 1752, when the error amounted to 11 days. At this time an Act of Parliament changed the Style and decreed that the 3rd of September should be the 14th; and by the same authority the year which before had begun on the 25th of March should be made to begin on the 1st of January."

Thus we see traces of the true beginning of the year, though changed and marred as the wont of men is to do with God's ordinances, down to within 122 years of this date. At that time the overflowing flood from the dragon's mouth broke down another barrier and swept the last vestige of God's times and laws, except with the woman in the wilderness, from the face of the earth. That especial work of sealing the servants of God in their foreheads (Rev. 7: 2) is about to begin. God's "times and laws" are to be restored. To God's people once it was said, "These words which I command thee this day shall be as frontlets between thine eyes." "These words" consisted of his precepts, ordinances, statutes, and judgments, all of which have been disregarded, except so much as the Roman code has brought down to us. We have forgotten God's commandments and gone after our own eyes, Num. 15: 39. Our national and State laws, our criminal and civil codes, our legislative, executive, and judicial departments, are direct transcripts or immediate modifications of Roman, Greek, and Anglo-Saxon law books. The Bible is a book of morals, laws, and ordinances, only so far as it agrees with the improved codes of the Romans, Greeks, Persians, Egyptians, &c. Whenever the Bible conflicts with accepted pagan customs, derived from the above sources, the Bible, in Christendom, goes to the wall. Look through the libraries of our lawyers and statesmen, listen to their speeches, where is the origin of their books and thoughts? Is it the book of God? One said to me lately, "The *Tzen* of Persia is much better than the Bible." Millbrook, Mich.

Good Maxims.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Keep good company or none. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Never listen to loose or idle conversation. You had better be poisoned in your blood than your principles. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be so virtuous that none will believe him. Drink no intoxicating liquors. Ever live, misfortune excepted, within your income. When you retire to bed, think over what you have done during the day. Never speak lightly of religion. Make no haste to be rich, if you would prosper. Small and steady gains give competency with tranquility of mind. Never play at any game of chance. Avoid temptation through fear that you may not withstand it. Earn your money before you spend it. Owe no man anything. Never borrow if you can possibly avoid it. Be just before you are generous. Keep yourself innocent, if you would be happy. Never think that which you do for religion is time or money mispent. Read some portion of the Bible every day. Seek first the kingdom of God and his righteousness.—*Counsels for Life.*

WANT you keep by you you can change and amend, but words once spoken you can never recall

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."
MARION, IOWA, THIRD-DAY, 22nd 13th Mon. 1874.

JACOB BRINKERHOFF, Editor.

The Sabbath in the New Testament.

A RECENT writer against the claims of the Sabbath says that as there is no commandment in the New Testament from Christ or any of his apostles to keep the seventh day, or any other day, therefore Christians are not under obligations to observe the seventh day. Very strange reasoning indeed! as though the New Testament were a book of laws; or that the New Testament superseded the Old, so that it were invalid and of no further use. Yet those making this plea will use the fulfillment of the prophecies to prove the authenticity of the Bible, and have as much to say as any one about those which are yet unfulfilled. If any of the Old Testament is good it all is, and if any is thrown aside let it all go together. Without the Old Testament the New would be unintelligible to a great extent, for it has constant reference back to the Old. Jesus said, "Search the Scriptures," and the Old Testament was all the Scriptures they then had.

Where does the New Testament declare that God is the Creator of the heavens and the earth? and where is there a command in the New Testament to worship God? The first that is said in the New Testament about worshipping God, except by the angels when they announced the birth of Christ to the shepherds, is the Savior's reply to the Devil, when he says, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matt. 4: 10. It is written—Jesus does not command it—no, his mission was not to make laws, but to take away sin, which is a transgression of law. And in close connection with that commandment which forbids the worship of other gods, is the commandment which enjoins the keeping holy of the Sabbath—the seventh day. Might as well discard the one as the other. Jesus said, It is written—the authority already given was sufficient, no need of a new commandment. But with the Sabbath there must be a new commandment or no Sabbath!

The commands of the New Testament are said to be a law of love, and Matt. 22: 37-39 is quoted: "Thou shalt love the Lord thy God with all thy heart, soul, and mind, and thou shalt love thy neighbor as thyself." But there must be manifestations of love or it will not be known. If we love our neighbors as ourselves we will do to them as we wish to have them do to us. If we love God supremely we will do, perform, or keep his commandments, and the objector will admit that the Sabbath was one of them; and just as long as until he says, Do so no longer, or cease the Sabbath observance, so long are we required, in obeying this law of love, to show that love by keeping holy the Sabbath day, the day of the original commandment, the seventh.

The New Testament contains no code of laws, but reference is made to those already given. Matt. 19: 16-21 makes mention of some of the ten commandments. When Jesus was asked by the young man what he should do that he might have eternal life, he said that he should "keep the commandments;" and Jesus repeats to him five of the ten, referring to his duty to his fellow-men. Did Jesus mean that no others were to be kept than those five? He said nothing to him of those requiring love to God and his worship, but certainly they were not to be overlooked, and the young man even allowed to take the name of God in vain. He quoted a part of that code of laws which was the national constitution of the people he was addressing, and the Sabbath, with the three first, was well known to them.

Jesus came into the world "to bring life and immortality to light through the gospel." No necessity existed for interfering with the rules of life the Father had previously given, which had been declared "perfect," and afterwards "holy, just, and good." Will the objector tell us where Jesus empowered his apostles to make laws or commandments for the Christian world? He sent them forth to preach the gospel, directing them to baptize believers in his name. This might be called a commandment of the Savior, also the institution of the Lord's Supper; but there are no others, except it be the new commandment to love one another. He came not to make laws, but to become a mediator between God and man on account of laws that were broken. If the gospel the apostles were sent to preach were a system of laws, or included the law, why do we say the law and gospel, and why do the apostles make so much reference to the law in their writings? Were there no law there could be no gospel; and this law comprises the rule of right and wrong, the ten commandments, which includes the Sabbath with as much binding force as any of the ten.

The Sabbath is mentioned many times in the New Testament, and it is also said that it was kept according to the commandment. How else could it be kept according to the commandment but by keeping it on the seventh day? The Jews accused the Savior of breaking the Sabbath day, but he vindicated himself every time from the charge, and honored his Father's laws, fulfilling all righteousness. To fulfill righteousness is to do righteous acts, which would be the keeping of the ten commandments, "for all thy commandments are righteousnesses." Ps. 119: 172. The life of the Savior while on earth was spent among a people who observed the Sabbath, and in teaching them in regard to his mission of redemption he does not tell them that they may cease to keep the Sabbath; and while he lay in the grave his most devoted disciples "rested the Sabbath day according to the commandment," which if he had taught them otherwise, they would have been obedient to one they loved so well. And as Paul traveled on his missionary tours he found that the Sabbath was observed not only by the Jews but by devout people who worshipped God outside of synagogues. It was his custom to preach in the synagogues on the Sabbath days, and while at Corinth did so every Sabbath; and in all that time said nothing to them about letting his converts down from the custom of Sabbath-keeping. Strange indeed, if such a thing had transpired and there be no record of it, while other events of the opening of the Christian dispensation are written for our learning.

It devolves upon our opponents on this question to show where Jesus, or his apostles in any of their writings, taught that the Sabbath need not now be observed by Christians. We understand by the statement at the head of this article, the objector and those taking the same position, admit that if there be any Sabbath in the New Testament, it is the seventh day. The admission is a very fair one that, while claiming that the seventh day is not obligatory under the New Testament, no other day is. Then we conclude that common custom is their only reason for observing the first day of the week. But if it is not sacredly enjoined why devote it to the worship of God, and perhaps call it the Lord's day? Suppose you that God will accept service he has not required? It is written, They that worship God must worship him in spirit and in truth. That question, What is truth? is a very great one, and that person is in great need of an excuse from the claims of the Sabbath who puts from him the Sabbath day because he can find no commandment from Christ or his apostles to keep it.

The Papal Jubilee.

1875, with the Roman Catholics, is to be a Jubilee year, they recurring every 25 years. Pope Pius

IX has written his encyclical letter to the faithful, giving the announcement. The troublous times in which the papacy was immersed in 1850 prevented their celebrating that Jubilee; but the Pope considers it necessary to procure special graces for the faithful at the present time, in order to obtain divine favor for the world and the church. Though the troublous times with the papacy have deepened since 1850, even to the loss of all temporal power, Pius IX thinks best to hold the Jubilee notwithstanding. Circumstances would indicate that he and his had better go into a state of mourning over their great and mighty judgments which God has poured out upon them. The "great trouble under which Rome mourns, and the apparent absence of the mercy of God," consists in the fact that she has lost her power to dictate the civil rulers, and persecute with fire and sword the dissenters from her creed. "This festival is a matter of no small importance. It involves the physical and moral power of about two hundred millions of the human family, who are better united and more thoroughly drilled, so as to produce a more harmonious action, than any other class of the same number in the world. They are the richest class in Christendom, and are so distributed among all the Christian nations that they can become a mighty power by concentrating themselves; and they can also wonderfully weaken all the nations, being so largely represented in every department of those governments, legislatures, armies, fleets and forts."

But the governments of Europe are all against the Papacy, and she is becoming alarmed at the strange progress of events. Once the church leaned upon the strong arm of political power, but now her former supporters have become her spoilers. "In Prussia the authorities have closed the Catholic seminary in Fulda, expelled the head priest from German territory, and sequestered all the property of the bishop of that diocese." The supporters of Pius IX are also laying deep plans to place the political reins again in the hands of the Pope. They should remember that in the same year in which the Pope was proclaimed infallible, the same year in which Jesuitical influence impelled Louis Napoleon into a war with Prussia, the Pope blessed him, assuring him of success. But the event showed how this infallible head of the church failed, and France, the Papacy's last supporter, fell from under her, allowing even Rome, so long the sacred city of the church, to be taken from her by one Victor Emanuel,—his name signifying "Victory, God with us!" God's judgments have been falling upon her, to take away her dominion, to consume and destroy it unto the end.

In free America, the land of religious liberty, the papacy is strong, and her emissaries are alert to her interests. Where the government is represented by the people, it is to her interests to control as many votes as possible. A recent newspaper item says "it is understood that at the next consistory at Rome, four ecclesiastical provinces will be created in North America, in order to provide for the rapid extension of the Church in those regions." The papists manifest great interest in educational matters, and through their schools wield a mighty influence over the young as they rise to manhood and womanhood. This is one of their chief methods of making converts, and many Protestant parents have had their children return to them from Catholic schools confirmed Catholics. The interests of the Papacy are separate from all others except what it can absorb while they are citizens in most of the nations; they do not unite interests with them, "even as iron is not mixed with clay." Her effort for temporal power will be futile, for her former friends (the nations that upheld her,) now hate her, and as the prophecy has said, "shall eat her flesh and burn her with fire," and this man-of-sin power "shall be consumed by the spirit of the Lord's mouth, and be destroyed by the brightness of his coming." 2 Thess. 2: 8.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—THE CHRISTIAN QUARTER—THE HOLY SEPULCHRE.

THIS division of the city is subdivided into Armenian, Coptic, Greek, Latin, and Anglican sections: the Armenian and Coptic occupying all below the Jaffa, or David Street, the Greek the north-eastern portion, and the Latin mainly the western and central portions of the Quarter. The English Church and consulate, hospital, etc., are in the north-west corner of the Armenian sub-quarter. We cannot, in course, transcribe an intelligent account of all the places and objects of interest in one article, relating to these subdivisions of these sectaries, so will confine our observations, for this article, to the Latin sub-quarter and to the "Church of the Holy Sepulchre."

"The Latin sub-quarter is that portion of the city to which Roman Catholic Christendom gives most attention, when visiting Jerusalem, because within its bounds the 'Church of the Holy Sepulchre' and its adjacent buildings are located, occupying a large part of the great square contained between a portion of the 'Via Dolorosa,' [or, the route-way of the 'Man of Sorrows'] to the place of his crucifixion, Patriarch Street, Palmer Street, and the street leading from the south of the Damascus Gate—partly between the Latin and Greek districts of the Christian Quarter. This historic pile is, doubtless, an object of more general interest than any other of the quarter, or, indeed, of any other in the Holy City, with the one exception of the Mosque of Omar. In addition to the interest which the Latins have in this massive pile of building, which is known under the general name of the 'Church of the Holy Sepulchre,' they also possess several other church edifices, as follows: The convent of St. John the Divine is extensive and well furnished, and is conspicuously located on the highest ground of the city in the north-west corner of the quarter. The Latin nunnery is in the same neighborhood; the Casa Nuova (or, 'Hostelery' of the convent), is in the next street.—a kind of hotel, designed not only for accommodating the Latin pilgrims, but for the entertainment of all other travelers. The French Hospital, near the Coptic Convent, is a well-conducted establishment. The palatial residence of the Latin patriarch is near the Jaffa Gate. The Church of St. Anna is near the St. Stephen Gate; also the Church of the Flagellation [located on the supposed spot where our Savior was scourged by order of Pilate]. At the ruins of the palace of the *Knights Hospitallers*, east of the Church of the Holy Sepulchre, the traveler will linger a long while admiring the ornate and carved gate of this renowned crusade establishment, despite even of the annoyance of numerous yelping curs of its neighborhood and of the almost intolerable stench of a tannery on the opposite side of the street."—Dr. Barclay's "City of the Great King."

We give the foregoing extract, and others which may follow, in accurately describing this historic quarter of the Jerusalem of to-day, because Dr. Barclay was so long (five years) a resident of the Holy City; also as he is universally conceded to be the best posted writer in all details, of the Jerusalem not only of our day, but of the past.

The readers of the Sabbath Advocate and Herald all know, in their familiarity with the arguments of our brethren respecting the "Constantine the Great," so-called, who assumed the audacious responsibility, as Emperor of the Roman world, to change the time of the weekly holy-day or rest-day, from the seventh to the first day of the week. His mother, the Empress Helena, is equally noted, in church history, as "the finder"—when she made a special pilgrimage for that very purpose—of the true cross and the true spot on which and where our Lord was crucified. Our own mind was satisfied, from the reading of "Jo-

sephus' Antiquities of the Jews" (who gives the exact boundaries of the city of Jerusalem in the times of the Savior, and of its limits when it was destroyed by Titus A. D. 70), that this claimed locality could not possibly have been the place where Jesus suffered, "without the gate," taken in connection with Heb. 12: 12. The boundaries of the existing city, in no direction,—east, west, north or south, exceed or reach to, the old city's limits. The present limits of Jerusalem, by the most reliable measurements ascertained by Drs. Robinson, Richardson and Barclay, demonstrate that it is only a little less than one-half of its ancient area.

The fallacies of the Romish system, on this their most trusted and reliable spot, ought to disenchant any reflective mind,—Catholic or Protestant; for here is epitomized its foundation and capstone of frauds and perversions in traditions and doctrines. In short, we know for ourselves and from the description thereof pre-figured in "the Scriptures of truth," that this show-shop, or museum, is 'a pious fraud,' illustrative of that system which is "the greatest fraud ever perpetrated on mankind,"—which the "overflowing scourge" of the Almighty will speedily sweep away with his besom of destruction. From its foundation, in the fourth century, to the present hour, A. D. 1875, it has existed and lived on misrepresentation and falsehood; and soon will meet the just fate of "the refuge of lies,"—be utterly destroyed: "for strong is the Lord God who judgeth her." Rev. 18: 8.

There are a great many objects forced on the attention of visitors, as relics of events which are stated by the attendant monks of both the Greek and Latin systems to have occurred on this peculiarly fitting spot of earth, all covered by the roof of this sanctuary. For instances, we were shown the skull of Adam I. and a clod of red clay from which he was built. A stone monument indicates the exact spot where ADAM and EVE committed the "original sin," and from which spot the lump of clay and the skull were cut out when the crucifixion of "the seed of the woman"—CHRIST here occurred. Within its bounds some 46 historic spots are located here, in connection with his death, burial, resurrection and subsequent appearance to Mary Magdalene; among which are the Chapel of the "Virgin Mary the mother of God," tombs of "Joseph of Arimathea" and "Nicodemus the Rabbi," the place where Jesus' bonds, the nails of the cross, etc. were preserved; also, the tombs of Adam, Melchizedek, the first King of Salem,—Godfrey and Baldwin, the two last named being the kings of the Crusaders who recaptured Jerusalem from the Saracens, etc.; so that the intelligent on-looker, posted in the history of Jerusalem, ancient and modern, turns from the absurdities of the whole hotel-potch with ill-concealed disgust and contempt; the watchful fanaticism of the monkish custodians will violently resent any open expression of scepticism.

In the centre of the vast rotunda (33 yards in diameter) of this pile of grotesque architectural buildings, is located the small chapel of the "Holy Sepulchre," in which is the tomb and sarcophagus of the Lord Jesus, the latter partially imbedded in masonry. In the centre of the ante-room, (for there are now two rooms in the so-called cave,) is a large block of stone elevated on a pedestal, which the devout pilgrim is expected to believe is the identical stone which stopped the mouth of the sepulchre.

The chapel, or "Mount of Crucifixion," on (they say) the "rock Calvary," is situated about 40 yards distant from the chapel of the "Holy Sepulchre." It is reached by ascending a flight of steps cut (they say) in the solid rock; but these steps and the platform above are covered by stars of marble, so that it is impossible to see the native limestone rock, except where three holes are left, where it is said the three crosses were set. You are also shown marble slab, called "the Stone of Unction," on which our Lord was washed and anointed before his burial.

Inspiration, or Thoughts on the First and Second Advents.

E. ROWLEY.

It has been said that all men are inspired. Perhaps it is so to a certain extent, for we read that "there is a spirit in man and the inspiration of the Almighty giveth it understanding."—Job. But it is not necessary to conclude that this is the same kind of endowment that was upon holy men of old who wrote as they were moved by the Holy Ghost. But it may be that all men are inspired at certain times with clearer views than at other times, with a kind of inspiration such as we often feel on reading or hearing some lofty expression, such as we read in a late No. of the ADVOGATE:—Look yonder! do you see that crown of glory in the hand of the coming Lord? Faith says yes. And what is the import? It means salvation. It means a kingdom; it means redemption from the dominion of death. It means the end of groaning creation. It means deliverance from the bondage of corruption into the glorious liberty of the children of God. Yet; it means full and ample rewards for all our labors, trials, and crosses—a crown of righteousness which the Lord, the righteous judge, shall give to all them that love his appearing. In short, it means the second advent of our blessed Lord. If it means all this, what Christism would not say, Thank God for a promise of the second advent! This SAME JESUS! Yes, this same Jesus shall so come in like manner. This same Jesus who bears the marks of the nails and spear, who was wounded for our transgressions, and by whose stripes we are healed. O for such love let rocks and hills their lasting silence break!

The first advent was announced by an angel, who said, "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. And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace and good will to men." Although this theme was worthy to be sung by angels, it does not surpass the announcement that this same Jesus shall so come in like manner. Yes, look yonder, and from the opening clouds, and in the hand of the descending Lord, a glittering crown of glory which has been laid up for all them that love his appearing.

It is good news for a hungry man to hear where he can find labor whereby he can supply the wants of himself and family; but it is far better to see the husbandman come bearing in his hand a purse from which he is to have his pay. And so it is good news to hear of a Savior, which is Christ the Lord, whom we can love and serve. But it will be transcendently glorious to see him descend, and bring his reward with him. Yes, he comes with the trump of God. What mighty power will then be manifest! The grave, so long victorious, must give up the sleeping saint; the sea, the mighty ocean, shall give up the dead which are in it. Sublime indeed, is the announcement, "Thy dead men shall live; awake and sing, ye that dwell in the dust!" How true it is that the whole creation groans, travelling in pain; but deliverance is nigh; we say deliverance is nigh, we know it is by analogy, we know it by those sure signs given us as waymarks which we cannot now point out; but we give a few suggestions as to analogy.

First, God permitted the old world to go on till all flesh had corrupted themselves upon the earth. Noah only was found righteous when God's wrath was no longer restrained. Before Sodom's fall the cry went up to heaven; but just Lot was delivered, for his righteous soul was vexed from day to day. Before Israel was delivered from the iron heel of bondage, till God heard their groanings and sent deliverance, and that nation whom they served, God judged as he

had promised to Abraham. And think you that God will not avenge his own elect who cry day and night unto him? I say unto you he will avenge them speedily. Look at railroad monopolies, land monopolies, bank monopolies, manufacturing monopolies, frauds and corruption from the head of government to the lowest office of trust, taxation so heavy on the poor that they are nearly ground into the earth—a moment's thought will show any man that the poor laborer bears the whole burden. Congressmen raise their wages to pay the tax; all manufacturing companies have raised on their productions to pay it, and thus the burthen falls on the poor laborer. Truly it seems that the Devil is come down with great wrath, because he knows that he has but a short time. We can pray now as we never did before, Thy kingdom come, and Come, Lord Jesus, come quickly.

Xenia, Iowa.

I Love to Tell the Story.

I love to tell the story,
Once told by angels bright,
Who left the courts of glory,
To tell the story right.
Why stand ye anxious gazing,
Ye men of Galilee?
For him ye saw ascending,
You yet again shall see.

I love to tell the story
Although it may seem new,
To those who give attention
To much that is untrue.
The blessed angel's story—
I know it must be so,
And that is just the reason
I tell it now to you.

I love to tell the story
To those who never heard
Of Jesus' glorious coming,
According to his word.
I love to tell the story,
For those who know it best,
Seem happy when 'tis told them
He comes with mansions blest.

I love to tell the story,
For soon he will appear,
And all the holy angels
Attend him through the air.
I love to tell the story,
For when he comes we'll rise,
With resurrected dear ones,
To meet him in the skies.

—Selected by SILVIA M. FIELD, Hamilton, Mich.

The Two Dispensations.

A GREAT deal has been said about the two dispensations as they have been called, Jewish and Christian. It is said that the first only deals with the outward, Christianity with the inward. Paul speaks of the church under both dispensations as *one*, as an olive tree, and the branches (Gentiles) as grafted in. Rom. 11: 15. In essence and spirit unlike, some say. "Was not Abraham justified by faith (Gal. 3: 4) even as are the Christians of this age? When was it that God looked at the outward only, since his own declaration that 'the Lord looketh on the heart,' (1 Sam. 16: 7,) and that he loathed the outward homage of the Jews, and could not bear their 'vain oblations, since the heart was far away?' Is. 1: 11-15. Paul says, 'I delight in the law of God, (Rom. 7: 22,) and David says, under Judaism, 'I will walk at liberty,' (Psa. 119: 45.) Judaism existed to prepare all the believing seed of faithful Abraham, whether Jews or strangers, for the home beyond: Christianity exists to prepare believers now to join the ransomed of the Jewish Church, and together will sing the song of Moses and the Lamb. Again David says, (Psa. 24: 3, 4,) 'Who shall ascend into the hill of the Lord, and who shall stand in his holy place?' He that hath clean hands, and a pure heart." Shall I quote Micah 6: 8, for mercy, with Matt. 5: 7? Psa. 14: 1 with Matt. 5: 3? Psa. 34: 14 with Matt. 5: 9? and Psa. 37: 11, for meekness, with Matt. 5: 5? Finally, 'the law of the Lord is perfect converting the soul;' 'the testimony of the Lord is sure, making

wise the simple." "Let your light so shine before men, that they may see your good works and glorify your Father in heaven."—C. B. B., in *Sabbath Recorder*.

Giving and Receiving.

GIVE and it shall be given unto you. There must be a stream going out, if you would have one flowing in. By emptying the top of the pump we drain water from the bottom of the well. By scattering seed we increase our harvest. If we care for God's children God will care for us. We may lend to the Lord generously; he will not be long in debt to us. A faithful steward is one who regards his master's will and disregards his own. God loves to be trusted, and he knows those who honor him with their substance, as well as with their words.

As servants of the Lord we must not involve his property in risks and speculations. We have no right to be entangled with debts and liabilities. We must be just before we are generous, and when we are out of debt we know just what we have, and who it belongs to. No one else can do our work, or discharge our duty. When we know a thing needs doing, the best way is to go and do it. A courageous heart wins half the battle. The man who boldly works for the Lord, will find helpers rise up on every hand. Lift up a standard, and many will rally around it. While faintheart is making excuses, Greatheart is doing the work. Trust in God brings no disappointment. Work done for God never fails of its reward. All that we leave in God's hands is laid up in safe keeping. God's obligations never outlaw,—and if he takes to all eternity to pay them, they draw compound interest all the time. A little while and all our earthly possessions shall pass away from our grasp; happy shall they be in that day who are rich in good works, willing to distribute, and who having laid up a good foundation against the time to come, shall lay hold on eternal life.—*The Christian*.

THE BIBLE.—Blessed Bible! Its value none can tell. The holy Bible is the Christian's chart. It says Jesus is the Life-giver, and it points to the many signs declaring that he will not be long from his people, and that they are in such danger that the days must be shortened. It tells us that Moses chose to suffer with the people of God, having an eye to the recompense. Paul would endure all things, for he expected a crown when the Lord from heaven should appear: and not Paul only, but all such as love his appearing will receive one. We love, long for, and plead for a continual preparation for the soon coming of Christ, the Lord of light, life, and glory. Let those having no part in him hasten to him; make no delay; time is short; what is done must be done quickly.—*SeL*.

TIME is a precious talent. Every moment should be given to Jesus. At home, at business, in social intercourse—every moment for Jesus. Remember, time is short.

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 Bro. Davis.

DEAR BRO. BRINKERHOFF: I enclose four dollars for the dear Brother that lost his horse, for his wife and children needs the cow, and he needs the horse to help till the ground. I wish to do something for the poor friends of the West. I love to help keep the *ADVOCATE* going and doing good, for I am alone as to having a brother or sister of our faith to meet or talk with; therefore I feel for lonely ones. But dear lonely ones, try to hold out faithful to the Lord, and to the end of the race; for Jesus says they that hold out to the end shall be saved. That is what we want—to be saved in the kingdom of God on the earth, the whole of the earth, that we may range the fair sweet fields of fruits and flowers, and praise the Lord for his wonderful love and mercy toward poor perishing creatures

as we mortals are. Thanks be to his blessed name! Amen. From your unworthy brother in Christ,

Phillips Creek, W. Y.

SILAS S. DAVIS.

From Sister Pitts.

DEAR BROTHER BRINKERHOFF: I receive the *ADVOCATE* in its regular time to come, and I think it grows better, and is a paper that will recommend itself to any reasonable unselfish person. I hope that God will hold it up and give you and Sister Brinkerhoff strength to your day, that the *ADVOCATE* may go forth laden with the precious truth as it is in Jesus. I hope that the Lord will enable all its readers and writers to take the exalted standpoint, "God is love;" then they will be reconciled to his righteous government, and worship him in spirit and in truth.

I hope the *ADVOCATE* will be sustained bountifully. I know that I have done but a trifle, but I will send you now the widow's mite, hoping to be able to do more another time. I was very glad to see Bro. Grim's name in the *ADVOCATE*, and Bro. Fondley's, yes, and many others, yes, all names. I send my Christian fraternal greeting, through the *ADVOCATE*, to its writers and readers; especially to brother and sister Stults, brother and sister Sheffield, brother Davison, they are old tried friends. My love to you, my Brother, and to Sister Brinkerhoff, hoping that we all may be ready to meet our coming Lord, and each other in the kingdom. Your Sister in the Lord,

Fredericksburg, Iowa.

POLLY G. PITTS.

From Bro. and Sister Lothrop.

DEAR BRO. BRINKERHOFF: I take pen in hand to write a few words of Christian experience. I and my companion have been trying to serve God together for thirty-nine years, and by the grace of God we do not tire in our feeble endeavors to try to do his will. We have had a good understanding of the Second Advent Messages from the first preaching of them; and have passed through many severe trials in consequence of adhering to them; but we feel encouraged to believe that the trials of God's people will be accomplished soon, and immortality will then be given to those who are accounted worthy to receive it in that day when Jesus shall make up his jewels. We are glad to receive your paper, we like the good spirit in which it is written; it is a welcome visitor at our humble dwelling, as we are old and cannot get about much to talk to our fellow mortals about the commandments of God and the faith of Jesus. Again, we like the principle of your paper, that every writer is accountable for his own views. We wish to have the paper continued, therefore I send you one dollar and sixty cents at present, and will send more soon as I can get it.

I must in justice say that Sister P. G. Pitts' letter to U. Smith, is the master peice I ever read in exposing the falsity of E. G. White's claim to divine inspiration. I could say much in truth concerning her visions, for I have no faith that they are of God. I have one of her visions now before me that purports to have been given Sabbath, March 24th, 1849, at Topsam, Me., at the close of the vision she says, "My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked but could not see it; for the time of their salvation is past." Now, in Pittsfield, Me., Somerset Co., in the Madustin School-house, we think in 1855, we heard James White preach a sermon, and after preaching his wife arose and said, "that any one if they would come to Christ,

they could come and have religion, all in this house." Now we ask, which is the truth? that the time for the salvation of sinners was past in 1844, when she saw the door shut? or what she said at Pittsfield, when she said that all in the house could come and have religion? Let the candid judge.

HOWARD LOTHROP.
OLIVE LOTHROP.

Roscoe, Minn.

From Bro. Newton.

BRO. BRINKERHOFF: I have been thinking of writing to your paper for some time, and am now resolved to write a few lines to let the brethren and sisters know that there is a little church of Sabbath-keepers in this place; and we feel to thank the Lord for his goodness towards us in sending one of his servants to teach us the truth of the word of God. It is but one year ago last Feb. since I started to serve my Lord and Master, and by his assisting grace I have been able to continue until the present time; and I feel to thank God for his goodness to us for without the assistance of his holy Spirit we could not endure the persecutions we have been called to pass through. We keep up our Sabbath meetings and truly the Lord meets with us. Our numbers are few, there being but fourteen of us living in this neighborhood, or that can meet together at our Sabbath meetings; but we are truly grateful that we have the opportunity of meeting with brethren and sisters of like precious faith, to talk and pray with and for each other. O brethren, we have some blessed seasons waiting on the Lord! and I praise God that he ever sent the Comforter into the world to guide us into the way of all truth. My brethren, let us strive on, for the prize is at the end of the race. From your brother hoping for eternal life when Christ who is our life shall appear,

Hope, Barry Co., Mich.

THOMAS NEWTON.

From Sister Kemp.

DEAR BRETHREN AND SISTERS: burdened down as I am with sorrow and grief, and deprived of the privilege of meeting with brethren, I write a few lines to unbosom my feelings. Since last I met with you I have been called to pass through the deep waters of affliction. My dear Ella, whose death is noticed in the *ADVOCATE*, was snatched from me without a moments warning: and to-day as I sit keeping the Sabbath alone, how I miss the fond embrace and society of one who was ever by my side, participating with me in whatever I was called to pass through or engage in! Unlike most children of her age, she loved the Sabbath and Christ's appearing, which in my bereavement, grants to me a great source of comfort and relief. But with bright anticipations I look forward to the resurrection morning, when if faithful, I can once more clasp her in my embrace, where the dread monster, death, can have no more dominion over, or separate us. As I have been deprived of the society of brethren, I have leaned wholly on God's all sustaining arm through this affliction, and felt that he was with me to strengthen me, help me, and cause me to stand, upheld by his righteous omnipotent hand. I feel that he doeth all things well and for our good. Affliction, though it seems severe, in kindness off is sent. My prayer is that as a refiner heats his gold in the furnace till he can behold his face therein, so as I pass through the furnace of affliction it may purify, and prepare me for the kingdom, and Christ's likeness be seen in me more fully. The following lines seem to suit my case and feelings.

Lawrence, Mich.

AMANDA L. KEMP.

O Father, I come to thee; my way in life is dark, beset with sorrow, pain, and strife; I am weak and faltering, oft I faint, In mercy, Father, hear thy child's complaint. Oh! does thy loving face no longer shine, Casting such gloom around this heart of mine? I am unworthy, weakest one of all, And without thy hand, Father, I shall fall.

I hear, my child, but does thy heart not know That pain and sorrow comes to all below? Dost thou not know that in affliction's fire The heart's refined, the soul is lifted higher? All this chastening I give to thee in love, To draw thy heart to brighter realms above. However dark the way, whatever bet' de, There is one who loveth ever at thy side.

O Father, I hear, and bow to thy will, For thy love alone my bosom can fill. This life's storms and darkness, I will not fear, When thy loving hand is forever near; And freely I offer my life unto thee, To suffer and do what thy will shall be, If only at last, when my time shall come, I may enter the rest of my heavenly home.—*SeL*.

From Sister Rowley.

DEAR BRETHREN AND SISTERS: I am trying for the first time to write a few lines for the *ADVOCATE*. I have been a reader of it ever since it started and I love its teachings and admonitions. The many cheering letters from the brethren and sisters give us fresh courage and renews our spiritual strength. The article from the pen of our brother, Elder S. Davison, concerning the seven last plagues, are what I had no understanding of. This little sheet, the *ADVOCATE*, I could hardly do without; it is what we all need.

Dear readers, let us heed the warnings that are being sent to the wise, for we read that "the wicked shall do wickedly" and not understand, "but the wise shall understand." I feel very thankful to my heavenly Father that he has given me an understanding of his will. I am trying to obey every known duty, for it is obedience that our heavenly Father requires. I want to get the victory over the beast, and over his image, and over the number of his name. We read in the 13th chapter of Rev. and 18th verse, "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 it not the number of the man of sin, or the number of the different denominations that have the mark of the beast and that are measuring this number; that are obeying the laws that this beast has enacted, Sunday, and immortal soul doctrine, and going to heaven at death; with other kindred falsehoods that are not in the word of God?

Dear friends, I want to be an overcomer, so that when Jesus who is our life shall appear, I may appear with him in glory; for when he comes he will come in glory. Then there will be no more sickness, sorrow, pain, nor death; for the former things will have passed away. From your unworthy sister in hope of eternal life when the Life-giver comes,

Xenia, Iowa.

SARAH ROWLEY.

From Sister Dilts.

DEAR SIR: About four months since I attended lectures delivered by Mr. Horton, on the two covenants. I was very much interested, and copied some of the headings of his discourses; from that time I commenced reading my Bible and praying that the Lord would let the light from its sacred pages shine upon my heart; and O, how gloriously he has heard my feeble petition! Yet I feel unworthy of so rich a boon; I feel that there is no sacrifice too much for me to make for this new light. I embraced the religion of our Lord and Savior at the age of 16 (age now 55,) and have been a Bible read-

er all my life; but never read to understand the truths of the holy word as I have of late. One Brother Starr came into our place five months previous; as it seems to be his object and aim to do good he talks much of the Bible to his fellow man, and we have been profited thereby. My daily prayer is that the Lord will put in the hearts of the Adventist brethren, where ever they go, that they may preach the gospel in its truth and purity. Oh how much need there is of more to preach the truth in this dark hour! I love the truth, and want all to come and partake of the riches of the gospel. When I look about me and see so many that are professors of Christianity that try to exclude themselves from the truths that are so plainly laid down, especially those that are professed ministers of the gospel, it seems that they hold out just to be popular. God have mercy upon them, and show them their errors. May we that are trying to keep the commands be faithful unto the last; that we may receive a crown of life, and be of that number that shall meet our Lord at the first resurrection. This is my prayer.

Bangor, Mich.

MRS. PHEBE ANN DILTS.

From Bro. Stults.

DEAR BROTHER: I will try and say a few words for the *ADVOCATE*. I like it very well; there is much good information in its columns. One of my neighbors seems to be well pleased with the most of its teachings. I have passed through some very severe trials in the past year. I buried my companion on the 4th of last Nov., who fell asleep in Jesus with a full assurance of coming forth in the first resurrection. Bless the Lord, O my soul! Dear brothers, and sisters, let us be faithful a little longer. Soon Jesus will come, and we shall see him as he is. Just a little longer and we'll meet to part no more. From your unworthy brother,

Burdett, Mo.

M. L. STULTS.

From Bro. Admire.

BRO. JACOB: I thought I would write a few lines to the *ADVOCATE*, feeling it a duty as well as a privilege to give in my testimony with the rest of the brothers and sisters scattered abroad. We are living here alone, as many of you are perhaps, deprived of any meetings with Sabbath-keepers, and of any preaching, except through the *ADVOCATE*; therefore we should all esteem it a duty to say a few words, at least, for it is a great source of comfort to me to read the cheering letters of those that are placed under the same circumstances as ourselves. It is also encouraging to know that although they are beset with trials and temptations on every hand, that they are not discouraged or cast down. I feel to take new courage when I think that although we can't enjoy the associations of those of like faith, yet we have the Scriptures to read, and to contemplate the blessed promises set forth therein to encourage us on our lonely way. If we could but fully realize what great things God has done for us we would not feel to complain of those light afflictions which are but for a moment. I can say for my part, I don't feel like giving up the combat; but by the assisting grace of God to press forward to the end of the race. Yes, his grace is sufficient for us all, and by his help I mean to persevere, so that when the Lord comes to gather those that are his, I may be among those that will exclaim, Lo, this is our God, and he will save us. Yours in hope of a home in his Kingdom,

Fairfield, Neb.

G. W. ADMIRE.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 22nd 13th Mon. 1874.

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

IN the providence of God we have been permitted to complete our first volume of publishing the ADVOCATE, the ninth of its entire counting (in Marion); and to enter upon the work of another volume. We do so with gratitude to God for his supporting grace and his blessing, and to our readers and patrons for their kind words and payment of subscriptions and donations to aid us in our work. What commenced with us in much weakness and with trembling developed into giving the paper a good standing. We set out with the determination to make the ADVOCATE as good a paper as we were able to, with good reading matter on the various subjects to which it is devoted. Friends of the cause in different parts have amply assisted us with their pens, so that the ADVOCATE contains original reading matter, nearly altogether. For the year just commencing we hope for a continuation of your patronage, your sympathy, your contributions, and your prayers to God for his blessing, and that we may have grace and strength for our responsibilities and duties; and that our usefulness may be increased by a wider field, and by more devotion to his cause.

WITH this volume and number of the ADVOCATE we commence numbering the months according to Bible time. As Bible Christians we want to follow Scriptural usages and discard those opposing. We had thought of doing this a year ago when we commenced publishing, but did not. Nearly every one knows that the names of the months now in use are of heathen origin, given to them after or about the time of Christ. Again, what is there in nature or revelation to mark the beginning of the year at mid-winter? It is like beginning the day at midnight. Nature begins the year with the Spring and God directed his people to count their first month from that time. The vernal equinox, occurring on the 21st of March, marks the change of seasons from Winter to Spring, and the first month commences with the first new moon after the equinox. The Israelites counted the first day of the month from the first appearance of the moon, and not from its change. The year just past contained thirteen months, one intercalary month to make up for the falling back of the new moons in the year, before the vernal equinox of the Spring. Some good people number the months as they are now in use instead of naming them; but this is little better, as it numbers the months as given by the heathen instead of by the Creator. We also give the common style, parenthetically, that no mistake may be made by any in our manner of dating.

Sabbath-keepers in Prussia.

ELDER J. N. Andrews, Seventh-Day Adventist missionary to Switzerland, writes that he has discovered a body of Sabbath-keepers in Prussia, numbering 46 adults, scattered over a territory of 50 miles. "Only a short time since they had no knowledge that there were other Christians in the world observing the seventh day except themselves. The work seems to have originated with J. H. Linderman, who, in early life belonged to the national church. In 1842 he was converted to God, when his mind turned to the Bible as the great fountain of truth. In 1850 he became sat-

isfied that infant baptism was not of God, and as he continued to study the Scriptures he learned that the Bible Sabbath had been lost as well Bible baptism. In 1860 he began to hallow the Sabbath of the Lord, in which custom he was alone for three years, since which time God has blessed his labors in leading this body of Christians to the Sabbath. They also believe in the near coming of Christ, dress plainly, and have banished tobacco from their ranks."

Sabbath Debate in Elgin, Scotland.

"SHOULD the Seventh or the First day of the week be the Christian Sabbath?" was the all-important question discussed on the evening of Wednesday last (Feb. 17) by the members of the Bishopmill Debating Society, at their meeting in Thunderton Hall. The meeting having been called by advertisement, the number of strangers present, exclusive of a good turn-out of members, was large. Mr. James Scott, shoemaker, well known to the citizens of Elgin and surrounding district as the writer of a pamphlet on the Sabbath question, and the disseminator of tracts containing his views, was essayist, upholding the seventh as the day that ought to be regarded as the Christian Sabbath. In his well-written paper he pointed out the binding nature of keeping sacred the Sabbath-day by showing that the Almighty had included a commandment, inculcating its observation as a holy day of rest, in the Decalogue given amidst fire and thunder from Mt. Sinai. He maintained that this commandment, like the others, was everlastingly binding on all generations, and held that the Savior, according to his own words, did not come to destroy the law, but to fulfill it. A great number of arguments were brought forward by Mr. Scott, and voluminous extracts from the early fathers were given. Mr. Gibson, grocer, who maintained that the first day of the week should be the Christian Sabbath, held his points well, affirming that the apostles, as the legitimate successors of the Savior, had a perfect right to change the day from the seventh to the first. He pointed to the references in the New Testament in regard to the apostles holding sacred the first day of the week in commemoration of the resurrection of their great Lord and Master, who came to usher in a new dispensation, in which all ancient types and ceremonies had no part or lot. The subject was then taken up by the members present, amongst whom a keen debate ensued, after which the various strangers were allowed to express their views. Then the summing up took place, Mr. Scott being allowed time for a lengthy reply. After half past eleven o'clock the vote was taken, Mr. Scott's side of the question gaining by one of a majority. It must be stated, however, that before the vote was taken a large number, about half of those present, had left, as the hour was getting late, so that the vote cannot, we must in all fairness admit, be taken as the correct feeling of the meeting. — *Elgin (Scotland), Courant.*

Policy.

MEN in all callings and professions study policy. Is the cause of Christianity and Bible truth the only subject on which men are not to use their judgments, and study the interest of the subject? a subject at once the most important of all subjects, and on which our everlasting welfare depends I have often had my mind called in that direction while reading reports of meetings, and especially Bro. W. C. Long's report of meetings in Missouri. He first preaches in Bro. Rogers' neighborhood, with opposition, but after 16 sermons preached he has called out 9 who take a public stand for the truth, and finally closes with a good interest to hear further. Then he commences meetings 3 miles from the first place, and calls out 15, with one week's labor. Now, brethren, here is the point of policy to which I

have reference. The first place of preaching only raises a little breeze, after long and hard labor; but now the breeze is up, and he applies the torch close by, within the influence of the flame already lighted, and the effect is wonderful. Cannot some other brother kindle the flame 3 miles east, or west? and it is my opinion that the breeze will increase to a gale. And why is it that it is comparatively easy to carry on the work after it is fairly commenced? The answer is this: Men study policy. How often do we hear men say that if others kept the Sabbath they would do so! But when there are three or four small congregations in so close proximity to one another that they can all occasionally meet together, the interest arises with the magnitude of the work. Hurry back, Bro. Long, your little flock truly are lambs among wolves. It is your turn to make the application. E. ROWLEY.

Xenia, Iowa.

Appointments.

THE Lord willing, there will be a Conference of the Advent brethren of the Church of God in Mich., to be held at the Stoughton School-house in Hartford, Van Buren Co., Mich., commencing Friday evening, April 23rd, and continuing over Sabbath and First-day. Those coming on the train will get off at Deerfield, where teams will meet them to take them to the place of worship. A cordial invitation is extended to all lovers of the appearing of Jesus. Come out, brethren, and let us work for the Lord. By order of Committee, J. M. BEEDLE, Clerk.

[This appointment should have appeared in the previous number, but it was overlooked. However we are glad that there is still time for the appointment to be made general.—EDITOR.]

Received on Subscription.

Hiram Harris \$1.50 10-1. Geo W Rowley 50cts 10-1. Polly G Pitts 50cts 10-9. Leard & Hancock \$1.10, 10-26. Susan D Hancock 50cts 10-21. J. H. Corporon 75cts 10-6. Sallie A Park \$1.65 11-1.

Received on Pledges.

Wm Rogors, \$1; P D Rogers, \$1; N J Rogers, \$1; Mary E Rogers, 50cts; A G Long, \$1; Mary Long, 50cts.

Books Sent by Mail.

Arthur Todd 45 cts; Received on account from W C Long, 80cts.

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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. Brinkerhoff. 8 pp. 2 cts.

Thoughts on the Sabbath, by A. Long. Spp., 20cts.
The Sabbath and its Lord. A Discourse delivered before the American Sabbath Tract Society, by Thomas B Brown. 28 pages, 7 cents.

Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 7th 1st month, 1875. (Apr. 13, 1875.)

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The Advent and Sabbath Advocate.

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

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THE ADVOCATE is 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.

Shall I Stand the Test?

LILLA D. AVERY.

When the Lord of hosts in mighty power,
Shall try the hearts of the sons of men,
Shall I stand the test of the judgment hour?
Shall I be prepared with the King to reign?
When he calls his saints from east and west,
Shall I be clothed as a wedding guest?
Will my hands be clean, and my garments pure?
Will guile be cleansed from my sinful heart?
Shall I leap for joy that my crown is sure?
Or shrink with dread at the word "Depart?"
Shall I be clothed in a spotless vest?
Shall I stand approved in the final test?
All hearts shall quake in that trying day,
And trembling seize on the souls of men;
The scoffing boast of the proud and gay
Shall be hushed by the cries for mercy then.
Shall I stand at last in the sinner's lot,
When the Judge proclaims "I know you not?"
Shall I stand the test when the books are read,
Where all my deeds have been written down?
Will the Master place on my waiting head,
With a smile of approval, a starry crown?
Or will sin be found in this guilty breast?
Oh! solemn thought, shall I stand the test?
Shall I be too late when the judge shall come,
With the holy angels, pure and bright,
To seal the guilty sinner's doom,
And take his saints to their home of light?
Shall I share at last in the scoffer's fate,
Oh! wretched thought, should I be too late!
Let my hands be clean and my heart be pure,
Let my sins and guilt be washed away,
Let me bear the cross, to the end endure,
And stand the test of the judgment day,
And pass with joy through the golden gate,—
O God, forbid that I be too late!

—Selected by HELEN FRENCH.

First Angel's Message.

A. M. BRINKERHOFF.

It is a well known fact to the readers of the ADVOCATE, that Adventists in general, or at least some of the Adventist organizations, believe they proclaimed this message: "Fear God, and give glory to him, for the hour of his judgment is come." Rev. 14: 7. Now, brother, sister, or reader, don't be offended if we offer some objection to this view of the message. We have seen those who would take it as an offense if you offered an objection against this, their view of the fulfillment of this message. But what

we shall offer will be with the kindest feelings to all, our only aim being to arrive at the truth. Humanity may err; we may deceive ourselves; but the Lord in whom we trust never errs, but sends forth his messages of mercy or warning in their appointed times.

The idea that this message is only to be proclaimed for a few years, and that, too, at the end of the age, we think is erroneous. Read the sixth verse: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people." Here we have a message that is world-wide in its mission, and everlasting, or age-lasting in duration. Even our Adventist ministers acknowledge the proper rendering of everlasting in this case is *age* lasting. Now, when we go back to the times that were, before the work of Christ on earth was commenced, we find the worship of God confined to one nation only: the nations, and kindred, and tongues, and people, outside the nation of Israel, were without God and without hope. But now the Revelator's understanding is opened, and he sees an angel flying in the midst of heaven, having the everlasting gospel, not to proclaim to one nation only, but to all that dwell on the earth. The apostles commenced spreading this glorious gospel, and when we read the account in the second chapter of Acts, we can see with what rapidity the gospel is spreading throughout the world. The apostles there, by the influence of the Holy Ghost, sounded the gospel notes to all the nations that were gathered there in Jerusalem; and from that time on the glorious gospel of our Lord Jesus Christ has been sounding throughout the length and breadth of the land, and will continue until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

But some may say, Where does the second angel's message come in, if you run the first to the end? We are not treating on the second message in this article, but will ask, Where did you place the second message when you professed to preach the first, reaching to '44, the end of time? But my answer to your question is this: The second and third come in in their proper places, and all continue to the end. It is not necessary that the first must cease in order for the second to come in. It does not say, And when the first angel ceased to sound the second came in; but, "And there followed another angel," etc. And the same is said of the third angel. They go hand in hand, and continue until the end of the age in which we live.

And now we will examine the work of the Advent people, and see if they proclaimed this message. According to their views we claim they did not; in fact, time showed they had not a proper understanding of the message. True, they did their part in helping spread the message to the world, but they made a hobby of that one thing and stumbled and fell; and then say God designed it so; or as a professed inspired writer says, "God's hand covered a mistake,"

"He designed they should be disappointed," etc. Now, understand me: as this message was world-wide and age-lasting, they, in common with all mankind, had a right to proclaim it, but not to make a specialty of it, claiming that they alone are the ones who are sounding the message. Now, remember, it is claimed that this message, this "everlasting gospel," was first preached just before 1844; also the proclamation, "Fear God and give glory to him, for the hour of his judgment is come." Now, note this point closely: the message says, "For the hour of his judgment is come." Here is an obstacle in the way that never can be surmounted. *This judgment must be commenced before this message can go forth.* Says the angel, IS COME! What did they proclaim? the judgment *will* come in the future, on the tenth day of the seventh month, A. D. 1844. One year before will not do. One month will not do, nor one day. It must be commenced before the cry goes forth; therefore their own hands covered the mistakes, and not God's. Now, in the "Key to Prophetic Chart," printed at Battle Creek, p. 33, in "Our disappointment in 1844," says, "A person or thing cannot be said to tarry till the time passes at which it was expected." Now, be just as consistent and say, "An event cannot be proclaimed *is come* when it is years, months, or days, in the future. Again, I say, the message says *is* (already) come, and you proclaimed *will* come (future).

You say the apostles did not preach it, as they reasoned of a judgment to come. Where were you? were not you pointing to the future for a judgment to come in '44 during these few years? Again you say, Martin Luther and others looked future for the judgment; therefore they did not give the message. So did you; your eyes were directed to 1844 for the judgment, and when that time arrived you ceased proclaiming this great message, according to the *Key*, fulfilled between the years 1837 and 1844. Instead of coming out fairly and saying, We have made a mistake, the people that would not heed our cry were right so far as the message is concerned, you say that God designed all this. You take wrong views of the sanctuary, take the 2d and 3d messages and say they all belong to you and you only, claim to be the 144,000 first fruits of the resurrection, and while you are being enveloped in error, wrapping the cloak of selfishness tighter around you, the everlasting gospel is extending its arms to every nation, kindred, tongue, and people.

Another reason why you were not the only ones to proclaim this message, and why you were not giving it right, is that God in past ages has revealed to his servants his will and endowed them with wisdom and understanding in order that they might proclaim to the world his messages of warning or mercy aright; and you acknowledge you were mistaken in the event to transpire. In the "Key to the Chart" you say, "We were sure no mistake had been made in the time, and in that we were correct." In "Spiritual Gifts," p. 148, the writer says, "I saw that they were correct in their reckoning of the pro-

phetic periods." The event and not prophetic time now is the mistake; but how do you know that as God's hand covered a mistake when time reached to 1843, it may yet cover another in 1844? Chronologists differ widely; they have the prophetic days ending all along in this nineteenth century. You can proclaim the day and hour of Christ's coming just as accurately. You are undoubtedly mistaken in the prophetic periods in 1844, for great events will then transpire. Time has proved all this man's mistake.

Now, why lay this all to God and say it was his design to disappoint? Let us go still farther and show other inconsistencies. How the people were treated who could not go with them in this definite time move, for of that day and hour knoweth no man. First, let us go to the "Key to the Chart," and see the feelings of this people. P. 4; "That the Bible reveals the day or hour of Christ's coming we do not pretend." Now, this is correct; their experience helped to teach them this lesson. But now let us turn to "Spiritual Gifts," and see what unchristian language was used toward those who on this point, at least, had the clearest understanding; and this, too, written since definite time was given up. 134—"The preaching of definite time called forth great opposition from all classes [it ought to as it's not Bible doctrine] from the minister in the pulpit down to the most reckless heaven-daring sinner. No man knoweth the day and the hour, was heard from the hypocritical minister [be careful, speak gently, remember I have just read from the 'Key' that the Bible does not reveal the day and hour.] and the bold scoffer. . . Many shepherds of the flock, who professed to love Jesus, said they had no opposition to the preaching of Christ's coming, but they objected to the definite time [were they not right? even our erring brethren admit it]. God's all seeing eye read their hearts. They did not love Jesus near [Will this yet apply to those who object to definite time? there would then be few loving Jesus]. These false shepherds stood in the way of the work of God," &c. Why? they loved Jesus near; simply they objected to definite time, believing it unscriptural. Now suppose a minister would go in their churches preaching definite time, that the Lord was coming on such a year, month, and day, would they receive it? no, they would turn 'hypocritical' and say, No man knoweth the day and hour. They would profess to love Jesus, but object to definite time. This certainly would be the case. Then let us be consistent and acknowledge our mistakes. Never try to uphold an error by bringing other errors to its support.

Here is another we will have to notice briefly: "The tarrying time." When God's hand was lifted from the mistake in the reckonings that ended in 1843, they then pointed to 1844. Of course this was a severe disappointment, yet this was God's design. Here was a tarrying time to come in some where. "If the vision tarry wait for it." Then 1844 passed, and now the tarrying time reaches from then down to the coming of Christ. The tarrying time has now been over four times as long as it took to proclaim this "everlasting gospel" to the whole world. This looks strange, but we wish to examine the testimony on this tarrying time. We have long since given up reading Scripture through others' glasses. We are cited to Hab. 2: 2, 3; Isa. 30: 8. First go to Hab. "Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry." Reader, here is an important step to make, if

you have not already made it. Stop wresting from the Scriptures texts from their proper places to suit your own sectarian views; you will sooner or later get into trouble. Now go with me to the first chapter. Here the prophet is narrating the great success of the Chaldeans, and their great wickedness. "They fly as eagles and eat." "They are terrible and dreadful." "Their horses are swifter than the leopard, and more fierce than the evening wolves." Read the whole chapter. Now hear the prophet's supplication: "O Lord, how long shall I cry, and thou wilt not hear; even cry unto thee out of violence, and thou wilt not save." Now, in chapt. 2, after he has supplicated to God, he says, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me." "And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." Query: What vision? Daniel's vision of the prophetic periods? certainly not; it is concerning the burden on this prophet in regard to these wicked people. "For the vision is yet for an appointed time, but at the end it shall speak and not lie." At the appointed time judgments will visit these nations. At the end it shall speak; meaning the end of the appointed time, not the end of time yet in our future. Please read the rest of this chapter. "Though it tarry, wait for it," Though the people might think the time long before God sends his judgments, "yet it will surely come, it will not tarry." It will come, it will not tarry beyond the appointed time. We believe these two verses belong to the rest of the prophecy, and shall leave them there.

Now turn to Isa. 30: 8, which reads as follows: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come, forever and ever." Now, it seems almost useless to comment on this verse, when you read the chapter. It is said that a drowning man will catch at a straw. What is the prophet to write on a table and note in a book? Anything pertaining to the prophetic periods, Daniel's visions, or anything pertaining to the '44 movement? We answer emphatically, no; and we feel sorry for any cause that has to be propped up with such testimony. "Woe to the rebellious children, saith the Lord." The Jews who called themselves God's children, are here referred to. Read chapt. 1: v. 2. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." Now, write this in a table, so they can see it. Verse 9: "That this is a rebellious people, lying children, children that will not hear the law of the Lord," etc.; and note it on a book that all their posterity can see it, as a witness for me and against them, that I have given them fair warning, and that they have wilfully sinned against me, and caused their own ruin. Candid reader, examine the chapter and you will be convinced. Much more might be produced, but we must return to the message, as our article is now longer than we intended when we commenced.

As we have before stated, this judgment must take place before the proclamation goes forth. Is it possible that we are mistaken in this? It says, "For the hour of his judgment is come." This is the testing point. We appeal to our Adventist brethren for an explanation on this point if we are incorrect. This "everlasting gospel" and the cry "Fear God and give glory to him, for the hour of his judgment is come," are inseparable, they belong together; and if the apostles did not start it, it then remains for another age, for certainly it was not fulfilled between A. D. 1837 and 1844; the objections are too strong against such a view.

That the apostles started the great and glorious gospel of our Lord Jesus Christ, after they were endowed with power from on high by the descent of the Holy Ghost, we do not believe any can deny. The great sacrifice had been made once for all, and now this glorious gospel is to be proclaimed from one end of the earth to the other, "to every nation, kindred, tongue, and people." And in connection with this gospel the cry shall go forth, "Fear God and give glory to him, for the hour of his judgment is come." 1 Pet. 4: 17-19 says, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And the righteous scarcely be saved, where shall the sinner and the ungodly appear? Wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator. Peter declared in the first chapter that the gospel has been preached unto them by the Holy Ghost sent down from heaven. And now he says the "time is come that judgment must begin at the house of God." There is no doubt but that the apostle Peter fully realized the great change that had not only been made on earth but in heaven by the death of Christ. They no longer ministered in the earthly sanctuary, Jesus no longer stands between God and man as surety for the debt, for he has paid it with his blood. He offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Heb. 10. He now ministers in the most holy apartment of the heavenly sanctuary. There the child of God can lay his case before him for judgment. This hope we have as an anchor to the soul both sure and steadfast, and which entereth into that which is behind the veil, whither our forerunner is for us entered, even Jesus. The apostle further states "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Does it look reasonable that Jesus has been ministering in the first apartment from his death down to near our time? no; the lamb was slain which taketh away the sins of the world; his work in the first apartment was completed. He entered the second over eighteen hundred years ago with his own blood. Let us, therefore, dear reader, with boldness enter the holiest by the blood of Jesus, which was shed for us, and he will pardon all our sins. We now leave the subject with you, but entreat you to lay aside all human creeds and take the Bible as your guide. Where it leads follow. Turn not to the right or left. Keep the narrow path in view, and may your journey be safe to the kingdom of God.

Jewell Center, Kansas.

Type and Anti-type.

N. B. COLLINS.

"For the law having a shadow of good things to come, and not the very image of the thing, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. 10: 1. This sacrificial law was given by God to the Israelites, in connection with their deliverance from Egyptian bondage, and is represented by Paul in the above quotation to be a shadow or image of good things to come, but cannot make the comers thereunto perfect." But Jehovah, in his infinite wisdom, has seen fit in the plan of redemption to make a prefiguration of the glorious reign of his predicted Son, and saw fit to place his only begotten at his own right hand to be an intercessor between God and man, and a priest-king forever after the order of Melchisedec. Hence, under the first dispensation there should of necessity be an intercessor to communicate between the great I AM and his people, to commence the prefiguration of his anointed Son. We read that Christ was a priest also. Some

might question our using God's servants, Moses and Aaron, as a type of Christ. If this be a fact that they are, which we shall endeavor to show by divine had holy Writ, why are not their works also a type of the work of Christ? The best of evidence is that they have thus far met their anti-type. This seems to be the plan that God is working upon to carry out the plan and scheme of salvation.

When God chose Abraham as his peculiar treasure on the earth, he says, "In thee and in thy seed shall all the families of the earth be blessed." Gen. 28: 14. God is about to fulfill that great and glorious promise which he made to Abraham. "And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage and entreat them evil four hundred years." Acts 7: 6. "Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat the twelve patriarchs." v. 8. The patriarchs here mentioned signify the fathers or heads of all the redeemed family of God. And the patriarchs were moved with envy, and sold Joseph their brother into Egypt; but the Scriptures inform us that the Lord was with him, in so much that he turned the heart of King Pharaoh to love Joseph. During the time that he was in Egypt there was a famine in that land, and also in the land where Jacob lived; and for want of sustenance he was compelled to send into Egypt, for there was much corn in that land; and by the good will of King Pharaoh to Joseph he made him governor over all his realm, and gave him control of weights and measures; and he it was who sold to all the people, and his brethren came for corn, and bowed down before him. It appears from the reading of the Scriptures that God had given him wisdom to recognize them, but they knew him not; but the second time they went he made himself known to them, and Jacob went down into Egypt also, and died, he and our fathers.

But when the time of the promise drew nigh which God had sworn to Abraham, the people had grown and multiplied in Egypt till another king had arisen which knew not Joseph, and in this time Moses was born. "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." Acts 7: 37. Here Stephen confirms the things which were predicted by the prophets concerning Christ, the mediator of the new covenant. If Jesus is the mediator of the new covenant, who is the mediator of the old? We read that there were two covenants, the one from Mount Sinai, which gendereth to bondage. I answer, Moses. He was made a mouth-piece for the Lord to the children of Israel. It was in and through him that God made manifest his first covenant. How complete is his wisdom in carrying out the plan of redemption! It was through Moses that the Oracles of God were handed down to Israel. To this intent was he raised up to make known the promise which was made to Abraham, for the Scriptures declare that "by faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Heb. 11: 8, 9. In this he became the representative of the whole earth, for in him and his seed, which is Christ, shall all the families of the earth be blessed. "Now, to Abraham and his seed were the promises made; he saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. 3: 16. It is said by Paul that Abraham sojourned with the bright

anticipation that this earth would finally become his abiding home. Has the promise been fulfilled yet? No. You and I, dear reader, are still in the promised land as sojourners; hence we see that the covenant of inheritance is extended until Christ, who is the rightful heir, shall come to whom pertaineth the promise. "And it came to pass in process of time that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they cried, and their cry came unto the Lord by reason of their bondage, and God heard their groaning, and remembered his covenant with Abraham, with Isaac, and with Jacob; and God looked upon the children of Israel, and had respect unto them." Ex. 2: 23-25. Jacob was called Israel because he prevailed with God when he wrestled with the angel. It was from this that the children of Israel derived their name. God has chosen Israel as his peculiar treasure on the earth, and it is through them that the Gentiles are made heirs to an inheritance; for it is evident that our Lord sprang from Judah.

There are two covenants spoken of in the Scriptures that I wish to introduce to the minds of the readers in succession, that we may ascertain whether the events which have transpired under each have any resemblance or nearness to each other. We will commence with the first covenant by giving the features of Egypt from which the children of Israel were delivered from bondage. It is said to be noted for its very great darkness. "And the Lord said unto Moses, Stretch forth thine hand towards heaven, and there was a thick darkness in all the land of Egypt. And the angel of the Lord which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." A query arises in my mind, Why should not the works of Moses and Aaron be the typical works of Christ, and also the noted places made mention of in connection with their deliverance, inasmuch as Moses and Aaron are believed by all Adventists to be a type of Christ on account of the resemblance they bear to each other.

I will now notice the covenant which is in process to-day, to see if we can learn by divine authority if there can be a resemblance to Egypt, and if it be that Egypt spoken of in the first. I will notice a clause penned by John the Revelator. "And their dead bodies shall lie in the street of the great city spiritually called Sodom and Egypt, where also our Lord was crucified." Rev. 11: 8. When we meditate and carefully examine the exposition of the Scriptures we cannot fail to notice the harmony of the two; hence we can say with this as with other things, it has met its anti-type. According to John this world is fairly the anti-typical Egypt. See Isa. 60: 2, 3. "For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.

Jesus came to lead the people out of the anti-typical Egypt, as Moses led the children of Israel out of the typical. They were led by the way of the Red Sea. Paul says, "I would not that ye should be ignorant, how that all our fathers were under the cloud, and in the Sea," etc. 1 Cor. 10: 1-4. The baptism of the Red Sea was a type of the baptism into Christ; hence the apostle says that "spiritual rock was Christ." Through faith they looked forward to the substance which

cast the shadow, and that substance was Christ. Thank God for the substance which "we have as an anchor to the soul, both sure and steadfast, which reacheth to that within the veil." We have greater reason to rejoice than did Israel, for they only had a foretaste of Christ, the veil not being removed they were blinded until Christ removed the veil himself; then they were broken off because of unbelief, God having provided some better things for us that they without us should not be made perfect. The children of Israel having passed through the Red Sea they were all in the wilderness on the other shore. They passed from Egypt into the wilderness by being baptized unto Moses in the cloud and in the Sea. By faith they forsook Egypt, expecting to receive an inheritance incorruptible, which fadeth not away.

Dear reader, have you left this Egyptian world of darkness by the way of the anti-typical Red Sea, with the bright anticipation of hailing Jesus, our coming King, who has promised to give to all his faithful followers a crown of life in the earth made new? Is it possible that we go into the wilderness by being baptized into Christ? just as sure as we were in spiritual Egypt before we were baptized. The church fled into the wilderness where she could receive the favor of God, for while she remained in Egypt she was under its tyrannical government. Some might question our being in the wilderness at this present time; but until they have proven that we have passed over the anti-typical Jordan we shall continue to think we are still in the wilderness. We wish to call your attention to the first covenant, "for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God. And there truly were many priests, because they were not suffered to continue by reason of death; for the law maketh men high priests which have infirmities, but the word of the oath which was since the law, maketh the Son, who is consecrated forever more." Heb. 7: 19, 23, 28. Paul being skillful in the law, gives us a brief synopsis of the priesthood, both of the Levitical and Melchizedec. He informs us that under the Levitical law the priests were not suffered to continue by reason of death. Aaron being the first in that line, it came to pass while they were journeying in the wilderness after a number of years, that he rebelled against the Lord, and the Lord told Moses to take the priestly garments off from him and put them upon Eleazer his son. Aaron shall be gathered unto his people, and die there. And Moses did as the Lord commanded him.

Water-viel, Mich.

Medical View of Spiritualism.

Of all mental ailments, none seem to yield to treatment so reluctantly as Spiritualism. I have watched many cases of genuine spiritualism, but do not remember to have seen a chronic case permanently cured. I have seen typical cases pass regularly through their successive stages and terminate in open insanity, and have never been able to mitigate the symptoms nor avert the result. Spiritualism is the most uncompromising complaint with which the psychologist is called to meet. No epidemic of modern times can compare with it. It is a delusion which has existed twenty-five years, and attacked in the United States alone nearly three millions of people. The last census informs us that there are in the republic twenty-four thousand insane, setting aside idiots; and it is believed that out of this number seven thousand and five hundred cases may be traced directly to Spiritualism. The delusion does not appear to be decreasing, though fortunately its victims are now almost altogether from the vulgar and illiterate classes, and scientific men do not seem to be liable to the contagion. It numbers among its victims a few men and women of talent and genius, but they were attacked years ago; and we venture to say that, had they remained free from the disorder up to the present day, they would not now be very susceptible to its influence. The fact is, Spiritualism has lost its hold on the higher classes, and is spreading with fearful rapidity among the rude and illiterate. Whole communities are given over to its influence. Its believers have their organizations, places of worship, mediums, books, papers and asylums; they are as sincere, earnest, and fearless as were the Fagellants, Lyncanthropes and Crusaders of the middle ages; but, alas! they are even more deranged.—New York Chemical Review.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 7th 1st Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Merciful Character of God.

THE merciful character of God is made use of by some as an argument against our views of the destruction of the wicked, claiming that a God of mercy would not bring into being the race of mankind for the purpose of destroying them, but made man to be happy, and would do nothing whereby he should lose or be deprived of his happiness. They cannot see the mercy of God short of the salvation of the entire race, whether they love God or not. In considering him as destroying man for his sins they look upon him as vindictive and cruel, and laying aside his attributes of love and mercy. The only reason that we can assign for their so regarding the Creator is that they have preconceived opinions, and then taking our view of the Scriptures they can see no beauty or harmony in them, nor the love of God toward his creatures. The doctrine of the destruction of the finally impenitent is the only consistent view of the Scriptures on the subject, harmonizing the justice of God with his mercy. The doctrine of eternal torment is unscriptural and represents God as unmerciful, causing his creatures to continually suffer where there is no hope of their being benefited or repenting of their sins; and the Scriptures represent God as having no pleasure in the suffering of his creatures. The Universalists idea of eternal salvation gives but a narrow view of the justice of God; and where justice is small mercy is necessarily so too; and if the entire race of man be ultimately saved it is a result of their creation as much as from the mercy of God. The attributes of justice and mercy in the divine character are beautifully blended together, giving the Scriptures a harmony and an attraction not otherwise obtained or seen.

Though a portion of the human family perish eternally, God did not create them for that purpose. He made man to be happy and gave him everything necessary to make him so. Placed in one of the most lovely places mind can imagine, enjoying the presence of the Creator, with a capacity for an endless life, nothing was wanting to complete that state of felicity. But yielding to the tempter the primitive pair realized their happiness lost. He who made this happiness for them had a right to test their obedience, and they had the capacity of being obedient or yielding to sin. When they disobeyed the divine command the justice of God demanded that the penalty be executed, which required that the sinner should die, and return to the earth out of which he was formed. "And the Lord God formed man of the dust of the ground" (Gen. 2: 7); and when sentence was pronounced on Adam for his sins he should return unto the ground, for out of it he was taken. Gen. 3: 19. The execution of the penalty reduced Adam to his original elements, he being an organization formed of the earthly elements, and, as said in Gen. 2: 7, made alive by having the breath of life or the atmospheric air breathed into him by the creating power of God. The attribute of justice is satisfied in the execution of the divine penalty which reduced the sinner back to his original elements.

Doubtless our Father felt sorrow that his creature, man, must be deprived of his happiness and his life; but Adam chose his own way and brought the justice of omnipotence upon himself, causing his own ruin. How could mercy be deeper, greater, or more infinite than was shown in that God so loved the world, so loved the man whom he had made, the man in his own image and likeness, the man who was the representative head of the human race, so loved him that he provided a plan

whereby he might be pardoned for his offense and be restored to the favor of God! But why should not the threatened penalty be now rescinded, and man, if thenceforth obedient, be permitted to live on? Because Justice cries out for the death of the transgressor, according to the word of the Lord which had been given, that if Adam ate of the forbidden fruit, he should become a dying creature, and divine justice must be satisfied. But while justice remands the victim to death and dissolution, mercy, or God in his attribute of mercy, provides the ransom from the grave, in the person of his Son, who is to enter, and who now has entered the abode of death, that as he arose from the dead, so should those who will accept him as their Redeemer, be restored to an endless life, to live forever in his kingdom. The demands of justice have been met in the death of the transgressor, and now mercy reigns triumphant. Here is mercy, great, vast, and eternal.

But here must the guilty dying man exercise that noble faculty of his mind, and exercise faith in the work which has been done for him. Jesus is held out to him to be his Savior if he wishes salvation. By his act of faith he proves his worth of being a child of God, shows his nobleness of his nature, and that he is not totally depraved. He must see what was lost by the fall of Adam, must see his lost condition without some one to save him, and then accept the offered grace, and receive of the mercy of God. This plan of salvation is held out for all to accept it who will. The mercy of God is just as great in this as though salvation were unconditional and embraced all mankind. The plan God has devised and given to man is also blended with justice; and justice appearing in the method of redemption shows the mercy of God to greater advantage, or to be greater, than if justice were lost sight of. Poor fallen humanity would have that way which is most pleasing to itself, and which would give it all the things of the world and its own ways, though they be ungodly, and then cry out that the mercy of God is too great to destroy them. No, he made them to be happy, and he has provided a remedy, for sin by which mankind may be restored to his favor and may eventually be happy. Then let us adore his great mercy, and the riches of divine grace, and accept Jesus as our Savior and be saved.

To be Near the Savior.

If I can but just get into the kingdom I shall be satisfied, says one who loves the Lord and his appearing. If the Savior but accepts me when he comes, but just gives me a place at his right hand, 'tis all that I can ask. He knows that to be owned of Jesus in that day also grants him an everlasting life, and all the joys of Paradise—gives him the victor's palm and the robe of righteousness, and permits him to join in redemption's song. He is satisfied, because he knows his redemption and salvation are sealed.

Another says he will not be satisfied with merely getting inside the kingdom, but wants to get just as near the throne as possible,—just as near to his Redeemer as he can,—wants to follow the Lamb whithersoever he goeth, and in prospect of that time can now shout Hallelujah! He wants to have an abundant entrance administered to him into that everlasting kingdom. Jesus has made the way by his mediation with the Father, for those who will love and accept him to reign over them; and accepting the offered grace he exults in so great a salvation and shouts glory to his name.

Both individuals love their Savior above all else and the hope of future salvation permeates every thought and action. One in the quiet assurance of his faith in Christ calmly rejoices in his hope of being owned of Jesus in the great day of his coming, and rests in the promise that "he that overcometh shall inherit all things," Rev. 21: 7. He quietly but earnestly prays for acceptance in

the name of Jesus, feeling that if that one thing is gained all will be well. The other rushes on with all his energy of soul to seize hold of the promises, and goes exultingly forward in the finances of the Christian religion, going boldly to the throne of grace, claims the promises that Jesus, looks beyond the coming of Christ, and his faith enjoys a foretaste of the joys to come in the kingdom in reservation for the faithful. He has a jubilant nature, and he shouts praises to him who has provided for us so great a salvation.

Let us all rejoice in hope of seeing Jesus and having a part in those joys in reservation for us we will but have them. Let your rejoicings break forth in songs of redeeming love and shouts of praise to God; and send your thoughts contemplating the things of the kingdom of God which are revealed in the word, when the "redeemed" the Lord shall come with singing unto Zion, and everlasting joy shall be upon their heads, and they shall obtain gladness and joy, and sorrow and mourning shall flee away."

Rambles around Jerusalem.

J. L. BOYD.

A SABBATH IN GETHSEMANE.

ON the first Sabbath, in the afternoon, after our return to Jerusalem from Bethlehem, a Christian Israelite, who was an *attache* of the Medical Department in the English Hospital (we having previously been introduced to him), called at the hotel and invited us to accompany him to the "Garden of Gethsemane," as he had obtained permit from the Latin Convent, who very rarely indeed allow "heretical Protestants" to enter sacred bounds. In his professional duties at the hospital, this "Israelite indeed" had prescribed an effectual remedial agent for an ailment of the head bishop of the Convent, who gratuitously tendered to him this permit for "himself and friends." We, of course, were willing enough to improve such an opportunity of visiting the locality, and responded to his kind invitation promptly.

Of all other localities in or around Jerusalem this, certainly, is the most sacred to every Christian heart, as the scene where our beloved Savior's deepest hour of agony occurred. The place is so far as its now limited area is bounded—traditionally beyond all cavil, and arrests the most attentive of every visitor to Jerusalem, whether Christian or Mohammedan. Its boundaries are walls of about fourteen feet high, and its enclosed area is 40 by 60 yards.

We left the hotel, and passed along the *Via Dolorosa*, to the St. Stephen Gate, and out through the gate; then crossed the depth of the dry bed of the Kedron, and, a short distance south of the path which leads to the crest of Mt. Olivet, at its western base, reached Gethsemane's Garden. Entering by a low door, through which we had stoop somewhat, we were in an enclosure of about a quarter-an-acre—the remnant of what was the days of our Savior, probably a much more extensive "garden"—the *pièce* of JESUS' last sort—where he was betrayed. When we visited it there were eight—later dates report there are now but seven—venerable looking but decayed olive-trees, with their trunks riven by time, their tattering limbs secured by iron bands and held from falling apart. The olive-berries still were plentiful on every one of these time-worn trees. The olive-tree, like the forest oak, is of very slow growth, and has been ascertained to live and bear fruit for about a thousand years; so that, although these very old trees may not be the very trees which Latin and Greek Catholic traditions claim to be of the date of the Savior's time, they doubtless have sprung from those trees which were unconscious witnesses of the Master's terrible trial and mental trial and acquiescence to "drink the cup" which his Father gave him to drink. Surrounding these long-time witnesses, were

number of flower-beds, in which were flourishing many varieties of floral votive offerings of visiting pilgrims—choice flowers, both native and exotic, which are carefully cultivated and tended by a skilled Italian gardener, who has devoted his life and talent to their care.

Having our '43 Bibles with us, and seated on a shaded root of the most time-scarred tree of the Master, under its ample shade, we perused and read aloud to our Israelitish friend, the 53rd chapter of Isaiah. He was deeply and solemnly touched, and remarked that this perusal recalled to his own first conviction, that Jesus was the Anointed One—is the Messiah who died for his nation, and had redeemed them from under the covenant of Moses. While perusing those words of the prophet, our own feelings were very strangely stirred, and became most intensely alive to the almost tangible presence of the Master's spirit, as we realized the unparalleled scene here enacted by the "Man of Sorrows." No language of our vocabulary can adequately convey the sense of them. Perhaps no two persons, under like circumstances, on this spot, would realize like the same emotions; yet every live Christian would experience a thrill unlike anything they could feel in any other place on our "Lord's foot-hold." But, to a second Advent believer, who, lifting his or her eyes upwards, over this enclosure, having in mind the far-reaching result of that hour of the Prophet and Teacher "like unto Moses," who was *here* humiliated unto death, at the base of this Mount,—"without the gate,"—and recalling, with these thoughts, the promise of the angelic couple, on the day of Jesus' ascension and disappearance, that "this SAME JESUS, which is taken up from you into heaven shall so come IN LIKE MANNER as ye have seen him go into heaven," and associate these events with the predictions of the prophet Zechariah, 14: 4, 5, the flash of triumphant expectation dispels the oppressive grief and sympathy of this scene of his degradation and abandonment when "ALL FORSAKE HIM." Here, "in his humiliation," the MAN, Jesus, realized for us—for Israel, lineal or adopted—all which the prophecy (Isaiah 53d) describes:

"He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, . . . for he was cut off out of the land of the LIVING; for the transgression of MY people was he stricken. And he made his grave with the wicked, and with the rich in his death. . . Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering FOR SIN, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands" (53: 7-10). Here, we repeat it; here, Jesus felt like any one of us, the power of temptation, and the overcoming of it, in the HOUR of this last trial, as he had met the tempter in the 40 days in the "wilderness," after his baptism in the Jordan. Here, however, he realized that he was to be betrayed, by one of his chosen twelve: would be taken prisoner, and dealt with unto the bitter death, according to the prediction. But, here, yonder, on this mountain's crest, our souls were quickened with ecstatic hopefulness, that by and by, we should behold him, with the sunlight of the glory that shall be revealed when he re-appears—when his feet shall stand, in that day, upon the mount of Olives; even "that SAME JESUS," who has been so humiliated at the base of this mount, and be the Exalted One of Israel, and be the King on David's throne, and reign not only "over the house of Jacob forever," but be "King of kings and Lord of lords" of the whole earth. In that eventful and triumphant hour, where then will be the ambitious hierarchies, where 'the counterfeit semblances' of his kingdom, which so often attempted to build themselves up in his name and position, in "the times

of the Gentiles?" Where, then, the false Christs and false Elijahs, and other *false* assumptions of the would be "I am's"—with all their rubbish of false standards and "doctrines of men,"—putting their dogmas in the path of "the meek and the lowly" as 'tests' of truth? "They will be broken in pieces, and shall become as the chaff of the summer threshing-floor, and the wind shall carry them away, that no place shall be found for them." Dan. 2: 25.

Oh, Gethsemane! Gethsemane! what a lesson of humility doth thy locality teach the disciple of the Master; of him who was so truly "acquainted with grief." Here was humility indeed before the day of honor comes; to be despised and rejected of thine "own brethren" before the recognition of thy "days" of righteousness. Oh, Jesus, my one only true and forever blessed Master, thou, in very truth, art the Anointed One,—the one complete Man of God—"the Son of Man," whom the Most High has exalted "above every name under heaven"—THE MAN, Christ Jesus. This is thy mountain of holiness. Here thy feet's impress, when they touch it again, shall part the mountains under, and the "living waters shall go out from Jerusalem," half of them toward the former Sea (the Mediterranean Sea) and half of them toward the HINDER Sea (the Dead Sea): all the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem, etc. . . and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. (See Zech. 14: 4-11.)

The etymology of the Mount of Olivet intimates that it was connected with an olive orchard and a fertile vale. The garden, from the authority of Josephus and other Jewish writers, it would seem was a public place of resort,—a kind of "pleasure garden," situated immediately on the side of the foothold leading to Bethany. The vale of Olivet is quite fertile, and well stocked with olive-trees, even at the present day. Tradition of the temple says, that it was on this mount that the olives were gathered, which were set apart for the sacred purposes of expressing the "olive-oil" used for the anointing of the High-Priest yearly, and, in the days of Judah's line of Kings, to anoint them on their accession, severally, to the throne of David. So that, taking the place and its connective use of the olive-berries and the appropriate oil, we see an admirable fitness not only in its proximity to Jerusalem, but also why Jesus should there be betrayed, in the "hour of darkness," and there be crucified, "without the gate"—the Sheep Gate—because his God had predetermined that his Holy One should return to the "self-same spot" to be glorified where he had been put to humiliating shame. "So may it be."

The Pilgrim's Prayer.

C. S. MINOR.

"And Elisha saw, and he cried, My Father! my Father! the chariot of Israel, and the horsemen thereof."—2 Kings 2: 11, 12.

LONG—long! we have been waiting

For the chariot of fire;

Haste—haste! Father, receive us.

Ere we in anguish expire.

No, no; Oh no;

Thou wilt not leave us to die!

List—list! softly from heaven,

Hear his "still small voice,"

Jesus brings again Eden,

"Lift up your heads;" and rejoice.

Yes, yes; Oh yes,

He will receive us on high!

Yield—yield! then to his purpose;

All "his strange work" fulfill,

Shrink—shrink not from this conflict,

Patience SUFFER his will.

Yes, yes; Oh yes;

Then will deliverance come!

Letter from Bro. Burdick.

BRO. BRINKERHOFF: I have received from a friend a copy of your little paper, the "Advent and Sabbath Advocate." I am glad to know

that Bible truth is so ably advocated in its columns. In these latter days of moral degeneracy it is cheering to meet those who are steadfast in the faith, who are laboring to rescue fallen man from that perdition to which the world is tending. I am much cheered while reading reports of the successful labors of God's ministers in many parts of the country. I love to meet with the Advent brethren and participate with them in their humble worship. The soon coming of our blessed Savior is a subject which every true believer contemplates with emotions of gladness. Although the day and hour are not made known, we remember what Christ said to his disciples, "What I say unto you I say unto all, Watch."

Aside from the predictions of ancient prophets, I think we can recognize the signs of these latter days as the fulfillment of Christ's prediction, which indicates the time near. The predicted destruction of Jerusalem was so clear that none need mistake the time of that fearful event. The disciples were assured that that generation should not pass away before that calamity would come upon the wicked city. But of that day, said Christ,—the day of his coming, no man knows. But when the sun and moon shall be darkened, the stars fall from heaven, and the powers of heaven shall be shaken, then shall appear the son of God coming in the clouds of heaven with power and great glory. Although we have no assurance from divine authority that this present generation will live to witness the awful event, yet, I think, it would not be hazardous to suppose it may be so. The general aspect looks ominous.

We are living in the latter days. The end is drawing near, as evinced by the similarity of the inhabitants to those of the antediluvians. The last page of this world's history will probably be soon written in blood. One important warning to the disciples we should not forget. This prediction has been many times fulfilled. He said, "Many shall come in my name, saying, I am Christ, and shall deceive many." It is not to be supposed that Satan will look with indifference upon any religious excitement, or efforts for reform. He is ever on the alert to guard his kingdom of darkness from invasion. Every reformer has had to cope with this wily deceiver. It is in times of reformation that he assumes the garb of an angel of light, and attempts to control the good work. We are not yet beyond this deceiver's power. Imperfection yet inheres in our fallen nature.

The sowers of the good seed of truth, especially have need of the utmost vigilance, lest, in an unguarded hour, the enemy infuse error into doctrine he is called upon to teach to the people. When I hear good men read from a book—the production of a mere finite being—and say it is the words of Jesus Christ, I am inclined to think it possible for the very elect to be deceived. The assumption of a special divine revelation may seem to be a source of strength in forming a new denomination, yet it ultimately will prove an element of weakness. Men of independent thought, and a well balanced mind can readily see when a thing is overdone, and readily shun such improprieties. My prayer is that fanaticism may not bring reproach upon the cause of truth. Yours in hope of eternal life. D. BURDICK.

Milton Junction, Wis.

We should not desire to be godly by comparison with others, but by positive obedience to all of God's commands through Christ.

One Lawgiver.

S. E. BRINKERHOFF.

In order to get rid of the law of God, or the Sabbath in particular, it is claimed by many that Jesus Christ is the Christian's Lawgiver; and that Christians are not under the law but under grace, and as Jesus Christ gave no commandment for keeping the Sabbath, therefore,

we as Christians are in no way bound to keep it. Then there are those who to refute this idea or argument, claim that our Lord Jesus Christ gave the law, or at least, made the Sabbath by the authority of the Father. Now, if either of these positions are true the Bible surely tells us of the fact; and to the law and to the testimony we shall go.

The apostle James tells us that "there is one Lawgiver," (James 4: 12,) but he does not tell who this Lawgiver is; hence we must look elsewhere to find who is this "one Lawgiver." And while we do this let one fact be borne in mind, that is, that Jesus Christ no where in all his teachings claims to be a lawgiver, neither of the Sabbath command nor any other. Turn to Ex. 20 where the law is given, and read verse 2nd, "I am the Lord thy God, which have brought you out of the land of Egypt, and out of the house of bondage." Who brought the children of Israel from Egyptian bondage? We answer, God the Father. In proof of this we quote Ex. 6: 3—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." We think all (all Adventists at least,) agree that Jehovah is a title that belongs exclusively to God the Father. Then it was he who brought the children of Israel out of Egypt, and he who gave the law from the smoking summit of Sinai; and this same personage says, "Remember the Sabbath day to keep it holy," and gives as a reason for so doing that he (not some one else by his authority,) made the heavens and the earth in six days and rested, blessed, and hallowed the seventh day.

Thus we see that God the Father made the Sabbath at the end of his six days work; he it was who made the heavens and the earth, and man to place upon the earth; hence he is man's Creator and man's rightful Lawgiver. Paul, when at Athens, in the midst of Mars' hill, recognized the fact that God the Father is the Creator of all things. He says, "God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands. . . . Because he has appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained. There is no mistaking this passage, Paul recognizes the Father of our Lord Jesus Christ, as the maker of heaven and earth. In Heb. 1: 3, it is said by the same apostle that "the worlds were framed by the word of God." This is in perfect harmony with Gen. 1st, where God said, "Let there be," "and it was so."

"So God created man in his own image," Gen. 1: 27. "And on the seventh day God ended his work which he had made; . . . and God blessed the seventh day and sanctified it." Gen. 2: 2, 3. "And the Lord God said unto the serpent, . . . I will put enmity between thee and the woman, and between thy seed and her seed." Now who is speaking here? The same Being who said Let there be light and there was light, created man in his own image, blessed and sanctified the seventh day, also said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed." Is this Jesus Christ speaking? If so who is the promised seed that will yet bruise Satan's head? Take away God the Father as the Creator of the heavens and the earth,—the God who talked with Abraham, Isaac, and Jacob,—the Great I AM who led his people Israel out of Egypt, and through the Red Sea—gave them the law amid the thunders and lightnings of Sinai, and you destroy the sense of God's blessed volume to me. I must believe in one Creator, not two, in one Lawgiver, and one Mediator between that Lawgiver and me.

Jesus Christ claimed no higher prerogative when on earth than prophet and teacher—the Son of God, and he often told the people that he came not to do his own will, but the will of him that sent him. He never exercised the authority or claimed the title of Lawgiver. When asked by a certain young man what he should do to be saved, Jesus answered, "What is written in the law?" he did not attempt to tell him what to do but directed him to the law of his Father. He did not tell him that if he should keep the principles of nine of the commandments he would be saved; but if he would love the Lord with all his heart, and his neighbor as himself, he should live. This is not only the principles of nine of the commandments, but it is the principle and essence of all of the commandments of God, no matter where they are found, in either Jewish or Christian age.

No doubt there were those in the Savior's day who thought he came to set aside his Father's laws and establish laws of his own; but if there was any such he soon undecieved them. In his memorable sermon on the mount he declares that not one jot or tittle shall pass from the law till all be fulfilled. But it is said that this law was all fulfilled at the death of Christ, and consequently passed away. Now admitting that fulfill means to finish or do away, there is not shadow of proof that any of the laws of God, either moral or ceremonial, were fulfilled or completed (as the word fulfill means to complete,) at the death of Christ. The ceremonial law will not be fulfilled until Christ shall, as our High Priest, come out of the Most Holy place of the heavenly sanctuary, where he has been officiating for over eighteen hundred years, and bless his waiting people. "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill." Did Jesus at his first advent fulfill all the prophets or prophecies concerning him, so that they have passed away and we as Christians have no more to do with them? All will answer no. He fulfilled all that applied to his humiliation, suffering, and death. Did he fulfill all the ceremonial law, or what it prefigured, at his death? He did not. He fulfilled that part of it which had reference to the great sacrifice for sin; but not that part which prefigured his mediatorial work before the throne of God.

Again, if Jesus Christ is the Christian's Lawgiver, who is the Christian's mediator? and where is the law he gave? and what is its penalty? And if the Christian is not under law, but under grace, how is it that he has any Lawgiver? We as Christians can have no Lawgiver if we are under no law; hence we cannot commit sin, for "where no law is there is no transgression." Christian reader, do you believe that you cannot commit sin? True, Jesus says, "If ye love me keep my commandments." But these commandments could not be called a law, and in no way conflict or interfere with the law of his Father. They neither abrogate, change or annul the least of them. Jesus said just before his death, "I have kept my Father's commandments, and abide in his love." Would we as Christians—Christlike—abide in the love of God, we will do as Jesus did, keep the Father's commandments; and also, the commandments of our Lord and Savior. Let us not fall out with the law of Jehovah, that is all good, and convenient for every good citizen, just to get rid of that "old Jewish Sabbath." If there are any good Christians who do not want to keep the Sabbath of the Lord God of Israel, just let them say, "We love God just nine-tenths as well as we do our own ways; hence we will keep nine of his commandments, but the fourth we will

not keep; it is inconvenient, unpopular, and out of date long ago."

But to admit that the Ten commandments were given to the Jews, and the Jews only, and that we as Christians have nothing to do with them; it does not in the least affect the Sabbath because it was made before there was any need of that law, or any need of a gospel either. It is founded upon the fact of God's having created the world in six days, and resting on the seventh, and just so long as that fact remains the Sabbath remains, whether the law stands or falls; unless the Creator thinks proper to change it, and us of the fact. The Sabbath command, of the commandments of the decalogue, needs no man made props to sustain it: such as, "The Sabbath is the seal of God," "Christ rose from the dead on the Sabbath," "Jesus Christ made the Sabbath," all of which we think are without foundation in the word of God. The Sabbath is fully able to stand on its own solid base having for its foundation the great work of creation. Based as it is upon this fact, we find it, when the present heavens and earth have passed away, in the new earth, and God's people, sinless as Adam was when the Sabbath was made, going up from Sabbath to Sabbath to worship the Lord of hosts.

Jesus Christ magnified his Father's law, and made it honorable by keeping all its just and holy precepts. The beloved apostle tells us that "he that saith he abideth in him ought himself to walk even as he walked." 1 John 2: 6. He did Jesus walk? "I have kept my Father's commandments, and abide in his love." John 14: 10. Peter says that he left us an example that we should follow in his steps. 1 Peter 2: 21. Did Jesus keep the Sabbath? Yes; he went into the synagogue and taught the people on the Sabbath days. See Luke 6: 6; 13: 10; Mark 6: 2. He did no work on the Sabbath day, but as he could prove to be lawful and right, according to the law of Jehovah. Paul tells his brethren to be followers of him as he was Christ. 1 Cor. 11: 1. Did Paul keep "the Jewish Sabbath"? He did; and taught it to others by his example. See Acts 13: 14, 42, 43, 44; 16: 13; 17: 2; 18: 4.

What good reason have we, as Christians, for not following Paul, in the keeping of the commandments of God? Paul was a Christian—a true follower of Christ, and yet he kept the very same Sabbath the Jews did. And why for the simple reason that God and his Son Jesus Christ, recognized no other. The Bible recognizes but one Sabbath, as well as but one Lawgiver, and that is neither called Jewish Sabbath nor Gentile Sabbath, but "the Sabbath of the Lord thy God." Reader, would you follow God? Keep the Sabbath of the Lord your God with all the rest of his righteous law, and so he will "cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58: 14.

Report from Bro. Cranmer.

BRO. BRINKERHOFF: Our late Conference according to appointment on the evening of the 28th of March. We regretted very much that Bro. Horton was detained at home by reason of sickness; also that very few brethren from a distance were present on account of the bad roads; yet the house was filled to overflowing. All the way through the Conference there was a deep interest manifested by outsiders of the faith, so that some of the brethren wanted me to hold a protracted meeting among them; but the roads were so bad that I thought it not right to invite them to come out. We did no financial business as some of

of us did not send as much as one delegate; yet a part seemed to beat in perfect unison. The preaching was spiritual and the exhortations and testimonies of the church were very warm and encouraging. I trust we were all very much strengthened and better prepared to battle with the enemy. As it regards myself I am getting to be an old man, 62 years past; and although I have been in the battlefield over 40 years I feel much determined to stand at my post until I am honorably discharged by the Captain of our nation, as I ever did. I feel that my pathway is growing brighter. Yours in hope of eternal life, but a little from this, G. CRANMER. Galesburg, Mich.

Meetings near Gallatin, Mo.

BRO. BRINKERHOFF: In connection with Bro. Leard, began meetings near Gallatin, March 12th, and gave nine lectures, embracing the Signs of the times, Kingdom of God, Sabbath question, and Nature of man. We found that the people had but a vague idea of what Adventists really teach, some supposing that we were a prayerless, faithless, and spiritless class of people. As the meeting progressed prejudice appeared to give way and we were regarded as comparing favorably with other Christian people. Quite a number admitted that we had the truth and that we clearly sustained our positions by the Bible; among the number was a Methodist minister, who saw the light on the Sabbath question and manifested a desire to live in harmony with the same. There were several others who were almost persuaded to be Christians, but put it off until a more convenient season. May the Lord enable them to decide before it is too late.

At the close of the last meeting the Methodist minister who has charge of the circuit, and who had attended most of the meetings, challenged us for a discussion, stating that he did not intend to be one of the disputants, but that they would furnish one. We closed the meeting by stating that when they had secured the man, to inform us, and we would enter into arrangements to discuss the differences between us.

The next day, started for home, to attend the third Quarterly Conference of the First District. Had a very good meeting on the Sabbath, spoke on the subject of holiness, after which many hearing testimonies were given. As the time for the ordinance meeting was at hand, it was announced that we would assemble at early lamp-lighting at the house of Bro. Wm. Rogers. At the time appointed the house was filled with the brethren, and others who were anxious to see the brethren and sisters follow the example of our blessed Master, the washing of one another's feet. We had a solemn meeting. The brethren and sisters see the necessity of putting forth more vigorous efforts in the Master's cause, in order to be ready when he shall appear. At the close of the meeting the business of the Conference was entered into, everything passing off harmoniously. The meetings during Sunday were well attended. Sunday evening Bro. Leard spoke on the subject of Spiritualism, showing the evil tendency of this modern delusion. As an item of news we wish to say that Bro. Leard, who had nursed himself from the filthiness of tobacco smoking, but had recently taken to its use, has again concluded to abandon it. We had the satisfaction of seeing him, after due meditation, take pipe and tobacco and cast them into the fire, removing the fine particles in his pockets by turning them inside out. This looked like thorough work; and we would say to all who are slaves to the habit, go and do likewise. W. C. LONG. Winstonville, Mo.

Letter Department.

From Sister Williams.

DEAR BRETHREN AND SISTERS: It has been a long time since I wrote for our much loved

paper. Brothers and sisters, are we living as we should knowing that our Savior is so near? or are our affections placed upon the earth? How comforting are the promises of God when we ask in Jesus' name, believing that in due time we shall receive the things that we ask for! We read that "God is not slack concerning his promises, but is long suffering, not willing that any should perish. The object of God in sending his son into the world to die on the cross was to save them that believed on him; it was according to the Scriptures to abolish death and bring life and immortality to light through the gospel. "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Then let us drink of the living waters, that are flowing so freely from that fountain of which Christ is the living head; for they that drink of that water shall never thirst, but it shall be in them a well of water springing up into everlasting life.

Soon we believe the King of glory will appear to take his people home, then let us each one ask ourself, Shall I be among them? It is for us alone to decide and not another; if we do thus decide, we must have on the shield daily so the fiery darts of the enemy may not over power us, and we be left in the last great day when the faithful ones are brought into the fold of everlasting rest. I feel very thankful to my heavenly Father that he has through his mercy and kindness enabled me to realize the great importance of reading, studying, and watching that the day of the Lord may not come upon me suddenly. I am glad I have got rid of the old theory of eternal torment. Some professed Christians shrink with horror at the thought of Christ's coming. I have heard some say they did not want to live to see that day, they wanted to be asleep. I cannot understand how a person can love Christ and desire to live with him, and not desire him to return to his people. Pray for me that I may not fall. Your sister in hope of a home on the earth made new. REBECCA WILLIAMS. Denver, Mo.

From Sister Hancock.

DEAR BRO. BRINKERHOFF: With a sad and aching heart, I pen to you the death of my beloved companion. Oh what a great loss to me! He was a kind husband and father, but is at rest from all his toils and labors, and sleeps in Jesus with our only child, Florence E. Hancock. I sorrow not as those who have no hope, for they will come again from the land of the enemy, where we shall part no more and where sickness and death can never come. This is my hope and consolation.

What a friend we have in Jesus, All our sins and griefs to bear, What a privilege to carry, Every thing to God in prayer.

My poor heart is filled with praise when I read the good letters in the ADVOCATE from the dear ones who love and serve God. It is good to have a free Sabbath paper. I was brought up to keep the Sabbath. My husband kept it for over twenty years, and was a firm believer with me to the last, and died with a firm trust in God. Oh praise the Lord for this glorious hope, which is big with immortality and eternal life. This, dear ones, is worth our living for. We shall receive the reward of all our labors. Cheer up, ye dear afflicted ones in Jesus. My health is not good, I have been sick a long time this winter, but thank the dear Lord, I feel much better. I have not suffered for any good thing to make me comfortable. Oh praise his great and holy name! I hope the last piece of my husband's will be remembered, in ADVOCATE of June 9th, 1874. I hope to be able to

do something for the paper as the way may open. The widow's mite is all that I can do now. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." From your afflicted sister in the Lord, SUSAN D. HANCOCK. Bristol, Conn.

Lines on the Death of Eld. S. C. Hancock.

LAY him down tenderly, sweet be his rest; Cherish his memory, precious and blest. Weep! for the church has been robbed by the foe; Weep! one by one thus our dear comrades go. Hushed is the voice that has cheered us so long; Lifeless the soul that loved music and song; Labors and toils and temptations are o'er; He will proclaim the "glad tidings" no more. Lay him down tenderly, sweet be his rest; Cherish his memory, precious and blest. Joy! for the church shall its treasures obtain; All shall be gathered, no more parted again. Joy! for the saints shall immortal be made, Soon with their crowns and white robes be arrayed. Joy! for the Bridegroom to earth will descend, Bringing those glories that never shall end. MARIA M. WEAVER,—in Herald of Life.

From Bro. Wilhite.

DEAR BRO. BRINKERHOFF: I have had the privilege of reading the ADVOCATE, which you have sent me, and I can say that I like it and don't see how I could do without it. I love the doctrine it teaches, and love to see the progress it is making and bringing men to see the truth and glorify God in keeping his commandments and having the testimony of Jesus. I have many trials to overcome, and I ask the prayers of all the brethren that I may overcome and meet you all in the coming kingdom of Jesus, where parting never comes. I have no brethren of like faith to meet with; there are a few of the Seventh Day Adventist organization in this County with whom I meet. O may they see the deception of Mrs. White's visions, and follow the teachings of Jesus more closely and be ready for his coming! I wish some minister could come here and give a course of lectures, and show the people why we cannot endorse the visions. I send the paper to my neighbors to read and they like it well. It don't get dusty; it is read until worn out, and I hope it will gather souls to be saved in the Paradise of God, is my prayer. E. K. WILHITE. Bloomington, Kansas.

From Sister Barroughs.

BRO. BRINKERHOFF: For the first time I write a few lines to you, now that I have an interest in the coming of our Lord and Savior. I am trying in my weak way to keep all the commandments of God, and I am fully determined by the assisting grace of God to be an overcomer. Pray for me, brethren, that I may be able to stand and at last meet you all in God's everlasting kingdom on the earth made new, when Jesus comes to call his children home and crown them heirs of eternal life. I feel thankful to God that I ever heard the first Advent sermon, this being the fourth year since this doctrine has been preached here. Bro. Dugger preached here some time, but became discouraged; but we have not forgotten him yet, and pray that some good minister will come and take his place. I believe the door is open here, and a readiness to hear the truth. There is no Advent preaching nearer than fifteen miles. I had the privilege of going to Denver during the holidays; there I heard the Sabbath preached. I feel thankful to God that I was there and heard the truth as it is in the Scriptures; it seemed almost like a feast. I shall never forget the kindness of father Williams' family to me. May God bless them all in the coming kingdom. I am thankful for having the pleasure of reading the ADVOCATE. I wish that I was able to send you some money and to help move on the cause, but cannot now but will in the future. Brethren and sisters, pray for us that we may meet in the coming kingdom. MARIAH BARROUGHs. Alantnes Grove, Mo.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 7th 1st Mon. 1875.

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

WE notice that the previous number of the *ADVOCATE* contains several typographical errors. At the time of getting out that paper the Editor was somewhat afflicted with sore eyes which made him a poor proof reader for the time being. On page 4, 2nd column, 2nd paragraph, 24th line, read "devout people," instead of "dedout people."

WE occasionally receive a letter from some brother or sister, asking to have the *ADVOCATE* sent free to them as they are unable to pay for it, and it is a great comfort and benefit to them to read it. When a person appreciates the paper well enough to ask for it free, we always consider them the worthy poor, and that they are worthy to be placed on our free list. The occasional remittances which we receive to pay for the *ADVOCATE* to those unable to pay for it, helps materially to keep up this free list.

Do not fail to notice in the various prints, the struggles the papacy is having with the nations, particularly with Prussia; Bismark encroaching upon the previous privileges of the Jesuits, and the Pope teaching that the votaries of the church should give heed to his teaching rather than to the government under which they live.

ONE evening of last month, Mr. Henry Varley, in Barnum's great Hippodrome, N. Y. City, at the close of his revival meetings, preached a sermon on the coming of Christ, to about twenty thousand people.

WE have received from Sister Hancock, widow of the late S. C. Hancock, the blind preacher and musician, a copy of his compiled music, 9 pieces, bound in paper. These pieces were printed and bound for the sale of them to be applied to the benefit of Sister Hancock, whose letter read in this paper. The book is 50 cents, containing the following pieces: "Warning, Beulah, Triumph, Celestial city, Comfort in affliction, Redemption, Over yonder, Waiting, and I shall be satisfied." The pieces, single copy, are 5 cents. Address this office, or Milo L. Norton, Waterbury, Conn. You will be pleased with the music, and bestow a benefit on Sister Hancock.

Letter from Bro. A. C. Long.

DEAR BRO BRINKERHOFF: Though it has been some time since I have written for the *ADVOCATE* yet it has not been for want of interest in the cause of truth, but rather for want of leisure time. Since I last wrote I have not been idle but engaged in preaching the word most of the time, but my labors have been confined mostly with the churches. We have received some nine additions to the different churches in Harrison and Worth counties since my last report; among these is a minister, Bro. R. S. Wheat, formerly of the Disciple Church; he has been laboring in that capacity more or less for the last five or six years. He is a man of talent and ability, and is willing to do all he can in the Master's cause. May the Lord bless him in his labors!

We held a very good Quarterly Meeting at Denver, Mo. After these brethren had been locked out of several church houses which they had aided in building they came to the conclusion to fit up one of their own which they accordingly did. They have now a very neat church house, well seated, capable of holding an audience of about

two hundred. We continued this meeting about one week, and five were added to the church. The church there is alive to the interests of the cause.

I am now in Sullivan Co., having been requested by my brother to come and look after the interests of the cause. The weather having been very disagreeable and roads bad our meetings so far have not been as interesting as we would wish but hope they may yet prove more successful.

I feel a deep interest in the cause of truth every where, and as time is short we all ought to lend a helping hand to bring it before the minds of the people. I feel to sympathize deeply with the destitute brethren in Kansas and Nebraska. These brethren should not be neglected. It might be well for those who have means at their command, to ask whether there is not a duty here for them to discharge. From your brother in hope of eternal life,

A. C. LONG.
Valparaiso, Mo., March 24.**The Heavenly Railway.**

THE line to heaven by Christ was made,
With heavenly truths the rails are laid;
From earth to heaven the line extends,
To life eternal, where it ends.

Repentance is the station house,
Where passengers are taken in;
There is no fare for them to pay,
For Jesus is himself the way.

The Bible is the engineer,
It points the way to heaven so clear;
Through trials dark and dreary here,
It does the way to glory steer.

God's love the fire, his truth the steam,
Which drives the engine and the train;
All you who would to glory ride,
Must come to Christ, in him abide.

In first and second and third class,
Repentance, faith, and holiness,—
You must the way to glory gain,
Or you with Christ can never reign.

Come then, poor sinner, now is the time,
At any station on the line,
If you repent and turn from sin,
The train will stop and take you in.

—Selected by J. M. BEEDLE.

Notice.

THE Memorial Supper of our Lord Jesus Christ will be observed at the house of Bro. J. L. Boyd, 1330 Columbia Ave., Philadelphia, Pa., on Passover Eve—Second day evening—April 19th, 1875. All friends of Christ our Savior are cordially invited.

[It is due, on the occasion of this "notice," to our Sabbath friends, to state, that, 30 years ago, three Adventists, who had covenanted, unknown to each other, at the recurrence of the Jewish Passover, to meet together, and observe the Lord's Supper and wash each other's feet, and henceforth to observe the seventh day Sabbath. For six subsequent years, several other pilgrim saints joined with us in this primitive annual observance. During the past eleven or twelve years, in the ranks of "Life only in Christ" believers, quite an increased number have experienced similar convictions respecting its annual observance; and in Philadelphia, and generally at the writer's residence, a numerous company, numbering forty on one occasion, have assembled, to partake of a plain repast, and, at the close of an Experience Meeting, partook of the "Bread" and the "Wine." Most of those now meeting with us, not having convictions respecting the duty of "Feet-washing," that part of Jesus' performance is not now observed; on the principle that "if meat offendeth the weak brother, we will not eat it with him while the world standeth," but be content to eat with him (or her) those "herbs" they can eat with a clear conscience. The strong should bear and forbear with the weak. So says Bro. Paul; so say we.] Your brother in Christ.

J. L. BOYD.
Philadelphia, Pa.**The Lord's Day, Rev. 1: 10.**

BRO. BRINKERHOFF: I think there is a mistake in Bro. I. N. K.'s reply to Almon Hall's question in Coniellii Schrevelii Lexicon of Greek and Latin, London, 1774, gives "*kuriakos, kuriake, kuriakos dominicus, a, um,*" no doubt concerning a lord or master, is there a true rendering. When I wrote the article referred to by Bro. A. Hall, I was preaching at Edgerton, Wis.; and while examining the testimony of the Lord Jesus and the apostles respecting the Sabbath day, Rev. 1: 10, came up; and on examining and comparing the Greek there, and in 1 Cor. 11: 20, it struck me as a curious thing that an apostle should write "*kuriaken deipnon,*" and another apostle write "*kuriake emera.*" Not being Greek enough to solve the difficulty I took the question to A. R. Cornwell, professor and teacher of Greek in Albion Academy, and asked him to give me a literal rendering of the words in question. Without any hesitation he said, "*Kuriaka* is not a noun at all, and ought not to be translated with the genitive case attached to it; it properly belongs to the class of words we call adverbs." I next took it to T. B. Williams, who was then President of the Academy, who said, "Prof. Cornwell is right, though I had not observed it before. I will send this to Dr. Wayland, Pres. of Brown University, R. I. A few days afterwards Geo. B. Utter, who was then preaching at Milton, came into my room, and showed it to him; he not only coincided with Bro. Cornwell and Williams, but wrote out the passage translated for my use, and I have it now.

I believe it is generally conceded by linguists that the Greek language is as definite and precise as any language ever spoken by men. Why then does one inspired writer write *kuriakara*, and another in the same age of the world write *kuriaken* if both meant to convey the same idea; that is, belonging to a lord? At the time these circumstances occurred I was not what is called an Adventist, nor did that question have anything to do with settling the meaning of those words. I was searching, as I am now, for plain unvarnished truth. The Englishman's Greek Concordance gives '*kuriakos*' in both passages, but they are written alike in the Greek Testament, nor will any Greek grammar make them alike. The dative singular is *e*, the genitive singular *is, es, eis*, John's Greek, Rev. 1: 10 is '*kuriake.*' I think Bro. Hall did not get the right idea of the article which he read in the *Sabbath Recorder*. I am sure never thought it meant "the whole time that John was a prisoner on the isle of Patmos," nor any part of it. But I did think then and I do now John meant to say that in the Spirit he was carried down the stream of time to see the day when the Lord Jesus will reign on earth triumphant over all his foes, just as Paul was carried away not up, to see the third heavens (2 Cor. 12: 2); and as Ezekiel was carried by the Spirit from the River Chebar to Jerusalem, that he might see the image of jealousy by which God was provoked to further punishments upon Israel.

I am very affectionately yours,
S. DAVIS.
Washington, Kansas.**Received on Subscription.**

Susan W Horne \$1.10, 11-1. E K Wilhite \$1.00, Geo Stults \$1.60, 11-1; for Mrs M McGowan \$1.50, 11-1. W L Tireman \$1.50, 11-1. H S Bacon \$1.50, 11-1. Laura A Murch \$1.50, 11-1. Augusta A Thompson \$1.50, 11-1. W C Long \$1, 10-17. H A Jenkins \$1, 10-3. John Fabun \$1, 9-17. Gilbert Cramm \$1, 10-17. J M Beedle \$1, 10-17. Mrs Paulina W 10cts. Mrs S S Bussier \$1.65, 11-5. Mrs P Mitchell for Mary Bigelow 50cts 10-14; for Mrs Edw Abby 50cts 10-13. Elder Babcock \$1, 10-8. Mrs sa Davis \$1.10, 11-1. S Munro \$2, 11-1. J J Boyd for Hester J Willis 85cts, 10-16.

Received on Donation to Advocate.

Benjamin Madill, \$1; Geo Stults for those unable to pay for *ADVOCATE*, \$3.40; Jane L Madill for those unable to pay, \$1.

From Geo Stults for A M Brinkerhoff, \$3; C L Brockman \$2. Elisha Starbuck \$1, Enoch Tickner \$1, one who would not let his left hand know what his right hand doeth, \$1, for the paper in Kansas and Nebraska.

Received on account from A C Long, \$1.00.

Advent and Sabbath Advocate.

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

Volume X.

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tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

The Judgment.

W. D. TICKNER.

"For we must all appear before the judgment
seat of Christ." 2 Cor. 5: 10.

THIS is no idle story,
Like Virgil's famed of old,
'Tis not of heathen warriors,
And armies manifold.
But 'tis of Christ the Savior
(Who for us once did die),
When every eye beholds him,
And judgment's drawing nigh.
The time is fast approaching
When Jesus will appear,
And bid the awestruck millions,
Their righteous doom to hear.
They cannot stand by nations,
By families or tribes,
Each for himself must answer,
Received will be no bribes.
He will respect no station,
However high it be,
To him all earthly titles
Are as bubbles of the sea.
The king beside his servant
Shall stand before the throne,
And though in deepest anguish,
Christ's sovereignty will own.
There too will stand the scoffer,
Who ne'er to him would bow,
He had no love for Jesus,
Oh who can save him now?
Behold him there upraising
His hands to mountains high,
Beseeching them to hide him
From the terror of God's eye.
Naught now but separation
From God to him remains,
For all his life he slighted
The Lamb for sinners slain.
Account must each one render
For all his good or ill,
E'en idle words he's spoken
Fond pleasure's cup to fill.
Oh! who can stand acquitted,
And pardon free receive?
'Tis only the repentant
Who did in Christ believe.
Their blest and loving Savior
Will say to them, "Well done;"
And in his heavenly kingdom
Will bid them, welcome home.
Marquette, Wis.

Is there Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

As the 11th chapter of Rom. is depended upon
by some to prove a future gathering of the Jews,
I should like to examine it and see how much
evidence this chapter affords for such a gather-
ing. 1st, Who was the apostle addressing in
this chapter? The 13th verse gives the answer.
"For I speak to you Gentiles, inasmuch as I am
the apostle to the Gentiles, I magnify mine
office." What was his controversy with the
Gentile converts? It is evidently about the
nature of that rejection, of which the Jews were
the subjects. It would appear that the Gentiles
had got an idea that God had utterly rejected
the Jews beyond all hope of salvation. But St.
Paul undertakes to enlighten their minds upon
this subject, and to do this he commences that
masterly argument found in this 11th chapter of
Romans. "I say then, hath God cast away his
people [that is, has he cast them away so there
is no hope for them]? God forbid." But what
is your proof, Paul? I will tell you, says the
apostle, "For I am an Israelite, of the seed of
Abraham, of the tribe of Benjamin," and I have
obtained salvation. This is my first proof that
God has not cast away the Jews so that they
may not obtain salvation. But, Paul, you may
be favored above others, have you any other
proof that God has not put the Jews beyond the
reach of mercy? Yes, says the apostle, "God
has not cast away his people which he foreknew.
Wot ye not what the Scriptures saith of Elias?
how he maketh intercession to God against Israel,
saying, Lord, they have killed thy prophets,
and digged down thine altars; and I am left
alone and they seek my life. But what saith
the answer of God unto him? I have reserved
to myself seven thousand men, who have not
bowed the knee to the image of Baal." The
apostle adds, "Even so at this present time also
there is a REMNANT according to the election of
grace." This is my second proof that the Jews
may hope for salvation, as wicked as they are;
I am saved, and a remnant besides are saved.

Paul then proceeds to say: "And if by grace,
then it is no more of works; otherwise grace is
no more grace. But if it be of works, then it is
no more grace; otherwise work is no more
work. What then? Israel hath not obtained
that which he seeketh for: but the election hath
obtained it, and the rest were blinded, (accord-
ing as it is written, God hath given them the
spirit of slumber, eyes that they should
not see, and ears that they should not
hear;) unto this day." Who were the elec-
tion? Answer: Paul, and that part of the Jews
who embraced the gospel. See Acts 6: 7. Paul
goes on to say in verses 9, 10, that David proph-
esied of this thing and said, "Let their table be
made a snare, and a trap, and a stumbling block,
and a recompense unto them; let their eyes be
darkened that they may not see, and bow down
their back away." Why were their eyes dark-
ened? Because they rejected the true light—

the Lord Jesus Christ. But the apostle adds,
verse 11, "I say, then, Have they stumbled that
they should fall [beyond the possibility of sal-
vation]? God forbid; [or by no means, as this
signifies,] but through their fall salvation is
come to the Gentiles, for to provoke them to
jealousy." That is, the Jews were provoked to
jealousy by the presentation of the gospel to the
Gentiles. See Acts 13: 45, 46—"But when the
Jews saw the multitudes they were filled with
envy, and spoke against those things which
were spoken by Paul, contradicting and blas-
pheming. Then Paul and Barnabas waxed bold,
and said, It was necessary that the word of God
should first have been spoken to you, but seeing
ye put it from you, and judge yourselves un-
worthy of everlasting life, lo, we turn to the
Gentiles."

The middle wall was now broken down—the
Jews fell from that exclusive privilege that they
had enjoyed as a nation, and through their fall
salvation came to the Gentiles. From this time
Jew and Gentile are placed on one common
level, and all must come in by the same Door—
Jesus Christ. Here the national plan ends and
the individual plan begins. Now, says the
apostle, 12th verse, "If the fall of them be the
riches of the world [or be the means of enrich-
ing the world by means of salvation flowing to
all men with equal freedom], and the diminish-
ing of them [or as the margin reads, the loss of
them or their loss,] the riches of the Gentiles [or
has been the means of enriching the Gentiles],
how much more their fulness." As though the
apostle had said, By the loss of the Jew salva-
tion has come to the Gentiles, whereas if they
had embraced Christ and cast their influence
in favor of Christianity, how much richer the
world would have been through their fulness
and influence. The apostle now proceeds to say,
verses 13 and 14, "I speak to you Gentiles; in-
asmuch as I am the apostle of the Gentiles, I
magnify mine office; if by any means I may
provoke to emulation them which are my flesh,
and might save some of them." If we can judge
by Paul's language we should not suppose that
he believed in the salvation of all the Jews. He
even expresses a doubt that even any of them
will be saved, but he labors if by any means he
might save some of them. He now proceeds to
caution the Gentile converts against being puffed
up, because they have been brought to their
exalted privilege. And he does this with great
effect. In verses 17-22, he says, "And if some
of the branches be broken off, and thou, being a
wild olive tree, wert grafted in among them, and
with them partakest of the root and fatness of
the olive tree; boast not against the branches.
But if thou boast, thou bearest not the root, but
the root thee. Thou wilt say then, The branches
were broken off, that I might be grafted in.
Well; because of unbelief they were broken off,
and thou standest by faith. Be not high mind-
ed, but fear; for if God spared not the natural
branches, take heed lest he also spare not thee.
Behold therefore the goodness and severity of
God; on them which fell severity; but toward
thee, goodness, if thou continue in his goodness;
otherwise thou also shalt be cut off."

PUBLIC opinion is that line on the moral ther-
mometer above which the worlding never rises
and to which the Christian should never sink.

The apostle goes on to say in verse 23, "They also, if they abide not still in unbelief, shall be grafted in; because God is able to graft them in again." If they abide not in unbelief! Here the apostle carefully guards this point by the small word *if*. Had the apostle had any idea that the Jews must be brought in any how, he would never have placed this *if* here, for this clearly points out the conditions. "If ye believe not I am he ye shall die in your sins; and if you die in your sins where I am ye cannot come."—*Jesus*. Hence they must get rid of their sins before they can come where Jesus is. He then goes on to say, verse 25, "For I would not have you to be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." That is, until the end of time, for until then the gospel is to be preached to all the world. "Go ye into all the world and preach the gospel to every creature, . . . and lo, I am with you always, even unto the end of the world." Verse 26—"And so all Israel shall be saved." That is, when the fulness of the Gentiles be come in, or the last one is grafted into the stock of Israel, then all Israel is made up. They became Israeli by faith in Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. "As it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." Where is this written? See Isa. 59: 20, 21. "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

(To be continued.)

The Virgin's Son. Isa. 7: 14.

R. V. LYON.

By request, I call the attention of the readers of our excellent paper to Isa. 7: 14 (a prediction given about B. C. 740), for the purpose of showing that the child spoken of was not the Messiah, as some honestly suppose, but was a child promised which should be a sign to Ahaz and the house of David, that they might know that the confederacy of Rezin, king of Syria, and Pekah, king of Israel, the ten tribes, should not stand. "And it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. And it was told the house of David, saying, Syria is confederate with Ephraim [the ten tribes]. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the Lord unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field; and say unto him, Take heed, and be quiet; fear not, neither be fainthearted for the two tails of these smoking firebrands for the fierce anger of Rezin with Syria, and of the son of Remaliah. Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass." What shall not stand? The confederacy that Rezin and Pekah had entered into, to "go up against Judah, and make a breach therein for us," remove Ahaz from the

throne, and place "the son of Tabeal" on it. And why shall it not stand? "For the head of Syria is Damascus"—the capital, "and the head of Damascus is Rezin"—the king; "and within three-score and five years shall Ephraim be broken" the ten tribes—"that he be not a people." This prediction received its complete fulfillment just 65 years from the time it was predicted, says *Archbishop Usher*. Some two years subsequent to this prediction being made, Tiglath Pileser, king of Assyria, invaded the land and carried a portion of the ten tribes into Assyria. 2 Kings 15: 29. And during the reign of Hoshea, king of Israel, Shalmaneser, king of Assyria, took Samaria, and carried another portion of the ten tribes away captive unto Assyria "and placed them in Halah, and in Habor, by the river of Gozan" (which is generally admitted to be the Ganges, which has its rise in those very countries in which the ten tribes reside. *History of the Jews by M. A. Birk, pp. 370-374.*) "and in the cities of the Medes. 2 Kings 17: 1-6. Esar-haddon, during his reign, "entered the land of Israel"—the ten tribes, "where he took captive as many as were there, and carried them into Assyria, except an inconsiderable number that escaped his pursuit. And that the country might not become a desert, he sent colonies of idolatrous people, taken out of the countries beyond the Euphrates, to dwell in the cities of Samaria." *Rolin's History, Vol. I. p. 286; 2 Kings 17: 22-24.*

"Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, ye house of David; Is it a small thing for to weary men, but will ye weary my God also?" In verse eleven the Lord commands Ahaz to ask a sign, that he and his people might know that he was on their side, to defend them against the invasion that these two kings might make. But Ahaz, like the nominal church of our day, assumes the appearance of piety and professed reverence for God. But the true reason was because he had already entered into a negotiation with the king of Assyria to come and defend him, and that he was stripping the temple of God of its silver and gold to secure this assistance. 2 Kings 16: 7, 8. Verse 14: *Therefore, since you will not ask a sign, since you refuse to ask one, and inasmuch as a sign or proof is necessary and desirable, Jehovah will not withhold it. He will give one without being asked, because it is important for the welfare of the nation, over whom Ahaz reigned, to furnish a demonstration to them, that he is the only true God, and that he was on their side, though their king was a proud and contemptuous monarch.*

"Therefore the LORD himself shall give you a sign; Behold a virgin ["This word probably means a girl, maiden, virgin, a young woman who is unmarried, and who is of marriageable age. The word here translated a virgin is applied to Rebecca," Gen. 24: 43. *A. Barnes D. D.*] shall conceive, and bear a son, and shall call his name Immanuel." "There is no reason to suppose, as many of the older interpreters did, that the fact that it is said that the mother should give the name, was a proof that the child should have no human father. Such arguments are unworthy of notice; and only show to what means men have resorted in defending the doctrines [their doctrines,] and interpreting the pages of the Bible." *A. Barnes, D. D.*

Immanuel. "Heb. God with us." The name was designed to teach the nation that God would be with them and protect them against the invasion that Rezin and Pekah had pur-

posed to make against them: and the birth of this child would be a sign or pledge of it. "The fact that the name, God, is incorporated in it, expressive of nothing respecting his rank or character, for nothing was more common among the Jews than to incorporate the name, or a part of the name of the Deity with the names which they gave to their children." *A. Barnes D. D.* And by turning to Isa. 8: 1-4, you will learn that we have a prediction relative to the same child that the prophetess, the virgin of the 7th chapter, was to give birth to: and Isaiah was to be its father. And another name was also given to this child, expressing substantially the same thing, with a circumstantial difference. The name, "Maher-shalal-hash-baz," was to be emblematic of a particular event, that Assyria would soon take away the spoil of Damascus and Samaria. It is not remarkable that the name Immanuel should also be given to the same child, as signifying the presence and protection of God in defending the nation from the invaders—Rezin and Pekah.

Verse 15. "Butter and honey shall he eat, that he may know [or learn] to refuse the evil and choose the good." Verse 16. "For before the child shall learn to refuse the evil and choose the good, desolate shall be the land, before whose two kings thou art in terror."* That is, Rezin and Pekah would be slain before this child would learn to know good from evil. Pekah, the son of Remaliah, was slain by Hoshea, the son of Elah, who conspired against him, slew him, and reigned in his stead. This occurred in the fourth year of the reign of Ahaz, for Pekah reigned twenty years. Ahaz began to reign in the seventeenth year of the reign of Pekah, and as Pekah was slain after he had reigned 20 years, it follows that he was slain in the fourth year of the reign of Ahaz, about two years after the prophecy was delivered. 2 Kings 15: 27-30; 16: 1.

Ahaz took the silver and the gold that was found in the temple, and sent it as a present to the king of Assyria; and he being induced by this, marched his army against Damascus and slew Rezin, a short time after the threatened invasion of the land by Rezin and Pekah, in the third year of the reign of Ahaz, hence about one year after this prophecy was delivered. Kings 16: 5-9. Thus we have learned that the child spoken of in verse 14 is the same child spoken of in chapt. 8: 3, and that he was given to Ahaz and his people as a sign that the confederacy of Rezin and Pekah should not stand. 2. That Isaiah was the father of the child; and that the prophecy had its fulfillment in about two years from the time it was given.

To prove our application of this prophecy to be correct, I will introduce the following testimony. 1. It is the obvious interpretation, is that which would strike the mass of common men, who are accustomed to interpret language on the principles of common sense. That which strikes the mass of men; which appears to be of sound sense as the meaning of a passage of close and simple perusal of it, is most likely to be the true meaning of it. And this is the interpretation I think, laid down by *Robert Hall*. Outside human creeds, I believe there are none to be found, who, on a close perusal of this passage would not regard it as having a direct reference to some event which was soon to take place.

2. Such an interpretation is demanded by the circumstances of the case. An alliance had been formed between Syria and Samaria; an invasion was threatened; the march of the allied armies had commenced; Jerusalem was in a state of consternation, and Ahaz had gone forth to secure the aid of the king of Assyria.

* *A. Barnes, D. D., Trans.*

this state of alarm Jehovah sent Isaiah to assure Ahaz and his people that there was no cause to fear this invasion, and that within a short space of time the land would "be forsaken of both its kings." This argument I regard as unanswerable. It is so obvious that all the attempts to answer it by those who apply it to the Messiah have been entire failures.

3. It is a truth that Isaiah regarded himself and his children as "signs" to the people of his times.—Chapt. 8: 18. "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion." And in accordance with this view he had named one child "Shear-jashub," v. 3. 4. An unanswerable argument, for believing that the prophecy refers to an event which was soon to take place, and to a child that should be born before the land should be forsaken of the two kings—Ahaz and Pekah, is the record contained in Chapt. 8: 1-8. It is self-evident, that the record is connected with this account, and intended to accomplish the same thing, and to be a sign of the fulfillment of what is here predicted respecting the deliverance of the land, or the kingdom of Judah, from the threatened invasion. Verse 4—"For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."

Verse 1.—The prophet is directed to take a great roll, (v. 2.) and make a record of the son that was to be born; he calls witnesses, men known to possess a character above reproach, to testify to the transaction; (v. 3.) he approaches the prophetess; (v. 4.) that before the child should "have knowledge to cry my father and my mother," that is, be able to "know to refuse the evil, and choose the good," (ch. 7: 16), "the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria; that is, the land which Ahaz and his people abhorred should be forsaken of both its kings. Chapt. 7: 16. A more perfect fulfillment of a prophecy could not be expected or looked for, by those outside of the papacy! The fact that the child had two names, does not militate against the application we have made of the prophecy and its fulfillment. For there was nothing more common among the Jews than to give two names to their children, names that were significant, as on this occasion—that God would be with the nation as its protector and defeat the allied armies—cause the two kings to be slain.

Suspension Bridge, N. Y.

Type and Anti-type.

N. B. COLLINS.

(Continued.)

GREAT and manifold are the blessings which God covenanted with Israel as a nation, but they were continually rebelling against the God of mercy, who, with a high hand and an outstretched arm had led them out of the land of Egypt, the house of bondage, insomuch that at one time, as Moses was up in the mount receiving the tables of the covenant, when they saw that he delayed, they gathered themselves unto Aaron and caused him to make them a golden calf. After Aaron had made them the molten calf, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Yet with the pleadings of his servant Moses and his loving kindness which endureth forever, he withdrew his wrath from destroying them, and they were permitted to travel on their way to the promised land.

God's promises have always been on conditions. The conditions are very plainly set forth in God's revealed will to them; nevertheless, the covenant which he made with Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed," though the Jewish nationality should cease, yet the promise to Abraham should never

cease. We have a clause written to continually remind God's servants of the covenant made with Abraham—"Be ye mindful always of the covenant, the word which he commanded to a thousand generations, even the covenant which he made with Abraham, and of his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance."—1 Chron. 16: 15-18; Psa. 105: 8-11. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the commandment of no effect. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise."—Gal. 3: 16-18. The promise made to Abraham has never been fulfilled: 1st—because it was an everlasting covenant; 2nd—because Abraham did not inherit the promise; 3rd—because it was given in connection with a law that was imperfect, hence could not give life; 4th—because if it had been of the law it would not have been by promise; 5th—because it was given in connection with the Aaronic priesthood instead of the Melchisedec, which is an everlasting priesthood; 6th—because it was a figure of the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; 7th—because the substance, which is Christ, had not come, which cast the shadow, hence was not the literal thing itself, but is a type which speaketh better things in the future.

Christ, the antitypical lamb, has been slain, the just for the unjust, that all, through his atoning blood, might inherit the promise. Blindness in part happened to Israel, until the fullness of the Gentiles be come in; and then shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes; but as touching the election they are beloved for the fathers' sakes." What great prospects hath God wrought for the Gentiles through the unbelief of the Jews! There were ordinances given by God to Israel to be observed in connection with their deliverance from Egypt, which are features of great importance. And why I say this is because its shadowing forth brings through the Spirit and wisdom of God, to our minds, the combined excellency of his designed purpose to make manifest through the Lamb of God which taketh away the sin of the world. I will now endeavor to give a brief outline of them. We will call your attention, dear reader, to Exodus. "And the Lord spake unto Moses and Aaron in the land of Egypt, saying, . . . Speak ye unto all the congregation of Israel, saying, In the tenth day of the first month they shall take to them every man a lamb according to the house of their fathers, a lamb for a house; and if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls. Your lamb shall be without blemish, a male of the first year; ye shall take it out from among the sheep or from the goats, and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat in haste, it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all of the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment. I am the Lord. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations, by an ordinance forever. And ye shall observe the feast of unleavened bread, for in the self-same day have I bro't your armies out of the land of Egypt; therefore shall ye observe this day in your generations by an ordinance for ever."—Ex. 12: 1-8, 11-14, 17.

1st—The lamb was to be of the male kind. 2nd—without a blemish, to be a perfect type of the holy lamb of God who freely spilt his precious blood, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for us. 3rd—they were required to eat unleavened bread with the lamb offering in commemoration of their flight from Egypt. 4th—ye shall keep it by an ordinance forever. (1.) By faith the blood was applied in type, reaching forth to the Lamb of God which cleanseth from all sin.

(2.) The unleavened bread which they ate was to be eaten to commemorate the way by which they took their flight from Egypt; and that is, being buried in the cloud and in the sea. (3.) It typified the way by which we now commemorate our flight from antitypical Egypt, and that is, to be buried in the likeness of the death of our antitypical lamb, an antitype of the Red Sea. And now, dear brethren, let us not forget when we come together to commemorate our Lord's death, that under the type leavened bread was not allowed in their houses; hence, much less should it be allowed under the antitype.

Three Days and Three Nights.

MR. EDITOR: In your editorial remarks of Oct. 13, 1874, I think you have given us the key to harmonize the several statements of the Evangelists respecting the time the Saviour was to lay in the grave—"three days and three nights," he "shall rise the third day," "after three days shall rise again." Your key to this harmony is: "What was Bible time then should be Bible time now." And so, to reconcile the above passages we must see how the men who used these different expressions understood them. First, then, what are we to understand by 'day' and 'days' in the above passages? Your key explains this also: "The two parts, the dark and the light parts, are together called a day." In Gen. 4: 17, 18 we see that the Jews in the days of Joseph understood the terms, 'the third day' and 'three days,' to be one and the same time. So again, in the days of Rehoboam, king of Israel, the time then included in the expression, 'after three days,' is the same as "the third day," and also ended on the third day. See 2 Chron. 10: 5, 12. The passage in Matt. 12: 40 "three days and three nights," is the same as that in Mark 8: 31, "after three days," only worded differently. In this last quotation the word 'days' includes the dark and light parts, according to your key. In Gen. 1: 5 and Matt. 12: 40 the word 'days' includes only the light part, and the word 'nights' the dark part of the day. So we might change the reading of this verse without changing its meaning by reading, "As Jonah was three days in the whale's belly so shall the Son of man be three days in the heart of the earth." They who contend for the literal interpretation of Matt. 12: 40 have overlooked one of its requirements, that is, his being "in the heart of the earth," which would literally be in the center of the earth.

We also see that the Jews in the days of Esther understood the time included in 'three days' ended on 'the third day,' Esther 4: 16 and 5: 1. Thus we see that the Jews used the words, 'after three days' and the 'third day,' as one and the same, the same as Jacob and Israel means one and the same person; why they did I cannot tell, but the Bible tells us that they did, and Christ himself tells us plainly which the third day is, Luke 13: 32; it is from any time of this present day to any time of the day after to-morrow. So you see that it does not necessarily include the whole of the first, nor all of the third. See also Ex. 19: 10, 11. We may safely say here that the dark part of the first day had passed, and when the Lord came the third day the night had passed and not more than three hours of the day, or light part, see verse 16. You see here in the 11th verse that the Lord told Moses that he would come 'the third day,' that is from the day told him, and the 16th verse informs us that he did come on 'the third day,' shortly after the first half had passed; so also Christ told his disciples that he should be killed and be raised the third day; that is, on the third day from the time he was crucified; and as the Scripture says in Ex. 19: 11 that the Lord would come on the third day, and did come (v. 16), so the Scriptures say that Christ did arise, as he said he would, the third day; and if the Lord did not wait to come to Moses until the third day had ended, why need Christ wait to arise exactly on the end of the third day?

Now to prove that Christ did arise the third day we have his own words, also of angels and men; first, his own words, Luke 24: 46; he said it was necessary for him to rise the third day to fulfill the Scripture. If he had waited until the day ended the scriptures would not have been fulfilled. See Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; Luke 18: 33. The angels say that Christ did arise the third day, Luke 24: 4-7. By men, 1 Cor. 15: 4, and that too, according to the Scriptures; and Luke 24: 21. This last scripture is a link of a chain, with others, which links this third day right in the first day of the week. Here these two disci-

ples say plainly that the then present day was the third day since Christ was crucified, v. 20. In the commencement of the chapter it says: "Upon the first day of the week, very early in the morning, they came unto the sepulcher;" that is, the women referred to in the preceding chapter, vv. 55, 56. The night of this day had passed, and so the day was about half gone when they arrived at the sepulcher and found it empty. Now, on this same first day of the week Christ appeared unto these two disciples on their way to Emmaus, and see, before they knew him, they distinctly say that this is the third day since he was crucified, and they return immediately and report to the other disciples that they had seen Christ; and whilst so doing he appears in their midst, and says that it was necessary for him to have suffered, and to rise from the dead the third day. Why necessary? To fulfill the Scriptures. The other evangelists all agree with Luke as to the time these women first visited the sepulcher; and from Luke we learn positively that this first day of the week was the third day since the crucifixion. Now let us follow the advice of I. N. Kramer, in No. 25, p. 200, in answering A. Hall's question; he says, in conclusion: "If Bible be allowed to interpret Bible, the matter is plain." This is what I have always contended for. But H. E. Carver does not follow this rule in his article of Oct. 13, called "The Sabbath." He makes Matthew say that Christ arose late in, or on the Sabbath; and then says: "Whatever obscurity may attach to other passages relating to this event," &c. Now, the account the other evangelists give us of the time these women first visited the sepulcher, no three witnesses could be plainer than they are; it was early in the morning of the first day of the week, between daybreak and sunrise.

Matthew commences his account by saying, "In the end of the Sabbath," Mark by saying, "And when the Sabbath was past." Now, by leaving off the two sayings or sentences, the whole four accounts agree exactly. But let us follow I. N. Kramer's advice: let these passages explain themselves, and by doing so we must interpret the saying of Matt.: "In the end of the Sabbath," to be the same as the saying of Mark, "When the Sabbath was past." In the last three evangelists there is not the least intimation given that these women visited the sepulcher on the Sabbath. By taking Matthew alone, when he says the Marys first visited the sepulcher, he says "as it began to dawn toward the first day of the week." So, you see that these evangelists all agree in saying that these women first visited the sepulcher early in the morning of the first day of the week. You will agree with me in saying that these four evangelists agreed with themselves as to the time Christ arose, but in writing it they word it differently. To me it is as plain as can be that the first day of the week is the third day since the crucifixion. Understand me, I am not writing this to prove that the Sabbath was changed from the seventh to the first day of the week, but that Christ did arise on the first day.

WM. C. MILLER.

Brooks' Grove, N. Y.

Study the Prophecies.

STUDY the prophetic word with a view to enlarge hope, and strengthen faith; I speak to those amongst you, whose "affections are set on things above," who profess to be "looking at the things unseen and eternal," whose citizenship avowedly is in heaven, from whence also we look for the Savior. I know that it is difficult at all times to maintain the vigor of faith, the animation of hope, the fervor of love: we are subject to counteracting influences, from without and within. Oh, brethren, when you find these graces apt to languish and decline; when you experience somewhat of a falling faith, or a decaying hope, or a love growing chill, go to the never failing promises—go to the prophecies of God's word; try and realize them in all their amplitude; seek to climb with Moses the heights of Pisgah, and take a survey of the goodly land in its length and breadth, which the Lord hath promised; let the eye of faith rest upon the new Jerusalem coming down from God out of heaven; let the ear of faith catch the symphonies of the celestial music that will celebrate the triumphs of the redeemed at the marriage supper of the Lamb; seek to realize the glories of the first resurrection, and the splendor of the inheritance incorruptible and undefiled, and that fadeth not away; let prophecies of the glory to be revealed, be at once your support in trial, and a source of strength for conflict; derive from them a quickening impulse to duty, an ennobling principle to animate you to obedience, or cheer you in sorrow. You wonder, it

may be, if they shall ever be realized. Then look from the page of unfulfilled, to the page of prophecy which has been fulfilled. In the fulfillment of the past, we have a pledge for the fulfillments which are yet future. The advent in lowliness is a sure pledge of the advent in glory: your spiritual resurrection from the death of trespasses and sin, is a pledge that you shall be numbered hereafter with the children of the first resurrection, when Christ, who is our life, shall appear.

Onward then, still onward in the path to the heavenly Zion; our confidence is in God's word; heaven and earth may pass away; sun, moon, and stars may cease to shine; but no tittle of that word can fail, and he that doeth the will of God abideth for ever.—Robert Bickerseth, M. A.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 21st 1st Mon. 1875.

JACOB BRINKERHOFF, Editor.

Without a Sin-Offering.

"Unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28.

PAUL here assures us that it is not in vain to look for the Savior's second coming, for if we look for that event we shall receive our salvation for our reward. Salvation is the greatest thing to be desired by mankind; and salvation implies something to be saved from—a danger or peril awaiting those who do not obtain salvation. There is danger ahead, for "the wages of sin is death," and "all have sinned and come short of the glory of God." A ransom from death is provided, and to the ransom is given the keys of death and the grave. With him is salvation, for his atoning work doth the Father accept. There is a time when this salvation takes effect—when they who are the subjects of it shall realize it and enter upon its felicity. 'Tis when the Savior shall appear the second time. The contrast implied in this text is that to those who do not look for him he will not come to salvation. But nevertheless, he will come; and they are the ones to whom he will come as a thief in the night, and will appoint them their place where there shall be weeping and wailing and gnashing of teeth. Weeping because they see what they have lost, and agony because their fate is irrevocably sealed.

"Without sin"—he comes the second time without sin. But did he not so come at his first advent? He came as the babe of Bethlehem, grew to manhood, and the voice of God proclaimed, "This is my beloved Son in whom I am well pleased." Paul says he was "without sin" (Heb. 4: 15), and Peter says he "did no sin, neither was guile found in his mouth."—1 Peter 2: 21. He "knew no sin," but was made to be sin for us, that we might be made the righteousness of God in him" (2 Cor. 5: 21); that is, he took our sinful nature to die for us; not that he was himself a sinner, for then would he have died for his own sins instead of ransoming fallen humanity from sin and death. He came with a sin-offering, and that offering for sin was himself. He was offered on the cross and died for our redemption, that we may live again and inherit eternal life, which was lost in Adam's fall, or which Adam's posterity would have obtained had he not transgressed. Jesus was raised from the dead for our justification and ascended up into glory at the right hand of the Father, there to make intercession for us; to remain "until the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began," when he will leave his mediatorial seat, and come as King of kings and Lord of lords, crested with a golden crown, and comes for the deliverance of his saints who have fallen under the dominion of him who hath the power of death, the Devil, and with them to receive the waiting, living ones,

who shall all be caught up to meet their Lord in the air, thenceforth to be ever with him. The saints, whose lives were hid with Christ in God, shall receive them again, and appear with him in glory. His sin-offering was made when on earth at the time of his first advent; he comes without a sin offering, none needed, he comes to claim the victory and take possession of the kingdom he went to the Father to receive. His ransomed church can then shout, "Oh death where is thy sting? Oh grave, where is thy victory?"

The translation of the Greek reading of Heb. 9: 28 gives the word rendered 'sin,' as 'sin-offering,' which, no doubt, is more correct than the word 'sin.' It is the most consistent, and in harmony with the Scriptures. As it reads in King James' version, it implies by contrast that at his first coming he came with sin. The reading, as it stands, confuses the reader and the student of the Bible truth. With all the considerations of Christ's work and his coming, we must conclude that the word 'sin' in Heb. 9: 28 would be better rendered 'sin-offering.' Let us not cease to look for our Savior's second coming, for the word inspiration assures us that to those who do "look for him shall he appear the second time without a sin-offering unto salvation."

Two Ways of Seeking Christ.

DURING Jesus' ministry multitudes followed him, heard him, and witnessed his miracles. They acknowledged his power as supernatural, and that he must be a prophet; yet not many of them became his disciples, or believed that he was the Son of God, their Messiah. On one occasion when the multitude had thronged him to hear him and see his miracles, it being a desert place, Jesus miraculously fed them; and when he had departed from them to the other side of the Sea of Galilee, they also took shipping and followed him; Jesus said unto them: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."

How many there are in this day and age of the world who seek Jesus on account of loaves and fishes! Who join themselves to the disciples of Christ for the sake of advancing their position in life! or some who really join a church for the sake of their brethren helping them food and clothing for themselves and families, and helping them to obtain it! But the Savior's buke would fall on them the same as it did on those who, while he was on earth, followed him for the loaves with which he fed the multitude. "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." John 6: 27. He would be sought for on account of his power to save them from sin and give them eternal life. He would have us seek him that he may be our Savior, and redeem us from all unrighteousness. He would have us seek him because he would make us joint heirs with him to the kingdom of God, and enjoy its glories through eternity. In coming to him he would have us make the bread of life the first and highest consideration; and then says: "Take no thought saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and all these things shall be added unto you." Matt. 6: 31, 32. Seek Jesus for his salvation, and trust God to take care of you, exercising your God-given powers, and you will be provided for.

Many children attach themselves to different Sunday Schools, or parents induce them to do so, not particularly for its better religious instruction, but because that Sunday School has greater facilities, better picnics and excursions for the children. Teaching the word of God and of Jesus is the object of the schools, but very often the

and excursions are made the chief object of interest. It is too much like seeking Jesus for the loaves and fishes.

When asked by the multitude whom he reproved for seeking him for the purpose of the loaves and fishes, what they should do that they might work the works of God, he answered, "This is the work of God that ye believe on him whom he hath sent." This was rather incomprehensible to many of them, how believing could be called a work, or the work of God, the work which God wished them to do. So it is at the present day. Many cannot realize that to believe—to believe on the name of Jesus Christ—is what will secure them the favor of God. Many would be willing to purchase their salvation; but no, it is offered them "without money and without price." All the good deeds man can do will not atone for his sins; he must accept the sacrifice made for his salvation and believe that Jesus is the Son of God who came into the world to save sinners. Believe—have faith in his name and his atoning work and we are doing the work of God which he would have us do. To believe is to obey, and to follow him who came to save us. Reader, seek Jesus, not for the loaves and fishes which you might receive, but seek him for his salvation and because he hath the words of eternal life. Seek him for the bread of life which God will abundantly bestow on all those who seek him with a full purpose of heart, and he will lead you to the waters of life and give you peace forevermore.

God's Commandments.

V. HULL.

THE light in which God would have us hold his law or commandments, is seen in the manner in which they are presented to us. I will put a few of God's presentation of them together, that the reader may see them at a single glance.

"And remember all the commandments of the Lord and do them; and that ye seek not after your own hearts and your own eyes, after which ye used to go a whoring, that ye may remember and do all my commandments, and be holy unto your God." Num. 15: 39, 40. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to love the Lord thy God, and to serve him with all thy heart and with all thy soul, and to keep the commandments of the Lord, and his statutes which I command you this day, for thy good." Deut. 10: 12, 13. "Know therefore this day, and consider it in thine heart, that the Lord is God in heaven above, and in the earth beneath; there is none else. Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee." Deut. 4: 38, 39. "And there came one and said unto him, Good Master, what good thing shall I do to inherit eternal life? and he said unto him, Why callest thou me good? there is none good but one, that is God; but if thou wilt enter into life keep the commandments." Matt. 19: 16, 17. "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those that remember his commandments to do them." Ps. 103: 17, 18. "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments; his praise endureth forever." Ps. 111: 10. "Blessed are they that do his commandments, that they may enter in through the gates into the city." Rev. 22: 14. "And he that keepeth his commandments, dwelleth in him, and he in him; and hereby we know that he abideth in us by the spirit which he giveth us." John 3: 24.

"He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas

said unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my word: and my Father will love him, and we will come unto him and make our abode with him. He that loveth me not keepeth not my sayings, and the word which ye hear is not mine, but the Father's that sent me." John 14: 21-24. "If ye love me keep my commandments." v. 15. "As the Father hath loved me so have I loved you; continue ye in my love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love. . . . Ye are my friends if ye do whatsoever I command you." John 15: 9-14. "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. But whose keepeth his word in him verily is the love of God perfected. Hereby know we that we are in him." 1 John 3: 4, 5. "For as many as sinned without law shall also perish without law; and as many as sinned in the law shall be judged by the law: for not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2: 12, 13.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer he is like a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." James 1: 21-25. "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whose shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law; so speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 8-12. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 9: 21. "Why call ye me Lord, Lord, and do not the things which I say." Luke 6: 46. "Let us hear the conclusion of the whole matter; Fear God and do his commandments, for this is the whole duty of man." Eccl. 2: 13. "Oh that thou hadst hearkened to my commandments! then had thy peace been like a river, and thy righteousness like the waves of the sea." Isa. 48: 18. "This people draw nigh unto me with their mouths, and honor me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." Matt. 15: 9.

READER, DO YOU BELIEVE IT?

Wilton, Iowa.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—THE CHRISTIAN QUARTER—THE GREEK CHURCH. NO. 2.

OF all the sub-divisional portions of the city the most important and overshadowing is the Greek church's sub-quarter. They are much wealthier in ecclesiastical property than the Latin, independent of their joint and divisional interest in the pile of buildings comprised around the "Church of the Holy Sepulcher." In church buildings and convents they number more than twenty of the most imposing structures in the city—always excepting the Saracenic Mosque of Omar and the Armenian Church and Convent of

St. James. These structures can accommodate many thousands of the pilgrims, in the seasons of the Christmas and Lent, who annually muster here from all parts of Russia and Greece, also from Persia and Armenia, and the various provinces of the Ottoman Empire in Europe, Asia and Africa.

These churches and convents are richly endowed by the Czars and nobility of Russia. They are generally finely adorned, and contain many costly and beautiful paintings (the Greek Church system disallows all statuary of Arian saints, of the "Virgin and Child," etc). Like, too, the Armenian Church system, the Greek Church repudiates *in toto* the claim of the primacy of the Popish hierarchy. Their bishops are democratically recognized equal; and their Patriarch takes rank simply as the Senior Bishop of the Church. Both the orders of bishops and deacons are also allowed to marry. They, however, construct the language of the apostle Paul in 1 Tim. 3: 2-8, that they "shall be the husband of one wife," to mean, in case of the wife's decease, that these officers may not remarry. An amusing incident occurred in Jerusalem, some years prior to our visit, illustrating the importance attached to this restriction. An American missionary, having acquired intimacy, made an unceremonious call on the Patriarch, early one morning, and found his brother clerical engaged in washing his family linen. On the American expressing some pleasant remarks at his underclerical and womanly occupation, the good bishop replied, "My good Christian brother, I have found a good wife;" and she is somewhat unwell this morning; and, as my church's rules forbid me to replace her with another, in case of her death, I shall not permit her to overtask herself, as the main portion of the Oriental women have to do in their households; so I prefer to save my 'help-mate' all I can with my better masculine strength, so that she may not die prematurely." A very sensible conclusion under such premises and restriction.

Not only is the Greek Church potential, ecclesiastically, in Jerusalem, but more than this is the fact politically, which is becoming more and more apparent, every day, to all observers, whether Catholic, Protestant or Mohammedan, who visit Jerusalem and other localities wherever Russia has a foothold outside her territorial limits. These Greek churches here are the citadels which have been planted, and purposely fostered, by the Russian policy, whose interests they constantly subserve; the especial aim of which is, eventually, to obtain—either by diplomacy or force of arms—the exclusive possession, as the custodians of all the "Holy Places" in Palestina and Jerusalem. Year by year the Russian policy and encroachments in Asia Minor keep pace with the martial advance of that empire in Asia Minor, until, at the present hour, the *reville* of her garrisons of the outlying posts can almost be heard by the extreme outposts of the British picket-guards in Farther India. The watchful eyes of other European States know this, as well as the heedful American student of prophecy, that, ever since the termination of the Crimean War of 1854-5, the Russian government has been ceaselessly engaged in spanning the vast steppes which lie between the capital cities of St. Petersburg and Constantinople with the iron ribbons of the railway, which, "in the last days," will enable "the King of the North," "like a whirlwind," to hurl his myriad military hordes of sixty tribal forces on the "doomed" Turk and drive it out of Constantinople, where it has been only encamped, for the past four centuries, on the "ragged edges" of Southern Europe. Now-a-days, there is no imperial Napoleon to combine with "the Queen of the Seas" (England) to prevent the catastrophe which they hindered Nicholas of Russia from accomplishing in 1854. Russia and Prussia, to-day, are a unit for this and other kindred purposes both in the East and in the "Seat" of the Latin Beast in Europe. The "hour" is fast approaching, when this modern Nebuchadnezzar will

help to precipitate the crisis of the "Bismarck" policy, which is "to strip" the Latin races of Europe of all remaining power to succor the Papacy in its dying essay to avert the "hour" of its calamity of the executing "judgment." Even so, Lord God Almighty; thou it is who hast put it into the hearts of thine "angels of vengeance" to give the Latin "woman" and the Moslem "false prophet" their "portion"—"the fire-and-brimstone" and the "lake of fire," that they may be utterly destroyed together!

It is on the great show-day of the year, Easter Sunday, that the conflict between the rival sectaries—Greeks, Latins and Armenians,—the latter having arrayed under their banner the minor cliques of the Copts and Abyssinians,—culminates in a hand-to-hand scuffle and conflict for the first possession of the "Holy Fire,"* which is supposed by them to have descended from heaven via the Tomb of the Holy Sepulchre. It is a fearful sight to look upon, and is indescribable for its absurdities and ludicrousness by those who take no part in the blasphemous farce enacted by the priesthood in duping their devotees. Some seasons, a beholder informed the writer, several lives were lost, and always many are severely injured, before the Turkish guards can interfere and quell the disorder. These thousands of Christian pilgrims had, on the previous Good Friday, gone down to the Jordan, and bathed in its waters, and believed that they had washed off all the sins of the preceding year, and were thus cleansed, and prepared to receive the "sanctifying power" of the "Holy Fire" on Easter Sunday. The moral effect of these transactions are anything but conducive to the conversion of either the Jew or Mohammedan who may happen to observe the scandalous behavior of these so-called Christians, and who is cognizant of them, at all events.

To the intelligent and reflective Protestant students of the Scriptures the lesson, however, is not lost; for they can readily understand, in witnessing or hearing of such scenes in the "cradle" of the creeds, why the representatives of these divisions of professing Christianity have, in the past fifteen centuries, fought battles, overwhelming nationalities, and changing thrones and dynasties, on the simple yet widest-reaching question, whether *Trinitarianism* or *Unitarianism* should be paramount, and become the dictator of all men's consciences. Not only have these representatives of the creeds of Armenia, Abyssinia, Egypt, Greece and Russia, on the one side, and the Latins of Europe, Asia and America, on the other, fought on this yet unsettled dogma, but, also in nearly all the denominational divisions of Protestantism throughout earth's bounds, everywhere, it is found permeating and disintegrating the "dogmas" and the "doctrines" of the "creeds." The yearly battle at the "shrine" of the "Holy Sepulchre" is but the epitome of this long nurtured and unsettling question of the Godship or Manship of Christ Jesus our Redeemer; of whom the Scriptures have declared to be of the seed of Abraham, and of the lineage of David, and the heir of his throne; of whom our Lord's apostles, Peter and Paul, have declared, that "this man hath God highly exalted, and given unto him a name above every name;" of whom Moses predicted, that "a prophet shall the Lord your God raise up unto you, OF YOUR BRETHREN, like unto ME; him shall ye hear, in all things;" of whom, also, Paul says, he was "declared to be the Son of God, with power, according to the Holy Spirit, by

* This "HOLY FIRE," so-called, is a performance peculiar to the Greek priesthood. It is their annual sign that "Christ is risen." The Latin priesthood, on the other hand, have their peculiar performance on the preceding Good Friday, of taking down from the cross Christ's body (a flexible waxen figure, life-size,) from Calvary's Mount, anointing it on the "Stone of Unction," and depositing it, wrapped in linen cloths, in the "Tomb," from whence it is removed early, before dawn, on Easter Sunday, and re-deposited in a secret closet.

the resurrection from the dead." Of one thing, at least, we are certified by history, that before the fourth century of the Christian era, the Unity of God was not a mooted question; but, simultaneously with the contentions respecting the "primacy of the Bishop of Rome" came also into controversy the question of the "Trinity" and the supercedure of the "Virgin Mary the mother of God" to be the Intercessory "Advocate" instead of "Jesus Christ the righteous" with the Father; and Christ henceforth was absorbed in the unapproachable God; and accessible only in and thro' the "Queen of heaven," MARY. Such, in short, was the outgrowth of the Papacy's "Trinitarianism;" the Discenters of it have, in the past sixteen centuries, been drowned in their own blood, shed for the "woman" sitting "upon the scarlet-colored beast," to become "drunken with the blood of the saints and the martyrs of Jesus,"—the "Son of Man," the chosen of God, as his "only begotten Son"—from the dead—"the FIRST BORN." They testified their "Savior openly," as the MAN of Nazareth, the Son of David, who had bought them with the price of his own blood, and had redeemed his "brethren, according to the flesh" from under the covenant and the law of Moses.

NOTE.—We omitted to mention, in description of the "Church of the Holy Sepulchre," that, in connection with the lump of red clay, of which Adam was formed, we were also shown a circular hole, in the center of the Church, which marks the center of our revolving earth. Excellent geographers, most truly, are these monks of Jerusalem!

Falsé Professors.

MRS. SUSAN W. HORNE.

WHY is it that so many shrink From duty that they owe to God? Still they profess to love his name— They say they're in the narrow road. They have the form of godliness, But yet the power they do deny; They will not listen to the truth, But Peace and Safety loud they cry. Sound doctrine they cannot endure, But teachers to themselves they heap, Their itching ears to satisfy, Who unto them will smooth things speak The pleasures of this world they seek, They love to talk of worldly gain, But seldom do we hear them speak In honor of their Savior's name. An outward form is all they have, With which alone they're satisfied; Under a cloak of righteousness A multitude of sins they hide. But God can never be deceived, He knows the thoughts of every man— And if his truth they'll not receive, They're sure to fall, they cannot stand. And when he comes to judge the world, Rewards to all will then be given, The wicked then will be destroyed— The righteous will go home to heaven. An outward form alone won't do, But if we give our hearts to God, And love and serve him here below, Then we will reap a rich reward. Independence, Kansas.

What Think ye of Christ? Whose Son is He?

"I AM the root and the offspring of David."—Jesus. BRO. BRINKERHOFF: Having read the "Reminiscences of Palestina" with deep and absorbing interest, I confess I was startled and pained when I read in the "Reminiscence of Hebron," the following emphatic assertion: "Therefore Mary was not of the lineage of Judah, but of Levi; consequently the lineage of Jesus to David, as a descendant of Judah, must of necessity be derived through Joseph, who was of the House of David." If our brother would have us believe that Jesus was the son of Joseph, by lineal descent, we cannot, for we would not impeach the veracity of Mary, whom all nations shall call Blessed. But why

the assertion? Because, according to Luke, "Abeth [the mother of John the Baptist,] was the daughters of Aaron, and she was cousin Mary, the mother of Jesus." Our brother seems to think it impossible that Mary could be of royal house of David, while her cousin Elizabeth was of the daughters of Aaron; but I can see difficulty.

Read the history of Joash, king of Judah, recorded in 2 Chron. 22, 23, and 24 chapters. In chapter, 11th verse, we read, "But Jehoshabeath the daughter of the king, took Joash the son of Ahaziah, and stole him from among the children that were slain, and put him and his nurse in a bedchamber. Jehoshabeath, the daughter of the king Jehoram, the wife of Jehoiada the priest, she was the sister of Ahaziah, hid him from Ahaziah, so that she slew him not." In chapter verses 20, 21, 22, we read, "And the spirit of the Lord came upon Zechariah, the son of Jehoiada the priest, which stood above the people, and said unto them: Thus saith God; Why transgress the commandments of the Lord that ye cannot prosper? . . . And they conspired against him, and stoned him with stones, at the commandment of the king." This Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. Here we have Bible testimony that Zechariah, of the house of Aaron (being the son of Jehoiada the priest), cousin to Joash, king of Judah, of the royal house of David; Jehoshabeath, the wife of Jehoiada the priest, the father of Zechariah, being the sister of Ahaziah, the father of Joash.

"If asked what of Jesus I think? (Though my very best are but poor,) I'll say, he's my meat and my drink, My Life, and my Health, and my Store; My Shepherd, Redeemer, and Friend, My Savior from sin, and from thrall, My Hope from beginning to end, My Lord, and my God, and my All."

Who are the Israel of God?

MISS RACHEL MADILL.

IN answer to this question we might say of Paul, "They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children, but in Isaac shall they be called; that is, they which are the children of the flesh [natural Jews], these are not children of God, but the children of the promise are counted for the seed." Rom. 6: 6-8. This together with the summing up in Gal. 3, proves beyond doubt who the Israel of God are for the apostle closes his remarks by saying, "ye are all the children of God BY FAITH IN CHRIST JESUS. Forasmuch as ye have been baptized into Christ have put on Christ. There neither Jew nor Greek, there is neither bond free, there is neither male nor female, for ye are all one in Christ Jesus; and if ye be Christ's are ye Abraham's seed and heirs accordingly to promise." Gal. 3: 26-29.

From this testimony we conclude that the Israel of God are none other than those who have put on Christ, and are the children of God by faith, being baptized into Christ. Therefore, whether they are Jews or Greeks, irrespectively of nationality, they are Christ's by believing in him and being baptized into the likeness of his death; and then if to be Christ's is to be Abraham's seed, to not be Christ's, is to not be Abraham's seed; and further strengthened by the Savior's words, John 10: 7-9—"Then said Jesus unto them, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear their voice: I am the door; by me if any man enter he shall be saved." If Jews or any others enter the kingdom of God another way they

eves and robbers, for "neither is there salvation in any other; for there is none other name given among men whereby we must be saved." Acts 4: 12. They will be like the man that had on the wedding garment (Matt. 22: 11); they will be cast out because they are not the children of God, having rejected the only source of salvation, and prided themselves on being the seed of Abraham (Matt. 3: 9), which did not profit them; the middle wall of partition being broken down, and they, the natural seed, standing on faith (Rom. 11: 23), by which we are saved.

THEIR HABITATION.

For behold, I create a NEW heaven and a new earth, and the former shall not be remembered nor come into mind." This is evidently when the earth is filled with the glory of the Lord (Num. 14: 21); and if there is to be no more curse (Rev. 22: 3), and no more death (Rev. 21: 4), neither sorrow nor crying, nor pain, for the former things are passed away, there will not be births and deaths in the kingdom of God, which kingdom is not to be in one corner of the earth, as we are told by some, but to fill the whole earth. See Dan. 2: 35. And Peter tells us of this new heavens and earth wherein dwelleth righteousness (1 Peter 3: 13), which cannot be if people are always sinning and dying. Death is the wages of sin, and when the wages end the labor must end also. There cannot be a sinner to be accursed where there is no curse. The following is a correct rendering of Isa. 65: 20, "There shall be no more thenceforth infant of days, nor an old man that hath not filled his days, that the child should die a hundred years old, or the sinner being a hundred years old should be accursed." The apostle speaks of a time when the last enemy shall be destroyed (1 Cor. 15: 26), which is death; and in being the case, how will there be dying and grave digging in the kingdom of God? Newmarket, Province Ontario.

Am I Right or Wrong?

H. A. JENKINS.

I PURPOSE to write the opinion of my mind and how it will meet the minds of others; and if I am wrong I will be happy to be informed. I have searched the Scriptures with care, and have held them in close examination for the purpose of finding out my duty to God, and that I would have to become to inherit eternal life, and for what object I will have to labor in order to make my peace, calling, and election are with God.

And this is the first conclusion that I have come to, that if persons are ever saved in the kingdom of God they will have to be honest men and women; and not only honest, but they will have to become in earnest in life and practice. If persons become honest in the work of the Lord, then they will love God with all their might, mind, and strength, and their neighbor as themselves. Then they will keep all of God's commandments instead of the commandments of men, and will be ready to sacrifice everything for the sake of the gospel, and not the treasures of this world nothing for the sake of gaining an admittance into the everlasting kingdom of God, and for the purpose of pleasing our heavenly Father. Now it is evident to me that we cannot lay up treasures in heaven and at the same time lay up treasures on earth. It seems as if the Savior was afraid that some would imagine that it was possible to be both heavenly-minded and covetous at the same time, for he assured them that it was full impossible as to imagine that a person could have two masters, "for either he will hate the

one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon."—Matt. 6: 24.

And again, Christ has said, "For where your treasure is there will your heart be also;" and James says that "a double-minded man is unstable in all his ways." Now if a man labors hard to accumulate wealth with a selfish, covetous motive, he must have his whole heart in the work of trying to excel his neighbor in all his witty schemes, and some persons will labor under such influence and yet think they can lay up treasure in heaven.

I would say now to every person, let not any man be so foolish as to think he can place his heart on the happiness of a future life, when his treasures are deposited on this earth; for whenever are laid up the goods which man's soul desireth, there his heart and affections will also remain. If therefore ye are desirous of sharing in the joys of eternity you must lay up your treasures in the mansions of our Father's kingdom. More solid happiness will accrue from depositing your treasures in heaven than in laying them up on earth, where they are subject to a thousand disasters, and even at best can remain but a short time, whereas those that are laid up in heaven are permanent and will lead to a crown of glory that fadeth not away, eternal in the heavens.

After our Savior had set it forth so plain that our future destiny depended upon where we deposited our treasures, and after having enforced these heavenly precepts, he exhorts them (though the task seems hard,) to strive to enter in at the straight gate, "for straight is the gate and narrow is the way that leadeth to life." In the way there is nothing to be found that suits the will of man, only the thought and assurance of eternal life; but many things that have a tendency to mortify the will of man, such as poverty, fasting, watching, and injuries, and with regard to the gate it receives none who are puffed up with the glory of this world, none who are indulging in the luxuries of this life. It does not admit those that love riches; none can pass through the gate but those that renounce all worldly lust and forsake all sin. There is no reason for us to despair of entering that heavenly portal. If we sincerely endeavor to strive for the assistance of the Holy Spirit to help us we shall receive aid from God to help us through every difficulty, and thus we shall safely pass through the straight gate and pursue our journey with ease along the narrow way till we arrive at that point where we can say, "I know that my Redeemer liveth;" and if he lives I shall live also; and until our blessed Savior shall come in the clouds of heaven, and all the holy angels with him, and then shall we cry, Behold our Lord: we have waited for him and he will save us.

I say, would it be honest for the short time that God has given us to remain here, for us to use that time for our own benefit, or the greater part of it in trying to accumulate wealth for our own good? And the few hours that we spend in the prayer meeting, or at prayers, and the few dollars that we give toward sending the gospel to perishing sinners, or the little acts that are bestowed upon the poor, it is not hardly missed. Is it honest to treat the Lord in this way? Is it right to use the present time that the Lord has given us to worship, honor, and glorify his most holy name, in trying to honor ourselves? Judge ye. It seems to me that if we wanted eternal life honestly, we should be ready to sacrifice property, wealth, friends, and everything, for the sake of the kingdom of God. Now, brethren in Christ, are we willing to sacrifice everything for the sake of the kingdom? are

we willing to lay everything on the altar of God? or do the things of this world look so great in our eyes that we cannot give them up for the sake of heaven.

It seems to me that we have a very great work to do if we ever gain the portals of heaven; and we must be laboring every day and hour. We have no time to lose, for after we have done all we can and labored hard for an abundant entrance into the everlasting kingdom, we may but scarcely be saved at last. If we will only cast our eyes about us we will see all we can do; we can see numbers of our friends and neighbors working their way down to destruction every day. Oh, let us labor to stop them in their wild career, that they may be brought into the fold of Christ, and that it may be said to them at last, "Come, ye blessed of my Father!" and that they may sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Lyndon, Neb.

Letter Department.

From Bro. Tireman.

DEAR BRO. BRINKERHOFF: This is my first attempt to write, but when we see and read letters from the brethren and sisters of like faith, it gives us new courage to search God's word, for we believe in Christ's second coming to the earth; and shall we be ready and waiting? My prayer is that we may all be looking for Christ, the Lord. We have no preacher to speak to us, but the word of God and the ADVOCATE, which we could not get along without; for when the Sabbath comes we gather to have prayer and read the Bible and the ADVOCATE; and the Lord has said, "Where two or three meet together in my name there I will be also," and that to bless, and I think that we ought to believe in his word, for he has promised to fulfill his word. W. L. TIREMAN. Ogden, Iowa.

From Sister Wait.

DEAR BROTHERS AND SISTERS: I once more write a few lines for the ADVOCATE. It is a welcome visitor to us, and we love to read the letters from the dear scattered ones. We are still striving, here at Bloomingdale, to keep God's commandments and the faith of Jesus; although we some times get out of the way, say and do things that we ought not and to leave things undone that we ought to do. May the Lord bless his dear children and keep them in the narrow path that leads to life everlasting. We mean to do all we can for our little paper, although we are poor in this world's goods, we hope to be rich in the world to come. Please send us the paper and we will do what we can to spread the truth. From your unworthy sister, PAULINA A. WAIT. Gobleville, Mich.

BRO. R. W. WINCHESTER writes from Van-ville, Wis.: "I believe the ADVOCATE keeps getting better. Its pages are full of light. I am glad to see the progress that is being made. May God speed the good news throughout the land that it may leaven the whole lump! How easy for those who are looking for the Sabbath to find it! Begin at the 12th verse of the 31st ch. of Exodus and read the remainder of the chapter. In the 16th verse it reads: "Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant, for it is a sign between me and the children of Israel forever." How easy it is to find that perpetual sign that will take hold of the skirt of him that is a Jew and say, we will go with you, for we have heard that God is with you; but them that hate the Jews will also hate the King of the Jews, who is Christ."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 21st 1st Mo. 1875.

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

THE interest on the Sabbath question over the Atlantic is increasing, and attracts considerable attention. It has come to be known that three Sabbath-keepers, each not knowing of the existence of the others, nor of others of like faith anywhere, have written tracts on this subject. These persons came to their conclusions unassisted by outside influence. They are John Villiers of Belfast, Ireland, Donald McKenzie, of Urray, Rosshire, and James Scott, of Elgin, Scotland. These with other Sabbath-keepers, have been brought to the knowledge of the Sabbath-keeping public through the advertising of W. M. Jones, S. D. Baptist minister at London, England. We rejoice at the progress that is made in the good work of bringing people to the observance of the law of the Lord.

In taking different views of a subject and writing on its merits, let us be careful not to misunderstand the positions of those who do not see it the same as we do. We should not understand those who write on the Restoration of Israel to believe that the Jews will be saved without believing on Christ; or those writing on the Age-to-come to claim that in the kingdom of God there will be sin and death, or that the kingdom will only comprise the land of Palestine. There is a distinction between the Age-to-Come and the kingdom of God. And in writing on the Restoration of Israel let us be careful not to take as proof texts those prophecies which may be applied to the restoration from the Babylonian captivity.

THE Rome correspondent of a Paris journal writes that the Pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and says it was with a view to such possible emergency that Archbishop McCloskey was elevated to the Cardinalate.

THE Paris *Univers* publishes a Papal encyclical, renewing the excommunication pronounced against the old Catholics of Switzerland, and censuring the authorities for protecting them. Bishop Reinkens, the leader of the Old Catholics, has issued a pastoral letter, enforcing obedience to the civil government. He denies with great ability the papal doctrine of allegiance first to the Church and then to the State.

A LETTER from Quito (South America), in the *Cologne Gazette*, reports that the Republic of Ecuador has passed wholly under the control of the Ultramontanes. A council of the heads of the church, established at the capital, governs the country. It is proposed to establish the Inquisition

MEXICO ON ROMANISM.—The law recently passed by the Mexican Congress contains the following provisions: "All the Roman Catholic Church buildings are made the property of the State, and only a certain number are allowed to persons of the Roman Catholic faith in each city or town. Sunday is made a legal day of rest; public feast days are abolished, the Sisters of Charity are banished, and in future no man or woman can wear a religious habit in the street; the clergy are forbidden to receive property or gifts of any description for service to the sick and dying, and all members of the church are given the same right of petition as bishops and other church dignitaries."

From Bro. Brockman.

DEAR BRO. BRINKERHOFF: It may be of interest to the readers of the *ADVOCATE* to learn through its columns, the vast amount of destruction done to the citizens of this County and vicinity. On March 25th, about four o'clock in

the evening, the wind changed its direction suddenly from the south to the north-west, and for a few moments there was a very sudden calmness in the atmosphere. Within fifteen minutes after the wind ceased to blow from the south, there might have been seen in the north-west, clouds as black as night rolling and whirling as though something terrible was to transpire soon. Soon the wind was blowing from that direction driving the black whirling clouds before it. But it was not long till it was discovered there were flames of fire rolling and sweeping nearly every thing they came in contact with; there was frequent distant thunder in the direction of the storm. Many quaked with fear, some saying the day of judgment had come. In fact, it was the most fearful looking storm I ever saw. The flames of fire traveled as fast as a race horse would run. Considerable property was destroyed, several teams were burned to death, cattle were burned to death out on the prairie, stables and hay, fowls, hogs, and tools was lost, and some had their dug-outs burned with nearly all their household goods in them. We happened to be among that number. Three of our youngest children, the only ones at home, made a narrow escape from being burned in the flames. They left the house and started to run for their uncle's house, a quarter of a mile distant. Before they got half way there the flames overtook them; but as Providence provided a steep bank for them to take refuge under, their lives were spared, though nearly smothered with heat and smoke. We got within four miles of home, when we were obliged to take refuge with a friend who said it was an impossibility to go further. After the flames passed we hurried home to see what had happened our children and home. Found children safe, as we feared they were burned, but nearly everything else destroyed. Brother Jacob I received yours of March 31st; enclosed found \$2. from Bro. and Sister Stults.

C. L. BROCKMAN.

Red Cloud, Webster Co., Neb.

From Sister Moore.

DEAR BRETHREN AND SISTERS: I would for the first time attempt to address you through the *ADVOCATE*. I have lately started out in obedience to the truth. I love the truth with my whole heart, and am glad that I had a heart to receive it, and I want to live it out in my every day life that others may see by my good works that I indeed do believe what I profess. I have many things yet to overcome before I can meet my Savior in peace at his coming, but I know if I put my trust in him he will help me. I know that by having our hearts lifted in constant prayer to God and remembering the hour of secret prayer, that we will gain strength to overcome all our sins. I am young in this cause; but the youth have a work to do if they expect to gain eternal life. Pray for the youth for we need your earnest prayers, that we may hold out faithful to the end. Your sister striving to overcome,

ELLA MOORE.

Pleasant Valley, Harison Co., Mo.

Signs of The Times.

THE sky presents a variety of phenomena from which, by careful observation, we may learn when we expect showers and storms. There is nothing more common than for people to regard the tokens in the sky and take observations respecting the weather; especially, if they have important business to do which might be unfavorably affected by a change; or if they anticipate a pleasure dependent upon its condition. Jesus said, "When ye see a cloud rise out of the west, straightway ye say, There com-

eth a shower; and so it is. And when ye see the south wind blow, ye say, There will be a shower, and it cometh to pass." The Mediterranean lay to the west of Palestine, and a cloud in that quarter showed the accumulation of moisture, and indicated a shower. Elijah understood this, when from the top of Carmel his servant saw the little cloud, like a man's hand, coming out of the sea, and giving warning to Abraham of an abundant rain, he escaped to Jezreel before it began. The Desert of Arabia lay south of Palestine, and a wind from that quarter, accompanied with heat. Knowing this, the inhabitants could use means to exclude the heat from their dwellings.

It was something to understand these things and profit by them. But a more important science was that of knowing the signs of the time to which they gave no heed, incurring the censure, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye discern not this time?" It was the time of their visitation, and the concluding period of their national trial, which, on account of their culpable ignorance and unworthy conduct, about to terminate in their national overthrow, and the destruction of their city and people. Their lack of discernment arose from their selfishness and pride. Their unbelief was occasioned by their self-righteous formality, worldly-mindedness and hypocrisy. It was not for want of means that they were deficient in knowledge. The word of God and the ordinances of religion were theirs. It was not from any natural defect that they were so stupid. They were intelligent beings, and capable of understanding; but their hearts had waxed gross, their ears were dull, hearing and their eyes they had closed, so they could not see nor hear nor understand. Their doom could not be averted only by repentance toward God and faith in Christ! but they made themselves incapable of repenting or believing. Yet they were inexcusable. Their destruction was their own.

In the ordinary business of life, men are generally disposed to compromise differences, when if pushed to a legal result, might end in ruin. A prudent man avoids danger by taking precaution. He makes peace with his adversary before matters come to the worst.

We should bring the same prudence to bear on spiritual and eternal things which are of the last importance. We are called to the kingdom and glory of God, and urged to make immediate preparation for that future state. Preparation can be made only in this life. We must work while it is called to-day; the night cometh when no man can work.

We must get ready and keep ready, whether we live or die we may be found in Christ in peace at his coming; for he will come again to ransom his saints from death, and glorify them with himself. We know not the day of his coming, yet there are signs which indicate its approach. It will come as a thief in the night upon a careless and indifferent world. It will take them by surprise. It will fall upon them as a snare. But if we watch and wait for it, it will not overtake us as a thief in the night. Let us observe the signs of the times. There is a specialty in the times in which we live. We seem to be approaching some great crisis. What is it? It may be the Lord is near. Are there no signs to indicate that the day of the Lord draweth nigh? Enough to excite many minds apprehensions of some great overturnings of society in both church and state. Enough to enforce the Savior's admonition, watch. Watch, therefore, for ye know not the day or the hour when the Lord cometh.—*Prophetic Times and Watch Tower.*

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Advent and Sabbath Advocate.

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

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Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bible subjects.

The Other Side.

S. C. B. WILLIAMS.

On the other side of death's cold tide,
In the beautiful fields of glory,
There'll be our home and there we'll roam
To tell the wondrous story;

Of a Father's love, who from above,
Looked on our lost condition,
And sent his Son, the holy One,
To save us from perdition.

When Jesus came, he did proclaim;
That "I'm the Prince of glory;"
But was denied by Jewish pride,
They disbelieved his story.

In the dark gloom of Joseph's tomb,
He fought with death the monster;
And made his way to endless day,
Came off a mighty Conqueror.

He then went home to his Father's throne,
To accomplish his commission;
Through him we plead, in time of need,
For pardon and remission.

O praise his name! he'll come again,
This then will end the story;
In th' Eden home, with him we'll roam,
In the beautiful world of glory.

Denver, Mo.

Birth of The Spirit.

M. B. SMITH.

MUCH has been said and written on this sub-
ject as presented in John 3: 5, and as we think,
almost always incorrectly applied. What ev-
idence is there that the birth of the Spirit and
conversion are the same, and are used inter-
changably? We think there is none; and that
the corresponding testimony of scripture ap-
plies it to another event. The only scripture
which would seemingly apply to the birth of
the Spirit to mortal men, and in the present life,
is Gal. 4: 29; and that this is applied to Isaac
is certainly very true; but that it is the same as
John 3: 5 in all respects we do not believe. The
John 3: 5 in all respects we do not believe. The
apostle, in Gal. 4, is contrasting the birth of
Isaac with that of Ishmael, speaking of Ishmael
as being born after the flesh, that is, carnally, or
according to the course of nature, and of Isaac
as by promise and of the Spirit; that is, his con-
ception was by the Spirit, or miraculously; re-

ferring, of course, in both, to their birth into
the present life, and consequently having no
reference to a moral or spiritual change what-
ever in either. This text most conclusively
shows that there can be a birth of the Spirit en-
tirely separate and independent of conversion;
and this we think is the case in John 3: 5.

Now, dear reader, please do not misunder-
stand me. I do not undervalue conversion nor
deny its necessity, but simply state that they
are two separate and distinct events, and that
the birth of the Spirit spoken of by the Savior,
is subsequent to conversion, and will take place
in connection with the resurrection. Now let
us turn to John 3, and give it a critical exami-
nation. Nicodemus evidently came to Jesus
with the preconceived idea that if he was really
the true Messiah promised in their Scriptures,
and which Jesus did not deny were the oracles
of God, then he would restore the disorganized
kingdom of Israel and rule a king over mortal
subjects; and while it was a fact that Jesus was
born to be a king and to sit upon the throne of
his father David and rule over the house of Jac-
ob forever, yet he plainly stated on another oc-
casion that his "kingdom was not of this world;"
that is, it would not be a kingdom such as this
world has, for the kingdoms of this world are
short lived and fleeting. The kings of this world
are poor dying creatures, their subjects are the
same; but the kingdom of Jesus, when it is set
up, will be an everlasting kingdom which shall
never be destroyed. Jesus has passed the dark
portals of the grave, and "he that was dead is
alive forevermore;" death hath no more do-
minion over him, and when his people shall
follow him through the same dark charnel
house of death, and be raised with immortal-
ized and spiritualized bodies, then will the king
and his subjects be fitted for that everlasting
kingdom which is promised in the Scriptures of
truth. But Nicodemus did not understand this,
and hence Jesus corrects his mistaken idea, and
says to him, "Except a man be born again he
cannot see the kingdom of God." In the 5th
verse he speaks of being born of water (baptism)
and of the Spirit, and in the 6th verse, "That
which is born of the flesh is flesh, and that
which is born of the spirit is spirit." The first
statement in this verse is very plainly to be
understood. It is a plain matter of fact state-
ment, an every day occurrence. That which
is brought forth into the world through or by
the flesh partakes of the same nature; in fact,
it is impossible for it to be otherwise; and thus
it will be when the birth of the Spirit takes
place, "like will produce like."

We want the reader to notice the following
points in this conversation of Jesus with Nico-
demus: Jesus does not say to Nicodemus that
his spirit must be born of the Spirit, or that his
heart must be born of the Spirit, or anything of
this kind; but "except a man be born," &c.
Now what is man? Turn with me to Gen. 2:
7—"And the Lord God formed MAN of the dust
of the ground and breathed into his nostrils the
breath of life; and MAN became a living [not
an immortal] soul." Here we have a descrip-

tion of the being who must be born of the Spir-
it in order to enter into the kingdom of God.
In verse 8th Jesus illustrates this matter more
fully by bringing in a comparison, as follows:
"The wind bloweth where it listeth [or where
it pleases], and thou hearest the sound thereof,
but canst not tell whence it cometh and whither
it goeth; so is every one that is born of the
Spirit." Here is a comparison, but between
what two things? Most theologians say be-
tween the wind, or rather its mode of action,
and the operation of the Spirit on the person
born of the Spirit. One great difficulty in the
way of this interpretation is the fact that it does
not read so. Notice carefully the simple read-
ing of the text: "The wind bloweth, &c. So
[in like manner] is every ONE [every person]
that is born of the Spirit." That is, the person
born of the Spirit is compared to the wind.
They are not governed by the same natural
laws that govern those who are merely born af-
ter the flesh. They come and go at pleasure.
Like the wind they have the power to render
themselves invisible to mortal eyes. We have
a practical illustration of this in Luke 24: 31, in
the case of the Savior after his resurrection. It
seems that he appeared to two of his disciples
while they were on their way from Jerusalem
to Emmaus, and after talking with them a
while and making himself known to them in
breaking bread, the record simply says, he van-
ished out of their sight. In the English edition
of Bibles, in the marginal reading, it says he
"ceased to be seen of them." By this we under-
stand he disappeared in a manner not known to
mortals: or as he himself had said in John 3rd,
they could not tell "whither he went," but
passed away like the wind. After these two
disciples had returned to Jerusalem and had
met with the other apostles and were rehears-
ing the account of their meeting with Jesus,
Luke says, 24: 36, that "as they thus spake Je-
sus himself stood in the midst of them." This
language, to the casual reader, might be passed
by as containing nothing unusual, and that it
simply means that Jesus came there where
they were assembled the same as any other per-
son would: but to us it implies much more. We
understand that his appearance there was in-
stantaneous, and unnatural to mortals, and like
the wind they could not tell whence he came.
Not only does the construction of the language
seem to imply this, but the effect which his ap-
pearance had upon them would also indicate
that it was mysterious and unnatural; so much
so that "they were terrified and affrighted."

Jesus Christ is set forth in the Scriptures of
truth as the "first fruits of them that slept," a
sample, if you please, going before of the res-
urrected saints whose vile bodies are finally to
be fashioned like unto his glorious body. Phil.
3: 21. This first fruits resurrection is also called
a birth. In Col. 1: 8, referring to Jesus Christ,
we read, "Who is the beginning, the first born
from the dead." Now turn to Rom. 8: 11, and
we read thus: "But if the Spirit of him that
raised up Jesus from the dead, dwell in you, he
that raised up Christ from the dead shall also

quicken your mortal bodies by his Spirit that dwelleth in you." In these two scriptures we have the following points: 1st, that the resurrection of Jesus Christ is called a birth; 2nd, that if these Christians to whom Paul was writing had the Spirit of God dwelling in them, they too should have a resurrection from the dead, be born from the dead, and by the Spirit that dwelt in them. This then would be a birth of the Spirit.

We hope the reader will not get the mistaken idea that we are advocating anything similar to Spiritualism, although there may be some points of similarity; for even Spiritualism has a foundation of truth underlying it. Thus, Spiritualism affirms that there is a future life; the Bible teaches the same, but from altogether different reasons. Spiritualism teaches a future life in consequence of an immortal soul or spirit in man by nature; the Bible teaches a future life by virtue of a resurrection of the literal man from the dead. Spiritualism teaches that this life will be eternal because the soul cannot die, being immortal; the Bible teaches that "life and immortality are brought to light through the gospel," and that those who "seek for glory and honor and immortality," shall obtain it at the resurrection (Rom. 2: 7; 1 Cor. 15: 53, 54). Spiritualism teaches that personal identity, consciousness, reason, life, immortality, &c., all center in the soul, independent of the body; the Bible teaches that the personal identity and all that pertains to it will be in the literal resurrected man from the dead. Thus we see that there is a wide difference between Spiritualism and the Bible, although there may be some points of similarity, and that the truths taught by Spiritualism are so detached from their proper connections and relations that it changes "the truth of God into a lie."

We wish now to introduce the testimony of Paul in 1 Cor. 15, referring to the birth of the Spirit. The burden of the apostle's testimony in this chapter is the resurrection of Christ, and finally of them that have "fallen asleep in Christ," at the last trump, and the change to immortality of those who are in Christ when he shall "appear the second time." Nor would we affirm that the resurrection of the wicked is not brought to light in this chapter incidentally; nor would we affirm that the resurrection and the birth of the Spirit are exactly one and the same thing. There may be a birth of the Spirit without any resurrection, as in the case of Isaac; or there may be a resurrection, without any birth of the Spirit, as those who are finally resurrected to damnation (John 5: 29). Neither shall we affirm that Paul speaks of the birth of the Spirit in so many words, but simply that he speaks of the same event in different language as nearly all Bible writers do. We only wish to call attention to the points of identity in John 3: 5, and 1 Cor. 15. Commencing at the 42nd verse the apostle contrasts the mortal with the immortal state, with the following terms and their opposites: Corruption—Incorruption; Dishonor—Glory; Weakness—Power; Natural body—Spiritual body; Living soul—Quickening spirit; Earthy—Heavenly; and then in the 50th verse says: "Now this I say brethren, that flesh and blood cannot inherit [come into possession of] the kingdom of God;" but tells them in vs. 51, 52, that we (Christians) shall be changed "at the last trump."

And now if any one doubts that this change is at the resurrection of the righteous dead, let them read 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first" (that is before the righteous living

are changed to immortality). Here is a change that is necessary in order to fit man for an inheritance in the kingdom of God. This is not a change of heart but a change of body. This is not immaterially, but the changing of the vile material, fleshy body (not for, but) into a glorious, literal, spiritual, immortal body. If the apostle had said in 1 Cor. 15: 50, "Now this I say, brethren, that flesh and blood [for this is born of the flesh and consequently is corruptible, and corruption cannot inherit incorruption,] cannot inherit the kingdom of God, but you must be born again [from above, margin], that is, have a heavenly nature bestowed upon you, except you are born of the Spirit, you cannot see the kingdom," he really would not have taught them anything different from what he has, only the same thing in different phraseology, viz., the necessity of this heavenly change from the image of the earthy (flesh and blood, that which is born of the flesh,) to the image of the heavenly, from corruption to incorruption, from mortal to immortality, from a mere birth of the flesh to a birth of the Spirit.

And, dear reader, this special privilege will be confined to the people of God; for "they that sow to the flesh shall of the flesh reap corruption; but they that sow to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8. Then, dear reader, let me entreat you to seek for these blessings through the gospel of Christ, by a patient continuance in well doing, that when he shall appear you may share in the glories of the birth of the Spirit, and thus be fitted for a home in the kingdom of God.

Jewell City, Kan.

Is there Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

(Continued.)

THE prophet here helps us to understand the apostle, and shows us that the promise refers to those who turn from transgression in Jacob, and that the covenant relates to an eternal inheritance and not to the conversion of any class of wicked men. The apostle next proceeds to say, verse 28, that "As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes." That is, they were envious because the Gentiles were placed by the gospel on one common level with the Jews—that the Gentiles were admitted to the same favor of God and on the same terms. See Acts 13: 42-46. "But as touching the election, they are beloved for the fathers' sake." (See v. 7.) He kepteth covenant and mercy with them that love him to a thousand generations. See Deut. 7: 9. Thus the Gentile converts were made to understand that although God had rejected the unbelieving Jews from his favor, yet when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake, for God had not forgotten the faith of Abraham, Isaac, and Jacob; and the gifts and calling to the fathers he had never repented of, or changed his purpose of making them the chosen vessels through whom Christ had come in, or by whom he would bless the world.

Now let us proceed to examine the ORIGINAL PROMISES made to the fathers. See Gen. 13: 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look now from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." Also 17th chapter, vs. 7, 8. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to

thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God." Now compare these promises with Acts 7: 4, 5—"Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Now if the promise to Abraham related to the literal land of Canaan, then the promise of God utterly failed. But it did not relate to that, and Abraham never so understood it. See Heb. 11: 8-10. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which had foundations, whose builder and maker is God." And in v. 11, speaking of the numerous seed that God had promised Abraham, the apostle says, "Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised—Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore, innumerable. [Here is all that God ever promised to Abraham.] (V. 13) These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the earth."

This was the numerous seed that God promised to Abraham, and these were all sons of faith, and they are and will be all safe when Christ comes. These all died in faith, hence if you believe St. Paul's record you will not be under the necessity of hunting any longer for this seed among the old carnal Jews. The apostle continues to discourse, and enumerates David, Samuel, and all the prophets who dwell in literal Canaan, and yet he tells us in vv. 39 and 40, "And these all having obtained a good report through faith, received not the promises, God having provided some better things for us, that they without us should not be made perfect." If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did not receive the promise, therefore it is certain that the promise related to a different inheritance, even a heavenly, or the new earth, for the meek shall inherit the earth.

We will now examine the original promise as made to Isaac and Jacob. See Gen. 26: 3-5—"Sojourn in this land; and I will be with thee, and will bless thee, for unto thee and to thy seed I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." See also Gen. 28: 13, 14—"And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and in thee and in thy seed shall all the families of the earth be blessed." Now let us inquire of the inspired commentator what is meant by "thy seed," for these are the one to whom the promise is made. See Gal. 3: 16, 29—"Now to Abraham and his seed were the promises made. He saith not, and seeds, as many, but as of one, and to thy seed, which is Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This is the claim which Christ set up when he was here the first time, and this is the very claim that the Jews contested, which led to the death of Christ. "This is the heir; come, let us kill him, and the inheritance shall be ours."

They claimed the inheritance as the literal descendants of Abraham. This claim has the same tendency to-day that it had at the first advent. It cannot see that the promise that Abraham should be heir of the world was not through the law, but through the righteousness of faith. Rom. 4: 13-16. That all the promises, so far as the Jew was concerned, all centered in Christ's first advent. Here is where God's national plan run out. Just hear Zacharias: Luke 1: 67-70—"Zacharias was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel! for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercies promised to our fathers, and to remember his holy covenant—the oath which he swore to our father Abraham." Here we are told by this man, filled with the Holy Spirit, that all these promises made to that Jewish nation centered in Christ at his first coming. But you say, these promises did not have their fulfillment; that they, as a nation, were not delivered. Very well, the reason is obvious; by rejecting Christ they rejected all the blessings that centered in him. They might have been gathered but they would not hear the Savior himself. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not; behold, your house is left unto you desolate."

(Concluded in our next.)

Christ Typified in the Burnt Offering.

JOHN FONDEY, M. D.

In Leviticus, chapter 1, we have a type of Christ "offering himself without spot to God." It was to glorify his Father that he came into the world—to do his righteous will that he assumed humanity, and entered upon and executed the work of our redemption. "Lo, I come to do thy will," said he, and he obeyed his Father, even unto the death of the cross. The profound devotion of that heart none but the eye of God could fathom—it was unfolded to his view on the accursed tree. And the subject cannot be grasped by man, only so far as he is enlightened by the Divine Spirit, which reveals to the humble, believing child, the deep things of God. And yet, so vast and wondrous was this devotion of Christ, that only the Father could enter into, and appreciate the matchless emptiness of self—its entire devotion to his divine and holy will. "No man knoweth the Son, but the Father; and no one can know the Son save as the Father reveals him by the power of the Holy Spirit, through the word. The Spirit delights to reveal the things of Jesus, and we find these things in all their fullness and beauty in the word. If we wish to learn anything about Jesus it is from the word that we must derive light; and it is through the Spirit that we must gain correct conceptions of the word.

In the Levitical types Jesus is peculiarly set forth. Dry, and barren, and unmeaning things, to the unspiritual mind and heart, they may seem; but enlightened by the Spirit, and realized by the heart, they present such views of Christ as the atoning Savior, as to nourish the soul, and fill it with the most profound wonder, admiration, and love. They sweetly accord with the blessed manifestations given us in the gospel narrative of the same Jesus in the varied phases of his character, his person, and his work. Let us enter upon the consideration of Christ as revealed in the Levitical types; and may it be to others a source of as much consolation and joy as it has proved to us. We proceed to examine the type of the "burnt offering." This, as we have already said, presents Christ's offering himself without spot to God. "If his offering be a burnt sacrifice of the Lord, let him offer a male without blemish."—Lev. 1: 30. The basis of Christianity is founded on the essen-

tial dignity and glory of Christ's person. No office could possibly add dignity or glory to him, who is "cover all, God blessed forever," "God manifest in the flesh," "Immanuel," "God with us," the Creator and Sustainer of the universe. His offices are all connected with humanity, and, in assuming it, he stooped from the glory which he had with the Father before the world was, and thus stooped in order to glorify God more perfectly on a theater where all was hostile to him. He came to be "eaten up" by a holy, unquenchable zeal for the glory of God, and the official carrying out of his eternal counsels. In the unblemished male of the first year, we have a type of the Lord Jesus Christ, offering himself for the perfect accomplishment of the will of God. Nothing expressive of weakness or imperfection was allowable in it. It was to be "a male of the first year." It was to be an offering of the very highest order, because it was to represent Christ offering himself to God. In the burnt offering Christ was, exclusively, for the eye and heart of God. He alone could duly estimate the person and work of Christ. He alone could fully appreciate the cross as the expression of Christ's perfect devotedness. Only the divine mind could duly apprehend that element in the cross, which was foreshadowed by the burnt offering. Angel, nor mortal man, could penetrate its profound depths. In it there was a voice intended exclusively for, and which went directly to the ear of the Father. Between the cross of Calvary and the throne of God there were communications which lay far beyond the highest range of created intelligence.

"He shall offer of his own voluntary will, at the door of the tabernacle of the congregation, before the Lord." In the use of the word "voluntary," we have here brought out the great idea of the burnt offering. We are led by it to consider the cross in an aspect not sufficiently apprehended, for we are too apt to look upon it as the place where the great question of sin was gone into, and settled between Eternal Justice and the spotless victim—as the place where our guilt was atoned for, and Satan triumphantly vanquished. All this the cross was, but far more—it was the place where, in language which only the Father could hear and understand, the love of Christ to the Father was spoken out. We have it, in this aspect, typified in the burnt offering, and therefore it is that the word "voluntary occurs." If it were merely a question of the imputation of sin, and of enduring the wrath of God on account of sin, such an expression would not be in moral order. The blessed Lord Jesus Christ could not, with strict propriety, be represented as willing to be "made sin," willing to endure the wrath of God, and the hiding of his countenance; and in this one fact, we learn, in the clearest manner, that the burnt offering does not foreshadow Christ on the cross bearing sin, but Christ on the cross accomplishing the will of God. From his own words it is evident that Christ contemplated the cross in these, its two aspects. Looking at the cross as the place of sin bearing, and contemplating the horrors with which, on this point of view, it stood invested, he exclaimed, "Father, if thou be willing remove this cup from me." Luke 22: 42. He shrank from that which his work, as a sin bearer, involved. His pure and holy mind shrank from the thought of contact with sin, and his loving heart shrank from the thought of losing, for a moment, the light of God's countenance.

The cross, however had another aspect. Before the eye of Christ it stood out as a scene where he could fully tell out all the deep secrets of his love to his Father—a place where he could, of his own voluntary will, take the cup which the Father had given him, and drain it to the very dregs. It is true that the whole life of Christ emitted a fragrant odor, which ever ascended to the Father's throne. He did always those things which pleased the Father. He ever did the will of God. But the burnt-offering does not typify him in his life—precious beyond all thought as was every act of that life—but in his death, and in that not as one "made a curse for us," but as one presenting to the Father an odor of an incomparable fragrance. The cross, in the light of this view, becomes invested with peculiar charms for the spiritual mind, an interest of the most intense character is imparted by it to the sufferings of our blessed Lord. Undoubtedly the guilty sinner finds, in the cross, a divine answer to the deepest and most earnest cravings of the heart and conscience. In the cross the true believer finds that which captivates every affection of his heart, and transfixes his whole moral being. In the cross, the angels, too, find a theme for ceaseless admiration. This is all true, but in the cross there is that which surpasses the loftiest conceptions of saints or angels, namely, the deep-toned devotion of the Son presented to and appreciated by the Father. This is the elevated aspect of the cross, which is so strikingly shadowed forth by the burnt offering. The distinctive beauty of the burnt-offering

must be entirely sacrificed if we admit the idea that Christ was a sin bearer all his life. There would then be no force, no value, no meaning, in the word "voluntary." There could be no room for voluntary action in the case of one who was compelled, by the very necessity of his position, to yield up his life. If Christ were a sin bearer in his life, then assuredly his death must have been a necessary, not a voluntary act.

The beauty of each one of the offerings would be marred, and its strict integrity sacrificed by the theory of a life of sin bearing. This especially, in the case of the burnt offering, inasmuch as it is not, in itself, a question of sin bearing, or enduring the wrath of God, but entirely one of voluntary devotedness manifested in the death of the cross. We recognize, in the burnt offering, a type of the Son, accomplishing by the Spirit, the will of the Father. He did this of his own voluntary will. "Therefore doth my Father love me, because I lay down my life that I may take it again." John 10: 7. Here we have the burnt offering aspect of the death of Christ. On the other hand, the prophet, contemplating him as the sin-offering, says, "His life is taken from the earth" (Acts 8: 33, which is the LXX version of Isa. 53: 8). Again; Christ says, "No man taketh it from me, but I lay it down of myself." Was he a sin bearer when he said this? Observe, it is "no one." It was his own voluntary act, to lay down his life that he might take it again. "I delight to do thy will, O my God." Such was the language of the divine burnt offering—of him who found his unutterable joy in offering himself without spot to God.

It is of the highest importance to apprehend distinctly the primary object of Christ in the work of redemption. Its tendency is to consolidate the believer's peace. The accomplishment of God's will, the establishment of God's counsels, and the display of God's glory, occupied the deepest, fullest, and largest place in that devoted heart which viewed and estimated everything in reference to God. The Lord Jesus never once stooped to inquire how any act or circumstance would affect himself. "He humbled himself." "He made himself of no reputation." He surrendered all. Hence at the close of his career he could look back upon all, and say with his eyes uplifted to heaven, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." John 17: 4. In contemplating this aspect of the work of Christ the heart cannot but be filled with sweet affection towards his person. To know that he made God his primary object in the work of the cross does not detract, in the smallest degree, from our sense of his love to us, but quite the opposite. His love to us, and our salvation in him, could only be founded upon God's established glory, which must, indeed, form the solid base of every truth. "As truly as I live, all the earth shall be filled with the glory of the Lord." Numb. 14: 21. But God's eternal glory and blessedness are, in the divine counsels, inseparably linked together, so that if the former be secured the latter must needs be likewise. (To be continued.)

Philadelphia, Pa.

Gerrit Smith's Appeal to a Boy on Tobacco.

MY DEAR GEORGE: I could have wept the other day when I saw you smoking a cigar. Only fourteen years old, and already at work to poison your soul with tobacco! Oh this is sad indeed! My dear boy, you see not what is before you. If you did, you would be appalled and you would fall on your knees, and entreat your heavenly Father to save you from led, wasteful, filthy, wicked practice of using tobacco.

Do not excuse yourself by saying that some great and good men use tobacco. The great and good men who do so are in danger of sinking into very little and very wicked men before they die.

Tobacco and rum! What twin brothers! What mighty agents of Satan! What a large share of the American people they are destroying! I love my children; and because I love them, I would rather bury them than see them defile themselves with rum and tobacco.

As Paul said to Timothy, so say I to you; "keep thyself pure." Be clean in your person and be clean in your heart. But, depend upon it, you can be neither if you use tobacco.—Sel.

Religion should influence its professor in all the relations of life. Whatever he does, he should do it the better for being a Christian. Religion should make a better student, a better servant, a better master, a better parent, a better child, a better man in all respects. The pious but eccentric Rowland Hill remarked, "He would not give a farthing for that man's religion whose cat and dog were not the better for it."

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 5th 2nd Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sabbath and Lord's Day.

THE *Age-to-Come*, published at Boston by Mrs. A. E. Davis, in the February number, quotes our article on the "Lord's day," which we published a short time previously, and says:

"The foregoing article gives our faith of the Sabbath and Lord's day. But in this dark age, between the destruction of Jerusalem, the overthrow of the kingdom of God and the second coming of Christ to restore the kingdom and all things spoken of by the prophets, we do not believe the Sabbath was to be or is kept. It has never yet been enjoined upon any nation but Israel, any more than circumcision and sacrifices, etc.; and as God has caused 'all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts,' (Ho. 2: 11) we do not expect them restored until the kingdom comes and the age of restitution commences. Then they will be restored."

Mrs. Davis, in her next (March) number, in answering some questions asked by Bro. Williams, says again:

"It is evident the Sabbath was in existence before Israel came out of Egypt, even from the creation. The fact that it was not generally understood is nothing against the other fact that it was instituted from the foundation of the world. It is not very well understood yet. Now, it being instituted before Israel's days, shows that it was not designed exclusively for that people. Therefore when the other nations begin to learn of God, and know him, they will begin to keep the Sabbath. Their time has not yet come, however; for Israel is the leading nation, and they have not become Christians, and cannot be made Christians until the next age. It has already been demonstrated that no people can keep the Sabbath under the law; they must be under grace. Thus the true time for Israel, first, to keep the Sabbath as it should be kept, and also the Gentile, is in the 'age to come.'"

Now here is some excellent reasoning on the Sabbath question, that "it existed from the creation," and being "instituted before Israel's days, shows that it was not designed exclusively for that people." But the harmony between this statement and the former one, that "it has never been enjoined upon any nation but Israel," is not clear, unless she makes a distinction between 'nation' and 'people.' How any one can take such plain positions on the Sabbath and not keep it, we cannot see. Are not other nations than Israel (not perhaps as nations, but as individuals) now learning of God? Is not this the purpose of the gospel? If so, then the Sabbath should be kept by them. If the nations (or as we understand it, individuals comprising the nations,) cannot be made Christians in this age, what is the use of preaching the gospel to them or trying to Christianize them?

'Law' and 'grace' are not antagonists, because Paul said to the Roman Christians, "Ye are not under law, but under grace." The time will never come when the Christian will not be under law. Freedom does not consist in being without all law, but in the state of not being held in bondage by law. For instance: Until only eleven years ago the law in a portion of the United States of America held the colored people of African descent in slavery; and when the colored people were emancipated from slavery by the generosity, mercy, and wisdom of the Chief Executive of our land, they were not absolved from obedience to all law. While they were free men and free women they were so by virtue of being obedient to the wise laws of the nation, and freedom from the law that previously bound them in slavery. So we, by being absolved from the condemnation of law, for being pardoned for having transgressed its holy precepts, it no longer holds us under it, or condemns us. But the grace of God having pro-

vided pardon for us, we are then under grace, or under obligation to God's grace, instead of being under condemnation to the law which held us. Not to be under law does not imply that we should not be obedient to law. The Sabbath, or the Sabbath law never held any one in bondage, but as it was violated its transgressor came under condemnation of the law of which the Sabbath was a part. In our free country we enjoy liberty, because we are obedient to the laws that be; but if we transgress the law of our country we are brought under condemnation to that law, and are thus under the law condemned to receive its penalty. The Christian being under grace is therefore under obligation to keep the Sabbath and obey the whole law of God, the transgression of which condemned him.

When the position is taken that in this age we cannot keep the Sabbath if we try, we would like to see the reasons stated, for we see no reason why it cannot be done, and believe we are doing it. With many, as endorsed by the *Age-to-Come*, the first day of the week, erroneously called the Lord's Day, has no sanctity, and is not considered as taking the place of the seventh day of the week, commanded from the foundation of the world.

We have labored to show that the Sabbath was not merely an Israelitish institution; but that, as it antedated the Jewish nation, it should not be called Jewish. When the Creator and Lawgiver took the Israelites into covenant relation to himself, he, of course, gave them his laws to be incorporated into their national polity or government. The Sabbath being one of the first laws made, it then became one of the laws to govern this nation, which was to have been to him a holy people. But when they ceased to be a nation, or lost their independence of government, it by no means follows that such laws which existed before they did, should fall with them. It was sufficient that such laws only that pertained to them as a nation, growing out of national organization, should cease with their nationality; and as their nationality ceased about the time, or soon after the sacrifices and offerings met their antitype in Christ's death and atoning work, the ceremonial and judicial laws passed away leaving none remaining but what were moral and right for all mankind to observe, which existed before the Israelitish nation did, with the institution of Christianity added.

When God caused "all her [Israel] mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts," as prophesied by Hosea (2: 11), he did not say he would cause his Sabbath to cease. He makes a distinction between his Sabbath, the weekly rest day, the seventh day of the week, and the sabbath days of the children of Israel. He speaks of his Sabbath as "My holy day;" "Verily my Sabbaths ye shall keep;" "Ye shall keep my Sabbaths;" "I gave them my Sabbaths." Although Israel's feast days and solemn assemblies ceased it does not follow that the Sabbath of the Lord must cease because the nation which had constituted his covenant people had been rebellious to him, and were brought under bondage to other people where they could not observe their own laws. It is not well to apply too much to the future age, lest present duty be overlooked and we thus lose our salvation provided for us in the gospel. Every effort against the Sabbath only helps us to see its true relations and bearings to all, both Jews and Gentiles.

"By their Fruits ye shall Know Them."

In his memorable sermon on the Mount Jesus warned his hearers to beware of "false prophets," and makes an illustration by comparing the fruit of good and bad trees. There had previously been many false prophets in the land, and they continued to impose on the credulity of the honest seekers after truth. But the Savior bids to beware of them, and gave the evidence by which they may be known—they may be known by their fruits—they are to be discerned by what they do. He

shows by the good and corrupt trees that "a good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Matt. 12: 35. "For out of the abundance of the heart the mouth speaketh."—v. 34. "For out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies." Matt. 15: 19. By the fruits or works of the Pharisees Jesus denounced them. They were self-righteous, made a high profession of their religion, but Jesus bade his disciples beware of them and the scribes also, and says, "Do not ye after their works, for they say and do not." He called them hypocrites for making their loud professions of righteousness and not living righteous lives. He says to them: "Ye make clean the outside of the cup and the platter, but within they are full of extortion and excess." They could make professions of holiness to be seen of men, but neglected "judgment, mercy, and faith;" therefore they were hypocrites and he denounced them, and said, "How can ye escape the damnation of hell?"

The gospel of Jesus Christ is given to us to take out of the world "a people for his name," who should be "a peculiar people," "zealous of good works." The Savior prayed that his people might be sanctified "through the truth," and sent them the Holy Spirit to be their comforter to help to guide them into all truth. He calls upon them to be holy. The apostles, who carried on the work of the gospel after Jesus ascended to heaven, exhorted to good works, accompanying the believer's faith. Their epistles abound in similar exhortations, and Paul says: "Prove all things, hold fast that which is good." To do righteousness, and "see the very appearance of evil."

But in the early ages of the gospel there were some who were disobedient to the faith, and were a source of grief to those who remained steadfast. Some made shipwreck of their faith, of whom were Hymeneus and Alexander, and who also taught false doctrine. In the Corinthian Church some of the converts relapsed into idolatry, and into other wickedness. In some of the other churches, individuals, though professing the faith of Christ, walked disorderly and reproached the Christian profession. What was Paul's advice to the churches in such cases? Was it to go along in sympathy and fellowship together as though all was right? He says, "Admonish him as a brother." But if he still "walk disorderly," he says, "Withdraw yourselves" from such, "and have no company with him." 2 Thes. 3. After following the gospel rule of Matt. 18: 15-17, duty is plain. The Savior does not say, Let all remain together until the harvest. The church is not the field of the parable of Matt. 13.

When individuals in church fellowship cease to walk according to gospel order and do not manifest the fruits of the Spirit, and those remaining cease to have Christian confidence and sympathy for such, is this going contrary to Jesus' words: "Judge not"? No, it is but following his teaching, "By their fruits ye shall know them." One meaning of 'judge' is to condemn, or pass sentence upon. Jesus did not teach opposite doctrine; but that while those professing godliness may be known by their fruits, we may not pass judgment on others, for that office belongs to God or to himself. Then we, who have started in the service of Christ, and perhaps have traveled in the way for several years, need to look well to the record we make, that we may be known by our fruits, or works, and known to be on the Lord's side—known to have our lives correspond with our profession, and manifest the fruits of the Spirit in all we do or say, that at last we may not be judged unworthy of eternal life, but may have "Well done" said to us in that eventful time.

To the natural man Time is 'the substance of Eternity the shadow'; to the spiritual man Eternity is the substance, Time the shadow.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—CHRISTIAN QUARTER—No. 3.—ARMENIAN, COPT AND ABYSSINIAN.

HAVING an opportunity, through our Jewish friend, of visiting the Armenian Convent and the Church of St. James, our ramble for the afternoon was in that direction.

This convent is one of the largest—if not the largest—establishments of the kind in the Holy City. It occupies several square acres in the center of its subquarter in the south-west part of the city, and is capable of entertaining at least eight thousand pilgrims, who yearly come to Jerusalem from Armenia—and who claim direct descent from the patriarch Noah, after the flood)—and the adjacent countries in Eastern Asia, who acknowledge their peculiar tenets. They disallow the authority of the Papacy *in toto*; but have a patriarch (like the Greek system,) or head bishop, who claims position from seniority of office among the tribes. They have no image-worship in their churches; but, at the same time, cover a portion of the walls with pictures and paintings representing scenes and events in early Bible history: among others, Jephthah, devoting his daughter to a life of celibacy, as the fulfillment of his vow of sacrifice, and the debarking of Noah and his family from the ark on the mountain of Ararat, in Armenia; Abraham in the act of offering his son Isaac, etc.

Their visiting pilgrims put up at their convent, as a caravansary, or hotel, where they stay for days, weeks, or months,—many of them arriving before Christmas and remaining till after Easter Sunday. They, together with the Copts and Abyssinians, the Greeks and Latins, visit the Jordan, in a line composed of many thousands, lave in its waters, in the belief that, like Naaman, the Syrian leper, their "sins are washed away, and carried by its waters and buried in the Dead Sea."

The Convent and Church of St. James, which we are visiting, is a very fine and exceedingly large building, most gorgeously decorated within, and contains a great display of gold, silver, and precious stones,—some choice paintings, and others very coarse daubs, twelve elaborately carved lamps, or candlesticks, kept continually burning, night and day,—representing the "light of the gospel" emanating from the "Day of Pentecost" by and through the "Holy Twelve" apostles. Its walls are covered, from the floor to the dome with a peculiar blue-and-white tinted porcelain, reminding one of the old-fashioned blue China-ware of our grand-mothers' times. It is situated on the elevated ground near the Zion (or David's) gate, westward, and has a most commanding appearance. The courts, the garden, (in which were growing a few of the very largest and most ancient trees in the city), the church entrances, and the street approaching it, are kept assiduously clean—the greatest contrast to the other portions of this city, which is, otherways, very unclean, and, altogether, have the appearance of more comfort and combining more of elegance than any where we have yet visited in Jerusalem. The Armenian pilgrims invariably dress in black gowns and white turbans. The Patriarch's Palace, a short distance south of the church, looks quite new, and has a beautiful and imposing appearance.

The Church of St. Thomas is situated on the street immediately north of the Convent. The Church of *Yacobeah* (or, St. James the Less), in the rear of the English and Prussian Protestant Mission Church, is also one of the Armenians' edifices, which claims the traveler's notice.

The Armenians are also the proprietors of the large conventual building just outside the Zion Gate, called the "Palace of Caiphas," the high-priest who condemned our Savior, once known as the "Church of St. Salvator." "Here, under the altar," says the celebrated Oriental traveler and writer, Maundrell, (and the custodians repeat the story "to this day,") "is deposited the very stone

which was laid against the mouth of the tomb, to secure the door of our Savior's resting-place. It is two yards and a quarter long, one yard high, and broad as much. It is plastered all over, except in five or six little places, where it has become bare in receiving the kisses and other devotions of the visiting pilgrims. Here, likewise, is shown a little cell" (we have stood within it), "said to be our Lord's prison, the night on which he was betrayed, till he was taken from hence to Pilate's presence. The 'Cenaculum' may also be conveniently mentioned here. This 'upper room,' where tradition says the last passover was kept by our Lord and his twelve apostles, and where the 'Savior's Supper' was instituted, is to be seen, in virtue of a good buckshich (a money present), in the second story of a pile of buildings attached to the 'Neby Da-ud,' a short distance from the House of Caiphas."

The Copts have a small convent, adjoining their fine, large caravansary, on the north of the pool of Hezekiah; also, a chapel in the rear of the reputed rock of Calvary. They likewise have a claim upon some valuable property next adjoining "the Church of the Holy Sepulchre," on the east side; it is called *Dier-es-Sultan* (or, the Convent of the King).

The Copts are the pilgrims of Lower Egypt; and, like the Armenians, are designated as *Schismatics* by the "Holy Roman Catholic Church." They repudiate all image-worship, and elect all their church dignitaries to office.

The ABYSSINIANS are a sect (so-called by the Romanists) of the *Schismatics*, who have their caravansaries and church edifices in Jerusalem, who elect their church officers, even to the patriarch. Their form of worship is the simplest of all the Eastern sectaries. They hold some doctrines at variance with all the other Christian sects in Jerusalem; nearly assimilating to the Jew. They assert that Jesus is the Son of Joseph and Mary; but was chosen by the Most High God as his Son, at the baptism of John in the Jordan, when the Holy Spirit was poured out upon him "without measure." That the Lord God, when he was put to death, raised him from the dead and called him to ascend on high, there to become the "head of all things which are in heaven and on earth," that in the fulness of "the times of the Gentiles," God will send him to earth again, to take possession of the throne of his father David, from whom he is lineally descended through Joseph; that he then will re-call and re-assemble "the twelve tribes of Israel," which are now scattered abroad in all the lands, and re-organize them as the kingdom of Israel at Mt. Zion, where "the Law shall again go forth," and the "word of the Lord from Jerusalem." They observe the seventh day of the week as the *true* Sabbath, and practice circumcision, and also immersion by water.

They claim their introduction to Christianity by the Eunuch of Queen Candace, whom "Philip the Evangelist" baptized at Gaza, on his return to Ethiopia;—he having gone up to Jerusalem, to worship, as a Jew,—brought with him "the truth as it is in Jesus." The Jews and the Christian sects, except the Copts, shun them: the Christians, on account of their peculiarities of the Sabbath and circumcision; the Jews, because they recognize Jesus of Nazareth as the Messiah and the "King of the Jews." The Copts, being near neighbors to them—in Egypt—are more or less intertwined with some of their doctrines and customs, yet not so general as the Abyssinians proper.

Man: Mortal or Immortal?

J. M. BEEDLE.

MUCH has been said and written upon this most important subject. I say most important, because upon this one great question hangs all of the hopes of every true child of God. Modern theologians have left no stone unturned, and no argument untried, to convince the world of mankind that man is in possession of the attributes of the Deity. That is, that man has an immortal soul, a

separate entity, whose existence runs parallel with the Creator of the universe. It seems at times astonishing with what tenacity people, both learned and unlearned, will cling to this popular error. But when we consider that it has been sung over their cradles, taught at their mothers' knees, rehearsed in their schools, academies, and colleges, it does not seem so very strange after all. The teachings of modern theology have such a firm hold upon the minds of the masses that it seems impossible for them to give it up. Take away our immortal soul, say they, and you remove everything from us worth living for; you destroy the foundation of Christianity and cut off all our hopes of the future; you clothe the heavens in sackcloth, and cause the dark pall of death to settle down upon the bright and hopeful future. Such seems to be their honest and sincere convictions. They never have been taught of life only through Christ; they never have been taught to look forward to the resurrection of the just for the consummation of their hopes, but rather to look forward to a mystical sky kingdom, which is beyond the bounds of time and space.

But what says the Scriptures in regard to this important matter? Do they represent any part of man as being immortal? The truthful solution of this question is certainly deemed important by every faithful student of the Bible, not simply as an abstract theme, but on account of its relative bearing upon every other doctrine taught by that sacred Book. The views we entertain of man's nature will give color and shape to a very great extent to our views of life, death, resurrection, heaven, hell, and in fact, all of the other subjects of revelation. Hence the importance of searching for truth touching this fundamental point. The only question which the conscientious believer in the great truths taught by divine revelation deem it at all important to ask, is, What saith the Scriptures upon this all important subject? He is perfectly willing to submit the question to Moses, Job, Daniel, Isaiah, Christ, Paul, or any and all others who have spoken as they were moved by the Holy Spirit; and having ascertained their decision, awaits patiently the issues of that great day when all things shall be made manifest by the glorious appearing of Jesus, our Life-giver, when he appears the second time without a sin offering to give life and immortality to all his faithful followers.

But before inquiring what these faithful and true witnesses have said, let us reflect a moment upon the manner of interpreting their testimonies. Is the language of these witnesses to be understood in its most obvious and literal sense? And why not? we ask. Have we any more authority for giving their language a secret or mystical interpretation than we have the language of any living speaker or writer of the present time? If you have the right to interpret Moses or Jesus mystically, have I not the same right to interpret you after the same manner? If any writer or speaker may be interpreted in this way, certainly all others may; and where will this mysticism end? Only where imagination and fancy terminate. Different individuals, equally honest in their intentions, and equally intelligent, may faithfully investigate the divine record upon any and all points, and yet they will arrive at different conclusions; and they differ so widely that those who are not conversant with Bible truth are led to the belief that the Bible contradicts itself. When if they would interpret the sacred writers as they do the writers of the present day, all of these mysticisms and skepticisms would be obviated, and there would be less infidelity in the world, and more harmony among professors of Christianity. The majority of the professed ministers of Christ deny the literality and tangibility of nearly every thing taught in the Bible. The second coming of Christ, death, re-urrection, and in fact every fundamental point upon which our hopes are predicated, are by this mysticism swept away; and the past, present, and future thrown into

chaos, and left without form and void. But there is a remedy for all of this confusion, if we will adopt the followings rules: 1st, Give the language of the inspired writers its plain, obvious, and literal import; 2nd, Bring all classes of figures to harmonize with the literal; 3rd, Study the Bible by subjects, tracing them through the entire book, and having ascertained the harmonious teachings of all the inspired writers upon any one subject, you must have the truth upon that subject. These rules are plain and simple, and easily complied with.

Our time and space being limited, we shall not notice all the evidence contained in the word of God relating to this subject, but shall notice a few of the most important testimonies, hoping that the skeptical reader may be led to adopt the above rules and faithfully search the Scriptures to see if these things are so. We will again ask the question, Do the Scriptures teach that any part of man is immortal? Webster defines immortal to mean having no principle of alteration or corruption, exempt from death; having life or being that shall never end. The inquiry then is this: Is any part of the creature called man exempt from death? Popular theologians and philosophers would answer this question in the affirmative; but do the Scriptures so teach? We unhesitatingly answer no; and we challenge any one to produce one word of positive proof from Genesis to Revelation that the creature called man is a dual being, or that he is a compound of mortality and immortality. Such is contrary to the teachings of God's word, as we shall endeavor to show.

Let us go to the opening pages of revelation and see what the eternal Spirit has said concerning the origin and nature of man. Gen. 1: 26—"And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here God announces his intention to make a creature called man, and to subject all other living creatures connected with this earth to his dominion. No intimation is here given as to what the materials of his composition are to be. This information we will find recorded in Gen. 2: 7—"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Here then we have the simple, full, and complete record of man's creation; the material from which he is made, and the process of making him alive is all set plainly before us. Certainly we have no lack now of the desired information.

It will be readily seen by the most superficial observer, of what the material was that entered into the composition of man. It does not say that part was material and part immaterial, or part mortal and part immortal—nothing of the kind is intimated, but simply that man was made of the dust of the ground. But, says one, when God breathed the breath of life into man he became an immortal soul. Let us see for a moment if life means an immortal soul in these connections. Gen. 1: 30—"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 [margin, living soul]." So here we have beasts, fowls, and fishes, with immortal souls, according to popular theology. One has the same life as the other; one breathes the same air as the other. Solomon says in Eccl. 3: 19, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above the beast." Here we have the testimony of the wise man of Israel that what gives life to man also gives life to the beast; they all have one breath. Now we have found out of what man is made and how he obtained his life, but nothing is said of his being immortal. There is a vast difference between a living soul and an ever living soul.

The next thing we find recorded of man is that God places him on probation. Gen. 2: 8—"And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Verses 15-17—"And the Lord God took the man and put him into the garden of Eden, to dress it 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 the knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die [margin, dying thou shalt die]." Here then Adam is presented with a rule by which his obedience or disobedience can be tested; here he can decide his character and destiny. Disobedience to this simple test will make him a sinner and bring him under the threatened penalty—Thou shalt surely die. But what was the result?

What was Adam's condition previous to his transgression? He had newly come from the hand of his Creator, physically, intellectually, and morally good. 'Very good' was pronounced upon man in connection with every thing which God had created and made. But what were his character and nature? Was he holy or unholy? mortal or immortal? or in a state of susceptibility? Moral character is not the subject of creation; it is the result of action towards law, or a rule of some kind, having previous knowledge of the existence of such law or rule. The first recorded action towards the prohibition in the garden was that of disobedience; hence his first positive character was that of a sinner. Adam and Eve could not plead want of previous knowledge. See Gen. 3: 3—"But of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." This was the language of Eve in reply to the serpent, and shows a perfect understanding on her part. Gen. 2: 16, 17 shows that Adam could not offer an excuse for want of information beforehand. We see then that their actions formed their moral character. How was it with reference to mortality or immortality? Were they immortal? Certainly not; that which is immortal cannot die. If Adam was immortal of what possible benefit could the tree of life be to him? would God undertake to prevent from death that which could not die? To prevent immortality from dying is about as consistent as the death that never dies, or a life that never lives. They are all absolute contradictions. But was Adam mortal? no; if mortal he must die as a necessary consequence, therefore Adam was not mortal. He was then placed on trial for immortality as the result of obedience; but disobedience brought mortality and consequent death. (Concluded in our next.)

Prophecy: Its Origin and Design.

SAMUEL DAVISON.

THE Bible is largely a book of prophecy. From the history of Adam, in the first three chapters of Genesis, to the revelations of Jesus Christ, after being seated at the Father's right hand, prophecy occupies a prominent place in all the sacred writings; it is fitting therefore that we should understand both the occasion and the design of God in giving so large a part of his will toward man in this form of revelation.

As I have received several intimations from friends and brethren that they desire me to continue the expositions of prophecy in the ADVENT AND SABBATH ADVOCATE, I have thought that an article on the occasion and design of divine prophecy would be a help to me in writing them, and to them in understanding the prophecies for themselves. I propose therefore to show first: THE ORIGIN OF PROPHECY.

From the first day of man's creation, the ever living God has been his instructor. Man was never left to find out his creator, nor the service

he should render him, nor the object of his being by the mere light of nature, or the simple exercise of his rational powers. The narrative of creation is very simple, easy to be understood; and is yet full of instruction for any person not previously instructed in these matters. The progress is from chaos to order, from an uninhabitable world to one of beauty, fertility, and every provision for life, from the lowest order of living beings to the higher, until, at length, one of form, and figure, and intellect, is created and set at the head of all others, and put in possession of the world, and authority given him over everything that liveth upon the face of the earth. Of course, he is excepted who did give him this authority. As Pharaoh said to Joseph when he made him ruler over Egypt, Only in the throne I will be greater than thou; so, at the beginning, I understand, God did set man over all the works of his hands. Thus also the Psalmist David understood it for he said, "Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet, all sheep, and oxen, and yea, and the beasts of the field, and the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." Ps. 8: 6-8

To qualify him for this high honor, man was not only endowed with form and figure above every other creature, but his Creator gave him intellectual powers above everything else that liveth upon the face of the earth. Not only his reasoning faculties every way superior, but he has moral powers which no brute has ever had. He has the power of discerning and appreciating right and wrong in relation to order, law, and authority; and all originating with the Great Creator of all things. It was in reference to this that all things were made in the order given in the first chapter of Genesis. It was that God might teach man order, institute religion, and put man under law to his Creator. Without reference to these things was not any thing made that was made. "The Lord by wisdom hath founded the earth, by understanding hath he established the heavens." Prov. 3: 19. Man's first estate was conditional; he was put under law, a law which recognized his liberty and station; and in circumstances to make both perpetual; the tree of life beside the tree of the knowledge of good and evil. This was said, If thou transgress thou wilt surely die. The other said, Obey and your life will be perpetual. Man transgressed, and the sentence of death passed upon him, but that the purpose of God might not be frustrated, God determined upon another condition of life in another state of being. This was announced, or comprehended, in the prediction that the seed of the woman should bruise the serpent's head. This was the beginning of prophecy, which was renewed and amplified as time, and the circumstances of the multiplying family of man required.

Prophecy and promise lay the foundation of hope for the afflicted and distressed. Our first parents, under sentence of death, bringing forth children subject to the mortality which now came upon them could have had no satisfaction in peopling a world with descendants which must inevitably all perish; but with a prediction from the Great Creator that the seed of the woman should bruise the serpent's head; or as it was manifestly understood, be a restorer of what they had lost by the transgression: by giving them a condition of a new life after their future life. As the wickedness of the world called for the destruction of the race, God saw fit to exempt Noah and his sons from the calamity; and to establish the first prediction as a covenant with them and their posterity

that the glory should be replenished and filled with the glory of God.

A few ages afterward, when men threatened to fill the world with rebellion, God, to frustrate that calamity, chose Abram, and entered into a covenant of promise and prediction, that of his seed he would yet fulfill his first purpose in giving them the dominion of the world. When they rebelled against him to provoke him to give them into the hands of their adversaries, he always raised up unto them prophets to reassemble righteous men, who waited for his salvation, that in due time he would restore them, and by them accomplish his purposes as declared to their believing forefathers. Such was the mission of all the prophets whose writings have come down to us. When Jews and Gentiles rejected the mission of Jesus of Nazareth the anointed seed God had so long promised, he began to show unto his disciples that he must first be crucified and put to death at the hands of Jews and Gentiles, but that he would rise again, and in due time take to himself his great power, and fulfill all that the prophets have said concerning him. After Jerusalem was destroyed of the Romans, and all the apostles but John were dead, and the Roman government had commenced a very cruel persecution of the churches of the Lord Jesus, God saw fit to give to his son Jesus, and he to the churches by John, a series of predictions, setting forth persecutions and vicissitudes through which the churches of the Lord Jesus must pass ere the time for the Lord to come and reign should take place.

This summary of the matter shows that the grand designs of prophecy are two fold. 1st, To comfort the hope of a future life to righteous men of God. 2nd, To assure the desponding servants of God, amidst trouble and discouragements, that all the covenant promises will ultimately be fulfilled. In the patriarchal ages, the head of a family who feared and served the Lord, was recognized as its ruler, priest, and prophet; in the latter capacity God revealed to them the fate and destiny of their children, so that they foretold what should happen to them in later ages: When God had chosen the child of Israel for a nation, to bear witness to all the nations of his holy name, he chose such among them as he would, to testify unto them of his will. When he cast them off to be scattered among the nations until the reign of the nations shall end, he chose the twelve apostles of Jesus Christ, and some others who have been witnesses of the resurrection of Christ from the dead, to bear witness to that great fact, and testify to the certain fulfillment of this promise made of returning from the Father to reign upon the earth.

When John the beloved disciple, alone remained of all these, and the Roman Empire threatened the extinction of Christianity by persecution, the Lord revealed to John the things that should come to pass from John's day to the day of the Lord's triumph over all his foes, and commanded him to write it, and send a copy thereof to each of the seven churches of Asia Minor, for presentation until the fall of Pagan Rome from power: unto Ephesus, and unto Thyatira, and unto Pergamos, and unto Sardis, and unto Philadelphia, and unto Laodicea. Thus the sacred oracles have been preserved unto us of this time. This book is called, "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass." In his saying, "To show unto his servants things which must shortly come to pass" there seems to be an intimation that the so-called church of Rome, alias, The holy Catholic Church, would

not generally receive the things that are written in this book! Such, at least, has been the history of its treatment in the world to this day. Through all ages of the antichristian apostasy there have been witnesses for God who have received and understood these things; but the body of the so-called Catholic and Orthodox churches have either questioned the authority of this book, or looked upon it as an enigmatical, incomprehensible compound of mysterious things. But that it was intended to be understood by God's believing people is fully manifest in the blessing pronounced upon him that readeth, and on them who hear the words of this prophecy, and keep those things that are written therein, for the time to which they relate was then come; it however stretches down to the full establishment of the kingdom of God upon the earth; and so includes all intervening events. The book is written in the style of the prophetic writings of the ancient prophets of Israel. The manner in which they used figures of speech is the same as John's in the book of Revelation. The rhetoric requisite to understand them is sufficient to understand John. John has written as plainly as they did. (Concluded in our next.)

Report of Conference at Hartford, Mich.

CONFERENCE met according to appointment. Preaching brethren present, Elders Everett, Case, Watkins, and Fabun. Preaching Sabbath evening by Bro. Everett, followed by exhortations from others. Met Sabbath morning for worship, preaching by Bro. Case, from Rev. 14: 6. Preaching again in the evening by Bro. James Watkins, from Rev. 11: 15. Met First-day morning at 9 o'clock for business. Br. Everett was elected Moderator. Prayer by Br. Everett. The Conference then took up and disposed of the unfinished business. The duties of the committee appointed at the Conference last August being completed they were discharged. Moved and supported that we consider it our duty to sustain Br. Brinkerhoff in the publication of the ADVOCA TE as long as he pursues his present policy. Moved that we have three conferences the present season, and that J. M. Beedle be authorized to designate the time and place for holding them, and send the appointments to the "Advent and Sabbath Advocate" for publication.—Carried. Moved and carried that we pledge ourselves to do all we can to send brethren Case and Beedle to Missouri to labor this coming Fall. Adjourned until next Conference.

Met for worship at 11 o'clock; preaching by Br. Fabun, followed by exhortations from the brethren and sisters. The preaching throughout was spiritual and edifying, and the testimonies of the brethren and sisters were interesting. We had a good attendance, and all went away satisfied that it is good to wait upon the Lord and have their spiritual strength renewed.

J. M. BEEDLE, Clerk. SAMUEL EVERETT, Moderator.

Letter Department.

From Sister Horne.

DEAR BROTHERS AND SISTERS: It is through the mercies of God that I am once more permitted to write a few lines through the ADVOCA TE. As I am entirely deprived of the privilege of meeting I esteem it a great privilege, as well as a duty, to speak through the columns of the paper. It is encouraging to me to read the testimonies from my brethren and sisters, and to realize that God has a people on earth who are looking and longing for his return. I have passed through great affliction, many times have been as it were high unto death; but through the goodness and mercies of God I still live; but my pilgrimage will soon be ended. A few

more days of suffering and sorrow, and I hope to see my Savior and be made like unto him. God is my helper, in him I trust. Jesus is my hope of life. O what a blessed thing it is to have a hope in Christ, that when affliction comes upon us, and all earthly things seem to be failing away, to be able to look forward to the time when Jesus will come! O brothers and sisters, let us try to be faithful, that we may rejoice in the Lord at all times. Let our thoughts ever be of him and of what he has done for us, and of the glorious future that awaits us, if we are only faithful. What a glorious thought that soon the opening heavens will reveal to our enraptured vision our loved and long looked for Redeemer, our Savior, and our Lord! May God help us each and all to strive for an abundant entrance into that everlasting kingdom, which is soon to be established.

SUSAN W. HORNE.

Independence, Kan.

From Sister Adams.

DEAR BRO. BRINKERHOFF: I feel it a great pleasure to have the privilege of writing a few words to the brothers and sisters in Christ, to cheer them in the precious faith of Jesus, who died a shameful death that we might live, and to tell how my heart is made to rejoice in keeping his commandments. I have always tried to live a Christian life. I joined the Methodist church when at the age of twelve, and I fear I have traveled all these long years in darkness, for now I see the Scripture in a new light. I was taught from infancy to keep the first day Sabbath, and sprinkling baptism, which I now believe to be entirely wrong; and I remained in that belief until the year 1872, when Bro. Long came into our part of the country, giving lectures. I attended his meetings faithfully, and took my Bible and marked the passages of Scripture which he used, and when I went home I studied them with a prayerful heart that I might learn the true and living way, Christ, and by so doing I came to the belief that the Advent church was the church of Christ; and I am striving to do God's commandments, and am also striving for the faith of Jesus. There are but few brethren and sisters here, and we have to bear great persecutions; but I am cheered by the Savior's promise, for he said, "Blessed are they that are persecuted for my sake." But for all the cheering promises, some of our dear sisters have gone back to the beggarly elements of the world; but may God have mercy on them and turn their wandering feet, is my prayer. From your sister, CATHARINE ADAMS. Martinsville, Mo.

From Sister VanHorn.

DEAR BROTHERS AND SISTERS in the hope of Jesus; as I was reading the pages of our paper this Sabbath morning, I thought I must write a few lines for the ADVOCA TE. Last spring my father, John Davis, of Welton, Iowa, subscribed for the ADVOCA TE and had it sent to us, for which we are thankful. We are very poor people in this world's goods, and being in the midst of the grasshopper ruins has not given us any lift. We feel very thankful for the ADVOCA TE, and we do not know how to do without it another year, but we do not see how we can pay for it, and our time will soon be at hand when the paper shall be stopped. I feel like it was a guide to our footsteps, next to our Bible. Myself, husband and children, are all alone in regard to the Sabbath, we find it very lonely; but will you pray for us that we may not give up the struggle, and that we may persevere on and at last come off conqueror, and be permitted to meet you all in that world where there is no sickness, sorrow, nor death. Yours in hope of eternal life, NANCY J. VANHORN. Scott, Nebraska.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 5th 2nd Mon. 1875.

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

THIS number of the *ADVOCATE* presents its readers with several very good articles, interesting to the lovers of Bible truth and instructive to all learners of the word. They will be read with interest. They show, too, that there is a good interest felt in the paper, both to make it useful in building up the cause of truth and to mutually assist in the work. We have on hand also a good article on the Sabbath question, from one of our good writers, to appear in our next number. Do not fail to help us to keep up the interest on the Sabbath and make the *ADVOCATE* a good Sabbath paper.

But these good articles should have a wider circulation and have more readers. How can this be done? Who will pay for a copy of the paper to be sent to some friend or some one whom they know to be interested in these truths? Some did this last year, which brought some to rejoice in a knowledge of the truth. Some have already done so again with this volume. Would you not like the same persons to receive the *ADVOCATE* still? Now will you not send 50 cents to have the *ADVOCATE* sent six months to some friend or interested person? In this way much good can and has been done. We want to promulgate these truths as extensively as possible. We dearly love this cause or we would not occupy the position we now do. We believe these are God's truths, and they must eventually triumph. So we will labor on, trusting in God and looking earnestly for the appearing of Jesus.

SUSTAIN the ministry. Send the laborers forth, for the fields are whitening for the harvest. There are cries of Come over and help us, from various quarters. We often receive letters asking if some minister cannot come to their section of the country and preach these truths. But we are unable to return them any answer. Where is the preaching brother who could answer a few calls of this kind, and to whom we could refer these solicitations? In some instances the applicants offer to bear the preachers expences, besides giving them a remuneration. The field is wide and it is not difficult to find a place of labor.

We are greatly in need of a small amount of funds just now to provide a small supply of printing paper. (When receipts are low we only obtain a small supply at a time.) A few subscriptions now would help us very much. Shall we not have them? While trusting in the Lord to have our work sustained we remember that his work in the world has always been carried on by means, and he would have the lovers of Bible truth to sustain its publication. We know that we are laboring and managing economically; which we must continue to do in order for the *ADVOCATE* to live, but we hope every reader of it will remember that we need your help in this matter. It has not been our plan to go in debt in our work, neither do we believe our patrons wish us to do so; therefore we believe you will give us the necessary aid.

A BROTHER writes, inquiring in regard to the prospects of the *ADVOCATE*, and if it is likely to be sustained, and refers to its past struggles, and says if the Lord's hand is in the work it should be published weekly and there should be no lack of means to sustain it.

Who is there of the readers of the *ADVOCATE* who does not believe that we have the truth on the great principles on which we stand? Has not

God always blessed his truthbearers and its believers? We need to be faithful and consistent on our part, and do all we can to sustain the work ourselves, relying upon God, and no fears need be entertained. We believe we shall yet see the *ADVOCATE* published weekly. We hope the present year will develop a sufficient standing of the cause that it may be done. There is no lack of matter written for our columns, and the supply might be increased. A few more active lively agents are needed to work up a good list to sustain it. Send for a few specimen copies and see what you can do by canvassing. Do not stand doubting over what you know to be truth, but work for the purpose of advancing the truth, and the cause will move right along. The interest in the *ADVOCATE* already demands its weekly publication; and if it be well supported in its semi-monthly issue, you would also sustain it weekly.

A NEWSPAPER item says "the Adventists assembled at Chicago, on the night of April 19th, and waited until morning with their white robes in readiness for the expected coming of Christ." We have much sympathy for those disappointed ones, and almost feel that we can enter into their feelings of sorrow, though we were never among those who looked for the Savior at any specified time. Jesus will come again, though we cannot tell the day of his coming. But that Adventists at any time ever prepared "ascension robes" we know to be untrue, and only told by those wishing to burlesque them. The white robes we expect to wear when Jesus comes, is the "righteousness of the saints," figuratively spoken of in the book of Revelations as "fine linen, clean and white."

ERRATA.—In No. 3, in article of the "Greek Church, No. 2," in the 27th line from the bottom of 2nd column, instead of reading as published, "Advance of that empire in Asia Minor," it ought to read, "Advance of that empire in Asia MAJOR." J. L. BOYD.

Communion Meeting at Grand Rapids, Mich.

DEAR BRO. BRINKERHOFF: Through request I address a few lines to you to give notice of a meeting we have had here. It was our annual meeting to commemorate the sufferings and death of Christ. It has been our custom for six or seven years past to meet together at the Passover time for communion; for the apostle says for even Christ, our passover, is sacrificed for us; therefore let us keep the feast. 1 Cor. 5: 7, 8. Bro. Everett, from your place, was with us, and Bro. Russell, from Jackson. We had an extremely good meeting. It commenced on Sabbath. Brother Everett preached two discourses on Sabbath, and two on First day, and all very good. Bro. E. is a very smart man for one of his age, over 81, and able to go from place to place and preach equal to some at sixty. May the Lord be with him and reward him well for the pains he has taken for us. Our meetings were all very interesting and we felt as if the Lord was with us. Our meeting at evening after second day, being the 14th day of the first month, Brother E. preached, and then the subject of the time to commune was brought up and discussed. Acts 2: 42-46; and 20: 7, were referred to and explained to have reference to common meals, and not to communion time; and so it looks to be when we read Acts 20: 6, as that says after the days of unleavened bread it took them five days to sail from Philippi to Troas, where they abode seven days; and as they were about to leave, it is said they had their meeting and broke bread, and started on their journey. It looks as if it was a common meal, as there is nothing said about the cup or the wine. As the Passover was instituted in the month Abib, and that was to be the beginning of the year to Israel, and as our Savior instituted the supper

at the Passover time, it looks as if it is to be in memory the year, which is God's establishment of the time, as well as the death of Christ.

STEPHEN MUNRO.

Grand Rapids, Mich. April 27th 1875.

Communion Meeting at Bradford, Iowa.

DEAR BROTHER BRINKERHOFF: I am in Bradford, and have been here and Horton four weeks. I have enjoyed much the peace that passeth understanding, and been comforted with the precious ones that God has raised up in these places. Last night we had a solemn, interesting, and joyful meeting; it was the anniversary celebration of the Lord's Supper, bringing to remembrance and showing for the death of our now great High Priest, who at Passover sacrificed for us; and truly it was good for me to be here. A number of years I have been alone when enjoying this blessed privilege and now here were eleven together, members firmly believe, of the true church that God is bringing out, free from Romish errors, and built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, the Bible and the Bible alone our only rule of faith and practice. It was soul reviving to know and feel that so many of the church of Christ scattered over the land are taking the same view of the institution and eating it at the same time, and I felt it was the Lord's doing, and it was marvelous in our eyes.

We know that the doctrine and practice of the true church of Jesus and the apostles has been lost sight of and been buried in the traditions of men; and the two true witnesses, the word of God, have prophesied clothed in sackcloth. Let us bless God and take courage, dear brethren and sisters, for if Christ cannot die again we have no unending priesthood. How glorious is our high priesthood founded on God's eternal power, when he raised our High Priest from the dead, and set him on his own right hand, between the cherubim, the mercy seat in the holiest, where Paul and all the holy brethren entered by the way within the veil, whither the forerunner is now entered, and hath anointed the most precious with his own blood; and this he did within seventy weeks of Daniel. Bless the Lord! POLLY G. PERRY.

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H E Carver 50cts 11-1. James B Young \$1, 10-1
Joseph Gilbert \$1.50, 10-1. A H Fleisher \$1, 10-14.
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Advent and Sabbath Advocate.

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

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Shall I be There?

WHEN upon the great white throne
Christ shall sit as Judge alone—
When the book of life is read,
There before the risen dead,
As are turned those pages fair,
Shall my name be written there?

When is closed the judgment day,
When this earth shall pass away,
When the city new shall come,
And the saints be gathered home,
Shall I in their triumph share?
Oh! my Lord, shall I be there?

When the mighty white-robed throng,
Swell the all-triumphant song,
Glory to the great I AM,
Glory, glory to the Lamb,
Ringing in the balmy air,
Savior, mine, shall I be there?

If I follow Jesus here,
If I hold my trust most dear,
If I plunge beneath the flood,
If I'm washed in Jesus' blood,
If for Christ I do and dare,
Yes, my Lord, I shall be there.

—Selected by CATHARINE ADAMS.

The Sabbath.

R. V. LYON.

THERE has been much written and said upon the Sabbath among the different divisions of those who claim to believe in the soon coming of Jesus. Whether there be a Sabbath, and if there is one, to which of the days of the week does it belong, and does the Bible enjoin its observance? As to the day, it has appeared to me for more than twenty-five years that if different writers and talkers and contenders for Sunday keeping only believed what the Bible says upon the question, they would come to the conclusion that the seventh day of the week is the Sabbath which Jehovah instituted, and commanded Israel, yes, all his people, to keep.* And that Sunday, called so in honor of the sun, which was an object of worship among the Pagans, is the Sabbath of the apostasy.

It is not on record that God ever changed the day; or that he authorized Jesus or his apostles to do it.

* And I have been guilty of confining it to Israel until about four years ago.

We learn by the Living Oracles that the seventh day was hallowed by Jehovah at the close of creation; its sanctity was afterwards marked by the withholding of the manna on that day, and a provision of a double supply on the sixth, and that previous to the giving of the law from Sinai; it was then made a part of that great epitome of religious duty to God, which he wrote with his own finger on tables of stone; it was incorporated with the public political law of the only people to whom he ever made himself a political Head and Ruler; its observance is connected throughout the prophetic age with the highest promises, its violation with the severest maledictions; it was among the Jews in the days of the pilgrimage of Jesus our Life-giver, a day of solemn, religious assembling, and was thus observed by him and his apostles. And we have the authority of Jehovah to say, that both under the Old and New Testament dispensations, it is used as a glorious type of the heavenly and eternal rest which he has promised to his own family. Who, I ask, that has any sympathy or regard for virtue, can harbor the thought for a moment that the decalogue—the ten commandments—have been abrogated!

The law contained in ordinances, which was typical of the great sin offering—Jesus our pass-over, who has been sacrificed for the family of God—was nailed to the cross. Eph. 2: 14-16. But the Sabbath, or the decalogue, was no part of that law, any more than the doctrine of the soul's immortality is a Bible doctrine!

The Sabbath was appointed at, or subsequent to, the creation of the world, or the finishing up of the heavens and the earth, and all the host of them; and sanctified, or set apart for holy purposes, "for man," for all men—the family of God, whether they be Jew or Gentile—consequently binding upon them at the present time. And he who teaches the abrogation of that law, or that it is not binding upon Gentile believers, to say the least of him, is ignorant of the wide door which he opens for men to enter and commit the most heinous sins!

I will introduce a few passages out of the many, to prove that the keeping of God's Sabbath is binding upon his children. Gen. 2: 2, 3—"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 work which God created and made."

Exo. 16: 22-29. Here we have positive testimony that the Sabbath had been instituted previous to the law being engraven on tables of stone, and that God required his people to keep it, and for not keeping it he reproved them sharply. "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Therefore we believe that the Sabbath was known before the giving of the law at Mount Sinai. And this is in harmony with the invulnerable argument presented by St. Paul

* "Sanctified it"—Set it apart as a day of rest for all his family to keep.

in the epistle to the Romans, 4: 15; 5: 12-15, in which he shows that inasmuch as sin existed "from Adam to Moses," hence the law must have existed, for "sin is not imputed where there is no law."

Jesus our Life-giver proclaims the eternal nature of the law engraven on tables of stone, and the glorious truth that "the Sabbath was made for man, and not man for the Sabbath." Mark 2: 27. Thus we learn that the Sabbath law antedated the family of God and was given by him for their spiritual benefit.

Isa. 58: 13, 14—"If thou restrain thy foot from the Sabbath, from doing thy pleasure on my holy day; and shall call the Sabbath a delight, and the holy [day] of JEHOVAH, [a day] to be honored; and shalt honor it by refraining from thine own ways, from pursuing thy pleasure, and from speaking thine own words; then shalt thou delight thyself in JEHOVAH; and I will make thee ride on the high places of the earth, and I will cause thee to eat of the inheritance of Jacob thy father: for the mouth of JEHOVAH hath spoken it." *Dr. Barnes' Translation.* And by turning to Genesis 28: 13, 14, we learn that the heritage of Jacob is the land promised to him and his seed. And to be fed with the heritage of Jacob, says Dr. Barnes, is to "possess the land promised to him as an inheritance." And only as Jesus shall return as the restorer of all things spoken of by the mouth of his holy prophets, can Jacob and his seed come into possession of the promised inheritance. The keeping of the Sabbath was one of the conditions or commandments that Jehovah required of them to fulfill in order that they might "ride upon the high places of the earth"—possess the land promised—and bask forever amid the sunbeams of an endless day! And as "there is no intimation," says Dr. Barnes, "that the Sabbath was to be abolished," therefore it is our duty to keep it.

Isa. 56: 1, 2—"Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come and my righteousness to be revealed. Blessed [shall be] the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Thus we learn that Sabbath keeping is among the things that Jehovah required of Israel in order that they might enjoy his approving smiles, and ultimately come into possession of Canaan, or Eden restored, by virtue of the promise which he made to Abraham and his seed. Gen. 17: 1-8.

I will introduce the teachings of Jesus our Life-giver—Head and pattern. Matt. 5: 17-19—"Think not that I am come to subvert the law, or the prophets; I have come not to subvert, but to establish. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Therefore, whoever shall violate one of the least of these commandments, and shall teach men so, will be called little in the kingdom of the heavens; but whoever shall do and teach them, will be called great in the kingdom of the heavens." *Diaglott.*

I think it must be obvious to all, who dare to think outside of human creeds, that the law spoken of by Jesus in this portion of Holy Writ, is that of the ten commandments, and not the ceremonial or law of commandments contained in ordinances; which was soon to be nailed to the

cross. Verses 27, 28. And that he did not come to subvert or abrogate any part of the decalogue; but to fulfill it by keeping it, and teaching his followers to do the same. And as the seventh day Sabbath is a part of the decalogue, and Jesus is our pattern, hence we have a twofold argument in favor of its being kept. And in Mark 2: 27—Jesus says "the Sabbath was made for man, and not man for the Sabbath." A man was not made for the coat, but the coat for him. "Therefore the Son of man is Lord of the Sabbath," because he is the eldest Son of the woman's seed—the head of the body—the church—the family of God. Consequently he will have the pre-eminence, in everything that pertains to a future state, or the world to come. Hence by the way of pre-eminence, he is Lord of the Sabbath. And inasmuch as we are his brethren, and members of his body, therefore it is our duty to keep it.

Matt. 22: 35-40—"Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Here we have positive testimony that Jesus, in the answer which he gave to this shrewd lawyer, had a direct reference to the law of the ten commandments, for the purpose of teaching him that it was his duty to keep them. And if he loved God with all his heart, and his neighbor as himself, he would do it. And it must be obvious to all, that inasmuch as it was his duty to keep the Sabbath, it is ours.

Again, Luke 16: 17, Jesus affirms in the strongest language the perpetuity of the Sabbath. Please listen to him, "And it is easier for heaven and earth to pass, than one tittle of the law to fail." Therefore it is our duty to keep it. For he never taught that that which "was made for man" was to be abrogated.

St. Paul, in his discussion concerning the relations between the law and the gospel, concludes his argument in these words: "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. How? by keeping it, and teaching others to keep it.

1 Cor. 7: 19—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." Here St. Paul contrasts the decalogue with the ceremonial code, or the law contained in ordinances, which had become worthless, because it had been nailed to the cross (Eph. 2: 12-17; Col. 2: 14, 15); but the keeping of the commandments of God, which he had written on tables of stone, were binding upon them.

Again, Jesus is our pattern, and Paul commanded the Church at Corinth, to be followers of him, even as he was of Christ. 1 Cor. 11: 1. During the pilgrimage of Jesus our Life-giver, while his disciples were with him and under his instruction, they always observed the Sabbath. And in all his acts there is no intimation that any part of this law of the ten commandments was to be rescinded. But he did speak prophetically of the Sabbath as an institution that was to exist and should be observed at the time Jerusalem was to be destroyed, and directs his disciples to pray that their flight might not take place upon that day, knowing that its destruction would not take place until many years subsequent to his death and resurrection!

And by turning to the Acts of the apostles, which is the main source of history concerning them, we learn where they journeyed, what they preached, how they practiced or lived, and what befell them, Acts 13: 14—"But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." And being invited to speak, Paul preached to them the death and resurrection of Jesus, the Christ, as confirmatory of the great promise. For one to

say that the apostle did this as a Jew and not as a disciple or an apostle of Christ, is *disingenuous*. Neither did they enter the synagogue on the Sabbath simply to teach the Jews. Proof: Verses 42, 44—"And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God." And in pursuing their history, we learn that St. Paul and his companions continued to travel from place to place, preaching the gospel, gathering churches, and being directed by the Spirit they came "to Philippi, which is the chief city of that part of Macedonia, a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 12, 13. Here we have positive testimony that the Sabbath was kept some twenty years subsequent to the resurrection of Christ, by those who worshiped the God of Israel, and that Paul justified them in its observance, by meeting with them, preaching the gospel, and engaging in the worship of Jehovah. Verse 16.

Subsequent to their being liberated from prison, "they passed through Amphipolis and Apollonia," and "came to Thessalonica, where there was a synagogue of the Jews." "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17: 2-4. From this historical fact we learn, 1st, That the Sabbath had not been abrogated nor changed! 2nd, That St. Paul and the rest of the apostles kept it, and taught others to do it, by their example.

Again: Acts 18: 1-11, we have the historical fact that Paul tarried at Corinth a year and six months, and wrought at his trade a portion of the time. And during this time, he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks, by "teaching the word of God among them."

Again, Paul in his letter to the Hebrews makes the Sabbath a type of the rest which remains for the people of God. The shadow is to be followed until we reach the substance. And as we have not reached the substance—the rest—neither can we, or any of the family of God, to whom he gave the Sabbath and commanded them to keep it for all coming time or until Jesus our Life-giver shall return as the restorer of all things predicted by his prophets, hence the necessity of keeping it during our pilgrimage.

1. Because it keeps before our minds the character of God.
2. That he is the Creator of this beautiful planet and all the host of heaven and of his own family.
3. A sign between the seed of the woman and the seed of the wicked one.
4. Its observance keeps before our minds the rest promised to the woman's seed—Eden restored.
5. Convince the people that the Sabbath has been annulled by Jehovah—that there is no day binding upon his family to be observed as holy time—that all days are alike, and the people will become reckless and lawless—their morals will begin to run below zero! and the influence of those who profess to believe the gospel which St. Paul preached, will be in a great measure against it.

6. Man needs rest, and time for reading the word of God, and meditation upon his character and works, and for this purpose was the Sabbath sanctified and set apart by him for his people to observe!

Suspension Bridge, N. Y.
N. B. Will the *Restitution* please copy as an offset against the article written by Elder Collins on the Sabbath?
R. V. L.

Is there Evidence in the Scriptures of the Future Gathering of the Literal Seed of Abraham?

J. C. DAY.

(Concluded.)

BUT let us see if we can determine by the Scriptures to what the promise relates, and who are the heirs of it. See Rom. 4: 13-16—"For the promise that he should be HEIR OF THE WORLD was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, then faith is made void, and the promise of none effect, because the law worketh wrath; for where no law is there is no transgression. Therefore it is of faith, that the promise might be sure to all the seed, not only to that which is of the law, but that also which is of the faith of Abraham, who is the father of us all." Now we have found what the inheritance is—who the heirs are, and who the children are to whom the promises are made, not to the literal descendants of Abraham, but all who are of faith, the world to come belongs. It belongs to Christ and those who are Christ's at his coming; they have been persecuted and destroyed off the earth; but now Christ is coming to burn up their enemies, root and branch, cleanse the earth by fire, and fit it up for the abode of his saints. Then the earth will be filled with the glory of God. Amen. Even so come, Lord Jesus, and come quickly. We gladly accept thee as our blessed and only Potentate, King of kings and Lord of lords.

Now we have found what the inheritance is, who are the heirs, or who the children are to whom the promises are made, that not the literal descendants of Abraham, but all who are of faith. The world belongs to Christ and his people. But let us examine the subject a little farther. Gal. 3: 6-29—"Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man can disannul, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." This being the case who are the heirs? "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Jesus Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If this does not settle the question as to who the seed are to whom the promised inheritance belongs, it seems to me it would be impossible to settle any question. Abram, Isaac, and Jacob never understood this promise to embrace a temporal possession of Canaan, nor to include its possession by their natural descendants in any way; because God told Abraham that his natural seed should have this land in possession as a pledge that this promise should be fulfilled. See Gen. 15: 8-13. And Moses says that they did have it according to promise. Joshua 21: 43-45—"And the Lord gave Israel all the land which he sware to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before

them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel, all came to pass." So you see as far as Abraham's literal posterity is concerned, the pledge has been literally fulfilled.

But Abraham understood the promise in a higher sense. They will be brought in and all the true Israel will inherit the promise; but it will be the incorruptible inheritance, when the earth is made new. When God brought Israel into literal Canaan he directed all the wicked inhabitants to be destroyed out of it; so, when he is about to bring in the true seed into this long promised inheritance, and give the world for an everlasting possession, he will destroy all the wicked out of the earth. See Prov. 2: 22—"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Also Job 38: 13—"That it might take hold of the end of the earth, that the wicked might be shaken out of it." See also Malachi 4: 1-3; also Matt. 12: 43—"He answered and said unto them, He that soweth the good seed is the Son of Man. The field is the world; the good seed is the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil; the harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this age. . . . Then shall the righteous shine forth in the kingdom of their father. Who hath ears to hear let him hear." I see no chance to get in your Age to come before the eternal, which has but one end, comes. But I submit this in love, hoping we may all profit by the truth and be ready to enter into life when the Life-giver comes. Thy brother in bonds of Christian love.

So, *Ashburnham, Mass.*

Christ Typified in the Burnt Offering.

JOHN FONDEY, M. D.

(Continued.)

"AND he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, to make an atonement for him." This act of laying on of hands was expressive of full identification. The offerer and the offering, by this significant act, became one; and this oneness, in the case of the burnt offering, secured for the offerer all the acceptableness of his offering. Applying this to Christ and the believer, a truth of the most precious nature is set forth, one largely developed in the New Testament, viz: the believer's everlasting identification with, and acceptance in, Christ. "As he is, so are we in this world." "We are in him that is true." (1 John 4: 17; 5: 20.) Short of this, nothing, in any measure, could avail. He is in his sins who is out of Christ. There is no middle ground; we must either be in Christ or out of him. There is no such thing as being partly in Christ. If there is but a simple hair's-breadth between you and Christ, you are in an actual state of wrath and condemnation. But, on the other hand, if you are in him, then are you as he is before God, and so accounted in the presence of infinite holiness. Such is the plain teaching of the word of God. "Ye are complete in him,"—"accepted in the beloved"—members of his body, of his flesh and of his bones." "He that is joined to the Lord is one spirit." (1 Cor. 6: 17; Eph. 1: 6; 5: 30; Col. 2: 10.) Now, it is not possible that the Head can be in one degree of acceptance and the members in another; no, the Head and the members are one. God counts them one, and therefore they are one. This truth is at once the ground of the loftiest confidence and of the most profound humility. It imparts the fullest assurance of "boldness in the day of judgment," inasmuch as it is not possible that aught can be laid to the charge of him with whom we are united. It imparts the deep sense of our own nothingness, inasmuch as our union with Christ is founded upon the death of nature and the utter abolition of its claims and pretensions.

Since, therefore, the Head and the members are viewed in the same position of infinite favor and acceptance before God, it is evident that all the members stand in one acceptance, in one salvation, in one righteousness. There are no degrees in justification; the babe in Christ stands in the same justification as the saint of fifty years experience. The one is in Christ and so is the other; and this, as it is the only ground of life, so it is the only

ground of justification. There are not two kinds of life, neither are there two kinds of justification. No doubt there are various measures of enjoyment of this justification, various degrees in the knowledge of its fullness and extent, various degrees in the ability to exhibit its power upon the heart and life, and these things are frequently confounded with the justification itself, which, as being divine, is necessarily eternal, absolute, unvarying, entirely unaffected by the fluctuation of human feeling and experience. But, further, there is no such thing as progress in justification. The believer is not more justified to-day than he was yesterday; yea, one who is in Christ Jesus is as completely justified as if he were before the throne. He is "complete in Christ." He is, on Christ's own authority, "clean every whit." John 13: 10. What more could he be at this side of the glory? He may, and—if he walks in the Spirit—will, make progress in the sense and enjoyment of this glorious reality; but, as to the thing itself, the moment he, by the power of the Holy Ghost, believed the gospel, he passed from a positive state of unrighteousness and condemnation into a positive state of righteousness and acceptance. All this is based upon the divine perfectness of Christ's work; just as, in the case of the burnt-offering, the worshipers' acceptance was based upon the acceptableness of his offering. It was not a question of what he was, but simply of what the sacrifice was. It shall be accepted for him, and make atonement for him.

"And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood and sprinkle it round about upon the altar, that is, by the door of the tabernacle of the congregation." In studying the doctrine of the burnt-offering it is very needful to bear in mind that the grand point set forth therein, is not the meeting of the sinner's need, but the presentation to God of that which was infinitely acceptable to him. Christ, as foreshadowed in the burnt-offering, is not for the sinners' conscience, but for God. Further: the cross, in the burnt-offering, is not the exhibition of the exceeding hatefulfulness of sin, but of Christ's unshaken devotion to the Father. Neither is it the scene of God's outpoured wrath upon Christ, the sin-bearer, but of the Father's unmingled complacency in Christ, the voluntary and most fragrant sacrifice. Finally, atonement, as seen in the burnt-offering, is not merely commensurate with the claims of man's conscience, but with the intense desire of Christ to carry out the will, and establish the counsels of God—a desire which stopped not short of surrendering up his spotless, precious life, as a "voluntary offering" of "sweet savor" to God. From the carrying out of the desire, no power of earth or hell could shake him. When Peter ignorantly sought to dissuade him by words of false tenderness, from encountering the shame and degradation of the cross—"Pity thyself, Lord! this shall not be unto thee"—what was the reply? "Get thee hence, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." Matt. 16: 22, 23. So, also, on another occasion, he says to his disciples, "Hereafter I will not talk much with you, for the prince of this world cometh, and he hath nothing in me; but that the world may know that I love the Father and as the Father hath given me commandment, even so I do." John 14: 30. These and numerous other kindred scriptures, bring out the burnt-offering phase of Christ's work, in which it is evident that the primary thought is his offering himself without spot to God.

In full keeping with all that has been said in reference to the special point in the burnt-offering is the place which Aaron's sons had, and the functions assigned them therein. They sprinkled the blood, they put the fire upon the altar, they lay the wood in order upon the fire, they lay the parts, the head and the fat, in order upon the wood, that is, on the fire, which is upon the altar. These are very prominent actions, and they form a marked feature of the burnt offering, as contrasted with the sin-offering, in which Aaron's sons are not mentioned at all. "The sons of Aaron represent the church, not as 'one body,' but as a priestly house. This is easily apprehended. If Aaron was a type of Christ then Aaron's house was a type of Christ's house, as he read in Heb. 3. "But Christ, as a son over his own house, whose house are we." And again, "Behold, I and the children whom God hath given me." Now, it is the privilege of the church, as led and taught by the Holy Ghost, to gaze upon, and delight in that aspect of Christ which is presented in this opening type of Leviticus. It is not here a question of having the conscience tranquilized by the blood of Christ, as the sin-bearer, but of communion with God in Christ's perfect surrender of himself on the cross.

"The priests, Aaron's sons, shall bring the blood, and sprinkle it round about upon the altar that is by the door of the tabernacle of the congregation." Here we have a type of the church, bringing the

memorial of an accomplished sacrifice and presenting it in the place of individual approach to God. But we must remember it is the blood of the burnt-offering and not of the sin-offering. It is the church, in the power of the Holy Ghost, entering into the stupendous thought of Christ's accomplished devotedness to God, and not a convicted sinner entering into the value of the blood of the sin-bearer. We need hardly say that the church is composed of sinners, and convicted sinners too; but Aaron's sons do not represent convicted sinners, but worshiping saints. It is as *priests* they have to do with the burnt offering. Many err as to this. They imagine that because one takes the place of a worshiper, being invited by the grace of God and fitted by the blood of Christ so to do, he thereby refuses to acknowledge himself a poor, worthless sinner. This is a great mistake; the believer is, in himself, nothing at all; but in Christ he is a purged worshiper. He does not stand in the sanctuary as a guilty sinner, but as a worshiping priest, clothed in "garments of glory and beauty." To be occupied with my guilt, in the presence of God, is not humility as regards myself, but unbelief, as regards the sacrifice.

However, it must be very evident that the idea of sin-bearing,—the imputation of sin,—the wrath of God, does not appear in the burnt-offering. True, we read, "It shall be accepted for him, to make atonement for him;" but then it is atonement not according to the depths and enormity of human guilt, but according to the perfection of Christ's surrender of himself to God and the intensity of God's delight in Christ. This gives us the very loftiest idea of atonement. If I contemplate Christ as the sin-offering, I see atonement made according to the claims of divine justice, with respect to sin. But when I see atonement in the burnt-offering, it is according to the measure of Christ's willingness and ability to accomplish the will of God, and according to God's complacency in Christ and his work. Could there be anything beyond that perfect atonement which is the fruit of Christ's devotion to God? The burnt-offering aspect of atonement is that about which the priestly household may well be occupied in the courts of the Lord's house forever.

(Concluded in our next.)

Prophecy: Its Origin and Design.

SAMUEL DAVIDSON.

(Concluded.)

THERE are two difficulties in the way of the popular church understanding the Hebrew prophets and the revelations of Jesus Christ. The first is: The theory that the kingdom of heaven is located and perfected in some place up beyond the skies. In our childhood we learned most of Watts' hymns for children; and loved to say, and to sing,

"There is beyond the skies,
A home of joy and love;
And holy children when they die,
Go to that world above."

Such a thing as Jesus Christ reigning upon the earth, and sitting upon the throne of David his father, and ruling over the house of Jacob forever, and extending his dominion from that kingdom to the ends of the earth, never entered my youthful mind. The passages of holy Scripture which foretold these things, were mystified and made to signify the conversion of the Gentiles to Christianity; and the subjugation of the nations to the reign of the Lord, was looked for by a change of heart, and their acceptance of gospel doctrines as a preparation for death, and an entrance into heaven itself, where Jesus is gone to prepare a place for them. As I look upon these things now the theory appears to be subversive of all the ancient prophets foretold, and all that Christ and his apostles taught. In the prophets the kingdom promised is the dominion of the world under the whole heaven. Not of worlds and spheres above and beyond the skies! With such discordant sentiments it is impossible that any one reading the prophets should understand the predictions they contain respecting the seed of David sitting and ruling upon his throne forever. If Christ Jesus meant by ascending to his father, and sitting at his right hand, he was to stay there forever, there

is no sense in the saying of the psalmist, "Until thy foes be made thy footstool." Nor is there any need of his returning to complete the conquest of this world! But if it is received as a divine prediction of the literal subjugation of the kingdoms of this world to the reign of one anointed of God to reign over the whole world redeemed from the curse brought upon it by the first transgression, then there is an absolute necessity for him to return as the second Adam to recover what the first Adam lost by his transgression. Messiah's kingdom in the skies is subversive of all the prophets spoke of his reign on earth.

The second great difficulty the popular church has with the literal understanding of the prophecies, is: The gospel is represented as a new dispensation of mercy to the world, and at variance with God's former dispensations to patriarchs, and to the Jewish nation! In a limited article like this I cannot argue this question at large; I shall only state my present views of it, that those who may receive them who can.

1st, Then, I regard the great announcement of the seed of the woman obtaining a full and final triumph over the serpent and his seed, as a divine prediction covering all time, and all dispensations, until the full restitution of all things spoken by the mouth of all the prophets from the beginning of the world. The gospel differs from all preceding dispensations in this, viz., all the law and the prophets foretold the coming of that Just One, until John stood and said: "This is he of whom I spake before."

"Behold the Lamb of God which taketh away the sin of the world." The gospel is good news, in this, viz., he of whom all the prophets spoke is now come into the world; as respects his person and mission what was prophecy before, is now a fact. This is he by whom God will accomplish all his purposes as foretold by the prophets, from the beginning of the world. Speaking after the manner of men, if the Jews have received his first proclamation which he sent by the seventy disciples, going by twos into every city and town whither he himself promised to go, saying, "Repent for the kingdom of heaven is at hand," he would have set up his kingdom at that time! But they rejected him, and he told them that that honor should be taken from them and given to a people bringing forth works suitable thereto. After his resurrection he commissioned his disciples to preach the kingdom of heaven to all nations, until the times of the Gentiles shall be fulfilled; and this is since that time the gospel of the kingdom, that whosoever believeth on him is justified freely from all things, even things from which he could not be justified by the law of Moses; and such will be reckoned as heirs with Abraham's seed, of all the promises of God respecting the redemption of the world.

From the days of Nimrod, all the nations who have set up for dominion over the world in their own names, have done so in contempt of God's promise of giving it to the seed of the woman;—the seed of Abraham—and the seed of David; and his promise to Jesus of Nazareth in the temple at Jerusalem, saying, in answer to Jesus' prayer; "Father, glorify thy name."—"I have glorified it, and will glorify it again;" (John 12: 28,) and many other similar attestations of his Messiahship; and so long as these kingdoms and governments reign, the kingdom of God cannot reign. The promise of God, therefore, is to take them away, and give "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, to the people of the saints of the Most High." Dan 7: 2-7.

There are many predictions to this effect in others of the prophets besides the psalms and

the prophecies of Daniel. There is, however, a time, or times, allotted in the purposes of God for these kingdoms of the Gentiles to reign, and it is the will of God that his people should be subject to their reign until he comes who is to put down all authority and power contrary to his kingdom. The revelations of Jesus Christ to his servant John with a commission to send a copy of them to each of the seven churches of Asia Minor, has respect to the then existing government of the world, and to what should follow it until the iniquity of the Gentiles should be full; that his waiting people may know the times that are going over their heads, be preserved from the apostasies of the last times of the reign of the Gentiles while waiting for the Lord.

At the time of John's imprisonment on the Isle of Patmos, Rome—imperial Rome—was nearly at the zenith of her power, and yet making conquests of remaining nations; and this was shown to John by a conqueror on a white horse going forth conquering and to conquer. But this scene was followed by a series of calamities which a great historian of the last century has described as "The Decline and Fall of the Roman Empire." If he had written by inspiration he could hardly have given a more exact history of the fulfillment of the seals, and of the trumpets of the revelations of John, the disciple whom Jesus loved. It is our lot in the providence of God, to live in the times when the seven vials of the wrath of God against the great antichrist, and the apostate church, and against the nations who have committed fornication with her, are being poured out! What wonder then if we find ourselves, and the nations of our nativities, the existing governments of our choice, and in some respects of our admiration, involved in these things?

Brethren and sisters, let us rise superior to all these earthly attachments, and buy of our blessed Lord eye-salve that our eyes may be anointed to see clearly all the holy counsels of his will; that when he comes we have no unhallowed attachments to keep us from recognizing the wonderful displays of his power and justice upon even our own nations and peoples.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 19th 2nd Mon. 1875.

JACOB BRINKERHOFF, Editor.

Man: Mortal or Immortal?

J. M. BEEDLE.

(Concluded.)

What are we to understand the word death to imply? Death is the opposite of life, consequently God meant what he said when he gave the penalty, "Thou shalt surely die." In Gen. 3: 4 we get the first immortal soul text, which is spoken by the Devil, who Christ said was a liar from the beginning, and the father of lies. It reads thus: "And the serpent said unto the woman, Ye shall not surely die." And we hear the same thing resounding through almost every orthodox pulpit in the land. Modern theology says that God meant spiritual death. But does the word say so? certainly not; and what right have they to give a meaning to God's language that is entirely foreign to the case, and covers the whole of God's plans with a veil of mysterious suppositions? After Adam's transgression God drove him from the garden of Eden, and placed at the east of the garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life. Gen. 3: 24. What possible good could it have done to guard the tree of life from man if he was already in possession of immortality? None at all; it is simply absurd. The full import of God's meaning is given in Gen. 3: 19—"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." This certainly means a cessation of all the vital functions, when the organs have not only ceased to act, but have lost the susceptibility of renewed action, an entire unconscious state of existence.

A figurative life or death is never admissible unless there is a clear necessity. If the death threatened Adam be moral or spiritual it will certainly involve popular theology in a sad dilemma. "For as in Adam all die so in Christ shall all be made alive." If the death threatened Adam be spiritual death, then the life Christ promises is spiritual life. Then all become sinners through Adam, and saints through Christ. No exceptions, universal salvation follows. Popular theologians thus unwittingly place arguments in the hands of their opponents. And not only so, but Christ, in order to redeem man from death, must himself die; if Adam and his posterity die a spiritual death then Christ must die this death to redeem them. Spiritual death is being under the dominion of sin, or being a sinner. Christ then must have become a sinner in order to redeem man. This contradicts the Scriptures—he was without sin.

Literal death shuts out all these inconsistencies and renders all plain and harmonious. Adam died a literal death; his posterity die the same literal death on account of his sin, having inherited his mortal, dying nature. Christ dies a literal death to redeem man. As in Adam all die so in Christ shall all have a literal resurrection to a literal life. But there is a second death threatened those who are disobedient. Now if the first death is spiritual and then they must have a spiritual resurrection, and die another spiritual death. This, more fully explained, would mean, first, all are to become sinners; second, all are to become saints; third, part are to become sinners again. This conclusion, which is legitimate according to spiritual death, is plainly contradicted by Rev. 20: 6—"On such the second death hath no power." Time would fail to narrate all the incongruous positions of spiritualism. But we will close upon this point by calling especial attention to the fact that the phrase "Thou shalt surely die," upon which spiritualism has spent so much of its mysticism, is, throughout the entire Bible, in every instance a literal death. Let us again go to the record, see Gen. 20: 7—"Now therefore, restore the man his wife, for he is a prophet, and he shall pray for thee and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." Is spiritual death meant here? Certainly not. Again, Num. 26: 65—"For the Lord had said of them, They shall surely die in the wilderness; and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun." Deut. 30: 19, 20—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." Jud. 13: 22—"And Manoah said unto his wife, we shall die because we have seen God." 1 Sam. 14: 30—"For as the Lord liveth, which saveth Israel, though it be Jonathan my son, he shall surely die." Verse 44—"And Saul answered, God do so, and more also, for thou shalt surely die, Jonathan." See also 20: 31; 22: 16; 2 Sam. 12: 5.

Again, in 2 Kings 1: 4—"Now therefore, thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die." Verse 16—"And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to inquire of Baalzebub the god of Ekron, is it not because there is not a God in Israel to enquire of his word? Therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die." See also 8: 10.

Now it came to pass when Jeremiah made an end of speaking all that the Lord commanded him to speak unto all the people, the priests and the prophets and all the people, he took him, saying, Thou shalt surely die."

When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, I speakest to warn the wicked from his wickedness to save his life, the same wicked man shall surely die, but his blood will I require at his hand."

When I say unto the wicked man, thou shalt surely die, if thou dost not speak to warn the wicked man from his iniquity, thou shalt surely die in his iniquity, his blood will I require at thine hand." Also "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the that sinneth it shall die. Verse 20—"The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And always in Rom. 6: 23—"For the wages of sin is death, but the gift of God is eternal life through Christ our Lord."

These instances, and every other one which are clearly literal death. Why then should the case in Genesis 2: 17 be explained out of all harmony with the other instances? Certainly no reason can be assigned. I attended a Methodist revival meeting a few evenings since and the minister in his discourse said that Christ raised, upheld and taught the doctrine of the Pharisees and Sadducees, that the Pharisees believed in the doctrine of the immortality of the soul, and Christ endorsing it substantiated the doctrine beyond a doubt. As I listened to him my mind reverted to what the Savior said to his disciples in Matt. 16th chap. from the 6th to the 12th verse. "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and Sadducees. . . . How is it that ye do not understand that I spake it not to you concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and the Sadducees." As I listened to the discourse I thought of the above teachings of our Savior, thought to myself, Can it be possible that a minister of the gospel is so ignorant of the teachings of our Lord? May God help them to search the Scriptures with singleness of heart, for in them alone are the words of eternal life through Lord Jesus Christ. At some future time I will endeavor to give some Bible evidence of man's condition in death. May the Lord keep us by his Spirit in the love of the truth unto his coming kingdom, that we may be admitted to an abundant entrance therein.

Pine Grove Mills, Mich.

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—CHRISTIAN QUARTER—No. 4

—THE ANGLICAN-PRUSSO CHURCH.

In closing our observations of the church localities in the Christian Quarter, the "British-Prussian Church Mission for Evangelizing the Jews of Palestina," with its pronounced, as well as its pronounced, object, should not be passed by in silence, as the least in importance.

Christ's Church, as the Anglican Cathedral is designated, is very conspicuously located in the northwestern corner of the Armenian Quarter, and not far from the Jaffa [or Bethlehem] Gate, on the grounds [in part at least] of the great Herodian palace, and inclusive of the English Consulate, as well as civic-ecclesiastically united, is one of the most costly and magnificent edifices of modern erection in the city. Quite a large parcel of land is attached to this church, upon which there are various offices, gardens, etc., all

the property of the 'London Jews' Society.' The English Hospital, a large, well appointed, ably managed, and liberally endowed establishment, is situated on the north-eastern corner of this quarter. The Prussian Hospice occupies, as a connective link, a very eligible position on the northern border of the Armenian Quarter, and is under very excellent management, chiefly in charge of female medical nurses.—Dr. Barclay's "City of the Great King."

In 1843-44, the "London Jews' Society for the Amelioration and Conversion to Christianity of the Jews in Jerusalem and the Holy Land," effected the establishment of a British Consulate, mainly for the purpose of protecting this Society's pious undertaking; and soon afterwards (in 1845-6), in connection with the Lutheran Church of Prussia, secured a copartnership in conducting its missionary operations among the Jewish population in Jerusalem. At a vast expenditure (of several hundred thousand dollars,) they secured the requisite land, and erected thereon the British Consulate and its attached mission,—"Christ's Church,"—which contains sittings for about two hundred persons. It is built in cruciform. We were informed by an English gentleman, when in Jerusalem, who had superintended its erection, that they had to excavate to the depth of about fifty feet through the debris of the ruins of Herod's palace, in order to reach a sure foundation. It was erected in 1846-47. The church officers are a resident bishop (the first bishop was a converted Jew, Bishop Alexander, a British subject, who soon deceased, and a Prussian alternated as the succeeding bishop), a chaplain, and several other assistants, clergymen, who itinerate in the Jewish Quarter, in Jerusalem, and the other towns in Palestine, where Israelites are located. We attended the church services, on the first days of the week, several times during our sojourn in Jerusalem. In the morning, they have the services (the Protestant Episcopal ritual; and we listened to a good Evangelical sermon, on one occasion, by the Prussian bishop, of the Redeemer's return to Zion, as the Ruler of Israel, and "Lord of the whole earth;") in the English tongue; in the afternoon, the services are in the German and Hebrew languages. Two of the clerics were Jewish proselytes.

The outlays, yearly, of this establishment range from fifty to seventy-five thousand dollars; which vast income is provided, jointly, by the two governments of Britain and Prussia. Their success, as a mission, theologically considered, has not been very extensive; they claimed to have about fifty converts in the five years operations of the Society's efforts throughout Palestine, three-fourths of whom were in the Holy City. But they certainly have accomplished an incalculable amount of amelioration of the poor Jewish residents, not only in affording physical relief to their many discomforts, and also in distributing, gratis, medical attention, by skillful physicians and surgeons, and with the bestowal of remedial agents, during the annual fever season, which is very destructive in the Jewish Quarter, from their living in subterranean and damp abodes.

The British Consulate, in connection with the Prussian, is a power in Jerusalem, both in its watchful diplomacy, and in its careful and ready protection of any individual of the Anglo-Saxon and Teutonic races, and of the interests of the Protestant religion. They stand prepared, as nationalities, to seize upon any advantage that may be taken in the drifting tendency to a "break-up" towards which the Turkish power is destined. Neither will the Latin or the Greek powers of Europe and Asia find the British Lion asleep when that "hour of dissolution" comes for the Saracenic-Turco "Locusts" to be driven into the Red Sea, when they are cast forth of the Holy Land.

The word of the Lord is, "I will make Jerusalem a burdensome stone for ALL people; ALL that burden themselves with it shall be cut in pieces,

though ALL the people of the earth be gathered against it" (Zech. 12: 3). So, look out, ye that are so ready to pronounce the Jews to be "forever accursed," and that say old Jerusalem shall not become the new, and be the "head-stone of the corner" in the future age of the kingdom of God. For the current of events indicates that, in this direction, is the end to be manifested—in the land of Israel, and AROUND ABOUT the city of Jerusalem. "Ye that hate Zion," and deny that its locality will be restored where David, the progenitor of our Lord Jesus, once reigned, "stand from under;" for the Lord will "favor Zion" notwithstanding all mortal gain-sayings and quibblings about so-called "conditional" prophecy.

The Jew, of to-day, wanders, like his great primal progenitor, Abraham, a "passenger" and "a sojourner" in and through his father-land as "a pilgrim and a stranger," while he is WAITING "for the REDEMPTION of the purchased possession," knowing, many of them—at least, "a remnant" do, who count for and represent the seed of the whole house of Israel,—that Jerusalem HAS "received of the Lord's hand DOUBLE for ALL her sins; that her warfare is accomplished; that her iniquity is pardoned" (Isa. 40: 2). The "poor" of the flock of Judah's house, in that land, do clingingly trust in the promises of Jehovah Shammah, ("the Lord is our banner") "unto their fathers," that for their sakes, if not for their own, he will remember his oath to Abraham, Isaac and Jacob, and "WILL remember the land;" and that he does not despise the "broken and contrite heart" of those who put their trust in his promises for "good to Israel;" for those who "love the dust of Zion," and pray for her redemption and restoration. The prophet Zechariah, foreseeing this condition, says (in 12: 10), "I WILL pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for an only son."

Now, "God the Lord's" word cannot fail. There never yet has been a time, in Israel's and Judah's history, in the past, that the "house of David and Judah" have done this; therefore, it is either in the immediate future, or is being enacted in the events of the every-day history of the Jew in Jerusalem in the transpiring times. It is a well understood fact, at this hour, with regard to "the poor" in Zion, that they are crying day and night unto the "one God" of Abraham to bring forth the Deliverer; that many of them are ready and willing to receive "Jesus of Nazareth" as the Messiah, if the Christian can and will only substantiate, from their Scriptures, that he is the lineal descendant of David, and the heir of his throne, to reign on Mount Zion.

Why are ye Sad?

S. E. BRINKERHOFF.

"What manner of communications are these that ye have one to another, as ye walk and are sad?" Luke 24: 17.

These words of our blessed Savior have been forcibly impressed upon our mind for the past few weeks, as we think of the many sad and troubled hearts there are scattered over the land, because their Savior did not come as they expected, on the 14th day of the first month. But why be sad and troubled? that same Jesus who comforted his disciples of old looks with love and pity upon his dear disappointed ones now. The world may scoff at their disappointment, proud professors may exult over them; but Jesus looks with love and sympathy, from his Father's throne on high, upon every one who loves and longs for his appearing, and in his own good time "this same Jesus will come again" to receive his people to himself.

Let us for a moment go back to the days—when our Savior was here among men—when he sent his disciples forth to preach, saying, "The kingdom of heaven is at hand." They believed

that he was the true Messiah, the long promised and future "King of Israel," and as they went forth on their glorious mission preaching the kingdom at hand, they believed that Jesus would then and there establish his kingdom and go forth conquering and to conquer until all the kingdoms of the world would bow to his dominion. Hence their sad and greivous disappointment, when he suffered himself to be led before Pilate, condemned and crucified. Imagine for a moment the disappointment of those early followers of our Lord, and the scoffs and exultations of a proud pharasaical church, when they beheld Jesus—the King of glory—the well beloved Son of God—expiring on the cross of Calvary! No pen can portray, no tongue describe the sorrow, disappointment, and the unutterable anguish that filled the hearts of those loved and loving followers of Jesus (who "trusted that it had been he which should have redeemed Israel"), when on the cross he cried, "It is finished."

But Jesus, our Life-giver, arose from the dead, a mighty conqueror, to the joy of those who loved and trusted that he should redeem Israel, and to the grief and dismay of those who hated him and would not have him to reign over them. So it will be when he comes again as the Redeemer of his people; he will come to his people's joy, and the dismay of all his enemies. Jesus will soon come to the joy and rejoicing of those who love and look for him, though they have made many mistakes and met with disappointments like the disciples of old; but to the sorrow and dismay of the scoffer and those who do not love nor wish for his glorious appearing.

But while we deeply sympathise with those who are once more disappointed in looking for their loved and longed for Savior, we think it never was the design of Jehovah to have his people know or set the day of his Son's return to earth; neither do we, as some Advent papers do, think a disappointment in 1851, '68, or '75, is any more "disgrace" on the Advent cause than a disappointment in 1843-4. If the one was in the providence of God all the others are. If God's hand covered a mistake in 1843-4, to test his people and condemn the world, Why could not his hand cover the other mistakes for the same purpose? But we think the words of Jesus are plain that we shall not know the day or the hour of his coming. Matt. 24: 40-44—"Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." In this chapter Jesus gives us the signs of his coming that we may know when "it is near, even at the doors;" and then tells us to "Watch," for we know not when he may come. And in this place Jesus is not addressing the world at large, he is talking with and to his own people.

Again, in chap. 25th, after giving the parable of the ten virgins, our Savior says in verse 13—"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Mark 13: 33-37—"Take ye heed, watch and pray: for ye know not when the time is. . . . And what I say unto you I say unto all, Watch." To our mind this language is plain that God's people will not know either the day or hour of their Lord's return, as Jesus said to his disciples "it is not for you to know the times or the seasons which the Father hath put in his own power." We must be willing to "watch" and

"wait," read the signs and believe that he, our Lord and Master, is "near, even at the doors." We are told to "lift up our heads and rejoice, knowing that our redemption draweth near," no intimation that we are to know the day it is to take place.

Then faint not, fear not, dear waiting ones, Jesus will soon, very soon come, to cheer your drooping, sorrowing hearts. Soon your sorrow shall be turned into joy. Soon you will behold your long looked for, and loving Lord, and be crowned by him before his Father and the holy angels. What will the scoffs of a proud world, or the sneers of a pleasure loving church be then? Joy, joy unspeakable will fill your hearts and you shall evermore bask in the sunlight of eternal day. Glorious thought! Jesus will soon come; then our disappointments will be over and our sorrows all gone forever. We shall then have joy and gladness, sorrow and sighing shall have passed away.

Brother, sister, are you now sad and troubled over blighted hopes, and a grievous disappointment? If so, we would say, Cheer up, gird on the armor anew, soon the victory will be yours. You may yet add a few more stars to your crown of rejoicing, you may yet be the means of bringing a few more sinners to rejoice with you in a crucified, but risen, glorified, and soon coming Savior. Start afresh in the Master's service, not long shall we have to tarry, work, watch, and pray. Soon the resurrection morn shall dawn, the saints shall be raised, and we shall all be forever with the Lord. Then brethren and sisters, let us be faithful to our high calling's glorious hope, and we shall ere long receive our reward, even life everlasting in the kingdom of our Father.

The Second Angel's Message.

A. M. BRINKERHOFF.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14: 8.

Here we have recorded another angel following the proclamation of the first of this series, either sooner or later. And as with the first, various are the opinions in regard to the applications of this message. All are not right, yet every one feels as though he has a right to express his own opinion in regard to them; this is why I take up my pen, although incapable of presenting this subject as it should be done and at this time of the year being very busily engaged in agriculture, I shall only offer some thoughts or questions, and leave it for abler pens than mine.

In the 17th and 18th chapters a more extended account is given of the fall of Babylon, and of her utter destruction. Some expositors have it "Fulfilled from the Spring to the Fall of 1844. Babylon [mixture confusion], a lifeless and divided Christianity. Its fall—a moral one, caused by the rejection of the first message or proclamation of the advent." *Key to Prophetic Chart*, Page 36. Or, in other words, all the professed religious churches in the world, from Catholicism down, represent Babylon the great, and were rejected of God for not receiving the so-called first angel's message, proclaimed from 1837 to 1844. This is a pretty broad and bold assertion: all churches rejected of God except ours! This is like Catholicism.

First, we wish to offer a few thoughts on the word Babylon. We read of the Babylonian kingdom. Does its name make it any different than the Roman kingdom? We read of the city of Babylon: Was it composed of a host of cities? Again: the announcement of the fall of Babylon in Rev. is similar to that announced against Babylon: "Babylon is fallen, is fallen," &c.—Isa. 21: 9. "Babylon hath been a golden cup in the Lord's hand, that made all

the earth drunken; the nations have drunk of her wine, therefore the nations are mad to be '44. They did not receive this doctrine as true, therefore they were rejected for her," &c. Jer. 51: 7, 8. Babylon the great, or great, has made all nations drunk. In their sins seem to be alike. Was Babylon old rejected of God? yes; their wickedness came so great that God swept them with destruction. Would he have healed them? "We would have healed Babylon, but she was not healed."

Now, were God's people members of the Babylonian family up to the time of the announcement of her fall, or were they in orders themselves, living in his kingdom? Were they united in bonds of fellowship with her? they were not. "Forsake her and let us go every one into his own country, for her judgment reacheth unto heaven." Again: was Babylon of old ever blessed religiously, recognized Christianity by the God of heaven, ever favored in his sight, in order that he might reject her? She was not. She always was a kingdom of Satan, and never was the recognized people of God.

And now we wish to contrast this with Babylon the great, of Rev. Where has there been another power on earth that has so far exceeded Babylon of old that she has received the name of "Babylon the great?" If the blood of millions of the saints of God could speak, they do speak and cry, "How long, O Lord, and true, dost thou not judge and avenge blood on them that dwell on the earth?" The Roman kingdom, controlled by a professed infallible church, is "found the blood of prophets, and of the saints, and of all that were slain upon the earth." She is Babylon the great; Do the professed churches of the present day exceed her in wickedness? Has Babylon the great been rejected of God? yes; she is fallen. This needs no proof: her power is gone and soon her utter destruction will take place as recorded in Rev. 18. Was Babylon the great ever recognized as the people of God by the authorities of heaven, or was it necessary that she should be in order to be rejected? no, they commenced their war against heaven when our Savior was on earth, and continued until the power was taken away. They have sealed their destiny by the blood of martyrs. God's will soon be found out upon them. As of Babylon of old, she always was the kingdom of Satan.

Now, were God's people members of the family of Babylon the great up to the time of her fall? yes, we are told they were, as all churches make up Babylon up to 1844. God's blessings rested on Babylon up to that time. But I shall answer no; they lived in bodies themselves while they could, and then scattered in the mountains, and were butchered by millions; they never united in bonds of fellowship with her. And the cry to "come out of my people," after she is fallen, is in order, same as Babylon of old, "That ye receive not her plagues." Special judgments will be visited upon them. God's people fled from the land of the Chaldeans; they fled from Jerusalem when she was destroyed, and so God's people will flee out of Babylon the great before her plagues descend.

Again: if the present churches of the world are Babylon the great, and the first angel's message was the medicine that would have healed her, who is to blame if that healing power not administered aright? certainly not the patient. Now, we will suppose this view to be correct. God's special messengers arise in the world throughout Babylon the great, proclaiming her the coming of Jesus, first in '43; then

to a mistake God purposely made, it was to be '44. They did not receive this doctrine as true, therefore they were rejected for her," &c. Jer. 51: 7, 8. Babylon the great, or great, has made all nations drunk. In their sins seem to be alike. Was Babylon old rejected of God? yes; their wickedness came so great that God swept them with destruction. Would he have healed them? "We would have healed Babylon, but she was not healed."

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ADVOCATE. I have received many letters from different ones since I came home last spring, which I have been unable to answer separately, therefore I reply to you all through the paper. I have been much cheered by your kind communications, glad to hear that you are still striving to serve the Lord, and have an interest for his cause. My health has been very poor during the past winter, and also this spring. I have been three times attacked with a lung disease, and once with rheumatism, which has caused me much suffering; but still the Lord has been with me, has blessed me with his presence, cheered me by his gentle Spirit, and given me fresh assurance of his lovingkindness by restoring me to health again; though my lungs have not yet gained their former strength, yet I feel that the disease is removed and I am growing stronger each day.

I have been striving, notwithstanding poor health, and bad weather, to labor for the Lord; and though these unfavorable circumstances have hindered in a great degree, yet good has been accomplished. My labors during the winter have been confined mostly to Barry Co., as the bad roads and weather did not admit of traveling much. The last attack upon my lungs was so severe that I was obliged to stop preaching and come home, but since I came, have received some very encouraging letters from my last field of labor. I intend to return there soon; I feel that there is a good work begun there and I hope by the help of God to see it move on till every honest one is gathered into the fold of Christ.

Dear brethren and sisters, there is a great work before us. The harvest is plenteous. Time is short, Jesus is coming, and sinners are perishing all around us. Oh, who will awake and arouse out of sleep? O fellow servants, let us gird on the whole armor and prepare ourselves to fight manfully the battles of the Lord. I am truly glad to hear that the good work is moving on in Missouri and other places. May it still continue to go on until all who will shall come to a saving knowledge of the truth.

I hope the brethren will all renew their subscription for the ADVOCATE this year, and those in arrears pay promptly, that our little paper may be sustained, for we cannot well do without it; we need it as a medium of communication among ourselves, and we want it to go burdened with precious truths and heavenly messages into many families to become their fireside companion, and be the means of aiding them in their Christian warfare. There are many isolated brethren who have no other preacher, then let us contribute to its columns and make it worthy of the name it bears, and contribute to its support that it may continue to live on. Let us try to increase its circulation that it may extend over a wider territory and be perused by many more readers who may gain some truths and light from its columns. Finally, brethren, let us strive to do all the Lord requires of us in all places where he has appointed us to labor, trusting in him for our reward, knowing that a crown of righteousness will be ours if we are ever faithful. Brethren, pray for me, that the Lord will give me strength for every duty. Your brother in Christ, R. C. HORTON.

Lawrence, Mich., May 10 h, 1865.

From Sister Horton.

DEAR BROTHERS AND SISTERS, Readers of the ADVOCATE: Once more I write you a few lines: As I have read your cheering letters from time to time I have often thought I would write again. Perhaps I might write some words of encouragement or consolation to some lonely one, and cheer them a little on their

weary way. But the past winter has brought with it toil and care, and the moments have fled away and left me but little time to write. I have been traveling most of the time with my husband, my brother and little child, over a hilly country, through storm and cold, and drifting snow, to carry the good news of salvation to a dying world. My husband's health has been very poor, the weather very unfavorable, and we had many discouragements to meet; but yet the Lord was with us, and by his Spirit sent the truth home to the hearts of the people. My husband was twice afflicted with hoarseness so that he had to stop speaking, and when about recovering the second time he was attacked with rheumatism which continued nearly a week, in which time he suffered much. But the Great Physician, in whom we have trusted for many years rebuked the disease, and he was restored to his usual health. Still the enemy seemed unwilling to give up his victim, and again he was attacked with Lung Fever, so severely that he came home to rest until his recovery.

We have long known what it was to trust in God. We have witnessed many manifestations of his power and goodness, and in this case, though it proved a severe attack, probably more firmly seated by the exposure of coming home about seventy five miles in an open sleigh, so that some of our dear friends feared that permanent consumption would be the result, we resorted to the only source we believed adequate to his case. The Lord heard prayer, and he immediately began to amend. The work has been slow but sure, and his lungs are now quite strong again. To God be all the glory: Yes, dear brethren and sisters, let us praise him for his goodness. My trust is in him, and I love to tell what he has done for me and mine; yet I feel very unworthy of such great blessings. May God aid me by his Spirit to walk more worthily before him.

Brethren, pray for us that we may be faithful in the discharge of every duty, that we may ever have grace and wisdom sufficient for our day and trial, and that we may be willing instruments in the hands of God to do his own good pleasure. Calls are coming in almost daily from every direction for laborers in the gospel field. My husband cannot respond to half the calls he receives; and yet we can but feel a pang of sorrow when we think of sinners perishing who have ears to hear, and no messengers to proclaim to them the way of truth and salvation. Oh, that the watchmen would wake up, rouse themselves, gird on the armor and go forth! Oh, that each one that knows and loves the truth would feel their individual responsibility! soon the Lord of the harvest will come to reckon with his servants; Will it be said unto us, "Well done?" If we have done well, that is, if we have done all we could to aid this great work, then we shall hear this welcome applaud. But none of us are excusable. Each one can do something. The weakest, feeblest, and poorest one among us can at least offer an earnest, fervent prayer to God that the work may move on.

Yes, brethren, pray, pray often, pray earnestly, pray fervently, that the Lord will send forth more laborers into the harvest that the precious sheaves may be gathered in before it shall be said, "The harvest is past, the summer is ended." O may none of us have to add the latter clause, "I am not saved!" May we not have to look back upon a long list of neglected duties and misspent opportunities, but may our work all be performed with faithfulness and cheerfulness, and we prepared to hail our Master's coming with joy. Your sister striving for eternal life, L. E. HORTON.

Lawrence, Mich., May 1st 1875.

Letter Department.

From Bro. Horton.

DEAR BROTHERS AND SISTERS IN MICHIGAN: Having once more, through the goodness of God, nearly recovered my usual health, I will address a few lines to you through the

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 19th 2nd Mon. 1875.

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

WE must offer our readers an excuse for having no editorial this week. We have been much hurried and had no editorial matter prepared until it was very late; and with the conclusion of some of the continued articles and some others, the space was occupied. We also designed using some other contributions and letters, but the paper will hold only a certain amount, and we must await the next issue.

LET us be careful not to misunderstand each other's ideas on controverted subjects. We should not understand those who oppose the doctrine of the restoration of Israel as "hating the Jews;" but that they may come to Christ the same as the Gentiles, and that they have no further promises. Let us treat each other's views with the same kindness we would have our own treated.

NEW TRACT.—The article concluded in this number of the ADVOCATE, "Man: Mortal or Immortal," is now printed in tract form, and is ready for distribution. 12 pages, price 3 cents each or 30 cents per dozen.

SABBATH TRACT.—The article in this number of the paper, on the Sabbath, by R. V. Lyon, will be printed in tract form in a few days. It will be a good tract on this subject. 8 pages, price 2 cents each or 20 cents per dozen.

POSTAGE on tracts or transient papers is now 1 cent each ounce, instead of 1 cent for two ounces as it has been until recently. This adds an additional expense to our tract work.

Thanks.

WE desire to express our heart-felt thanks to the brethren and sisters who have kindly remembered us in this our time of need. When the dark clouds of discouragement seemed hovering over us, gentle breezes from the east have been wafted on us and carried the clouds away, and caused the dawn of light to shed its rays upon us, and beget within us anew the hope that the future has something better in store for us. Yes, we thank you and may God bless you.

A. M. BRINKERHOFF.

Jewell Center, Kansas.

BRO. E. S. SHEFFIELD, writes from Prairie Hill, Iowa: We are made glad to read the cheering accounts in the ADVOCATE of the progress of truth in other localities, especially the advance that is being made in Missouri, through the arduous labors of Bro. Long, and others. It is also cheering to learn of events that are transpiring in other countries, such as a few people coming out in many places, by their own investigation, to keep the Sabbath of the Lord in the midst of opposing masses. Surely this is the Lord's doings and it is marvelous in our eyes. We have also been made glad by some things here. In the latter part of the winter, in the midst of discouragements, I held several meetings here. Bro. N. Stevens and his companion have come out on the Lord's side, observing all his commandments. They were formerly connected with the Christian Church. Others are investigating. One man, I have been told, has offered \$25 for some one to defend the other side. "Father, sanctify them through thy truth," was the prayer of Jesus. May we all say amen.

Question for Bro. J. C. Day.

IN the 11th chapter of Romans, does the word "Israel" in the 25th verse apply to literal Israel, and in the 26th verse to spiritual Israel? or in other words, Is the Israel of the 25th verse to the Jew only, and in the 26th verse to both Jew and Gentile?

A. M. BRINKERHOFF.

Query for D. T.

THE Scriptures are entirely silent respecting the lineage of Mary. Why is the genealogy given of Joseph by Matthew and Luke if Joseph is not his father? And the language which is put into the mouth of Mary, the then prospective mother of the future anointed One, JESUS, that "all nations shall call me blessed," was ascribed by David, the prophetic psalmist, to "the King's Son:" "All nations shall call HIM [not his mother,] blessed." See Ps. 72: 17. The same words, in no other of the gospels, are alluded to, nor are they to be found in any portion of the N. Testament. The writer happens to know also, that by the *personal testimony* of Dr. T. P. Tregellis, the universally admitted ripest Greek scholar of the present generation, whom he met in England in 1850, who had then just returned from an exploring investigation of fifteen months of the Popish Vatican library in Rome, who said "that nearly all of the 150 manuscript copies of the New Testament were defective in some respects; some of them did not contain the first chapter of Luke, some, in various portions of the epistles and gospels, had many interpolations, erasures, or portions of chapters and verses were wanting that now appear as the text of the version of King James' translation; and not one of them dated later back in the centuries past than the days of Constantine, the Roman and Greek Emperor of the 4th century." He remarked, in commenting upon his research, that he had reached this conclusion of the matter: "That wherever he found no foundation in the 'Scriptures of Israel' for a prophetic statement given in the New Testament that was out of harmony with the language and spirit of the Old, he set it down either as doubtfully interpreted, or that the integrity of it had been purposely interfered with by the monkish custodians of the Popish hierarchy. The Jews being the custodians of the Old Testament Scriptures they had not ventured to meddle with their text; but the Romish priesthood being the custodians of the New Testament copies of the Scriptures for more than a thousand years prior to the invention of printing, they had most manifestly and evidently meddled with their integrity; hence the lack of harmony of many expressions of the Savior and his apostles in the four gospels and the epistles. They had not taken into the account that the printing of multiplying innumerable copies of the New Testament would, in course of time, unearth their 'legends of the church,' and their spurious glossings of the 'early fathers,' etc., and bring them all to the light of day, and to the true criticism of the apostle Paul: 'Prove ALL things; hold fast that which is good.'" As one instance, he said, "Maryolatry, by the monks in the ranks of the major portion of so-called Christianity, has displaced Christ as the intercessor between God and man, and the mother instead of the Son is consequently become the real object of their worship."

J. L. BOYD.

Appointments.

THE Church of God in Missouri will hold their Fourth Quarterly Conference at Denver, Mo., the third Sunday in July, beginning on Friday before Conference; business on Sunday. We invite all the brethren to be present, as it is the last Quarterly Conference of the year. The Annual Conference will be held some time in August.

E. L. WILLIAMS.

No preventing providence, there will be a Conference of the Advent brethren of the Church of God in Michigan, at the Brandywine School house in Almena, VanBuren Co., Mich., commencing Friday evening, June 18th, and lasting on Sabbath and First-day. A cordial invitation extended to all lovers of the appearing of Jesus.

J. M. BEEDLE, Conf. Clerk.

THERE will be a Grove Meeting held near V. paraiso, Sullivan Co., Mo., commencing June 11th and continuing over Sabbath and Sunday. Preaching by Brn. A. C. and W. C. Long, and permitted by others of the ministering brethren who will be present. Let there be a general attendance of the Sabbath-keeping Adventists in the vicinity.

Received on Subscription.

\$1.50 each. E S Sheffield, 11-1; Tilman Morrison, 10-1; E A McCreary, 11-4; C P Russell, 11-2; C P Russell for Caroline Foster, 11-2. F E Pressler \$1, 10-7. Eld S Davison \$1, 9-1. Mary E Nelson \$2, 11-1.

Received on Donation to Advocate.

C P Russell, \$2. In payment of pledges, R. Morrison, Rebecca Morrison, Tilman Morrison, Martha Morrison, 50cts each; Thomas Morrison \$1.00.

Books Sent by Mail.

E S Sheffield, 50 cts; A H Fleisher, 23 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; Jacob Brinkerhoff. 32 pages—price 8 cts.
- The Second Coming of Christ*.—Comprising Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.
- Mrs. E. G. White's claim to Divine Inspiration Examined*. By H. E. Carver. Price 20 cts.
- The Kingdom of Heaven on Earth*, as revealed in the Holy Scriptures. Price 25 cents.
- Where are the Dead?* Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.
- 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.
- Thoughts on the Sabbath*, by A. C. Long. Spp. 12 pp. 2 cts.
- Man, a Living Soul, in the Image of God*, by Samuel Davison. 12 pp. 2 cts.
- The Rich Man and Lazarus*, by Samuel Davison. 12 pages, 2 cents.
- The Destiny of the Wicked*, by Jacob Brinkerhoff. 16 pages, 3 cents.
- Thoughts Suggested by the Perusal of Gifford and other authors on the Sabbath question*. Thomas B. Brown. 64 pages—10 cents.
- The Kingdom of God, and Life only in Christ*. R. V. Lyon—360 pages—Price \$1.00, post-paid. To be had also of the author, at Suspension Bridge, N. Y.
- The Crucifixion and Resurrection of Christ*: What year, month, days of the month, and day of the week did these events occur? By R. V. Hicks. Price 5 cents.
- History of the Sabbath and Lord's Day*, 10 cents.
- The Weekly Sabbath: Its Moral Nature and Scriptural Observance*. 48 pages—10 cents.
- Review of Springer on the Sabbath and Lord's Day of God*. Price 10 cents.
- The True Sabbath embraced and observed*. Christian Baptism, Its Nature, Subjects, and Sign. Price 10 cents.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 4th 3rd month, 1875. (June 8, 1875.) No. 6,

The Advent and Sabbath Advocate,

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those unable to pay. Specimen copies sent free.

THE ADVOCATE is devoted to the promulga-
tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
ble subjects.

Dare to do Right.

E. S. SHEFFIELD.

Dare to do right, though the world may oppose;
Dare to do right, though surrounded by foes;
Dare to do right, though thy kindred deride,
Dare to do right, whatever betide.

Dare to reject all the precepts of men;
Dare to observe God's commands, the whole ten;
Dare to believe that God's law is unchanged;
Dare to believe that it perfect remains.

Dare to be honest, be upright and true;
Dare to be found with a separate few;
Dare to believe, and take God at his word,
and thereby secure eternal reward.

Dare to believe in the gospel's good news;
Dare to accept it, but not to refuse;
Dare to have hope in the kingdom to come,
When in all the earth God's will shall be done.

Dare to face all that may stand in the way;
Dare always to do, as Jesus may say;
Dare to be seen on the side of the Lord;
When trials are past then comes the reward.

Dare not to let pride or shame keep thee back;
Dare not to fear poverty's crossing thy track;
Dare not to shrink from the cross upon thee;
Dare Jesus of such, they're not worthy of me.
Prairie Hill, Iowa.

The Manner in Which Divine Prophecy is Given.

SAMUEL DAVISON.

"God, who at sundry times and in divers
manners, spake in times past unto the fathers
by the prophets, hath in these last days spoken
unto us by his Son, whom he hath appointed
heir of all things." Heb. 1: 1, 2.

As Paul was himself a Hebrew of distinction
among his people, it is obvious that he means
by us, the Jewish nation; and by the fathers,
the ancestors of the Jewish people; and by the
prophets, the author of these approved sacred
writings at all times received by that people as
the revelations of God to their nation. Or, as
the Lord Jesus Christ expressed it, all things
written in the law, and in the prophets, and in
the Psalms concerning him, were of God. These
writings, the most sublime and beautiful in the
world, lose much of their proper effect and use-
fulness by their not being more generally under-
stood. What is not understood is seldom read;

and when read from a sense of duty, it is often
as a task, in which there is neither pleasure nor
profit. It is therefore an important matter to
make the language of prophecy plain and intel-
ligible to readers of the present time who have
neither the time nor the opportunity to become
acquainted with the history of the peoples, and
their manner to whom the prophecies were
first given. It is in their modes of speech, and
customary figures, and illustrations, that the
most of the prophetic scriptures were given;
and to ordinary readers, much of their obscuri-
ty is owing to a want of acquaintance with
these things. A few plain observations, how-
ever, on these things, may help devout and at-
tentive readers to understand and appreciate
their writings; which without them appear ob-
scure or meaningless: but which with a proper
understanding of the times and circumstances
in which they were given will appear wonder-
fully significant and forcible; as they were not
so obscure to them to whom they were first given,
as to us. Acquaintance with history is es-
sential to the understanding of prophecy.

All the patriarchal prophecies are brief and
comprehensive. They were given to progeni-
tors of races, and respected their posterities at
the periods of the world in which they were
given; they were then few in number: they
had no past history to refer to: the future of
their families was but adumbrated in the most
striking figures that nature afforded. Follow
out their history in subsequent ages, and there
is easily seen a very wonderful divine prescience
that foretold their destiny, when as yet their
generations were unborn.

Prophecy concerning nations begins in Moses'
times and relates chiefly to the Canaanites,
Egyptians, Assyrians, Chaldeans, and Persians;
the nations that first came in conflict with God's
own chosen nation, the Israelites; their rise and
conflicts with God's chosen people, and their
conquests of the chosen nation in times of rebel-
lion against God's government, are all graphic-
ally set forth by the prophets; but they are all
equally forewarned that their rejection of God's
sovereignty would be followed by their own de-
struction. In our day this has to a great extent
been fulfilled; and is illustrated in the history
of Egypt, Tyre, Sidon, Moab, Ammon, Philis-
tia, Idumea, Babylon, and Assyria. Persia,
Greece, and Rome, have lost their imperial power
forever: but still subsist in their antichristian
sovereignities, perverting the divine word,
and disputing the promised reign of Jesus Christ
—God's anointed Messiah, upon the earth. But
all the prophets; many of the psalms; the tes-
timony of Jesus; and of his apostles; and the
whole book of the revelations of Jesus Christ,
foretell the certain coming of that great day of
the Lord, when all his foes shall be made his
footstool; and all nations and peoples be com-
pelled to acknowledge his sovereignty, and his
right to the dominion of the whole earth.

The most prominent of the ancient nations
that came into actual conflict with God's chosen
nation of old, are mentioned by name, and their
doom is specifically foretold by several of the
prophets; they were nations known to the cho-

sen people of those times; but the nations that
have succeeded them being unborn when these
prophecies were given, are mostly announced
under some significant figure, frequently a na-
tional emblem that was afterward emblazoned
on their national escutcheons, as a ram for Per-
sia, and a goat for Greece. These emblems are
so definite, and so well known that their iden-
tification is never a matter of question. When
Daniel interpreted Nebuchadnezzar's dream of
an image representing the history of monarchy
for all future time, he said to the king, "Thou
art this head of gold." This, of course, repre-
sented that imperial dominion that claims hom-
age of other existing sovereignties that reigned
over subordinate kingdoms at the same time.
Nebuchadnezzar was not the first king of na-
tions; he, however, was at the time of the vis-
ion the sovereign head of that imperial power
which was founded by Nimrod; was afterward
known as the Assyrian kingdom; but at, or
about the time of the death of Sardan-apalus,
Nabopolassar, who was general in chief of the
Assyrian armies, transferred the kingdom to
Babylon, and was himself made king thereof.
See 2 Chron. 33: 20. This event transferred the
imperial power to the Chaldeans; and at the
death of Nabopolassar, his son Nebuchadnezzar
became, in modern terms, emperor of the
whole earth. Next to his kingdom followed
the Medopersian kingdom, of which the great
Cyrus was the founder: at the overthrow of
that empire, Alexander the great founded the
kingdom of the Greeks. During the decline of
the Grecian Empire the Romans were rapidly
rising to power and some took military profes-
sion of the several countries that revolted from
the oppressive and imbecile government of
Greece, and a very short time before our Sav-
ior's appearance in Judea, they announced
themselves masters of the world. These are
the kingdoms represented by the gold, the sil-
ver, the brass, the iron, of Nebuchadnezzar's
image; and were likewise represented by the
four ravening beasts of Daniel's vision of em-
pire which he had fifty years later. Chapt. 7:
The last of these, the Roman, was in full pow-
er when John received the book of the revela-
tions of Jesus Christ.

The first six seals of this latter book, related
to its progress; first as a conquering power; sec-
ond, as a divided degenerate people killing one
another; the third as suffering the just judg-
ments of God by famines and beasts of prey;
fourth as perishing by pestilences, wherein one-
half the population died; fifth, it is represented
as a persecuting power; sixth, as suffering a
great political earthquake, in which the old pa-
gan party was overthrown, and a new power
under Constantine and his successors took pos-
session of the government. For a time there
was peace in the empire; and Christians were
proved mostly by their adherence to the word
of God in preference to conformity to the edicts
of the reigning power of the emperor, and the
great ecclesiastical councils that prescribed the
faith of what they called "The Holy Catholic
Church."

At length the seventh seal is opened; it appears to date, however, from the time that paganism became thoroughly subjected to the so-called Christian Emperor; hence there was silence in heaven for the space of half an hour; then a new series of events is heralded by seven angels with seven trumpets. The first four of these trumpets announce the division and subversion of the empire by visitations of God's judgments; this was done by the invasions of what were called the barbarian nations of the north, Goths, Vandals, Huns, and the imperial forces of the eastern part of the empire.

The next three trumpets are called woe trumpets. The first refers to the Saracenic hordes of Mohammedans, who subdued the so-called Christian Empire founded by Constantine, so far as it remained intact after the invasion of the barbarians. The second woe was the rise of the Turkish Mohammedans, who subverted all that the Crusaders had done to regain the Christian Empire of the holy Catholic Church in three hundred years of sacrifice and toil and blood. This woe continues to afflict the eastern church to this day. The third woe, I conceive, is to be found in the pouring out of the seven vials of the wrath of God upon the great harlot that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth been made drunk with the wine of her fornication. Accordingly, John was carried away in the Spirit into the Roman wilderness, and saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. Rev. 17.

The wilderness, in the language of the Romans of John's day, was the northern parts of Europe, where now are to be found the most opulent and puissant nations of modern times, and which have been the chief supporters of the Roman Catholic Church. The principal dignitaries of the Roman Catholic Church are clothed in scarlet on festal occasions, with scarlet hats, and scarlet shoes. These things determine and identify the powers to which the prophecy refers, and shows where we are to look for the last seven vials of the wrath of God to fall. The first vial is poured out upon the earth, and afflicts the men who had upon them the mark of the beast, and who worshiped his image. This vial, I think, contained the infidel, or atheistical doctrine of the French Republicans, which shook all north-western Europe with its power over the common people. The second poured out his vial upon the sea, and affects all the maritime parts of the empire. Not to dwell upon the effects of this vial upon the maritime powers of Europe, as noticed in our comments upon the angel messages, I would call the attention of my brethren to the fact of the undeniable revolution that has taken place in all the nautical powers of the Christian nations of the present century. All the old marine powers of the world are now as dead, or of no use in modern naval warfare. Steam guns, steam rams, and steam monitors, are now confessedly masters of the seas; and if another naval war comes, they will probably destroy all the old navies of the world, and change all the sovereignties of the seas.

The third vial is poured out upon the rivers and fountains of waters. I have but little to add in this vial to what was said of the angel's message; but this, as it appears to me to refer to those countries of Europe where the most considerable of her rivers rise, and as they suffered terribly in the wars of the republicans, so I think it is likely they will, in the final struggle of the Allramontane Catholics with the old Catholics and the Protestants, in the ap-

proaching conflict of those powers over the present claims of the papal infallibility centering in the pope himself. The fourth is poured out upon the sun. That is, as I understand it, upon the imperial power of the so-called Christian nations of Europe. I look upon the Roman Cæsarship as having perished with the Bonapartes, the seventh and last heads of that seven-headed monster that was to go into perdition. Rev. 17: 11. The present German Empire is founded upon other and distinct claims; i. e., as the head of the Protestant, or Lutheran powers of Germany; but it is obviously as oppressive to Germans in maintaining its present military power, as the Bonapartean dynasty was to the French and Latin people; and will as certainly go into perdition.

The fifth vial is poured upon the seat of the beast. Catholic Rome has lost its political power, but it has abated none of its pretensions. It is certain that the late council, in declaring the infallibility of the pope, did it as a preparatory measure to another desperate effort to regain their supremacy over the civil powers of the nations: when the time comes which they shall judge fitting for such an effort, every Catholic person will be called upon to take aggressive sides with the authorities of that church to put the pope and the church of Rome above the civil authorities of every nation under the sun! In that conflict no indecision will be admitted; in such a war, from the nature of the case, no quarters can be given, because being in the name and in the interest of the infallible, and for interests alleged to be of eternal moment, no half way measures can be admitted; volunteer attachments alone can exempt from the proclaimed penalty of death. Both parties will avow equal confidence of success. The papal party from its own faith in the infallible representative of God upon earth, and the Protestant party from its faith in the long predicted overthrow of the persecutor of the saints. A dreadful day is hastening on.

The sixth vial is poured out upon the Euphrates, the seat of the Ottoman Empire. It is to be dried up! It is not in Crimean wars nor viceroy rebellion only, that this is to be effected; but by the imbecility of the population; by fires, famines, and pestilences; whereby the resources of the government fail. It is intimated in the prophecy (Rev. 16: 13-16) that it would be a progressive work; because there is going on during this time of the pouring out of the vial a preparation of the kings east, to come to the great and final conflict that ensues upon its final fall. All the great powers of earth are to take part in that great final conflict. From the associations of the 7th vial with this great event it appears that it will be attended with an universal disturbance of the peoples and kingdoms of the whole earth; probably from the questions then to be decided, being, whether human organized governments, or that divine government promised of God to his own Son, sitting upon the restored throne of David, shall be henceforth the ruling power over all the earth. Thus all the prophecies of both Old and New Testaments foretell the overthrow of all human organized governments and the establishment of a divine government with Christ, the Son of God, the Anointed of the Father, King of all the earth.

What Think ye of Christ? Whose Son is He?

JACOB GRIM.

"I AM the root and the offspring of David,"—Jesus. D. T. asks the above question. We are glad of it; there are those who think we have no right to ask or attempt to answer the question. But Jesus, after preaching through all

the surrounding country of Judea, performing miracles, such as giving sight to the blind, healing the sick and raising the dead, and thereby creating a curiosity in the minds of the multitude concerning himself, knew that the multitude began to express a wonder who this personage was. He therefore asked his disciples, "Whom do men say that I, the Son of man, am?" D. T. asks the question in the language of Jesus, and throws in a few objections to some remarks of Bro. Boyd in relation to the descent of Mary. But the great question is unanswered: "Whose Son is He?" "I am the root and the offspring of David," is a passage of Scripture that has puzzled more heads than one. To be a root, or parent, from which a shoot sprouts, and the sprout or offspring at the same time, is rather a strange circumstance. In other words, to be the Father and the Son, is something beyond our comprehension. It might be comprehensible to Trinitarians, but to us it must have some more intelligible solution.

We find a few passages of Scripture that throw some light upon this passage. One we find in Rev. 1: 11, "Saying, I am Alpha and Omega, the first and the last;" and this is the one like the Son of man. Now this was after Jesus had risen from the dead. And this was the time when Paul said, in Eph. 1: 2, "When he raised him from the dead and set him at his own right hand. . . . And hath put all things under his feet, and gave him to be the head over all things to the church, which is the body (political) the fulness of him that filleth all in all."

Now if Jesus is the head of all things in the age to come, he is David's head and David's son, how then does David call him Lord? We see that David, being a prophet, looking down through the vista of time, sees Jesus glorified sitting at the right hand of God, exalted to a prince and Savior. David's future life depended upon the resurrection of Jesus, and he was the root from which David's future life sprang; and David was the source from which the natural life of Jesus sprang. He therefore fulfilled the two-fold relationship to David, both the root and offspring. Paul beautifully pictures this relationship in his great speech Acts 13: 16, and onward: "And said, I have found David, the son of Jesse, a man after my own heart, which shall fulfill all my will. This man's seed hath God, according to his promise, raised unto Israel a savior, Jesus: and said on this wise, I will give unto you the mercies of David." Here Paul calls the seed springing from David, the sure mercies which God promised unto Israel, a savior, Jesus.

Will those taking the position that Jesus was not the son of Joseph please reconcile a few discrepancies which appear in the histories of Matthew and Luke? Matthew says very distinctly, "And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who was called Christ." Here is a plain, unvarnished statement. Luke says, "And Jesus himself began to be about thirty years of age, being the son of Joseph, the son of Heli." Now the words ("as was supposed,") are in parenthesis, and would like to have some reason for the same as Matthew makes no such statement. Again, Matthew says, Joseph was the son of Jacob, and Luke says he was the son of Heli. There are a few more discrepancies to be found, which it will be well to give us some light upon. Matthew says very distinctly, that after the wise men from the east had left Joseph and Mary in the inn, "that an angel of the Lord appeared unto them in a dream, saying, arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee

there until the death of Herod." Now list-ning to what Luke says of the matter. Luke 2: 21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus; and when the days of purification were accomplished, they brought him to Jerusalem, not Egypt, not in stealth, by night, for fear of Herod, but openly to present him to the Lord, and to offer a sacrifice according to the law of Moses. Again, Matthew says, 2: 13. But when Herod was dead, Joseph is told to arise and go into the land of Israel: "for they are dead which sought the young child's life." Now Luke says nothing about this flight into Egypt for fear of Herod; but on the other hand we are informed that they went boldly up to the temple, and old Simeon made no secret of the matter, for he took this young child up in his arms, and said, "Behold this child is set before the fall and rising again of many in Israel."

Also old Anna, called attention to this remarkable child. And what followed? Did they flee into Egypt for fear of Herod? no; but when they had quietly performed all things required of them according to the Law of Moses, they quietly returned to their own city of Nazareth, in Galilee: and his parents went up to Jerusalem every year at the feast of the passover."

Now Luke says (although not an eye witness of these things,) he had taken in hand to write of these things which are most surely believed among us, even as they had delivered them to us who were eye witnesses." He also said he had "perfect understanding of all the things said from the very first. Now to Luke is ascribed the writing of the Acts of the Apostles, and in one instance does he allude in this whole book to one solitary instance to the miraculous birth of Jesus; but in every instance where he mentions Jesus, he speaks of him as the heir of David. 1: 14—"Mary the mother of Jesus, and with his brethren." 2: 22—"Ye men of Israel hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him." "Therefore being a prophet, and knowing that God hath sworn with an oath to him [David] that of the fruit [seed] of his loins, according to the flesh, he would raise up Christ to sit on his throne." 32, 33—"This Jesus hath God raised up [from the dead], therefore let all the house of Israel assuredly know that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." 3: 22—"For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

Now we have given a few of the discrepancies of Matthew and Luke, which leads our minds to believe that some one has been tampering with their writings, and if they can be reconciled it will afford instruction to many. We answer the question, What think ye of Christ? Whose Son is He? He is David's royal son, the chief among ten thousand brethren, acknowledged by God to be the one altogether having obeyed God and kept the commandments, and therefore having a right to life, and therefore became the first fruit of them that slept, and became the author of eternal life, and the Captain of our salvation with power to lead us unto them a resurrection from the dead, at which time he will show who has a right to the throne of his father David. "Behold, the Lion of the tribe of Juda, the root of David, hath prevailed." Philadelphia, Pa.

Christ Typified in the Burnt Offering.

JOHN FONDEX, M. D.

(Concluded.)

"AND he shall flay the burnt-offering, and cut it into his pieces." The ceremonial act of 'flaying' was peculiarly expressive. It was simply the removal of the outward covering, in order that what was within might be fully revealed. It was not sufficient that the offering should be outwardly 'without blemish,' the inward parts should be all disclosed. It was only in the case of the burnt-offering that this action was specially named. This more clearly sets forth Christ's devotedness to the Father. The more his life and his being are disclosed, the more clearly is manifested that pure devotion to the will of his Father was the spring of action in the great antitype of the burnt-offering. He was, most assuredly, a whole burnt-offering.

"And cut it into his pieces." This action presents a somewhat similar truth to that taught in the "sweet incense beaten small."—Lev. 16. The Holy Ghost delights to dwell upon the sweetness and fragrance of the sacrifice of Christ, in all its minute details. Look at the burnt-offering, as a whole and in all its parts, and you see it without blemish. Such was Christ, and as such he is shadowed forth in this important type. "And the sons of Aaron, the priest, shall put fire upon the altar, and lay the wood in order upon the fire; and the priests, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood which is upon the altar." This was a high position for the priestly family. The burnt-offering was wholly offered to God. It was all burnt upon the altar, man did not partake of it. But the sons of Aaron, the priest, themselves likewise being priests, are here seen standing around the altar of God, to behold the flame of an acceptable sacrifice ascending to him, an odor of sweet smell. This was a striking type of the church having fellowship with God, in reference to the perfect accomplishment of his will in the death of Christ. As convicted sinners we gaze on the cross of Christ and behold therein that which meets all our need. The cross, in this aspect of it, gives perfect peace to the conscience. But as members of the priestly family we can look at the cross as the grand consummation of Christ's carrying out the will of the Father. As convicted sinners we stand at the brazen altar and find peace through the blood of the atonement; but as priests we stand there to admire the completeness of that burnt-offering—the perfect surrender and presentation of the spotless One to God. It is important to see that when the Holy Ghost would furnish us with foreshadowings of the cross, we have, in the first place, one which sets it forth in its aspect God-ward. Man may approach to "that one well-spring of delight" and drink forever—he may satisfy the utmost longings of his spirit and explore it with all the powers of his renewed nature, but after all there is that in the cross which man can never reach, and only God can know and appreciate. Hence it is that the burnt-offering gets the first place. It typifies Christ's death as viewed and valued by God alone; it not only gives us the highest possible aspect of the death of Christ, but also a most precious thought in reference to God's peculiar interest in him.

But though we can never sound the depths of Christ's death, we can at least see some features of it precious beyond all thought to God. From the cross he reaps his richest harvest of glory. In Christ's voluntary surrender of himself to death the divine glory shines out in its fullest brightness. Moreover, the cross furnishes a righteous channel through which divine love can flow. And finally, by the cross, Satan is eternally confounded, and "principalities and powers made a show of openly." When we think of these glorious fruits produced by the cross, we can see just reason why there should have been a type of the cross exclusively for God himself, and also why that type should occupy the leading place. There would have been a grievous blank among the types had the burnt-offering been lacking, and in the page of inspiration had the record of that type been withheld.

The priest's washing "the inwards and the legs in water," of the burnt-offering, rendered the sacrifice typically, what Christ was essentially, pure. His motives and conduct all tended to the glory of God. Well, therefore, might the priest burn all on the altar. It was all typically pure, and all designed only as food for the altar of God. Of some sacrifices the priest partook; of some the offerer; the burnt-offering was all consumed on the altar. The priests might arrange the wood and the fire, and see the flame ascend; and a high and holy privilege it was so to do; but they did not eat of the sacrifice. From the moment that the unblemished male was, voluntarily presented at the door of the tabernacle of the congregation, until it was reduced to ashes, we discern in it

Christ offering himself without spot to God. This makes the burnt-offering unspeakably precious, and gives us the most exalted view of Christ's work, in which God had his own peculiar joy, a joy into which no created intelligence can enter. This is unfolded in the burnt-offering, and confirmed by the law of the burnt-offering, to which we shall just refer.

"And the Lord spake unto Moses, saying, Command Aaron and his sons, saying; This is the law of the burnt-offering: it is the burnt-offering because of the burning upon the altar all night until the morning, and the fire of the altar shall be burning on it. And the priest shall put on his linen garment, and his linen breeches upon his flesh, and take up the ashes which the fire hath consumed with the burnt-offering on the altar, and he shall put them beside the altar. And he shall put off his garments and carry forth the ashes without the camp into a clean place. And the fire upon the altar shall be burning on it, it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it, and he shall burn thereon the fat of the peace-offering: the fire shall ever be burning on the altar, it shall never go out."—Lev. 6: 8-13.—The fire on the altar consumed the burnt-offering and the fat of the peace offering. It was the apt expression of divine holiness which found in Christ, and his perfect sacrifice, a proper material on which to feed. That fire was never to go out; there was to be the perpetual maintenance of that which set forth the action of divine worship.

"And the priest shall put on his linen garment," &c. Here the priest takes, in type, the place of Christ, whose personal righteousness is set forth by the white linen garment. He, having given himself up to the death of the cross, in order to accomplish the will of God, has entered, in his own eternal righteousness, into heaven, bearing with him the memorials of his finished work. The ashes declared the completion of the sacrifice and God's acceptance thereof. Those ashes, placed beside the altar, indicated that the fire had consumed the sacrifice—that it was a complete and accepted sacrifice. The ashes of the burnt-offering declared the acceptance of the sacrifice—the ashes of the sin-offering declared the judgment of the sin.

Many of the points on which we have been dwelling, will, with the divine blessing, come before us with increasing clearness, fullness, precision, and power, as we proceed with the offerings. Each offering is, as it were, thrown into relief by being viewed in contrast with all the rest. All the offerings, taken together, give us a full view of Christ. They are like so many mirrors, arranged in such a manner as to reflect, in various ways, the figure of that true and only perfect sacrifice. No one type could fully present him. We need to have him reflected in life and in death—as a man and a victim—to God-ward and to us-ward; and we have him thus in the offerings of Leviticus. God has graciously met our need; and may he give us an enlarged capacity to enter into and enjoy his provision. Philadelphia, Pa.

Joy, Prayer, and Thanksgiving.

IN midday and at midnight, in clear light and darkness, we are to give thanks. We are to live and breathe in this kind of an atmosphere. We are to be with God all the time. To do so, the heart must be prepared as only God can prepare it. Our experience is, that we have had great joy at times, and then were bereft of it; and prayer has been broken into, and it seemed as though we could not pray—we did not pray without ceasing. We did not meet the demands of the exhortation.

So, also, we have had to strive and keep from murmurings—we could not give thanks. But here are the exhortations, to rejoice evermore, to pray without ceasing, and in everything to give thanks; and they are themselves the evidences that we may live up to them. The secret is, Jesus constantly abiding in the heart, and being constantly filled with the Holy Ghost, so we are able to realize, that not our will, but God's pleasure, is to be accomplished. Where we have the experience of the cleansing, and Christ is all and in all to us, we not only have the theory of these exhortations, but the experience which they demand. It is easy to feel secure when there are no threatening waves around us, but when things are dark around us, to pray, rejoice and give thanks, is one of the deep privileges we have in Jesus Christ. To rejoice on a mountain with Christ is glorious; but it is more glorious with more faith, to rejoice with him in the valley.—Christian Harvester.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 4th 3rd Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Resurrection from the Dead.

THE doctrine of the resurrection from the dead has always been a fundamental element in the church. It is the hope of the disciple of Christ that he "may be accounted worthy to obtain the resurrection from the dead," except of those who are living when Jesus comes the second time who shall then be changed from mortal to immortality, and with the resurrected for ever be with the Lord. The people of this world, both the children of God and the unregenerate, are called to lay down in the cold silent grave; but Jesus, by his death and resurrection, has brought about the resurrection from the dead, so that the lover of the Lord does not look upon death as an eternal sleep, but can look forward to the time when Jesus shall come to set up his kingdom as the time when death's fetters shall be broken, and its ransomed captives permitted to enter upon eternal felicity and an unending life. Jesus spoke to his disciples of the resurrection of the just as the time when they should be recompensed for good works done in his name. They could plainly see that there was no kingdom of the Savior in this world, no reward for being his followers, and as Paul afterward wrote to the Corinthians, "If the dead rise not our faith is vain."

The doctrine of the resurrection of the dead was believed among the Jews before Jesus taught it. The sect of the Pharisees believed in the resurrection, but the opposing sect of the Sadducees did not. Jesus reproved them for not believing it, and as they pretended to base their whole faith on the writings of Moses, he made use of Moses' teaching to prove the resurrection to them; for he quoted Exo. 3, where God spoke to Moses out of the burning bush, and said, "I am the God of Abraham, of Isaac, and of Jacob;" and the Savior says to those Sadducees, "God is not the God of the dead, but of the living." Matt. 22: 32. The resurrection was the subject of discourse between the Savior and the Sadducees; and he says, "Now that the dead are raised, even Moses showed at the bush." He showed them that there must be a resurrection from the dead in order for Jehovah to be the God of those dead patriarchs. This text is sometimes quoted by believers in the immortal soul theory as evidence that the soul, the man proper, was alive, for Jesus said, "God is not the God of the dead, but of the living." But Jesus quotes this to prove the resurrection. They all knew that these patriarchs were dead, and hence the necessity of their living again that God might be their God, and fulfill his promises to them.

God old Job had a firm faith in the resurrection from the dead, and he left his testimony to that effect. He was brought to contemplate death near, for he was sore afflicted. But he had faith in God, and says, "If a man die shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee." Chapter 14: 14. How did Job expect this to be brought about? His language shows that he knew the doctrine of the salvation of God, for he says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though this body be destroyed, yet in my flesh shall I see God." Chapt. 19: 25, 26. He looked forward to the coming of the Redeemer when he should be called to awake out of sleep and his body be restored, when he should see God. He could not see God without eyesight, which could not be without his resurrection. Oh that every professed believer in the Lord could say, with all the triumph of the faith of Job, I know that my Redeemer liveth, and that he shall stand at

the latter day upon the earth, whom I shall see for myself!" And with David, "I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

The doctrine of the resurrection is prefigured in the first promise, "The seed of the woman shall bruise the serpent's head." The sentence of death had passed upon Adam, and he and his family must pass under its dominion. "It [the seed of the woman] shall bruise thy [the serpent's] head, and thou shalt bruise his heel." The bruising of the woman's seed, figuratively expressed the carrying out of the death penalty, and the bruising of the serpent's head in the same manner expressed the reprieve from that penalty, which consists in the resurrection from the dead, in connection with the promise of the Savior, who would save or ransom from the dominion of death. This then was the early hope of the church, that the resurrection would replace them from under the dominion of the consequences of Adam's transgression, and they might be restored to God's favor.

In the history of Abraham also the doctrine of the resurrection is prominent: for to him were great promises made of possessing the land of Canaan for an everlasting possession. But he was only a sojourner therein, and as Paul said, "he died in faith," that though he had no inheritance in the land, not so much as to set his foot on, yet he should afterward receive it, at the resurrection when he should be restored to life and with his seed inherit and possess the land. He is called the father of the faithful, for he endured great trial of his faith and proved his fidelity to God. The God who has been so faithful to Abraham and all the patriarchs will succor all who are faithful to him, and trust him.

The doctrine of the Sadducees has come down to our times, and there are religious teachers who say there is to be no resurrection. The so-called orthodox churches of the day endorse the doctrine of the resurrection as well as of the immortality of the soul; while some, who are recognized as teachers in those churches, discard the resurrection, and say there is to be none—that the immaterial man has no use for "the worn out and gross elements of the body," and the soul (that incomprehensible, immaterial, impersonal) is forever in heaven. This is more of a reasonable conclusion, for if the soul is in heaven, with God and the angels, it is certainly in "as good case as need be," and there is no need of a resurrection and a reunion of the previously dissolved parts. But in taking that position they must do away with a great portion of the Bible; but they are ready for this too, and say that it is not all divinely inspired. Thus they make a creed and cut down the Bible to suit it; but woe to those who do this, for God shall take away from the book of life the part of those who do this, not only of the book of the prophecy of the Revelation, but also of the other portions of his word.

The apostle Paul, in his defence before the Council at Jerusalem, cried, "Of the hope and resurrection of the dead I am called in question." And before Felix, said, "There shall be a resurrection of the dead, both of the just and unjust." Acts 23: 6 and 24: 15. Jesus himself said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live." John 11: 25. The teaching of Jesus is too plain to be ignored. The insinuating falsehood of the old serpent in the garden of Eden, "Thou shalt not surely die," is of much value in the estimation of some people at the present time. He still insinuates the same, and says that "there is no death," and that what is called "death is the gate to endless joy." If this were so, why the natural shrinking from death that is universally felt? We occasionally read of the suicide of some individual who follows out the legitimate conclusion of the belief of the immortality of the soul, and takes his own life to usher himself the sooner into endless bliss. Such cases send a thrill of pity through

the intelligence of the nation, and a burst of sympathy for the poor deluded victim, but it is the result of a false theory, carried to its ultimate conclusion.

Spiritualism (or Spirtism,) has attempted to deepen the mystery of the doctrine of the soul's immortality and its conscious state in death, and has deceived many. Because it has performed things beyond the ready comprehension of the human mind, it claims its wonders as divine, and calls them communications of departed spirits. But how short-sighted it is to say that because we cannot discern the cause of these wonders, they are supernatural and are what they are claimed to be. This has been one of Satan's schemes to subvert the truth of God and deceive the world. Much of its workings have been shown to be trickery, some of it traced to scientific causes, and the Devil's power is also very great in causing this deception on mankind. But one scripture is enough to offset all his wiles. Spiritualism—"The dead know not anything," therefore there is no possibility of communications. Spiritualism teaches that there shall be resurrection, for they have no need of one, in helping to supplant the Bible teaching, and keep people from the truth that they might have saved.

The doctrine of the resurrection is a very cheering one to contemplate, for in it we see God's love for his people and his saving power. Let us not be lulled to sleep by this fable of the great end, and fail to look for the appearing of the Lord, us, and so fail to be ready to receive him with us as the great deliverer of his people, both of the who shall be alive at his coming, and of the who sleep in Jesus.

"Are the Foundations Giving Way?"

The following editorial article from the *Free Press and Presbyter*, of Cincinnati, under the above title, handed us by Bro. Curver, we find to be of merit, as giving a view of the existing state of society and the changes which have gradually wrought therein, undermining better foundations and lowering its standing. The editor notes changes in the prohibitory and evil-restraining laws, and in the manner of Sunday observance, which day he calls the Sabbath; and the tendency not toward the observance of the true Sabbath, but toward the disregard of any sacredness attached to the day, showing pleasure seeking instead of godliness to be the aim of the people. Truly says this is the "beginning of the end," the Bible gives us to look for this state of affairs to continue until Christ, the Restorer, comes. us look and prepare for that event.

"Great changes sometimes occur in the life of a people through agencies which command inadequate attention at the time, but which found us when the results are fully reached. Civilization which has been our boast in the favored land has been from the first largely inspired with the spirit of Christianity. Although it is a theory that ours is the country where every law of religion, morals, social life, and action may be in due bounds, take root and grow, yet, in an understood sense, ours has been, thus far, in a really, a Christian civilization. The mass of early colonists were Christian people, and the leading men among the founders of the 'New Republic' were men who feared God. They pressed their sentiments upon our institutions. Our State Constitutions, our laws, our civil institutions recognize God and religion, and draw their inspiration from the Bible. The day of rest, one in seven, which is stamped on all these, is the Christian Sabbath. Days of public thanksgiving and fasting, which our chief rulers appoint, the President of the United States down to the Mayor of our cities; oaths of office, and our State legislative assemblies with prayer; preachers, chaplains, and many other well-known institutions, are but so many proofs of the general recognition that Christianity is the religion of the people. Our educational appliances recognizing the same truth. The mass of our schools, from college and the university down, have been

inspired by Christian men and women. The Bible has been held sacred within them, and those who have believed in God and Christianity have been the chief educators of the people. These things are so plain that they have been known and read all men; and this has been the history of American civilization for two hundred years.

Now, as we are rapidly approaching the Centennial year when we declared our independence from Great Britain, how stands the case? The tale need not be told with any elaboration of details, for it is familiar to all who will read these lines. It is to say that for many years past, and with marked progress for the last few years, our civilization has been undergoing a radical change in some of the more important phases of our social and religious life. The repeated attacks upon the Sabbath, upon our public school system, our chaplains, etc., are well known, and in some places they have been eminently successful.

A few years ago the Board of Education in this State cast the Bible out of our public schools, where it had held a place and been daily read from their desks. This action was carried into the courts, and the authority of the Board of Education sustained. This, in effect, remitted the whole question to the people, but in no subsequent election have the people been able to elect a Board of a contrary mind. We do not raise the question here about the policy of having the Bible in schools sustained by the common taxes of the people; the purpose of our argument requires us merely to note the change.

Within the last year or two our City Council has repealed our ordinances which protected the Sabbath from the desecration of open beer houses and beer gardens. Now the flow of the drunkard's liquor is unrestricted on this day, and as there is no leisure and loafing on the Sabbath, drunkenness, fighting, rioting, debauchery, and crime, are increased many fold. Taxes are heavier by reason of this letting down the bars which formerly hedged in the day of rest, and letting loose the fiery floods which stimulate to frenzy the passions of bad and weak men. It is very doubtful whether a single member of either Board could be elected in any ward of the city who should openly declare himself in favor of restoring the repealed ordinances referred to.

Another illustration in the same line respects our liquor laws. The State of Ohio has been noted for many years as having some of the most stringent laws restraining the traffic in ardent spirits. Some of these laws have been on the statute books for twenty years and more. Public opinion at that time called for their enactment, and for a time sanctioned their enforcement. There was a time when the liquor laws of the State and City were faithfully enforced in our midst. Public opinion and sympathy sustained the Mayor and Council in the execution of the laws, and dram-shops and liquor dealers were obliged to submit. But we have changed all that. The dominant sentiment is now the other way. In the city the Mayor has done nothing toward executing the liquor laws, either of the city or the State, for several successive administrations, and at length the Council has repealed the restrictive ordinances. Free trade in liquor by retail is the present dominant sentiment which controls the city.

The latest illustration we present strikes directly at our time honored religious usages. We refer to the Geggam law, enacted by the Legislature a few weeks since. The design of this bill was to open our State and city penal, reformatory, and eleemosynary institutions to the ministrations of the Roman Catholic priesthood, from which they felt that they were practically excluded. In this simple point of view we see no objection to the law, for the clergy of every Church should be put upon an equality. In another provision of this law, however, we find our illustration. The Geggam law is construed as doing away with all chaplains in the institutions of the State. Hitherto our penitentiaries, alms-houses, asylums of various kinds, reformatory schools, etc., have been supplied with regularly appointed chaplains, and the Bible has been furnished to all their inmates. The expense for all this has been sustained by the State treasury. While the Geggam law opens the doors of all these institutions to the clergy of all denominations, it adds this: 'Provided such ministrations entail no expense on the public treasury.' The change is readily seen. Hitherto chaplains have been furnished to all these institutions, and their services have been paid for by the State. Hereafter these institutions must be neglected, or the religious services in their behalf be wholly voluntary. We do not stop here to discuss the relative merits of these opposing systems of providing religious service; we merely note the change. From the origin of our history the State has deemed it a good thing; now it suddenly abandons this policy, and leaves the multitudes whom it incarcerates for crime, and others whose misfortunes awaken our sympa-

thies, and for whom it provides food, clothing, and shelter, in palaces which do honor to the State's munificence, wholly without moral and religious instruction.

We could give other illustrations of the same tenor, but these will suffice. They show a marked change affecting the moral and social condition of the people which has been gradually going on for a series of years. They awaken the inquiry, Are the foundations giving way? We regard these changes as but 'the beginning of the end.' Let others of the same general tenor, which are boldly challenged, and which bid fair to be successful, be accomplished, and the whole character of our civilization will be changed. Morality and religion we have deemed essential to the interests of the State in all its public policy and life. It is fast abandoning these usages, one after another, in which these characteristics have had their most significant expression. Where shall the end be? What can be the grand result but to eliminate every vestige and element of our public life which have hitherto distinguished us as a Christian people?

The Christian Sabbath.

A. C. LONG.

WHEN the claims of the Sabbath of the Lord are presented to the minds of the people, we are frequently met with the flimsy excuse that the law is abolished, and that they are keeping the Christian Sabbath, which is the first day of the week; but if they were to say that they observe Sunday to perpetuate some old heathen relic, they would be far nearer the truth.

But is not the first day of the week the Christian Sabbath? If it is then, 1st, Christ must have kept it. 2nd, He must have given a command for its observance. 3rd, The apostles must have observed it.

In answer to the first; Christ never observed that day. 2nd, He gave no command concerning its observance. 3rd, The apostles never observed it as a Sabbath. We then conclude that the first day of the week is not the Christian Sabbath. But which day is the Christian Sabbath? It must be the day that Christ observed; for to be a Christian we must be a follower of Christ; consequently to observe the day that he observed will be to observe the Christian Sabbath. Which day of the week did he observe? The Sabbath of the Lord, which is the seventh day. Was it his custom to sacredly observe this day? It was, for Luke says, "He [Christ] came to Nazareth where he was brought up; and as his custom was he went into the synagogue on the Sabbath day and stood up for to read."—Luke 4: 16. This then is the Christian Sabbath. But did the early Christians observe this day as the Sabbath? They did; for we read that the women "returned and prepared spices and ointments, and rested the Sabbath day according to the commandment."—Luke 23: 56. The commandment says, "The seventh day is the Sabbath." Here then we have the disciples of Christ keeping the seventh day as the Sabbath, just as their Leader did. If these disciples were not Christians, who are?

Paul observed this same day; it was his manner to do so. "And Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures."—Acts 17: 2. Was not Paul a Christian? Did he not observe the Christian Sabbath? He certainly did. But says one, "Did he not keep the first day of the week?" He did not, for he says "he did nothing contrary to the laws (Nomos) of his fathers."—Acts 28: 17. The laws of his fathers required him to keep the seventh day; consequently if we let the Scriptures settle the question it is very easy to learn that the Christian Sabbath is the seventh day.

But if it is so plain why are not more embracing the Sabbath of the Lord and renouncing the heathen festival of Sunday? 1st, Some are too

much prejudiced to learn the truth. 2nd, Early education and customs are hard to overcome. 3rd, Some are like the Pharisees, who willingly made void the commandments of God. When we shall be judged it will not be according to our prejudices, nor early education, nor customs, nor traditions, but according to God's word. Let us therefore live according to the word, and then we shall be accounted worthy of that world, and the resurrection from the dead, and shall be equal unto the angels in heaven, neither can we die any more. *Attendale, Mo.*

Reminiscences of Palestina.

J. L. BOYD.

JERUSALEM AS IT IS—MOHAMMEDAN QUARTER—THE MOSK OF OMAR, ETC., NO. 1.

HAVING, now, described the Jewish and Christian Quarters, there only remains to be mentioned of the city's precincts the Mohammedan, which, in area, comprises a larger portion than all the others, although not computing more than about a third of its (the city's) population of 30,000 inhabitants.

This Quarter may be very conveniently subdivided into four parts: the *Turkish*, situated on Bezetha Hill and the lower portion of Akra; the *Arabic*, in the north eastern corner of the city; the *Mograbim*, in that part of the Tyropeon Valley, (or "Cheesemonger's Street") lying between the Haram (or, temple area) and Mount Zion; to which may be added the Turkish fort and barracks called *El-Khatah*. In the Turkish Quarter, proper, are located its governmental buildings or offices,—of the City Hall the *Cadi* (or Chief Judge), the *Bashkatab* (or Secretary of Council), the Pasha's establishment, the *Divan Effendi* (the City Council), the Military Governor, and the *Haram-ash-Sheriff* (or Religious Council). There are eleven mosques in the city, a Turkish Hospital; and a college for the blind Dervishes (or, the howling religious dancers), and several large bathing establishments. There are also a number of beautiful Saracenic fountains for the accommodation of the weary and thirsty, situated near the four chief gates of the city. The tenets of the Koran require of its devotees very frequent ablutions,—they must wash before and after every meal, and at the five stated hours of prayer for each night and day. The *Custom House* is situated immediately north of the Jaffa Gate; and all strangers, on their first entrance into the city are required to enter by the Jaffa Gate, and their effects under go inspection by custom officers.

Quarantine, until quite recently before our first visit to Jerusalem, was performed at "Jeremiah's Cave;" but, at this time, all respectable looking travelers are permitted to undergo quarantine in their own tents, or any point they may select within a near distance from the city; while Arabs and Turks, of the lower order, are consigned into the deep fosse of the Tower of Hippicus (usually called the "Tower of Da-ud"), near the Jaffa Gate, to serve out their sanitary term as best they can, entirely unsheltered. The term of quarantine is from three days to twelve, regulated according to the locality from whence their passports were last *vised* (or accredited). If from Egypt direct, 12 days was the penalty. As we had served out our twelve days at Beyrut in coming from Egypt, our passport gave us a clearance on reaching Jerusalem.

The principal *Khan* (or, caravanseri) in the city is situated in this quarter, near the large Turkish Bazaars, and was once a magnificent establishment.

"The legendary 'Pool of Bethesda' forms the boundary line of the *Haram* for more than a third of its extent, on the north, and was, doubtless, designed as the most effectual defence which could be constructed at that otherwise assailable point of the ancient Temple area. The eyes of every tourist will be at once arrested by the [traditional] arch *Eccce Homo*, spanning the street near the N. W. corner of the Serai; and farther up the

Via Dolorosa between King Baldwin's Bath and the [traditional] "house of Dives," situated at the acute angle of the street near the Turkish Hospital, "the Bowl of Lazarus" will be noticed.

"Haret el-Magareby is mainly peopled with negroes from the west of Africa—extremely black.

"The Leper Hubs, built along the city wall, east of Zion (or David) Gate, though so widely differing in locality, must be regarded as appertaining to the Mohammedan Quarter."—Dr. Barclay's "City of the Great King."

But the chiefest, and last, but most worthy of all the historic localities in this quarter, indeed, of the world-wide history, replete both to Jew and Christian is the famous "Mosk of OMAR," or, "Mosk of the Rock,"—on which tradition says "the father of the faithful," Abraham, offered up Isaac. This jewel of Mohammedan possession is unrelentingly (up to and beyond the time of our residence in the "Holy City") denied an interior view to any Christian or Jew. The Mohammedan most jealously guards its entrance and enclosure (of about thirty six acres) with a choice set of the most fanatical and savage-looking followers,—the Mauritanian Africans,—who would delight at any time to kill the infidel (Jews and Christians are thus piously designated) who should essay to set foot in an attempt to intrude on the threshold of the premises of the tabooed spot,—the Haram es-Sheriff,—the "House of the faithful." We well remember our own longing and most intense desire, at various times, as we looked that way, in passing by its northern limits in our daily walks, to reach the St. Stephen Gate; and, occasionally, had to content ourselves by visiting a near and friendly residence, whose battlements afforded an oblique view of a portion of its extensive area, with its shaded alleys of cypress-trees and some lofty palms. The mosk itself was the cynosure of our eyes, whose interior beauty we could not be gratified to see. Since that time, this exclusive interdiction has been somewhat qualified, so that a traveler with a heavy purse to bribe the officials, and in company with the Pasha of Jerusalem to protect him by his personally presence, may venture in, subjected still to the muttered threats and louder hootings of its jealous custodians of what they would do to the infidel dog, if he were not protected by the governmental power—the PASHA.

Our friend, Dr. Barclay, in a subsequent year to our visit to Jerusalem, having rendered some important medical service to the highest Turkish dignitary of the city, was accorded the solicited privilege of taking the measurements of the Temple area and the dimensions of the Mosk of Omar; and, even thus secured from bodily injury by the hands of the fanatical guards, yet ran some risk from their interference, as described in the pages of the "City of the Great King." We give his figures, not only as being the latest of several notable authorities, but as probably the most reliable and accurate, being attained under much less danger and with more favorable auspices, as a civil engineer:—

"Area of the Haram [or, Temple] bounds: 1523½ feet E., 1038 N., 1600 W., 916 S. Mosk of Omar,—170 feet in height and diameter,—a true octagon,—of 67 feet on each eight sides for the lower story; the lower story is 46 feet high, and has seven windows of stained glass on each of its sides,—56 in all. A more graceful and symmetrical dome than that which crowns the building is perhaps nowhere to be found, and the lofty bronze crescent that surmounts the whole gives a pleasing architectural finish. The dome appears to be covered with copper, also the roof of the investing building; but laterally it is everywhere covered with porcelain tiles of richest colors, except the lower half of the octagonal sides, which are encased with rich marble of various colors and devices; and a very dim religious light is shed through sixteen windows of the richest stained glass with which the circular body of the building is pierced,

Just above the windows, numerous extracts of the Koran, in very large Turkish letters, run all around the building. There are four doors, and as many porches, each facing a cardinal point. The dome and its circular shaft are supported by four very massive piers, and twelve arches resting on pillars, within which, enclosed by a gilt iron railing, and overhung by the richest crimson silk canopy, is the celebrated rock [Sakhrab], which gives name [the "Mosk of the Rock"] and interest to the building. Around this inner building there is an octagonal aisle of thirty feet wide; and around this, separated only by eight piers and sixteen pillars, is another, the outer one, of thirteen feet wide. The columns are mostly composed of a purplish breccia kind of marble, or porphyry, with gilded Corinthian capitals. The ceiling of the octagonal portion is studded with rosettes, or stars.

"Immediately beneath the center of the dome is the venerated rock, about which so much has been written. In the estimation of the Jew, this is by far the most hallowed spot on earth; for, according to the rabbins, this is the identical rock upon which the patriarch Jacob pillowed his head, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place BETHEL.—House of God. (Gen. 28: 17, 22.) It is the general belief, also, that it is the threshold-floor of Araunah the Jebusite, the spot where Abraham was so sorely tried in his determined obedience to God to offer up Isaac, and the site of the "Holy of Holies of the Temple," which glowed beneath the Divine manifestation of Deity in the Shekinah. The Mohammedans affirm, with assured confidence, that it was from this very rock, also, that their ubiquitous prophet (MOHAMMED) bounded upwards through the seven heavens," etc.—The City of the Great King, pp. 485, 495-497.

Be Ye Separate.

FROM the very beginning God intended that his people should be a separate people; hence we read, Ex. 11: 7, the Lord hath put a difference between the Egyptians and Israel, and this plan is carried out through the history of the Israelites. Just in that measure as they kept themselves unmixed from the other nations did they prosper. The same rule is visible in the new dispensation, "Be ye separate, saith the Lord" (2 Cor. 6: 17); and "redeemed from the earth, redeemed from among men" (Rev. 14: 3, 4).

It cannot be denied, the more earthly a church becomes, the less of the divine life does she exhibit, and spiritual death is inevitable. It is also a deplorable fact that there is too much tendency among churches in our day to compromise with the world; it is a curse which blights her fairest prospects and destroys her tenderest vines. One of these causes is perhaps to be found among her ministers who hanker after notoriety, and covet the world's favorable opinions.

We will help you; we will buy you churches, organs, and give your ministers donations, say the world; we will satisfy your ministers ambitions and pay your debts, but we want a favor in return. We cannot help you under existing circumstances; give us concerts, strawberry festivals, mite societies; be less strict with your young members, relax your discipline, be more genial in your pleasures and less spiritual, wink at our shortcomings, and we will support you. Rest assured, Christians, you pay dearly for every favor the world bestows upon you. Balaam said to the king, It is impossible to overcome the people of Israel so long as their God is with them; neither tongue nor sword will overcome them, but decoy them away from their God, entice them to share your ways and habits, seduce them into your sins, and God will give them over into your hands.—This is true as gospel, even in our day. Oh, that Christians were wise and would consider these things! What good will the world's help accomplish in furnishing and keeping up churches, if the Lord refuses to dwell therein?

What will become of the church when her members, the parents of her children, begin to argue that dancing is a necessary part of education, that operas, theaters and concerts, are inno-

cent amusements? When her ministers defame and burning, ready for the call. And what to say to the young, who have embraced advent faith, be faithful, watch and pray, set examples for your associates to copy by, you will receive a crown of life in the kingdom of God. When I look around and see so many falling away from their faith, I am led to the psalmist: "If thou Lord, shouldst thy iniquities, O Lord, who should stand;" my prayer is that we may look well to these things, on the whole armor of the Lord, fight manfully the battles set before us, run the Christian race with patience and not get weary. Again, the psalmist says, "Blessed is every one that feareth the Lord; that walketh in his ways;" that have started in this good way, and fear the name, to us "shall the sun of righteousness rise with healing in his wings," and we "shall forth and grow up as calves of the stall." Mal. 2. It has been but a few months since I embraced the advent faith, and I feel daily to say the language of the poet,

Nearer my God to thee,
Nearer to thee.

The Holy Land.

I have not felt o'er seas of sand
The rocking of the desert bar;
Nor laved at Hebron's fount my hand,
By Hebron's palm-trees cool and dark;
Nor pitched my tent, at even fall,
On dust where Job of old has lain,
Nor dreamed beneath its cavern wall
The dream of Jacob o'er again.

One vast world-page remains unread;
How shine the stars in Chaldea's sky!
How sounds the reverent pilgrim's tread!
How beats the heart with God so nigh!
How round gray arch and column lone
The spirit of the old time broods,
And sighs on all the winds which moan
Along the sandy solitude!

In thy tall cedars, Lebanon,
I have not heard the nations' cries,
Nor seen the eagles stooping down
Where buried Tyre in ruin lies.
The Christian's prayer I have not said
In Tadmor's temple of decay,
Nor startled with my dreary tread
The waste where Memnon's empire lay.

Nor have I from thy hallowed tide,
Oh, Jordan! heard the low lament,
Like that sad wail along thy side,
Which Israel's mournful prophet sent!
Nor thrilled within that grotto lone,
Where, deep in night, the Bard of Kings
Felt hands of fire direct his own,
And swept for God the conscious strings!

I have not climbed to Olivet,
Nor laid me where my Savior lay,
And left his trace of tears, as yet
By angels eyes unwept away;
Nor watched at midnight's solemn time,
The garden where his prayer and groan,
Wrung by his sorrow and our crime,
Rose to one listening ear alone!

I have not kissed the rock-hewn grot
Where in his mother's arms he lay,
Nor knelt upon the sacred spot
Where last his footsteps pressed the clay;
Nor looked on that sad mountain head,
Nor smote my sinful breast, where wide
His arms to fold the world he spread,
And bowed his head to bless, and died!
Selected by E. C. M. BOYD.

Letter Department.

Then they that feared the Lord spake often one to another, 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 Dilts.

DEAR Brethren and Sisters in Christ: As this is the Lord's day, and we are deprived of the privilege of assembling ourselves together for worship on account of storm, I thought I would write a few lines for the ADVOCATE. I would say, I for one am striving for a home in my Father's kingdom. I love the way cast up for the ransomed of the Lord to walk in, it gives peace and comfort to the believer in Christ. O precious thought, that we may one day, if faithful, dwell with Christ in his kingdom! I love the thought. O may we all awake out of this worldly slumber, and be found often advocating the cause of our Lord. I think sometimes that there are many that will not awake and be working for the Lord, until the great trumpet shall sound, then will not be prepared to meet him at his coming. Dear friends, let us arouse from this deadly stupor, we that believe in the near coming of Christ, why should we be languishing

The Lord help us to have our lamps trimmed and burning, ready for the call. And what to say to the young, who have embraced advent faith, be faithful, watch and pray, set examples for your associates to copy by, you will receive a crown of life in the kingdom of God. When I look around and see so many falling away from their faith, I am led to the psalmist: "If thou Lord, shouldst thy iniquities, O Lord, who should stand;" my prayer is that we may look well to these things, on the whole armor of the Lord, fight manfully the battles set before us, run the Christian race with patience and not get weary. Again, the psalmist says, "Blessed is every one that feareth the Lord; that walketh in his ways;" that have started in this good way, and fear the name, to us "shall the sun of righteousness rise with healing in his wings," and we "shall forth and grow up as calves of the stall." Mal. 2. It has been but a few months since I embraced the advent faith, and I feel daily to say the language of the poet,

Nearer my God to thee,
Nearer to thee.

Dear friends, let us one and all realize the shortness of time, and be up and doing while the day lasts. When I realize how wonderfully I have been led into the light of God's holy truth, I feel to proclaim to all around what a blessed Savior I have found. Brother, or sister, may you earnestly looking for the soon coming of our Lord, or has your faith grown cold feeding upon the husks and vanities of this vain world? God help us all to watch and pray for Christ, accounts with joy, or grief. Your sister in Christ,
Mrs. Wm. Dilts.
Bangor, Mich.

From Bro. Williams.

BRO. BRINKERHOFF; If you will permit me will try to talk to the brethren through your beloved paper, of the things pertaining to our salvation, for it is unto them that are looking for him that he shall appear without sin unto salvation. Brethren, are we looking for what we are teaching, that the coming of Christ is at hand? if so, what manner of persons ought we to be, zealous of good works. Not a good work, but good works. We are all zealous of the Sabbath; but may we not overlook many other good works? brothers, you know that it used to be a proverb, Sunday Christians, worldlings the rest of the week. Let us not become inconsistent, but keep all the law; then we will have wisdom at all times, knowing that we have done all the will of God. It is not every one that saith, Lord, Lord, shall enter into the kingdom, but it is those that do the will of God. I love the Sabbath, and I want to love all of God's law, for I know it is just and good; and I believe that I am worshiping a just God; therefore I will give just laws, and if we will keep them they will make us just and good men and women through Christ Jesus.

The Savior kept the law, and God gave him everlasting life for it; and it is only those who keep the law that will get life. "This is life eternal that we know him the only true God, and Jesus Christ, whom he hath sent." But if we say that we know him, and keep not his commandments, we are liars. "But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him, if we keep his commandments we shall receive the reward that we ask for. Ought we not to be bold soldiers for the Captain of our salvation? for by us we shall all come off conquerors if we obey

all orders or commands. May God help us all to keep his commandments. Yours looking for the Lord,
E. L. WILLIAMS.
Denver, Mo.

From Sister Williams.

As our privileges are few, brothers and sisters, I feel it a duty to say something in honor of my heavenly Father. With an eye of faith I am looking beyond this sin cursed world to a brighter and a better world, where we shall share alike in its heavenly and eternal joys. It is my hope and desire that I may be one of the inhabitants of that beautiful land, where all is immortal; though at times, when weighed down with the cares of life, the way seems rough; but then again, when I look forward to the restitution of all things, it cheers me on life's rugged road, and makes me rejoice that this state of things will not always exist. If we believe, and are looking for the soon coming of Christ, we should show our faith by our works, as "faith without works is dead." I want to so order my life and conversation from day to day that I may have the assurance that my name is written in the Lamb's book of life. Then let us be faithful, and cheer up, brethren and sisters, with the assurance that soon, if faithful, we shall, with Abraham, Isaac, and Jacob, and all of the redeemed, sit down in the kingdom of God. The kingdom is the Lord's and of it there shall be no end. O may we not be of them that say in our hearts, the Lord delayeth his coming, lest when we think we stand we may fall; for truly we are living in a time when Satan is trying to deceive, if possible, the very elect. If we have faith in the Lord Jesus Christ, and are keeping the commandments of God, as our Savior did, we can say as he did, "Our Father which art in heaven." We can have God for our Father, and Christ will own us. Let us live in that way that those of the world may have no evil thing to say of us. May the Lord help us to get rid of every thing contrary to his will. Your sister hoping for eternal life,
REBECCA WILLIAMS.
Denver, Mo.

From Bro. Davis.

DEAR BROTHER: I received the ADVOCATE the evening of the 15th of May, in which was a call for means to purchase paper for publishing the ADVOCATE. I therefore inclose two dollars, one to send the paper to Sister Nancy J. Vanhorn, Scott, Nebraska, one year, and to help purchase paper. I feel to sympathize with those that have suffered by grasshoppers, drouth, or fire; and O, dear lonely brothers and sisters, take courage and be valiant, work in the vineyard of the Lord, come up to the help of the Lord against the mighty, and fight manfully the battles of the Lord, to break down the power, the strong holds of the enemy of all righteousness, which are laid in the way of the unwary, a trap or snare to spoil our confidence in God, and in each other. Thus the love of many grows cold towards God, and one another. Dear brother, or sister, do not let pride or fashion, that enemy of all righteousness, destroy your love and faith in God, or the church. Be diligent, longsuffering, patient, and hope to the end; looking for the coming of our Lord Jesus, and the great God, who shall change our vile bodies and make us heirs of God, and joint heirs with Jesus Christ, to dwell on the earth made new, which Jesus purchased with his own blood, on the cross of Calvary, that we, poor mortals might reign with him in glory, and walk in the garden of Eden, and eat of the tree of life, and of all the good fruits of earth, range over the beautiful fields and plains, and bask in the love of Christ. Yes, we will praise the Lord and glorify his name, with the great multitude which no

man could number, of all nations, and kindreds, and tongues, and peoples, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and who cry with a loud voice, saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb, forever, amen."

SILAS S. DAVIS.
Phillips Creek, Allegany Co., N. Y.

From Sister Demott.

DEAR BROTHERS AND SISTERS: I once more attempt to write to you through the ADVOCATE, our very welcome visitor. I love the truth with all my heart. I believe we are living in a time when we may look for the soon coming of our Lord and Savior. Then, brothers and sisters, let us be faithful. Our Savior has said that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and tells us when we see these things, to know that the coming of the Son of man is near, even at the doors. Oh let us be faithful! Just think how near Jesus is, even at the doors, is not this a cheering thought? I know that we have many battles to fight, and many temptations and trials to endure before we can meet the Savior in peace at his coming. Then let us have our hearts lifted up in constant prayer to God, and pray, "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is done in heaven." Then, brethren and sisters, when we think of these things, ought we not to thank our kind Father, who has so richly blessed us, and given us the promise of eternal life, if we only will obey him. Your sister in hope of eternal life.
A. E. DEMOTT.
Denver, Mo.

From Bro. Hull.

DEAR BRO. BRINKERHOFF: Through the goodness and care of our heavenly Father I am in the enjoyment of health, and circumstances favorable for which I feel thankful, with the exception of Christianity in its purity, those here know nothing about, the law of God. A protracted meeting has been going on here for over a week, and the minister said in his first three sermons, that "we should keep all the commandments of God," yet he has never named one; I have been to hear several times and must say that he is a very intelligent and crafty man, he handled the subject of the sanctuary far better than I expected; and I have thought he has done as well on all subjects as any one could do who does not know and keep all the commandments. He had good attendance, and has taken in and immersed about thirty or more, and will continue while he can see any hope of drawing any. Now, my brethren, if it is within your ability to come to this little city I believe you may do a great work here, the whole truth has never been preached in this place. We want the law and the testimony; we shall do all we can for the cause. Look not for large sums of money, but work for the good of the cause and we believe God will bless, while we pray for his blessing. We think it a very good place for a tent meeting, and I will try to help all I can. I have considerable owing to me but it is a hard time to collect, yet I will try to get and give all I can. I am anxious to hear, I have no opportunity since I am convinced it is necessary to keep all the commandments of God and the faith of Jesus. Let us hear from you soon. Let us have a visit, an extensive one, we think the result will be satisfactory. S. E. Price and I are all you will find keeping all the commandments here.
JAMES HULL.
Danville, Ill.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 4th 3rd Mon. 1875.

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

The Twenty-three Hundred Days.

JESSE MILLARD.

DEAR BRO. BRINKERHOFF: I would like to say a little through the ADVOCATE concerning the twenty-three hundred days. I have seen a great deal written about the two thousand three hundred days, but have not seen anything like what Gabriel told Daniel. Now Gabriel was not telling Daniel about the end of this world, nor the burning up of it, nor the day nor hour of Christ's coming, but of the host (Daniel's people, the Hebrews, not the saints) and the sanctuary to be trodden under foot. Dan. 8: 13-19. Verses 16-19—"And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood. . . . But he said unto me, understand, O son of man, for at the time of the end shall be the vision. And he said, behold, I will make thee to know what shall be in the last end of the indignation, for at the time appointed the end shall be." I know of no other time appointed than the twenty-three hundred days. Now, as yet we have no starting point, nor the ending of the days. True, he speaks of the ram having two horns, and the rough goat, the king of Grecia, and the great horn that is between his eyes, and of that being broken whereas four stood up for it; and that in the latter time of their kingdom when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up, and his power shall be mighty, but not by his own power, which was Herod the great, who destroyed many of Daniel's people, and stood up against the Prince of princes. See Matt. 2: 16. So we see that Gabriel has carried the prophet Daniel down to the birth of Christ, and Herod, seeking to take away his life; and he (Herod) shall be broken without hand. Matt. 2: 15; Dan. 8: 16.

"And the vision of the evening and the morning, which was told, is true; wherefore shut thou up the vision, for it shall be for many days." And Daniel fainted, and was astonished at the vision. Yet Gabriel was commanded to "make this man to understand the vision." Up to this point we have no starting point nor termination of the vision of the twenty-three hundred days. "For at the time appointed the end shall be." The end of what? The end of desolation, or the treading of Daniel's people and the sanctuary under foot. Dan. 9: 21-24 "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, . . . And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city."

Now this seventy weeks reaches down to the destruction of Jerusalem, under Titus, the Roman prince, which took place in the year of our Lord, 70. This seventy weeks does not terminate at the commencement of the war in 65, as many have supposed, but reaches to the termination, when Jerusalem and the sanctuary were destroyed, and Daniel's people scattered among all nations. Now the question comes up, How long will they remain scattered, and Jerusalem,

or the sanctuary, be trodden under foot? No longer than until the time appointed. What time has been appointed, but the twenty-three hundred days? We read in chap. 12: 13, "But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days." This seventy weeks being cut off from the twenty-three hundred days, or four hundred and ninety days taken from two thousand three hundred would leave eighteen hundred and ten days remaining from the destruction of Jerusalem; and the eighteen hundred and ten would reach to eighteen eighty. I do not think that Gabriel was telling Daniel about the anointing of Christ, but things that should happen to his people. See Dan. 10: 14. "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." I think that Gabriel was telling Daniel how long before the kingdom should be restored to Israel. Our Savior said that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And Paul, that blindness in part is happened to Israel until the fulness of the Gentiles be come in.

And now I believe that when the appointed time shall come the King will be here, and the kingdom such that it will break in pieces all other kingdoms, and it shall stand forever. And I think that the signs of the times now indicate that the coming of Christ is nigh at hand, even at the doors. May we all be ready to enter in through the gates into the city, and have a right to the tree of life, is my prayer. From your unworthy brother.

Lamar, Mo.

[This article has been unavoidably delayed a few weeks. It presents some good thoughts.—Ed.]

Paradise.

THIS word is found but three times in the Bible, viz.: in Luke 23: 43; 2 Cor. 12: 4; and Rev. 2: 7. Now if we can find where Paradise is located we can tell when the saints will be admitted into Paradise. The passage in Luke does not tell us where Paradise is, neither does the one in 2nd Corinthians. Paul was speaking of visions and revelations, and says he knew a man that was caught up to the third heaven, to the paradise of God. Some translations read, 'caught away to the paradise of God.' But this does not tell us where the location is. 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."

Now if we can find where the tree of life will be we can tell where paradise will be. In Rev. 21: 1, 2 we read, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared [adorned] as a bride for her husband." In Rev. 22: 14 we read, "Blessed are they that do his commandments, that they may have right to the tree of life, may enter through the gates into the city." The saints will not be admitted into paradise at death, but will be when Jesus, the Life-giver, comes the second time without sin unto salvation, and resurrects the sleeping saints and changes and immortalizes the living ones; then the righteous will be admitted into Paradise; it will be located on the renewed earth, and not in Abraham's bosom, as I heard a preacher say last winter. Nor will it be in a world on high where the saints will find their long-sought home; no, it will be in paradise restored.

JOHN SCARCE.

Ingart's Grove, Iowa.

Appointments.

THE Michigan Conference for the Church of Christ, will hold its next quarterly session at Rabbit River, Allegan Co., commencing on Friday

evening, June 18th, at 6 P. M. and continue on Sabbath and First-day. We hope to see a general gathering of the saints. Come praying that the Lord will bless us. Those coming on the C. & N. W. R. will stop at East Saugatuck, where teams will meet them. Those coming from the north will change cars at Holland and come to Hamilton Station one-half mile from place of worship.

R. C. HORTON, Conf. Clerk.

THE Church of God in Missouri will hold the Fourth Quarterly Conference at Denver, Mo., on the third Sunday in July, beginning on Friday before Conference; business on Sunday. We invite all the brethren to be present, as it is the last Quarterly Conference, of the year. The Annual Conference will be held some time in August.

E. L. WILLIAMS.

No preventing providence, there will be a Conference of the Advent brethren of the Church of God in Michigan, at the Brandywine School house in Almena, Van Buren Co., Mich., commencing Friday evening, June 18th, and lasting on Sabbath and First-day. A cordial invitation extended to all lovers of the appearing of Jesus.

J. M. BEEDLE, Conf. Clerk.

Received on Subscription.

Silas S Davis for Mrs Nancy J VanHorn \$1.10
Jesse Silvers 65cts 10-5. Arthur McMullen 50
9-13. Mary J Certain \$1 10-18. A S Price \$1
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Silas S Davis \$1.00.

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P W Shick 20 cts; M P Pryor 20 cts; E B
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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 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; Jacob Brinkerhoff. 32 pages—price 8 cts.

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Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

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.

Thoughts on the Sabbath, by A. C. Long. 8 pp. 2 cts.

Man, a Living Soul, in the Image of God, by Samuel Davidson. 12 pp. 2 cts.

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The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

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The Sabbath: By R. V. Lyon, 8 pages, 2 cents.

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

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

Advent and Sabbath Advocate.

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

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to observe the Bible Sabbath (the seventh
of the week,) together with the other Com-
ments of God, The Nature of Man, his Un-
happy state in Death, The End of the Wicked,
Earth restored to its original glory and condi-
tion, the future inheritance and abode of the
righteous and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The
Resurrection, The Christian Life, and kindred Bi-
ble subjects.

Still Trust in God.

S. E. BRINKERHOFF.

WHEN darkness gathers round my path,
'Tis then I look above,
To catch a glimpse of mansions blest,
And of my Savior's love;
'Tis then I cast my care on God,
And lean upon his word,
Believing in his promise sure,
That I'll have my reward.

What though we toil in sadness,
What though we're counted poor,
If we can feel our title clear,
To mansions that are sure!
What though our way seems dark and drear,
No ray of light appears!
If we can pray beyond the clouds,
Believe our Father hears!

What though we cannot see our way,
If we but do God's will,
Believing that in his good time
He will his word fulfill!
All things shall work for good to those
Who to the end endure,
For they shall dwell in mansions bright,
With all the good and pure.

Man's Condition in Death.

J. M. BEEDLE.

THE question that presents itself to our mind
under the above heading is this, Does the Bible
teach, or does it anywhere represent death as be-
ing the event by which man passes into a higher
state of life, a state of consciousness, the gate to
eternal joy or endless woe? Do men pass to par-
adise or perdition, heaven or hell, by or through
the event called death? These are all plain ques-
tions, and easily answered from the plain word
of God. These are not only plain questions, but
very important ones to every lover of the precious
promises of the Bible. Jesus' prayer to the Father
was, "Sanctify them through thy truth: thy word
is truth."—John 17: 17. Now that which is error
cannot be called truth, and when we find Thus
saying with the Lord, we are bound to believe it, because
we believe it was "given by inspiration of God,
and is profitable for doctrine, for reproof, for cor-
rection, for instruction in righteousness, that the
man of God may be perfect, thoroughly furnished
unto all good works."—2 Tim. 3: 16, 17. If given
by inspiration of God, as Paul says, why not labor
to harmonize them instead of laboring so hard to

mystify them, and by so mystifying them, lead
men to deny the truthfulness and harmony of the
divine record, and drive them into infidelity?
Let our motto be, "To the law and to the testi-
mony; if they speak not according to this word,
it is because there is no light in them."—Isa. 8: 20.

But allow me to say, before fully entering upon
the investigation of this subject, that we are very
liable to have our minds prejudiced in favor of
popular theology. Having been taught from in-
fancy, of passing from one state of existence into
another, and having a natural dread of death, we
are apt to believe, upon any slight evidence, all
that popular theology teaches upon this point. It
is a very hard matter to convince a person of the
truth of any doctrine which comes in contact
with his early training, and all of his established
modes of thought; and it is equally true that it is
an easy matter indeed to convince a man of the
truth of anything when all these circumstances
are favorable. But in order to carry on an inves-
tigation with profit and to come to truthful con-
clusions, the mind must be entirely stripped of all
such foreign influences, and left perfectly bal-
anced; or in other words, be entirely unbiased.
As the tradesman's scales would be very imperfect
standards of weight did one side preponderate, so
the mind of man is illy prepared to judge of the
real weight or true merit of Bible truth when it
is bent to any side by prejudice, early training, or
undue sympathy. These things I know by ex-
perience, having been a member of the Baptist
Church some thirteen years before I embraced the
great truth of the Bible as taught by the Advent
people. And in all of the time that I was among
the Baptists, and attended other orthodox meet-
ings, I never once heard a sermon preached on
the second coming of Christ, the resurrection, or
the judgment. The burden of their teaching was
in dying and going to heaven or hell. But when
I had fully made up my mind to search the Scrip-
tures with an unbiased mind, and believe that
God said what he meant, and meant what he
said, the light shone forth from the sacred volume
with such brilliancy that it drove away every mist
and fog, and I saw how perfect was God's plan of
salvation.

We will now ask the question, how is death
spoken of in the Bible, and what did the ancient
worthies expect by that event? and endeavor to
answer it from the Word. Where did they expect
to go? See the record. Turn to Gen. 5: 3, "And
all the days that Adam lived were nine hundred
and thirty years and he died." Verse 11—"And
all the days of Enos were nine hundred and five
years, and he died." Verse 17—"And all the days
of Mahalaleel were eight hundred and ninety and
five years, and he died." Verse 24—"And Enoch
walked with God and he was not, for God took
him." Mark the contrast between Enoch and
the others mentioned. When God takes a person
to heaven to himself, he mentions it, not in the
language of "he died," remember, but he did not
die, he "took him." Here in this case and that
of Elijah God has shown us most clearly his plan
of taking men to heaven. It is not done by halves,
by killing them and taking their immortal souls,
as popular theology teaches, but by translating
them, by taking them up bodily.

Jacob's charge; Gen. 49: 29-31—"And he charged
them and said unto them, I am to be gathered unto
my people; bury me with my fathers in the cave

that is in the field of Ephron the Hittite, in the
cave that is in the field of Machpelah, which is
before Mamre in the land of Canaan, which
Abraham bought with the field of Ephron the
Hittite for a possession of a burying place. There
they buried Abraham, and Sarah his wife; there
they buried Isaac, and Rebekah his wife; and
there I buried Leah." Ps. 88: 10—"Wilt thou
show wonders to the dead? shall the dead arise
and praise thee?" Nowhere in these passages is
there anything said about passing into another
state of existence. They simply say, They died
and were buried. Why this silence if immortal-
soulism be true?

We now invite the attention of the reader to a
consideration of those scriptures which speak di-
rectly to the point, viz.: Man's condition in
death. Is man, in the interim between death and
the resurrection, in a state of consciousness, and
do the Scriptures so teach? "The first divine defi-
nition of death would certainly forbid such an
idea. God said to Adam, "Thou shalt surely die."
Gen. 2: 17. God's own definition of this phrase
is, "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."—Gen. 3: 19. Here we have God's
own definition of death, and if it is possible for
him to frame language completely forbidding the
idea of conscious and intelligent existence in
death he has done it here. I should like to see a
believer in the immortality of the soul undertake
to describe the destruction of the intelligent and
conscious man in the same space as completely as
it is done here. I believe it to be absolutely im-
possible. God is addressing Adam. Now, is Adam
merely the body of Adam? Is God speaking to
the unconscious clay, the shell in which conscious,
intelligent, and responsible Adam dwells? Will
you contend that God is talking to that which can-
not hear or understand, and saying to it, Because
you have done so and so, you shall die? What a
strange procedure! What would you think of a
man who should talk in this way to an uncon-
scious stump or stone, accusing it of sin and denouncing
punishment? If this would look unreasonable in
man, much more would it in God. Is he talking
to the immortal soul, and saying to it, "Dust thou
art, and unto dust shalt thou return?" Either
one of these positions involves nonsense and ab-
surdity. What then can be done?

There is yet another view which makes all plain.
God made of the dust of the ground a being, called
man; he gave him life, which constituted him a
conscious, intelligent, and responsible being.
Consciousness, intelligence, and responsibility,
then inhere in the organized man, the living
soul, and not in an immortal soul put into the
dust. Now if man has a conscious, intelligent
existence after the living organism is returned to
its simple and original elements, then by the same
parity of reasoning he must have had it before his
creation or organization. It is the dust made into
a man, made alive, conscious, and intelligent, by
the power and wisdom of God, which is by that
same power and wisdom returned to unconscien-
sness by depriving it of life, by which the man re-
turns again to dust.

We append here David's view of the same sub-
ject, as being perfectly plain. Ps. 146: 3, 4—"Put
not your trust in princes, nor in the son of man,

in whom there is no help; his breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Now, I ask in the light of this inspired declaration, how any one can misunderstand? The process of creation, death, and resurrection, is all made plain in the Bible, and is the building, unbuilding, and building again of man; explained in Genesis to be, first, the organizing of dust and putting into it the breath of life; consciousness, and intelligence is the result or effect. Second, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" or as given by Solomon (Ecc. 12: 7), "Then shall the dust return to the earth as it was, and the spirit [breath of life] shall return to God who gave it." Is not this language plain enough for any unbiased mind? Methinks it is. But let us search further.

Turn to Job 3: 11; Job asks this question: "Why died I not from the womb?" and in verses 13 to 20 his condition in case he had died is described. "For now should I have lain still and been quiet; I should have slept; then should I have been at rest, with kings and counsellors of the earth, which built desolate places for themselves, or with princes that had gold who filled their houses with silver; or as an hidden, untimely birth; I had not been, as infants which never saw light. There the wicked cease from troubling, and there the weary be at rest; there the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master." Who can read this description given by the patriarch Job and not see that death consigns all ranks and characters to the same place? and this place is not the heaven or hell of which popular theologians tell us, but quite another place or locality. See still further what Job says: Job 7: 21—"And why dost thou not pardon my transgression and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be." Can this language be true if Job is to-day a conscious being, either in soul or body? It certainly cannot.

Job 10: 21-23. Job here asks this question: "Are not my days few?" He then replies: "Cease then, and let me alone, that I may take comfort a little before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." As Job was a good and righteous man he did not expect to go to the orthodox hell; so this must be a description of heaven, if Job went there at death. Is heaven such a dark and disorderly place as the patriarch has here described? Let John answer this question. Rev. 21: 22, 23—"And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof." Here is a wide difference in the description of the final abode of the righteous, if Job expected to go to heaven when he died. How will this suit believers in popular theology?

Again, Job 14: 1—"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not." Is this the description of an immortal nature, which is to continue as long as God continues? Methinks not. In verse 7 Job presents a beautiful analogy, and also a fair and plain contrast: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease, though the root thereof wax old in the earth and the stock thereof die in the ground; yet through the scent of water it will bud and bring forth boughs like a plant." Note now the contrast: "But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not;

till the heavens be no more they shall not awake nor be raised out of sleep. O that thou wouldst hide me in the grave! that thou wouldst keep me secret until thy wrath be past! that thou wouldst appoint me a set time and remember me?" Then he comes to the all important question to dying men (verse 14), "If a man die shall he live again? all the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands." Job says all the days of his appointed time will he wait till his change comes. Where is he to wait? in heaven? no. In hell? no. In his present dying, mortal state, waiting for death? no. He is talking of death. He says, "If a man die shall he live again?" This shows conclusively that he does not mean in this dying, mortal state, but that he means a waiting in death. In ch. 17: 13-16, the question is fully and satisfactorily answered: "If I wait the grave is mine house. I have made my bed in darkness, I have said to corruption, Thou art my father, to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." Job, in all the quotations above, is speaking of death and the grave, and represents man in the interim between death and the resurrection as being asleep in the dust, as waiting in the grave. Not one particle of evidence can be adduced from the above texts that Job expected any reward this side of the resurrection.

See this perfect and upright man's hope, as recorded in the 19th chapter, commencing with the 23rd verse:—"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and laed in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin 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." Was ever a believer in the immortal soul theory known to express himself thus, touching death and the resurrection? read their obituary notices of the present day, and see. Hear what Dr. Watts says:

"Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there."

Dread to enter endless joy! O consistency, thou art a virtue! How unlike the teaching of Holy Writ are the cautions of modern philosophers and theologians! How unlike the teachings of him who spake as never man spake! Who taught his disciples to look forward to his second coming and the resurrection for their reward! for he says: "Whither I go ye cannot come." "In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also."—John 13: 33; 14: 2, 3. Not a word about their going to him when they died, but that he would come again and receive them to himself.

(Concluded in our next.)

Romans 11: 25, 26.

J. C. DAY.

To A. M. Brinkerhoff:

MY DEAR BROTHER: On opening my paper this afternoon I find this question proposed by you for my consideration: "In the 11th chapter of Romans does the word 'Jews,' in the 25th verse, apply to literal Israel, and in the 26th verse to spiritual Israel? or in other words, is the Israel of the 25th verse to the Jew only, and in the 26th verse to both Jew and Gentile?" I very cheerfully attempt an answer to your

question; but in doing so must ask your attention to St. Paul's argument as brought to in other parts of this book. The epistle of Paul to the Romans may be considered as the masterly work of that eminent apostle to the Gentiles. Not a single point of importance set forth in this epistle, is left indefinitely doubtful, if we follow out his mode of interpretation. The great object had in view in this epistle, it seems to me, is to settle two essential points of theology, which then afflicted the church of Christ, and which has more or less afflicted it from that time to the present. The points are, first: To explain and justify the dealings of God with the children of men, in rejection of nominal Israel, and the calling of Gentile nations to his merciful favor; and second, To show that the great plan of redemption contemplated the gospel dispensation, subsequent to the law, or Jewish economy—to explain the nature of the gospel, that it was in every way adequate, and perfectly adapted to the wants of both Jew and Gentile, and that in the last, and final dispensation of mercy to the lost and perishing world. To do this the apostle first reverts to the whole plan, from the root downwards, in such a manner as to demonstrate the equality of God in all his gracious providences revealed. And secondly, defines a Jew, an Israelite indeed, to whom the promised inheritance is held out as a motive of faith in, and human obedience to, the gospel of Christ. Thirdly, explains the ordinances of the gospel, and shows their adaptation to the general plan, also their justification by faith, A LIFE OF RIGHTEOUSNESS was and is the life and character of all the ISRAEL OF GOD.

Those of the former dispensation were justified by faith in the promised Messiah, and looked forward to his coming. Those of the Mosaic economy, he says, were shut up (under the law) to the faith which should afterwards be revealed, the law serving as a schoolmaster to bring them to Christ; i. e., those and those only, who under the law apprehended Christ, were Israel, "they are not all Israel;" i. e., all that descended from Jacob, whose name was changed to Israel, through faith, are not Israel. Neither because they are the seed or descendants, of Abraham properly Abram, are they the children, but Isaac shall thy seed be called. That is, those which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed, chap. 9: 7. Let this important fact then be remembered, that Abram was the name of the man, while Abraham is the name given to definite character. Jacob is the name of the son of Isaac, while Israel signifies one who prevails with God. Although the nation continued to be called by this name, while the believing and unbelieving still all remained together, yet the name properly and always belonged to the children of faith.

The apostle having passed over the general features of the great plan, in chapters 1-10, proceeds in chap. 11, to apply the whole, and concludes his arguments upon the two great points in question, which I have mentioned. Recollect Paul does not give in chap. 11, a new exposition of points before defined, and thus contradict the clearest positions he had taken, as some would have us believe; but he sums up and applies what he has before said. Let this fact be kept in mind, and all is easy. Remember that the children of promise, that is, the children of faith, are the children of God. They are counted for the seed. Paul has stated in plain language that they are not all ISRAEL that are of ISRAEL; but this fact be distinctly remembered. After Jacob prevailed with God by faith, his name was

changed to Israel; hence his descendants bore the name of "Israel" because they descended from him who had obtained that name. Paul has shown before, that the descendants of Jacob have no right to that name, unless, like their father, they prevail with God. Still how masterly work of that eminent apostle to the Gentiles. Not a single point of importance set forth in this epistle, is left indefinitely doubtful, if we follow out his mode of interpretation. The great object had in view in this epistle, it seems to me, is to settle two essential points of theology, which then afflicted the church of Christ, and which has more or less afflicted it from that time to the present. The points are, first: To explain and justify the dealings of God with the children of men, in rejection of nominal Israel, and the calling of Gentile nations to his merciful favor; and second, To show that the great plan of redemption contemplated the gospel dispensation, subsequent to the law, or Jewish economy—to explain the nature of the gospel, that it was in every way adequate, and perfectly adapted to the wants of both Jew and Gentile, and that in the last, and final dispensation of mercy to the lost and perishing world. To do this the apostle first reverts to the whole plan, from the root downwards, in such a manner as to demonstrate the equality of God in all his gracious providences revealed. And secondly, defines a Jew, an Israelite indeed, to whom the promised inheritance is held out as a motive of faith in, and human obedience to, the gospel of Christ. Thirdly, explains the ordinances of the gospel, and shows their adaptation to the general plan, also their justification by faith, A LIFE OF RIGHTEOUSNESS was and is the life and character of all the ISRAEL OF GOD.

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Before the dead branches were broken off all the branches together were named Israel, as before shown. Israel, in this sense, hath not obtained that which he seeketh after. To Israel, in this sense, blindness in part has happened, and the blinded branches were broken off. Where from? From Israel, until the fullness of the Gentiles be come in. Into what, or where, are believing Gentiles to come? Into the olive TREE, from which some of the branches were broken off. In among Israel—the election, Israel—and become fellow-heirs with them. Therefore, when the fullness, or full completion of the Gentiles have come into Israel, and become Israel, into the tree from which those were broken off, the family (house) of "Israel" will be made up, and so all Israel, of all nations, shall be saved at the coming of Christ. Hence, I conclude that Israel in the 25th verse means nominal Israel, or the broken off branches, while that of the 26th verse means all who are in Christ Jesus; the national distinction of Jew and Gentile being abolished, they are all one in Christ Jesus, and constitute the Israel of verse 26th, which is to be saved when Christ comes.

One thought from the Age-to-Come standpoint, and I close. "And so all Israel shall be saved." It is affirmed by those who defend the Jew-return theory, that Israel means literal Israel, that the name Israel is not transferrable, but always means the seed of Jacob. This they tell us is literalism. Well if this is true, then all the descendants of Jacob must be saved, whether they want to or not, for if Israel means Jacob's descendants, then all Israel means all of Jacob's descendants, hence they must all be saved. If this is literalism then St. Paul was not a literalist, for he has variously affirmed that the children of the flesh are not the children of God. But it is said that the whole nation is called the good olive tree, and are therefore Israel; but let us see if this is so. It is said that the blinded branches were broken off from the good olive tree and that believing Gentiles are grafted into the same tree. If therefore, the tree is a figure of the true Israel, then believing Gentiles are true Israel. Again, if the branches which were not broken off, were the true Israel, then those grafted in among them are the true Israel. Once more, if those which were not broken off were Israel, then those who were broken off are not Israel, and can in no sense any longer be so denominated. The foregoing is affectionately submitted to your consideration, from thy brother in Christ.

South Ashburnham, Mass.

Christ in the Holiest of All.

POLLY G. PITTS.

DEAR BRO. BRINKERHOFF: I want the privilege of defending, by the word of God, the position that Christ entered the holiest of all when he ascended upon high, and by his own blood obtained eternal redemption for us; and I want this privilege through the ADVOCATE. The first proof that I will bring is in Eph. 1: 19, 20.—"And what the exceeding greatness of his [God's] power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly." Where is the throne of God represented to be, in the Scriptures? Let us look at the type. In Lev. 16: 2—"The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy, within the veil before the mercy-seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy-seat." Here we find God's throne is in the holiest, in the sanctuary, on the mercy-seat. Num. 7: 89, Moses heard the voice of one speaking unto him from off the mercy-

seat, that was upon the ark of testimony, from between the two cherubims. See 1 Sam. 4: 4.—"So the people sent to Shiloh that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubim." 2 Sam. 6: 2—"The Lord of hosts that dwelleth between the cherubim." Ezk. 10: 20—"This is the living creature that I saw under the God of Israel by the river Chebar; and I knew that they were the cherubim." Ps. 99: 1—"The Lord sitteth between the cherubim."

Ex. 25: 21, 22—"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the cherubims which are upon the ark of the testimony." 2 Kings 19: 15.—"Hezekiah prayed before the Lord who dwelleth between the cherubims. Ps. 80: 1—"O Shepherd of Israel, thou that dwellest between the cherubim, shine forth."

Now let us turn to Heb. 1: 3—"Who [the Son] being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." V. 13—"But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool." You see Paul predicates all these scriptures in the past tense; and in Romans he says: "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement." Paul knew the atonement had been made. Now if Christ did not enter into the holiest of all until 1844, how could the atonement have been made? and how could he be said to sit on the right hand of God that dwelleth between the cherubims? "Now of the things which we have spoken this is the sum: we have such a high priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, of the true tabernacle, which the Lord pitched, and not man."—Heb. 8: 1, 2. O how sorrowful it is for good brethren not to be free, but must have a position taken that is called inspiration, so they can never investigate freely any scripture that in any way will weaken that position; no, they dare not do it. One said to me: "Now you just think of Christ's work in the first apartment, over 1800 years!" Truly I did think, and of this blessed truth: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Bless the Lord, O my soul! "For by one offering he hath perfected forever them that are sanctified."

I know that the word declares that,—"Or the Holy Spirit signifying that the way into the holiest of all was not yet made manifest, while the first tabernacle was as yet standing." But let us look at another blessed truth: "Jesus, when he had cried with a loud voice, yielded up the ghost. And the veil of the temple was rent in twain from top to bottom;" showing to angels and men that the way into the holiest of all was made manifest. And the Savior entered heaven by his own blood; and as the great antitype, offered it before the mercy seat, in the presence of God for us. Amen. Blessing, and glory, and honor, be unto our God, and the Lamb forever. May God purge out every error from among his people, and make them one! Evansville, Wis.

There is no such thing as a small duty. Everything that one ought to do he ought to do well—"with all my might." No one knows when he is performing a duty that will lead to the salvation of a soul, effect important developments in his own character, or decide temporal and eternal happiness. There is no safety in the neglect of a single duty, however much we try to make amends afterward by greater faithfulness.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 18th 3rd Mon. 1875.

JACOB BRINKERHOFF, Editor.

Theory and Practice.

PRACTICE depends upon theory, for the thing practiced depends upon a knowledge of what to practice, or what we should do. Then if we have a correct theory of religion we may have a proper practice of its precepts. Religion consists in doing as well as in believing. A convicted sinner cried out, "What shall I do to be saved?" and being told to believe on the Lord Jesus Christ he entered upon the duties of professing that holy religion. In Paul's conversion, when stricken down by the power of God, he cried, "Lord, what wilt thou have me do?" and believing on the Lord Jesus Christ, he straightway preached Christ and him crucified. To believe on Christ requires the practice of the ordinances of the holy religion of Jesus Christ. Practicing the theory of religion is expected to secure to us the blessed results promised in the gospel. Practicing a theory of religion alone is not sufficient, any more than is believing in a theory without its practice. The Roman Catholic religion consists mostly of forms, while most of its devotees are ignorant of the power of the Lord Jesus Christ to forgive sins, or of the sanctifying effect of God's truth. Many of the Protestants go in another direction, and maintain a theory of religion, and act as though they had nothing to do, as though their theory required no practice. Religion would be quite barren without any forms or ceremonies, as "faith without works is dead, being alone." Our faith, or our religion, is to be known by our works, as the tree is known by its fruit.

How many are there professing the faith of the soon coming Savior who are too well satisfied with a mere profession of it, and have not the sanctifying effects of it in or upon their lives, and but few, if any, of those around them, would know that they professed the doctrine of Jesus' soon coming! who enjoy so little of the grace of God that it cannot be seen in their daily lives! whose prayers seem as idle words, or are entirely neglected!

A correct theory regarding the law of God is highly important, for to worship God acceptably we must worship him in spirit and in truth. He who said "Remember the Sabbath day to keep it holy," we may well suppose would be particular about it being correctly observed, according as he instituted it. But are there not many who assent to the Sabbath truth, and who rest from their daily labors on that day, who are altogether too careless about keeping the day sacred? Who, while they are not laboring at their daily occupations have their minds occupied with its thoughts and affairs! We need to be as careful about this as to have a correct theory in regard to the Sabbath. The isolated Sabbath-keeper, without Sabbath-keeping associations, is too apt to be careless about keeping the Sabbath day holy, and to be satisfied without that experimental knowledge of the love of God that it is his privilege to enjoy. This is not confined to the lonely ones, but in Sabbath-keeping communities it is also found. Where worldly-mindedness prevails the love of Christ is more or less shut out, and the individual loses much of that spiritual enjoyment he should have.

The Sabbath truth, practically lived out, is a sanctifying faith. There is no other time so well suited for communion with the Father and for meditating on his word. By having embraced the Sabbath truth and entered upon its observance, we voluntarily separate ourselves, to a great extent, from the busy world around us, with whom the Sabbath is the best business day of the week; and as we have done so, we cannot have

fellowship with their ways, and we naturally turn to the inner enjoyment of the Holy Spirit. The Savior prayed that the disciples might be sanctified through the truth; and here is one of the most distinctive, as well as important truths of the Bible. To sabbatize means to rest—rest for both body and mind. There should be a letting down of the mind from the cares of life; and as the brain is the seat of the mind, is always active except in sound sleep, give it food in contemplating God in his power and majesty, in his works and ways, and in his love and mercy to us; also the Savior's love and his great work of atonement, and a study of God's word that we may both grow in grace and in a knowledge of the truth. We need to be careful that we do not employ any of the sacred hours in what we call necessary duties in attending to things that could as well as not be omitted or postponed; and if we would feel the sanctifying effects of Sabbath observance we should be ready for the Sabbath hours when they arrive, with our cares and duties laid aside, lest we intrude upon sacred time.

The Savior's words, "Ye cannot serve God and mammon," or the world, apply with full force to the Sabbath-keeper, for if he would serve the world, loving the things thereof, he is sure to grow cold in the love of God; and with the growth of the love of the world he is apt to soon see that with such a course there is no profit in Sabbath-keeping, and ceases its observance. But if he takes the more noble choice of loving God more than the world and worldly things, he grows in grace, and is led to look forward to the coming of Christ for the fruition of his hope, when he shall have his greatest enjoyment, instead of in this present state of sin and transient things. A lukewarm state is altogether unprofitable, for in trying to serve God and take along the world with us in one hand, we lose the approval of God, and greatly endanger the prospects of our eternal salvation. In carrying of a half-hearted work we also lose the enjoyment of this world that the people of the world partake of, and will also lose our part in the world to come. As well had the half-hearted, half-practicing professor give up his faith entirely, for the Master accepts only the whole heart, and he says, "I would thou wert either cold or hot." If faith is warm and lively the Lord takes pleasure in such; but if faith be cold or dead, the Lord will cast off such as an offense. The half-hearted, half-practicing professor is looked upon by those around him as a representative of the doctrine he advocates, nearly, if not quite the same as he who is a consistent believer, and thus the cause of religion sustains reproach. The apostle James says: "Draw nigh to God and he will draw nigh to you." Brethren and sisters, be zealous, be bold in the right and fearless for the truth. Say, I will serve the Lord, and that faithfully, for I know that "he is a rewarder of all who diligently seek him," and "in keeping his commandments there is great reward."

It is said of Sabbath-keepers that in observing the seventh day we adhere to the letter of the law or of the word, while they (who worship God without this observance,) seek after the spirit of godly things, and therefore their way is the most preferable, and ours is despised in their eyes. But no more can the Sabbath be observed in the spirit without the letter (or the command or institution,) than can one's faith be apparent without works. No thing or theory can be kept in the spirit without the letter of it. Those who say it can do not realize the meaning of the terms they use. Sabbath-keepers need to exercise care that they keep the Sabbath in spirit as well as in the letter, or practice what they hold in theory.

The theory and practice of Sabbath-keeping is an elevating faith and doctrine. It holds one up to a high consciousness of right and rectitude of principle. We firmly believe that God's word and law requires us to observe the Sabbath, the seventh day, and we enter upon the duties of so do-

ing. The individual taking this high stand separating himself from the custom of those around him, perhaps from his own family, should that he has taken a high stand; and if consistent will not only keep sacred the commandments requiring duty to God, but will also do to his neighbor as he would have his neighbor do to him, higher dignity or position can rest upon a man than to be a Christian. In having separated himself from the customs of those around him for the sake of truth and for the Lord, the Sabbath-keeper should feel a deep and abiding love for him whom he does this. He has a love for purity, and will seek in his daily life to practice virtues which exhibit the Christian graces. His motto will be, "Onward and upward, and to be true to the end he has professed. Religion, nor the practice of precepts, are not calculated to depress the believer, for it is just the opposite of gloominess; instead of being dejected or cast down we should rejoice in our most glorious hope, and joyfully hasten to perform the commandments and ordinances enjoined, and might well be light-hearted knowing that there is laid up for us a crown of righteousness, which the Lord will give to us on the great day of his appearing.

The Building Illustration.

THE apostle Paul often speaks of the church as a body, or a temple, each member of the church constituting a part of the body, or of the building. Christ is called the head of the body, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.—Eph. 3: 16. As of the building, he says to the Hebrews (ch. 3: 3) "We are the house of Christ, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." In 1 Cor. 3: 16 and 6: 19 the church is called a temple, and for the indwelling of the Holy Spirit. The building is further illustrated in Eph. 2: 21, 22.—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord." Peter uses the same illustration by way of exhorting to be spiritual and of a lively faith. "Ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter 2: 5. What high honor is thus conferred upon those who have accepted the faith of our Savior! to be members of Christ's spiritual body, the temple of God. Then Paul says: "Ye are not your own, ye have been bought with a price, even the precious blood of Christ." Having renounced the world and the service of sin, we have consecrated ourselves to God, to glorify his name before the world, and to live to him. The apostles' exhortations to the churches were that they should do works of righteousness, that they should elevate themselves above worldliness, and look forward to the recompense of reward; that growing in grace they might have deeper experiences in God's love, and have foretastes of the salvation awaiting them.

But those who have been members of the church of Christ, members of the body, parts of the building, who have "fallen from grace," who "have trodden under foot the Son of God, and counted the blood of the covenant wherewith they were sanctified, an unholy thing, and have done despite to the spirit of grace;" who have backslidden from the love of God and their faith in Christ, what of them? Were they not parts of the building, Christ being the chief corner stone? They seemed to be faithful servants of Christ, and loved the ways of salvation and truth therein. We are admonished to take heed, while we stand, lest we fall, and several examples are given of Jesus' followers falling from their high profession. When a building is erected there are

materials used which when the building is finally completed are removed, and do not constitute the structure thereof; such as the scaffolding, braces, &c. These we might liken those persons who run away for a season in the Christian race, but become weary in well doing, fall out by the way, and leave the cause of their Master. How careful would we be that we grieve not the Holy Spirit by our backsliding or lukewarmness, lest we tire of the good way, and do not grow up together in the temple of the Lord, fitly framed and jointed together. Only by being firmly joined to the Lord, Christ Jesus, can we endure the test, and stand on the Rock of Ages.

Reminiscences of Palestine.

J. L. BOYD.

JERUSALEM AS IT IS—MOHAMMEDAN QUARTER NO. 2—THE WALLED-UP GATEWAY TO THE MOSQUE OF OMAR.

It was frequently an afternoon's favorite resort, while we were tarrying in the Holy City, to rest on the side (the eastern wall's side,) of a walled-up gateway, which faced Mt. Olivet, and is directly frontage to the eastern entrance of the Mosque side. The elaborate carvings of the sides of the gateway, and the surmounted keystone which crowns its arch, answers to the description given by Josephus, the Jewish historian, which identifies that hereabouts stood the "Beautiful" gate, made so memorable in Acts 3: 1-10, as the scene of the first miracle enacted after "the day of Pentecost," when the apostles Peter and John healed the lame man, sitting in the "gate of the Temple called Beautiful."

As connected with the Jewish and Mohammedan traditions, two remarkable histories obtain with the gate and its gateway, which gave to this locality, in our reflections, a wide range of thought, retrospectively and prospectively.

It is one of the Talmudic explanations why King Solomon, in the erection of the temple and its entrances, that this particular gate should be located over the steepest brow of the precipitous heights of the vale which divides Moriah from Olivet, and where the sun-rising in the east should strike its glancing stream of light, as it emerged from behind the mountains of Moab. The gate itself was made of the choicest Corinthian marble—which, in those days, was equivalent weight and value with pure gold—and its facade were most elaborately carved and ornamented with precious stones, which refracted the rays of sunlight with a dazzling effulgence to look upon. The reason why the king decreed the custom that the lame and the blind should not enter the temple's precincts, but were obliged to sit in its gateway, was to commemorate his father's (David's) conquest of the stronghold of Mt. Zion from the Jebusites, when, according to the testimony of 2 Sam. 5: 6-8, they had, trusting to their apparently inaccessible position, taunted David, by saying, "Except thou take away the blind and the lame thou shalt not come in hither [as they doubtless meant that "the blind and the lame" were inefficient guard to hold the position]; "thinking they could not come in hither. . . . Wherefore [or he, David,] said, The blind and the lame shall not come into the house." So, when King Solomon built the "House of the Lord," while respecting the letter of his father's will and instructions, in excluding "the lame and the blind" from coming "into the house," he, outside of it, yet within its precincts, erected this "Beautiful" gate, where they might be laid, to arrest the attention of the devout Israelites who could see and were not lame, to have compassion upon those who could not help themselves; not only to give them alms, but also to perform for them, at the altar of sacrifices, those needful offerings which they could not be privileged to perform in person. And the alms-givers, in the process of time, were impressed with the idea that their alms thus be-

stowed were more acceptable by the "time and place"—of "the hour of prayer" in this roadway to its performance—to the God of Israel, when given in this prayerful condition of mind in this locality. How universally pervading is the major portion of mankind to attach importance to locality!

The apostle Peter, however, true to the "Spirit of grace and truth" which imbued him with a portion of that "fulness" residing in Jesus Christ, cut this "Gordian knot" in twain with the "sword of the Spirit." For when the lame man "gave heed unto them [Peter and John], expecting to receive something of them, Peter said, Silver and gold have I none; but such as I have give I unto thee: In the name of JESUS CHRIST OF NAZARETH rise up and walk. . . . And he, leaping up, STOOD, and WALKED, and ENTERED with them INTO the temple, walking, and leaping, and praising God." To the beholding Israelites, who had familiarly known him "as one lying at the gate," for so many years, impotent, now "walking and leaping and praising God," and who now went in with them into the temple (hitherto a tabooed place to enter), it must indeed have been an amazed sight. The Spirit of God in Peter had thus demonstrated that the grace of God in Jesus Christ is "no respecter of persons," whether they be lame, blind, or straight and open-eyed; for in the operations of the NEW covenant, which was now unfolded by Peter and John (and afterwards by Paul, etc.), "the spirit of grace and supplication" had "open'd a FOUNTAIN to the house of David and the inhabitants of Jerusalem, for sin and uncleanness," that was limitless, which was indeed to flow out even to the Gentiles. And Peter had this privilege too, of imparting it to the first convert from among the Gentiles—Cornelius the centurion.

In the two most noted historical destructions of Jerusalem, and of the demolished temples by Nebuchadnezzar and Titus, when their stones were cast down, with the city's walls, they were left lying there, in their localities: and when the walls of the city were rebuilt, and the gates thereof were severally re-set up, each in their own place, so that, even to this day, every traveler, posted in the writings of Josephus, can see by comparing his descriptions, that the self-same localities and gateways are still in daily use, as in the days of old, with one notable exception in the eastern wall—the "Beautiful" gate and its gate entrance, with its recognized defined sides and arch, is walled up. St. Stephen (formerly the sheep), Jaffa (or Bethlehem), Damascus (or North), and David (or Zion) gates, each facing the four cardinal points, are still the four ways of ingress and egress for the present inhabitants. These four gates are kept open daily from sunrise to sunset, excepting one hour (the noonday hour,) on Friday of each week, which is the weekly hour of general assembly, of Moslems to worship publicly in their mosques. During that hour these gates are all closed.

The "Beautiful gate," in the Arabic language, is called *Babed Dahariyeh* (or the 'Eternal Gate.') A legend of the Koran required it to be walled in, within its outlines of pillars and crown-shaped cap-stone. The Mohammedan tradition is, "That when the Lord of the resurrection, who, they assert, is *Issa, ben Yusuf un Mariam* (or 'Jesus, son of Joseph and Mary,' shall descend from the 7th heaven to the earth again, he will be seated on that pivotal stone which crowns the 'Eternal Gate,' and will there, from that crowned position, proceed to call the dead to life. The first ones recalled will be 'Abraham, Isaac, and Jacob;' then Ishmael and his son, Mo-hammed, and afterward those first who are 'sleeping' nearest to Solyman's temple area." This is the reason given why the Moslems of Jerusalem are so particular to inter their most fanatic-devoted warriors and *santons* (teacher-saints,) nearest to the Mosque of the Rock (or Mosque of Omar). For this purpose, in rebuilding the present walls, about four centuries

ago, after the wars of the Crusades, they set in the eastern wall, about twenty-five yards inside of the old Jewish foundations, so as to leave outside a space sufficient for the cemetery of their choicest dead ones.

Respecting the closed up gateway, their tradition goes on to relate that "Jesus, the son of David the Sultan, the father of Solyman," will command that gateway to be unclosed; and that he alone will first re-enter it, for out of it he was led forth by the infidel Jews to be crucified; but that Allah, in the hour of the sun's darkening, substituted in his stead the traitor Judas, while Jesus was "caught up to heaven by a whirlwind." After he has entered the mosque he will stand crowned on the "Rock of Abraham," and then call in, by the same way which he entered, those first worthies of the resurrection, and will there invest Abraham, "the father of all the faithful," as the inherited owner of the entire Holy Land; and will also invest the prophet Mohammed to be vice-king of the whole earth under him, Jesus, the Lord of all. One of their pious Sultans had this gateway walled up, because Ezekiel, the Hebrew prophet, had prophesied that it should be closed until the "Lord of the resurrection" shall re-appear. And let Allah's will be done, is their sequel thereof.

Becoming posted in the local traditions while in Jerusalem, we were busily meditating on the hand of the Lord being traced in these very legends; and that, for centuries past, the prophecy of Ezekiel has thus been literally fulfilled—as to the 'closing' and 'shut-up' gate. We were thus pondering "when he who is our life will appear"—when "death shall be swallowed up in victory." Then, indeed, not only this door of the 'Beautiful' gate shall be re-opened, but every other avenue which is now closed to keep out "the righteous nation that keepeth the truth," will be unclosed to him who shall lead his flock, as the true "Shepherd of the sheep," into "green pastures and by still waters," but also will, "with his ancient ones, reign on Mt. Zion gloriously," as David's inheritor.

While occupied with these thoughts, one afternoon, on this spot so like a Bethel, we noticed a funeral procession filing around the corner of the northeastern wall, which doubtless had emerged from the city by the Damascus gate, and were now manifestly wending their way towards us, with their 'dead one' carried on a bier. We assumed that it was to occupy an excavation we had before noticed in the cemetery near by where we were seated. It was a hole about four feet in depth, and about as many square. The corpse was preceded by a number of ('hired') mourners, who were 'howling' the requiem of the deceased according to Moslem custom. The company were all males. When they reached the spot for sepulture they silently deposited the corpse in a reclining posture, with his face (covered with a white cloth,) towards Mecca, coffinless; and then as silently filled up the grave, and dispersed towards the city by the same quarter they came; while we retired, southward, to re-enter its walls by Zion gate.

PURE.—A man who has been redeemed should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these very eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and live for heaven.—*Albert Barnes.*

THE man who loves truth with all his heart likewise loves those who suffer for the sake of truth

Lift up the Latch and Enter in.

'Twas dark, and I with inward fear, Stood like a culprit weeping near, The house in which my Savior dwelt; Such pangs my heart had never felt; A voice addressed me from within— "Lift up the latch and enter in."

I thought I was unfit to be A guest of such an one as he; I needed garments new and fair, Before I dared to enter there; But still the voice was heard within— "Lift up the latch and enter in."

But in my deepest heart I knew That I had sinned, and basely too; I trifled with his blood and tears, I slighted him for months and years, But still the voice was heard within— "Lift up the latch and enter in."

But I would rather not comply, Until to mend myself I try; I need a better heart before I could be welcome at the door. But still the voice was heard within— "Lift up the latch and enter in."

"Not now," I said, 'twill do again, When I am free from all my pain; No sighing ones are waiting there, Where songs of gladness fill the air." "But still the voice was heard within— "Lift up the latch and enter in."

With all my sin and guilt oppressed, With heart of stone within my breast, Say, would your Savior honored be, With such a worthless guest as me? Yes; said the voice that spake within— "Lift up the latch and enter in."

Selected by ANNIE E. YOUNG, Coloma, Mich.

Lord's Day.

A. C. LONG.

"I, John, was in the Spirit on the Lord's day." Rev. 1: 10.

John, speaking by the Spirit of inspiration, declares that he was in the Spirit on the Lord's day. This was written about sixty-six years after the resurrection of our Savior, and at a time when the Christian dispensation was fully introduced, and bears upon its bosom an important fact—that there is a Lord's day in this dispensation. There are several positions taken in reference to this day; the chief are as follows:—1st, The day of the Lord which is introduced at the second coming of Christ, and extends during the thousand years, mentioned in Rev. 20. 2nd, It applies to the first day of the week. 3rd, It applies to the seventh day of the week.

We wish to examine these three positions in order to find out its right application.

I. That the "Lord's day" is rightly applied to the thousand years we could never believe; for it is stated that John was in the Spirit (i. e., inspired), on the Lord's day. Now if this vision had been concerning the Lord's day, it might, then, with some consistency be applied to the thousand years; but instead of it being concerning the Lord's day, it was concerning the seven churches in Asia. It was given on the Lord's day, not concerning it. As the thousand years are yet future, and as it would be as impossible for a man to live in the future as it would be to live in the past, so it would be as absurd to claim that John was inspired in the days of Abraham as to claim he was inspired during the thousand years; for he neither lived in the days of Abraham nor in the thousand years. I admit that he could have had a revelation concerning the days of Abraham, and also concerning the thousand years; but I deny that he could be inspired during the thousand years any more than he could be inspired during Abraham's day. This is utterly impossible, for he did not live at any of these times; consequently we see no reason why the above day should be applied to the thousand years. Now this revelation was given

at a definite place, to a definite individual, and at a definite time. 1st, The place,—the island of Patmos. 2nd, The person,—John. 3rd, The time,—on the Lord's day. Therefore the time must be as definite as the person and place.

Some appeal to the original Greek to sustain the above position; but their appeal is certainly in vain, for instead of favoring that idea it entirely refutes it. For when Peter, or any other apostle, speaks of the day of the Lord, referring to the thousand years, they use the Greek words, *hureou hemera*. But in Rev. 1: 10, the apostle uses a definite word, *kuriake hemera*, consequently he refers to a different day. *Kuriake* is defined by Greenfield, "of, or pertaining to the Lord." It is no adverb, yet the phrase with which it is connected is adverbial, but it is an adjective of the second declension, feminine gender, dative case, agreeing with its noun *hemera*, according to the rule of the Greek language. This word is found but twice in the New Testament; the other place is in 1 Cor. 11: 20, where it is in the neuter gender, accusative case, to agree with its noun.

But it may be asked, why it is in the dative case in Rev. 1: 10? This is easily answered. Prof. Harkness, in his Greek Grammar, Article 383, gives the rule, "The time at which is expressed by the dative." See Crosby's Grammar, Article 378; Hadley's 550. The difficulty in translating this passage is not in the structure of the sentence, but simply in the adjective *kuriake*. This word is translated by a noun in the possessive case, in our common version. Now it is a rule that adjectives should be translated by adjectives, but in the English we have no adjectives definite enough. Some have suggested the word "lordly," but this is too indefinite. Others seeing this difficulty have coined such words as *Lordean*, or *Lordie*, but they have not bettered the case any. I think the expression "Lord's day," as found in our common version, expresses the idea fully as well, perhaps, as it can be expressed in the English, providing you understand by the above expression the definite time, at which John received the revelation concerning the seven churches in Asia, etc. So instead of the Greek favoring the idea that Lord's day refers to the thousand years, it entirely refutes it; hence it must refer to some other day.

II. The next position taken is that Lord's day refers to the first day of the week. But those who put forth this claim do so without any Scriptural authority whatever. They claim that the word Lord refers to Christ, and as it is in the possessive case, Christ then owns or claims the day as his. We might admit this, but then the question is, Where did Christ claim the first day of the week as his? Where is the book, chapter, or verse, that records such a claim? Not in the Bible, certainly. On the contrary Christ never as much as once uttered the expression, "first day of the week," as far as we have any record, much less did he claim it as his.

III. If the Lord's day does not mean the thousand years, neither the first day of the week, what day does it mean? We answer, the seventh day, which is the Sabbath. We reason as follows:—Now if Christ the Lord claims a day as his, then the Lord's day must be the day he claims. But does the Lord claim a day as his? He does? Please hear our Savior's claim on a day as put forth by himself; "Therefore the Son of man is Lord also of the Sabbath." Mark 2: 28. "The Son of man is Lord even of the Sabbath day." Matt. 12: 8. Here we have two passages from our Savior in which he claims to be Lord of a day. Consequently the Lord's day must be the day of which he is Lord, which he himself says is "the Sabbath day." Arranging

the above reasoning in the form of a syllogism we have the following:—Christ is Lord of a day, Rev. 1: 10. The day of which he is Lord is the Sabbath day, Matt. 12: 8; Mark 2: 28. Therefore the "Lord's day" is the Sabbath day.

Though the above reasoning ought to be conclusive to all, yet there is an other line of argument which drives us to the same conclusion. The Greek word *kuriake*, translated Lord Rev. 1: 10, is contracted from the two Greek words, *kurios oikon*, which mean the Lord's house. Dr. Adam Clark, in his comments, Matt. 16: 18, at the conclusion of the chapter, expresses the same idea. Also Webster in his Unabridged Dictionary, under the word church, expresses the same. Now the above derivation of this word being correct, the idea expressed in the text is that John was in the Spirit on the day of the Lord's house, that is, on the day which was accustomed to be spent in the Lord's house. Now the day that was spent in the Lord's house was the Sabbath; for it was to be a "holy convocation." It was the custom of Christ to go to the house of the Lord on the Sabbath day, Luke 4: 16; also of Paul, Acts 17: 3. It was the day that the Jews, as all admirers of God, and also many of the Gentiles, spent in the house of the Lord; see Acts 13: 42-44; 18: 19. Consequently we conclude that the day of the Lord's house, on which John was inspired, is the Sabbath day. Therefore there must be Sabbath in this dispensation.

The Perpetuity of the Law of God.

STEPHEN MUNRO.

ALTHOUGH much has been written on this subject I thought I would offer a few ideas. I receive for instruction what God has given by his voice, to prove the seventh day Sabbath as well as all the other commandments, to be obligatory on us, as well as upon ancient Israel. When God was about to establish them as a nation, he gave them his law, the ten commandments, Exodus 20. In ch. 19: 5, 6 we read, "Therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me; and ye shall be unto me a kingdom of priests and an holy nation." I understand by his covenant, the same law which we are to perform. See Deut. 4: 13, "And I declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." I understand by this instruction, that to be a holy nation is to obey all the commandments of God; that is, to obey his voice, and conditions of obedience to them, they may gain and possess the land. See Deut. 6: 17. In chap. 10: 1 it is written, "Ye shall walk and fear the Lord your God, and fear him, and keep his commandments and obey his voice." 18th, "When thou shalt harken to the voice of the Lord thy God, to keep all his commandments; Chapter 15: 5, "Only if thou carefully harken unto the voice of the Lord, to observe to do these commandments which I command thee, and this day." Also in the 28th chapter we find written where the blessings and curses are given, "And it shall come to pass, if thou shalt harken diligently unto the voice of the Lord thy God, and do all his commandments, that I will send blessing and peace upon thee, and all these blessings shall come upon thee, and overtake thee, if thou shalt harken unto the voice of the Lord thy God. Then in the 15th verse and onward, if they do not harken unto the voice of the Lord to do his commandments, then all the curses shall come upon them; and Daniel acknowledged they had come upon them, in his day, for

speaking his voice. See Dan 9: 13, 14. In the Psalm David says, "O come let us worship and bow down; let us kneel before the Lord our God; for he is our God, and we are the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, harden not your hearts as in the provocation, and as in the day of temptation, in the wilderness." Who can dispute but that this is referring to the same time, and has reference to keeping all the commandments.

Now let us turn to Hebrews 3rd and 4th chapters. In the 3rd chapter we read, "Wherefore ye brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house." Now, I ask who will deny that what this is referring to this dispensation? Verse 7th, "Wherefore, as the Holy Ghost saith, today if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation, in the wilderness." Now this I claim is referring to the same thing and the meaning is we are to keep all the commandments of God, and have faith in Jesus, and not harden our hearts to commit sin; and as sin is the transgression of the law, therefore we are to keep the seventh day of the week, for the same voice that said, "Thou shalt have no other gods before me, Thou shalt not make to thee any graven image," said also, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Exodus 20. Now, we fail in this, or any other, we will fail to receive into the rest that remains for the people of God. Let us labor, therefore, to enter into that rest by hearing and obeying the voice of the Lord to keep all his commandments; for the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4: 11.

Grand Rapids, Mich.

Extract from 'Coming Monarch.'

E. S. SHEFFIELD.

DEAR BRO. BRINKERHOFF: I have received a copy of a small paper published by Dr. Hopkins, of San Francisco, Cal., called *The Coming Monarch of the world and Herald of the 5th Universal Empire*. Not having heard of such a paper, you will not be surprised at my gratification on perusing it to find it maintaining the law of God as given to man, the Sabbath being one of those unchanged and unchangeable laws; that mortal-immortality to be sought for and obtainable as the gift of God, only by those who seek for it by patiently continuing to do well, by repenting of sin against the law of God, and by ceaselessly striving to render obedience to the requirements of God; and this immortality to be given to none until the coming of Christ to reign King of kings. As but few, if any, of the readers of the ADVOCATE have had the opportunity of seeing this publication, I will give a few items from it, that our friends may know the good news of the kingdom is being proclaimed in different parts of the earth.

This is a campaign paper, designed to be issued monthly in the interests of the new government soon to be set up. It is a trumpet of no uncertain sound, but one that makes proclamation without regard to party, favor or rebuke, and contains a fund of Biblical instruction that can be obtained in no other publication on the Pacific Coast. It will present the great truths

of the Bible of Messiah's coming in millennial glory: his reign over the nations of the earth, assisted by his saints, who are 'kings and priests' of the coming age. It was the good news of this kingdom that he preached when here 1800 years ago, and it is the same gospel you are to believe in order to have eternal life and heirship to the kingdom of God which he is coming to set up."

"THE KINGDOM OF GOD.
The Kingdom of God predicted in the Old Testament is yet future. 1. Because it is to be set up on the overthrow of the gentile monarchies. Dan. 2 and 7; Obad. 21; Zech. 14: 9; Is. 24: 23; Jer. 23: 5. 2. Because in that kingdom, Jerusalem will be the throne of the Lord, the city of the king. Jer. 3: 16; Mic. 4: 8; Mat. 5: 35; 3. Because when this kingdom comes, God's glory will be manifested in Jerusalem. (Thus the Kingdom of the prophets is a Kingdom of glory.) Isa. 40: 13, 19; Ezek. 43: 2, 7; Zech. 2: 5.

II. The disciples of Jesus, up to the time of his ascension, believed that the Kingdom of God would be established in conformity with the Old Testament predictions, and they had no expectations or belief in any other than that predicted in the Old Testament. 1. Mary the mother of our Lord, so believed. Compare Luke 1: 51, 55; with 1: 31, 33; 2. When going up to Jerusalem, he spoke a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. The approach to Jerusalem and the establishment of the kingdom were plainly associated in their minds. Luke 19: 11, 13. The two disciples going to Emmaus trusted that it had been he who should have redeemed Israel. Luke 24: 21. 4. The last question his disciples asked him on earth was, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. 5. The Kingdom of God is always spoken of as singular. 'The Kingdom'

III. The twelve and the seventy (at the command of Jesus,) preached about the Kingdom of God when they held the common Jewish belief as to its nature and its locality, and before they had any idea their master was to suffer death. See Matt. 10: 7; Luke 2: 10; 9: 11. It was after they had preached the Kingdom of God that Jesus began to show them that he was to suffer many things, and be rejected and killed; and even then they understood none of these things. Matt. 16: 21, 22; Mark 9: 31, 32; Luke 18: 31-34.

IV. What they preached was the gospel, and was called by that name. See Luke 9: 9; 7: 22; Matt. 4: 23; 9: 35; 11: 5. [It may be noticed, 1, That preaching the kingdom was called preaching the gospel; and 2, That it continued to be called the gospel, for Matthew, Mark, and Luke, so use the expression when writing, a considerable number of years after the ascension.]

V. Jesus predicted that the same gospel—this gospel of the kingdom—should be preached in all the world for a witness. See his prediction in Matt. 24: 14; 26: 13; Mark 14: 9.

VI. The apostles were commanded to go into all the world and preach that which was named the gospel to every creature. Mark 16: 15; Col. 1: 23

VII. Thus they were commanded to preach in all the world that gospel of the kingdom which they had already preached in the cities and villages of Israel before they knew that Jesus was to suffer death, and when they held the common Jewish belief as to the nature and locality of the kingdom, and believed that it would be established in conformity with the Old Testament prophecies.

Reader, does your faith—by which you are saved, include this all important item concerning the kingdom of God, which is to be set up in Palestine at the second personal appearing of Jesus Christ? If not, you have not the faith of the primitive church.

"THE SABBATH."
In the same paper, under the above heading, is found the following:

"1. The Sabbath was given to man in Eden, ere yet he had fallen from his innocence. 2. A law for its observance was given to Adam, and through him as he then stood in Eden, of course for all his posterity. 3. When the moral law was given to the world in tangible form, we behold the Sabbath in its very bosom, the golden clasp to bind together the two tables of the decalogue. 4. God declared to Israel that he would take the Sabbath commandment, above all others, to be the badge, or sign, of his loyal people. 5. We see the Sabbath, with the other nine commandments, every where kept distinct from the ceremonial law, which regulated, not obedience to God, but the way to approach unto him for pardon. 6. And when Christ came and introduced a new and better way of approach to God, he was careful to hold up the law of his Father, not changed in the slightest particular, as still the great rule of rectitude and a condition of everlasting life. 'If thou wilt enter into life,' said he to the young man, 'keep the commandments;' and he then pointed to the decalogue to show him to what commandments he referred."

Letter Department.

From Sister Davis.

DEAR BRETHREN AND SISTERS: I esteem it a duty as well a privilege to write a few lines for our paper, as I have been a reader of its columns for some time, and love to read the cheering letters from those of like precious faith. What great promises and blessings are left on record for the overcomer! I desire to be an overcomer that I may inherit all things that are promised to them. The world and the things thereof pertain unto evil. I desire to keep all of God's commandments, that I may be permitted to enter through the gates into the city, and eat of the tree of life and live forever, which is in the midst of the paradise of God. Who would not desire such a life as this! It is worth all our efforts to obtain it. Who would not live always in such a beautiful world as that described to us in the word of God, and share the blessing promised to all those that love and serve him? May we all be overcomers and gain an abundant entrance into his everlasting kingdom! Yours in hope of eternal life when the Life-giver shall come, REBECCA DAVIS. Pleasant Valley, Mo.

SISTER S. E. Price writes from Danville, Ill: I love to read the communications through the ADVOCATE to the brethren and sisters. I am alone in the faith here excepting when my father visits me; he is here at present. We wish some of the preaching brethren could come here and preach; I believe there are many good honest ones here who might be made to understand and obey the truth if they could but hear. We would love to have any of the Sabbath-keepers stop with us if passing through. I wish I could help more in spreading the truth, but all I can do is to pray. I want to be with those who shall be accounted worthy to enter in through the gates into the city, and eat of life's fair tree and live forever. This, to me seems worth striving for, even though we have to encounter hardships, grief, or pain. Brethren and sisters, pray for me, that while I am alone in this world I may so live that at all times I can feel the presence of Jesus near, to strengthen and uphold me. And may the love and spirit of God be with us all, and keep us in the unity of the faith until we all meet in that world where parting is no more, is the prayer of your sister in the Lord.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 18th 3rd Mon. 1875.

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

OUR little church at Marion has had a very pleasant visit from Elder Joshua V. Himes, the early and faithful friend of Father Miller in promulgating the Advent faith. He preached for us on Sabbath, June 5th, and for the Baptists on Sunday, June 6th, and closed on Monday, at our chapel. His sermons were timely and able, and cheered our hearts. Bro. Himes has not as yet seen it to be duty or incumbent on him to keep the Sabbath, the seventh day, but we pray God that this truth may yet appear plain to him, and that he may be led to its observance. But Elder H. has never, to our knowledge, used his talents against the observance of the Sabbath, and has a high respect for those who take so high a position on the law of God. He is now seventy years of age, and manifests much vigor of body and mind. He has our full sympathy and prayers for his health and happiness in his last days.

Eld. R. B. Dutton, of West Prairie, Linn Co., Iowa (First-day Adventist), was with us the following Sabbath, and spoke to us of "the rest that remaineth to the people of God," urging us to press on until we obtain it.

BRO. E. B. Tucker writes from Millbrook, Mich.: I think the *ADVOCATE* grows in merit and usefulness; and I like the manner in which it is conducted. I hope you will keep it firmly on the great issues before us and the people, and not mistake "will-o-the-wisps for the true pole star. There are many theories over which religionists are wrangling which are entirely useless. Our theme should be to know and keep the commandments of God and the faith of Jesus. Brethren, *hold fast*, the Lord is about to descend from heaven. Work, *work*, in the vineyard, the night to the unfaithful will be here very soon; but for us the morning dawns. Let us rejoice.

BRO. H. R. Perine writes from Denver, Mo.: The paper is still as interetting as ever, and I am very glad that we have so instructive a paper.

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

Uneasiness in Europe.

ALL over the world at the present time there is "a fearful looking for" of something that is coming upon the earth. This is especially so among the nations of Europe. There seems to be great uneasiness and anxiety in regard to political affairs, and vast preparations in the military line among the respective governments, which looks as if they were fearing some great event, and were preparing to meet it. That event will probably be a continental war.

Jealously among the European nations is causing them to lay out vast sums of money for arms and ammunition, and thousands upon thousands of soldiers are being gathered together—for what? "For the battle of that great day of God Almighty." This we believe to be true because we have passed the signs which Christ gave us as foretokens of the end, and next in order is the "time of trouble," the great battle, and then "the sign of the Son of man in the heaven."

The following we copy from the *New York Weekly Witness* of May 15th.

"POLITICAL UNEASINESS IN EUROPE.

During the first week of September there will be in session at the Hague, the Association for the Reform and Codification of the Law of Nations. It is expected that the meeting will be large and influential; and the topics to be discussed are the methods for reducing the armaments of Europe, the delays which should precede declarations of war between nations, and arbitration as settling international disputes. Whatever will tend to make wars less frequent, and direct the energies of nations into better efforts than entering into trials of strength on the field of battle is deserving of every aid and support from christian nations. The association above mentioned may do a great deal by wise discussions and appropriate resolutions, not only towards preventing war, but diminishing the horrors which invariably attend the hostile encounter of vast bodies of armed men.

"But the signs in the political world are not such as betoken a prolonged period of peace in Europe. France is adding to her armaments and busily drilling her soldiers in anticipation of the time when she can retaliate on Germany for the humiliation inflicted upon her in and at the close of the late war. Germany views these preparations with alarm, knowing not only the deep-seated resentment of the enemy which she had so recently vanquished, but the possibility that other countries, jealous of the new empire, may join France in a war of revenge. Without attaching too much importance to the dispatch published a few days ago, stating that a war party in Germany was urging a war with France it can not be denied that there is a very widely spread uneasiness throughout the continent of Europe.

"On working men and the producing classes generally a war will fall heavily, both in the demands upon them for service in the field and in the payment of taxes. They regard the future with apprehension, and will readily seek an asylum where they will not be subject to exacting and oppressive military laws, and be liable to sustain burdensome taxation."

The next and most important feature among the nations of Europe is the deep and subtle revenge of the Catholic powers because of lost authority and constant humiliation from her adversaries, the Protestants of Europe. That Roman Catholic power will make one last great effort, her death struggle, is evident from what her leading orators say upon this subject, and what indeed many say.

The spirit of Catholicism is that of deep-seated hidden revenge, which will burst forth in demoniacal fury when the desired moment arrives, and her subjects will fight for life and ecclesiastical power to the end, and then will be "the time of trouble," such as never has been; no, nor never shall be.

To escape that terrible "time of trouble our names must be found written in the "Lamb's book of life" and remain there "until the indignation is overpast" and then we shall receive "the crown of life," and live and dwell with Christ in his eternal glorious kingdom.

O friends of Jesus, are we awake to a realizing sense of our position in regard to the eternal welfare of mankind? Are we urging sinners to "flee from the wrath to come?" Let us be up and doing, "for the night cometh when no man can work." Sinner, delay not one moment. To-morrow never comes. Soon it will be forever too late. Flee to the Rock of ages. There is no time to spare. Lord help us all to be ready when Jesus comes, is my prayer. Amen. —Wm. D. Tucker, in *Worlds Crisis*.

The Christian Life Supreme.

WE want this life so developed in us that it shall be supreme. A Christian in the old times, was first of all, a Christian, and then a long way down, perhaps he was a shoemaker. He was a christian, and perhaps he might belong to Caesar's household, but that you might hardly know. Now-a-days what are we? We are bankers, or merchants; everybody knows

that. Then after a little inquiry perhaps it may be found out that we are christians. The thing ought to be reversed. Our religion should be the first thing. Too much the Lord Jesus gets the scraps and the spare victuals, and the world gets the banquets. Men give to the Lord Jesus their odd minutes, and to money-getting the main strength of their lives. I do believe that will have to be altered before we shall see any great work done in the land, and multitudes of conversions.

How it is going to be altered I cannot tell, except by this, that life has a wonderful facility for accomplishing great things. A little seed has been sown in a mass of rock, and you would hardly suppose it could live. But yet it has thrust itself up and has become a tree, and has lifted up the mass of rock, and by and by it will move the rock away to make space for itself. And life in God's people at this time is very like that seed in the rock. Our modes of living and our habits are altogether prejudicial, I believe, to any very wonderful display of life, but life will achieve its purpose by some means. I pray God to give us that life.—C. H. Spurgeon.

Appointments.

THE Michigan Conference for the Church of Christ, will hold its next quarterly session at Rabbit River, Allegan Co., commencing on Friday evening, June 18th, at 6 P. M. and continue over Sabbath and First-day. We hope to see a general gathering of the saints. Come praying that the Lord will bless us. Those coming on the C. & M. L. S. R. R. will stop at East Saugatuck, where teams will meet them. Those coming from the north will change cars at Holland and come to Hamilton Station one-half mile from place of worship. R. C. HORTON, Conf. Clerk.

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Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 3rd 4th month, 1875. (July 6, 1875.)

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tion of the doctrines of The Second Advent of
Christ, The Signs of the Times, The duty of man-
kind to observe the Bible Sabbath (the seventh
day of the week,) together with the other Com-
mandments of God, The Nature of Man, his Un-
conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
Redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
ble subjects.

Signs of His Coming.

O'er all the land have the signs now appeared,
Telling us soon our dear Savior will come;
Long has the worn pilgrim watched, hoped, and
feared,
Waiting for that blessed hope, Oh come, Savior,
come.

CHORUS.

Sound forth the tidings, long, loud, and clear;
Jesus is coming, and soon will appear.
All hearts respond, as we long for our home,
Quickly come, O blessed Jesus, come Savior, come.

Signs in the sun, and the moon, and the stars,
Faithfully show that the great day is near;
Nations distressed by the rumor of wars,
And the hearts of wicked men are fainting for
fear.

These to the pilgrims are omens of cheer,
Toiling and sighing in life's gloomy way;
All, all proclaims that the Savior is near,
And the light is dawning of that soon coming
day.

Then let us rally and fresh courage take;
Soon we will hear our dear Savior's loving
voice;

Those who will now all their errors forsake,
Soon the pearly gates will enter, sing and rejoice.

—Selected by REBECCA DAVIS.

Man's Condition in Death.

J. M. BEEDLE.

(Concluded.)

We will now pass from the testimony of Job to
notice that of the psalmist David. The psalmist
who fell on sleep, and was laid with his fathers
and saw corruption, and who, says the apostle
Peter, has not ascended to the heavens; but whose
hope was expressed in that beautiful language, "I
shall be satisfied when I awake in thy likeness,"
thus discourses of man in death. Ps. 6: 5—"For
in death there is no remembrance of thee; in the
grave who shall give thee thanks?" Turn to Ps.
30: 3—"O Lord, thou hast brought up my soul
from the grave: thou hast kept me alive, that I
should not go down to the pit." Verse 9—"What
profit is there in my blood, when I go down to the
pit? Shall the dust praise thee? shall it declare
thy truth?" Compare the above with Ps. 88: 10-12,
"Wilt thou show wonders to the dead? Shall the
dead arise and praise thee? Shall thy loving-
kindness be declared in the grave, or thy faithful-
ness in destruction? Shall thy wonders be known

in the dark, and thy righteousness in the land of
forgetfulness?" According to the above testimony
death sends all of its victims to the land of for-
getfulness. Is this conscious bliss or misery? I
should think not. Ps. 115: 17—"The dead praise
not the Lord, neither any that go down into si-
lence." Ps. 146: 3-5—"Put not your trust in princes,
nor in the son of man, in whom there is no help.
His breath goeth forth; he returneth to his earth;
in that very day his thoughts perish." Can a man
be a conscious and intelligent being without
thoughts? We think not. This declaration of
David is a nail in a sure place, and leaves the
doctrine of the immortality of the soul no chance
of escape, but it is forced in on all sides, and
should be sufficient to convince the most skeptical
mind, if there was no other evidence. But there
is an abundance of testimony yet to produce.

That the Psalmist was not mistaken in his
views of death and the condition of the dead,
Peter abundantly testifies in Acts 2: 29, and on-
ward. "Men and brethren, let me freely speak
unto you of the patriarch David, that he is both
dead and buried, and his sepulchre is with us un-
to this day. For David is not ascended into the
heavens." Now who would be more likely to go
to heaven than David, if it was God's plan to take
men there at death? David was a man after God's
own heart, and it cannot be possible that God
thinks more of the righteous now than he did in
David's day. If he did he would be a respecter of
persons, and the apostle tells us that he is no re-
specter of persons, but in every nation he that
believeth and is baptized shall be saved.

We will close David's testimony by inviting
attention to his hope. Ps. 17: 15—"As for me, I
will behold thy face in righteousness: I shall be
satisfied when I awake with thy likeness." Would
to God that all who profess righteousness were
satisfied with the same expectation. We would
not hear so much then of men's perverting the
word of God to prop up heathen dogmas, and
teaching for doctrines the commandments of men.
But I praise God that the people are becoming
somewhat enlightened upon this subject, and are
investigating the subject from a Bible standpoint,
with a full determination to know the truth of the
matter without regard to the Platonic teachings
of popular theologians and philosophers of these
last days. May God so open the eyes of the blind,
who are walking in moral darkness, that they
may see the beauty and perfectness of all of God's
plans for the redemption of man from his fallen
estate, and embrace them with the full assurance
that life and immortality are brought to light
only through the gospel; and that it is only
through Christ that we can obtain it. Therefore
let us "search the Scriptures, for in them ye think
ye have eternal life, and they are they which
testify of me."—John 5: 39.

We pass from David's testimony to that of Sol-
omon. Solomon, speaking of death (Eccl. 3: 16,
20), says: "For that which befalleth the sons of
men befalleth beasts: even one thing befalleth
them: as the one dieth so dieth the other; yea
they have all one breath, so that man hath no
pre-eminence above a beast: for all is vanity. All
go to one place: all are of the dust, and all turn
to dust again." If death then be a separation of
an immortal soul from a mortal body, in the case
of man, it is in the case of beasts; for as the one

dieth so dieth the other. Eccl. 9: 4, 5, 10—"For to
him that is joined to all the living there is hope;
for a living dog is better than a dead lion. For
the living know that they shall die [Just here let
me ask, What part of man knows? Current theo-
logy answers, It is the immortal, conscious soul
that has knowledge. Then that same shall die.
Is it the unconscious body or shell that knows?
Then consciousness and knowledge are attributes
of the living dust, and the immortal soul is en-
tirely useless. Or is it the immortal soul which
knows that the mortal body shall die? Yes, that
is it, says the advocate for natural immortality,
that is the meaning precisely. Yes, this is the
way precisely to prove the immortality of the
soul, not from what the Scriptures say, but from
what they mean. This is just about as good an
argument as I once heard a Methodist minister
advance. He acknowledged that the Bible did not
say that man had an immortal soul, but said he,
it does not say that he has not got it; consequent-
ly that must be conclusive evidence that he has.
Well this is about as good logic as they can pro-
duce. But it is not Bible].

But the dead know not anything [That which
was alive and had knowledge, is dead, and knows
not anything]. Neither have they any more a
reward; for the memory of them is forgotten. [O
yes, says the objector, all is plain; this all relates
to the body, but the immortal soul, with powers
enlarged, flies out to love God supremely in bliss-
ful abodes above, or sinks down to hell, there to
increase in its hatred of every thing good, and to
envy only those who are more wicked than
itself. But hold]. Also their love, and their hat-
red, and their envy, is now perished; neither
have they any more a portion for ever in anything
that is done under the sun. [Hence the conclusion
he comes to in the tenth verse]. Whatsoever thy
hand findeth to do, do it with thy might; for
there is no work, nor device, nor knowledge, nor
wisdom, in the grave whither thou goest." How
very plain this is. It does seem as though God
has made this subject so plain that no one can
plead a reasonable excuse for misunderstanding it.

In concluding the testimony of David and
Solomon touching the state of the dead I would
invite your attention to the simple record of their
death, and let you see how it corresponds with the
popular obituaries of the present day. 1 Kings
2: 10—"So David slept with his fathers, and was
buried in the city of David." 1 Kings 11: 13—"And
Solomon slept with his fathers, and was buried
in the city of David his father." What a notice-
able contrast we have here. Still, people will cling
with a death like grasp to this popular error, not-
withstanding they have not one atom of Bible
proof on which to build their theory.

We will now notice the teaching of Isaiah con-
cerning Hezekiah, King of Judah. It will be
seen by reading chapter 38 that the prophet noti-
fied the king that his house should be set in order,
for he must die. The king prayed unto the Lord
and the Lord added unto his life fifteen years.
Notice how the king speaks of death: Verse 10—
"I said in the cutting off of my days, I shall go
to the gates of the grave; I am deprived of the
residue of my years." Verses 17, 18—"Behold, for
peace I had great bitterness; but thou hast in love
to my soul delivered it from the pit of corruption,
for thou hast cast all my sins behind thy back. For
the grave cannot praise thee; death cannot cele-

brate thee; they that go down into the pit cannot hope for thy truth." Isaiah 25: 8, 9—"He will swallow up death in victory; and the Lord God will wipe away the tears from off all faces; and the rebuke of his people shall he take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Here Isaiah, like Job, speaks of a waiting to be saved. Does he mean to wait in heaven? certainly not; for if in heaven he is in the presence of God, and has already received his reward, and would have no need to wait for that salvation or deliverance here spoken of. Where then was he to wait? See chapt. 26: 19—"Thy dead men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead." No place, in Isaiah's view of death and resurrection, for the immortal soul man that never dies! How unreasonable for the pious king to feel so bad about dying if death was to send him from the troubles of earth to the society of the blessed in heaven! "Thy dead men shall live. Awake and sing, ye that dwell in the dust," are expressions of sentiment that illly comport with the current phraseology of natural immortality.

We will next notice Daniel's testimony. Dan. 12: 2—"And many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt." Hosea 13: 14—"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! repentance shall be hid from mine eyes."

We will now leave the Old Testament and notice the teachings of the New upon this important subject. Do the New Testament writers speak of death in common with the prophets, as a state of sleep, of resting in the dust, of waiting in the grave, as a condition of utter unconsciousness, knowing not anything, thoughts perishing, love, hatred, envy, and all the attributes of the mind ceasing, &c.? or do they represent death as being "the voice that Jesus sends to call them to his arms," the "gate to endless joy" or "everlasting woe," an event by which the intelligent man leaves the body and flies away through the ethereal regions to the celestial city of light and love? Let them testify for themselves, and see how their testimony will correspond with that already quoted from the Old Testament; for it is from the testimony of these two true and faithful witnesses that we learn man's condition in death, and also the foundation upon which to predicate our hopes of eternal life.

First, then, the testimony of Christ, John 5: 28, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation" or condemnation, as the word damnation implies, that is, condemned to suffer the penalty of the second death. Chapter 11: 14—"Then said Jesus unto them plainly, Lazarus is dead" (not in heaven or hell, but dead). Verse 43—"And when he thus had spoken he cried with a loud voice, Lazarus, Come forth; and he that was dead came forth" (not came down from heaven and got into his body, but came out of the grave, where he had been since his burial). Luke 7: 14, 15—"And he came and touched the bier; and they that bear him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up and began to speak." What part of this young man, according to current theology, was susceptible of speaking? Was it the immortal soul? can it die? No. But in this case that which was dead sat up and spake! Now the supposition that all the intelligence manifested in these instances, all the life and consciousness apparent, resulted from putting the immortal soul man into an unconscious body is entirely unworthy of candid and serious consideration.

Second, the testimony of Paul, 1 Cor. 15: 18-21, "Then they also which are fallen asleep in Christ are [not gone to heaven, as modern divines tell us, but] perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since

by man came death, by man came also the resurrection from the dead." Here Paul tries to impress upon the minds of the Corinthians the necessity of a resurrection from the dead. Why does he consider the resurrection of so much importance if he is going to heaven and receive his reward at death? Let us read verse 17 in connection with verse 18. "And if Christ be not raised your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." Is it possible for an immortal soul to perish? I answer, no. 1 Thess. 4: 13—"But I would not have you to be ignorant, brethren, concerning them which are asleep, Verse 14, "Them also which sleep in Jesus." Heb 11: 13—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

John says in Revelation 14: 13—"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Chapter 20: 4—"And I saw thrones and they sat upon them; and judgement was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," etc.

Many other testimonies from the New Testament might be adduced touching the dead, all bearing uniform testimony. They sleep, they rest, they are in the grave, they come forth from the grave, and the like. In all the numerous instances of death, mentioned in the New Testament there is not the slightest intimation of its being a separation of the immortal and intelligent man from the unconscious clay, or body, by which the man proper, or soul, is sent to heaven to enjoy bliss, or down to hell to writhe in indescribable anguish; not, I say, one single instance of this kind. Now if it be true how can this silence of the sacred writers be accounted for? Can it be possible that a matter of so much importance would be left, by infinite wisdom, to four or five doubtful inferences? Dear reader, I leave you to judge. I have placed before you an array of evidence that can not be disputed. There is yet more that I might bring, had I time and space, but methinks this is enough. Go to the word of God, search diligently, and see if these things are so; and if you find them so embrace them, that you may at all times be prepared to give a reason of the hope that is in you, with meekness and fear. For he that hath this hope purifieth himself, as he is pure. May God help you to earnestly seek for glory, honor, immortality, and eternal life, through Jesus Christ, our Lord. Amen.

Lake Mills, Mich.

Armageddon.

SAMUEL DAVISON.

And they gathered them together into a place called in the Hebrew tongue Armageddon—Rev. 16: 16.

This is the work of three unclean spirits, proceeding out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. These three spirits are called unclean spirits, like frogs! At the close of winter and the opening of spring, frogs leave their winter's hiding places, and come in great numbers, with a very great croaking. So at the fall of the Mohammedan and the Papal despoticisms, which ruled the world for a time, and times, and half a time; or at the termination of the 1260 years of religious despoticisms which like an incubus rested upon the nations of Europe and western Asia; with their emergence to freedom and energy, false principles spread their baleful influences over all the earth. Instead of acknowledging the hand of the Lord and the fulfillment of his prophetic word in the fall of the religious despoticisms that had so long oppressed the world, men have been more disposed to attribute the change to the force of their own principles than to the hand of the Lord; and in their sanguine expectations of the success of their principles, they have put forth vast efforts to propagate their theories among all the nations. The press, the rostrum, and the diplomacy of courts, and cabinets, have all been exerted to their utmost capacity to propa-

gate their theories of government national policy and religious principles, which each people and their national governments must esteem as best for the present interest of the world and this policy is still continued and is constantly increasing its forces, as may be plainly seen in reading the great journals of the day in which we live. Progress, Progress, Progress, in all the arts and sciences of society is the watch word of modern nations. This of itself would be right enough; no educated person could find fault with it. It agrees with Daniel 12: 4. "Many shall run to and fro, and knowledge shall be increased."

But God says of these symbolic frogs, They are the spirits of Devils, working miracles (B. U. wonders). This is the characteristic of many modern improvements; what fault then can be found with them? In these things of themselves I can find none. How then are they called spirits of devils? The original word is *deimonia*, which does not always mean the great adversary, but frequently the spirits of distinguished men; so I understand it here. They gathered them to battle. No doubt many of the leading spirits of the present time think to establish their principles by diplomacy and a peace policy; but God says they will gather them together to battle.

The final issue between imperialism and national independence, between monarchy and democracy, and between ecclesiasticism and civil jurisprudence, is certainly to be determined by the sword. In the forms in which they now stand before the world, they are necessarily hostile to the kingdom of the Messiah of God; and hence there is a day appointed of God for their overthrow and destruction, as in the 2nd psalm; but the wonders they do and the pretences they make, they have a powerful influence in drawing their adherents along, in the assurance that their principles are right ones, and will triumph in the end over all opposition. They can plead the wonders of reformations in religion, the wonders in the education of the masses of mankind, and the wonders which modern art has introduced into all the industries of the world, and the wonders in the improved social condition of peoples and nations the world around; and what friend of human nature can find fault with these things?

But when all this is arrayed against the oath and covenant of God, in which he has promised the kingdom and the greatness of the kingdom and the dominion, under the whole heaven, to the seed of David, who is also his own Son, saying, I will declare for a decree, Thou art my Son, this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" then indeed, all the pretences of the nations to the dominion of the earth in their own names, is treason against heaven's high decree. All their unbelief of the prophetic words of the Lord, and the sophistry by which they set aside his law, and pervert his promises and predictions into fictions of their own inventions, are but so many steps in the rebellion which is waged against the claims of Jesus of Nazareth to the dominion of this world; and their wars with one another about the dominions they claim, and about those they propose to divide among themselves, are but parts of that is everywhere going on against God and his Christ, who is the anointed king of Zion, and sovereign of the whole earth.

This is not a fanciful exposition of the position of the nations of the earth towards the kingdom of God. It has always been so understood and so spoken of by the sacred writers. It is

the theme of the holy psalmists, and the subject of the gravest writings of the prophets of God. If the reader doubts this let him turn to Psalms 47 and 89, the 27th of Jeremiah and the 14th of Zechariah. Many other prophecies contain the same sentiments; but specifications in the above scriptures are so clear and distinct that I can see no way to consider them and honestly evade the conclusion that God has appointed a day in which he will judge all nations, take away their dominion, and give it to his own Son. And this is to be done in "the battle of that great day of God Almighty," to which the three unclean spirits, like frogs, are now gathering the kings of the earth. Rev. 16: 14.

It will be in a day when they are not looking for it; hence the Lord says: "Behold, I come as a thief: Blessed is he that watcheth and keepeth his garments [on], lest he walk naked and they see his shame." This language manifestly implies that the parties gathered together by the unclean spirits are deceived by vain pretences. They do not construe their own projects as done in rebellion against God, or against the kingdom of his Son; but God does. In the late rebellion in our own country, many southern citizens persisted in saying they did not make war upon the United States, but were contending for what they claimed as their own rights. But of necessity being engaged in the service of the rebels they could be regarded in no other light than as rebels with the army that sought to take the national capital and all the officers of the national government. So it is with Messiah and his foes: He that is not for him to reign over the kingdom given to him of his Father, is against him, and will be so treated in that great day of God Almighty, when the kings of the earth and of the whole world shall be gathered together in Armageddon.

(Concluded in our next.)

Thoughts on Reading Bro. Day's Response to A. M. Brinkerhoff.

H. E. CARVER.

WITH an exception or two I heartily agree with Bro. Day in the leading points of his answer to Bro. Brinkerhoff. He has very clearly and forcibly presented the Bible doctrine, not only that no national distinction exists among Christians, as such, in this gospel age; but that Gentile believers in Christ, no matter of what nationality or race they may have been, have actually been engrafted into and are numbered with that class of people who, in the Scriptures, are called the election, or Israel, from which some of the natural branches had been broken off.

It is safe, I think, to lay down the rule that a theory of any subject in order to be correct must be comprehensive enough to embrace and harmonize all that is authoritatively said on that subject; and any theory that comes short of this must be defective. I have many a time, upon what afterwards proved to be a partial examination, formed a theory on some subject and clung to that theory until I found it brought me up to some plain passage or passages of Scripture that stood directly in its way, like some rock in midocean, ready to break the frail bark to pieces that should encounter it. Let us see if Bro. Day's theory of Israel is not in some respects in such a position.

Bro. Day, following out as he supposes, Paul's masterly argument that believing Gentiles are now grafted into and become a part of Israel, holds that in the future, after the coming of Christ, all the saved are to constitute but one nation; viz., Israel. He says, "And so all Israel, of all nations, shall be saved at the coming of

Christ. Hence, I conclude that Israel in the 25th verse means nominal Israel, or the broken off branches, while that of the 26th verse means all who are in Christ Jesus; the national distinction of Jew and Gentile being abolished, they are all one in Christ Jesus, and constitute the Israel of verse 26th, which is to be saved when Christ comes."

Now, what are the revealed facts in the case? The apostle John had a prophetic view of the saved in their redeemed state, and he saw that there is to be a national distinction among them—that there is not only a distinction between Israel and other nations, but that even the number and names of the twelve tribes are mentioned, showing twelve distinct tribes of which Israel are to be composed; and in connection with this view he "beheld, and lo, a great multitude, which no man could number, 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; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7: 9, 10. The highly favored apostle had another view in which he saw the names of these twelve tribes of Israel written on the twelve gates of the New Jerusalem, showing that the holy city is to be their special inheritance, while the other nations of the saved are to walk or dwell in the light of it. Rev. 21. Here is a phase of the "Israel" question with which Bro. Day's theory will not altogether harmonize, and so far must be defective. I do not believe that the truth taught by Paul in Romans will conflict with John's description of the redeemed people of God, but I think the time is near when we shall all understand the Israel question better than any one does now. I am inclined to leave the problem of harmonizing Paul and John on this question for Bro. Day, or some one else to solve.

Marion, Iowa,

Mortal or Immortal.

To J. M. Beedle:

DEAR BROTHER: In your article, "Mortal or Immortal," in ADVOCATE No. 4, present volume, you take the position that Adam, prior to the fall, was "neither mortal nor immortal, but susceptible of either." This position, we apprehend is incorrect, and while we differ with you in our understanding of this subject, we hope and trust you will take no offence at our criticism. When God breathed into Adam's "nostrils the breath of life" and he "became a living soul" it is evident he possessed all the functions of animal life that he did subsequent to the fall—no more, no less, and that consequently whatever nature he possessed (physically speaking) after the fall he must have possessed before the fall. To our mind the position that he was neither mortal nor immortal is an absurdity and an impossibility as much so as to say that he was neither dead nor alive, but susceptible of either, which certainly would be an impossibility, admitting of no half way grounds. We understand that Adam stood in the same relation to immortality that you and I do. No change took place in Adam's physical organization after the fall in order to carry out the divine sentence "Thou shalt surely die," but simply a change in his relations to the source of life and immortality, from the tree of life, and thus was left to die for personal transgression: so we, if we are cut off from Christ, the source of life and immortality, will be left to die the second death, from which there is no resurrection. In 1 Cor. 15 Paul

contrasts the mortal with the immortal state, and sets forth Adam as the representative or federal head of mankind in the former, and Christ, the second Adam, that of the latter, and says, (v. 47.) The first man [Adam,] is of the earth, earthy, the second man [Christ,] is the Lord from heaven." And in v. 49, "And as we have borne the image of the earthy [Adam] we shall also bear the image of the heavenly [Christ]." Amen. Yours in search of truth.

M. B. SMITH.

Jewell City, Kansas.

Dry Goods' Christians

THERE seems to be in the churches a great strife raging. It is an Asterlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see, here and there, a picket of fashion. But down in the middle of the church are the solid columns, blazing away all through service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the "meek and lowly Nazarene" all a jingle and a flash. Ten cents for the missionary cause, and two hundred and fifty dollars for trappings. Church of God hung by the neck with gold chains, diamond locketed. Unsophisticated persons traveling on two yards of silk, dragged by the lady going up the aisle in front of him. Diamonds enough to give all India the gospel. The item of dress among Christian people on the Sabbath day is an outrage on the Christian religion.

For graceful and beautiful apparel we have admiration. But this strife in Christian circles as to who shall excel in costly millinery, and who shall dash up to the church door in the gayest turn out, and who shall make the most blazonment and show of wardrobe, is one of the greatest hindrances to religious advancement. Our ladies' hats and shawls are so fine that on rainy days we are afraid to go to church lest we get a drop on them. Our head gear is worth more than our souls. We teeter and swagger up the aisles, much to the disgust of good men, and grief of angles.

Enough money is expended by the Christians of our city, in excess of the requisite outlay for dress, to relieve all the poverty and educate all the ignorance, and balk all the crime. Much of the piety of our churches is being smothered under shirrid basques and jabot ruffles and Louisines. Some of our Christian gentlemen have boots so tight they can hardly walk in paths of righteousness, and they feel in church more like swearing than praying, because their corns hurt; and our Christian women shut out the Sun of righteousness by twenty dollar parasols, lace-trimmed, silk-lined, silver-mounted. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Shoo these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry-goods on your back that you cannot climb to glory. You cannot sail into the harbor of heaven with such a rigging as that.—*Christian at Work.*

WASTE NO TIME.—After allowing yourself proper time for rest, don't live a single hour of your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study, whatever it is, take hold at once and finish up squarely and clearly; then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let us tell you a secret. Take hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, 3rd 4th Mon. 1875.

JACOB BRINKERHOFF, Editor.

No Resurrection, No Hope?

"If the dead rise not then is Christ not raised; and if Christ be not raised your faith is vain."—1 Cor. 15: 16, 17.

If there is no resurrection there is no Christian's hope; the resurrection from the dead is the hope of the Christian. Paul had preached the doctrine of the resurrection to the Corinthians and brought out a church of them on the faith. He uses this strong language, urging them to be firm in their faith, which must center in Jesus and the resurrection; for so surely as Jesus was raised from the dead so surely will the sleeping saints be raised also. His resurrection is a pledge of the resurrection of those who sleep in him. After making the corollary above quoted, Paul strongly affirms: "But now is Christ risen from the dead and become the first-fruits of them that slept."—v. 20. Then their faith is not vain, they are not in their sins; and as Paul also wrote to the Thessalonians, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He has brought Jesus from the dead, and the pledge is sure that he will also bring from the dead all those who sleep in Jesus. This is the comfort and consolation the great apostle offered to the Thessalonians concerning their dead. He cited them to the resurrection for their hope, which he defines as being consummated when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then [after the righteous dead are resurrected, or in immediate connection therewith,] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." The resurrection of the sleeping saints and the translation of the living righteous takes place at the coming of Christ, at the last trump, according to 1 Thess. 4: 14-18.

How beautiful this theory or faith of the resurrection! We enjoy life as we have it here, to a greater or less extent, and how natural then, in looking forward to a reward that it should be when we live again! We know that when life ceases so do our enjoyments; then when we would have them again, or greater ones, it must be when we have our lives again—when, if "our lives are hid with Christ in God, we shall appear with him in glory." Then our faith must center in him who is "the resurrection and the life;" who said to Peter "Whither I go thou canst not follow me now, but thou shalt follow me afterwards."—John 13: 36. Peter, with the other faithful disciples, could not follow Jesus when he ascended into heaven; but when he comes again he comes especially for his redeemed people, when they all, with Peter, shall follow him, to be forever with him. He has gone, as he said, to prepare those mansions that are in his Father's house; and when he comes again he receives us to himself, whether we be asleep or alive at his coming.

The Christian has no hope aside from the resurrection and the coming of Christ, which event brings the resurrection and the consequent glory. The state of death, or of being in death, is not a pleasant one to contemplate; and though death may be shorn of much of its terrors by virtue of faith in Jesus and his ransom of the believer from the grave, yet all mankind shrink with horror from the dread monster. With Paul, all Christians desire to be with Christ, which is far better than the state in death or the present life. And as death has taken to his embrace the followers of Christ they have looked beyond the state of

death to the resurrection, to be ransomed from its power. As death is an enemy, and is so regarded in the world as well as in the Bible, the natural mind is ready to receive any idea that would make it appear otherwise. So when the heathen philosophers introduced the doctrine of the immortality of the soul, teaching that while all that is mankind to the outward appearance dies, the inner man, the most essential part, lives on, never dies, and if of a righteous or good man, goes immediately to never-ending happiness,—this idea is pleasing to the natural mind, and if accepted does away to some extent with the terrors of death. There is a desire to have it so, and this soon induces a belief that it is so, and the teachings of heathen philosophy have thus become almost a universally believed theory. A contrast must be made between the righteous and the wicked, hence a place in theory is made for the immortal souls of the wicked; so the doctrine of eternal torment originated in the same manner. It is quite a pleasing idea to people to believe that their friends who have died have their immortal souls in heaven, that part which possessed the intelligence of the organized person; and that in reality death is but a name for the transition state. But as no one but the Savior has ever returned from that silent abode to tell of its condition, how is it known that such a state exists? Not certainly from the testimony of the risen Redeemer, for he has not given any such. He was represented as merely having been dead during those three days; and the united testimony of scripture is that death is a state of darkness, of non-entity, and just the opposite of life.

We are repeatedly shown that we do not possess immortality in our natures now; that it is the gift of God, to be conferred at the resurrection when this mortal shall be changed to immortality and death be swallowed up in victory. Then if we have made our peace with God and conformed our lives to his, who became our pattern and our Redeemer, we may expect to enter upon a state of immortality and eternal life. O glorious thought and hope! Let it cheer us on and cause us to persevere in the Christian race toward the mark for the prize of our high calling of God in Christ Jesus.

What Think ye of Christ? Whose Son is He?

We do not take our pen to become a controversialist on this subject, but merely to offer a few remarks bearing on the harmony and validity of the Scriptures of truth. That Christ is the Son of God, is the foundation of the Christian faith, and the rock on which the church is forever to rest; for when Peter answered Jesus as to whom men said that he was, and that he himself believed him to be "the Christ, the son of the living God," the Savior then said to him, "On this rock [the rock of faith in Jesus being the Christ, the son of God,] will I build my church, and the gates of hell shall not prevail against it."

Jesus came into the world to be the Savior of mankind, in fulfillment of the promise that the seed of the woman should bruise the serpent's head. This was accomplished in his being born of the Virgin Mary, in a miraculous manner. Though we may not fully understand how, we also read that with God all things are possible; and it requires no more credibility to believe in the miracle of his birth than to believe in the miracles wrought by him during his ministry. The circumstances of his birth are recorded by Matthew in his first and second chapters, and also in Luke 1 and 2. The testimony of Luke 1: 26-38, in the announcement to Mary, of her conception and the birth of the Savior, is sufficient of itself to show his miraculous birth without the corresponding evidence of Matthew. Here is a harmony between Matthew and Luke respecting the announcement of the angel to Mary; and we see no need of assuming that the writings of these evangelists have been "tampered with" here.

In the genealogies Matthew says "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." Had not the design been to show that Joseph was not the father of Jesus, the record would have been the same as the others, thus, Jacob begat Joseph, and Joseph begat Jesus; but as it is it shows that Mary was his only human parent. In Luke's genealogy he records, "As was supposed," in parenthesis, to show the same idea with Matthew, that Jesus was not the son of Joseph, but was supposed to be. Thus Matthew and Luke harmonize in that particular. In writing the book of the Acts of the Apostles Luke does not speak either way of the birth of Christ; he recorded his birth in the beginning of his gospel.

We believe the gospels and all the Bible to be harmonious, and that one part does not contradict another. Matthew speaks of the flight of Joseph with Jesus into Egypt; Luke does not mention this, nor offer conflicting testimony. Luke seems to have written more for the benefit of the Jewish church or people, while Matthew gives more of events occurring outside of them. Both of them give a history of the birth of Christ. Luke narrates the announcement of his birth to the shepherds in the "same country," that is, near Bethlehem, and their visit to the babe in the manger. Luke alone records his circumcision, and then speaks of his being taken into the temple at Jerusalem, to be presented unto the Lord, when he was saluted and blessed by Simeon, and the prophetess Anna gave thanks likewise, and spoke of him to all them that looked for redemption in Jerusalem; after which, having "performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." All this is very likely to have transpired without the knowledge of Herod, who was king of the Jewish nation, though subject to the Romans, and also without special attention from the chief priests.

Luke does not mention the visit of the wise men of the east, who were guided by a star to seek and to worship the young "king of the Jews." Matthew speaks of this visit, which inaugurated the flight into Egypt; for the visit of these wise men being public, they having come to Jerusalem and made inquiry for him whom they doubtless supposed all Jerusalem knew of and were interested in. "When Herod heard these things he was troubled, and all Jerusalem with him" That the birth of Christ and his visit to the temple were not publicly known, is evident from Herod and the chief priests and scribes consulting the prophets as to where he should be born. Herod inquired of the wise men what time the star appeared, or what time it had first appeared. This would give him an idea of the age of Jesus, as it was likely that the star appeared to them about the time of his birth, and not before. They came from the east—the east country—very likely from Persia. Herod sent the wise men to Bethlehem, but the record does not say that they found him there; but "the stars which they saw in the east, went and stood over where the young child was." Jesus was now called a young child, the shepherds found the babe in Bethlehem. The wise men found the young child and Mary his mother in the house—(Matthew does not say in the inn,) the shepherds found them in a manger. The visit of the wise men to see and worship the Savior is more than likely to have occurred at Nazareth, from whence they departed into their own country without going to Jerusalem and to Herod.

Here Joseph was warned of God to flee into Egypt with his charge, for Herod would seek the young child's life. He undoubtedly took the coast route, or to the west of Jerusalem. Herod did not want to worship Jesus, as he had said to the wise men, but wanted to destroy him, as he afterwards tried to do, by sending to Bethlehem, where he knew he was to be born, and slaying all the children under two years of age. It may be said that if Jesus was not at Bethlehem he would escape Herod's decree without having to be taken to Egypt. But Herod, on finding himself defeated in his attempts to slay Jesus, could have sent him to Nazareth, but could not send to Egypt to take him, where he had no jurisdiction. Herod died in the first year after the birth of Christ," or in A. D. 2; and the sojourn of Jesus in Egypt was probably of short continuance, when Joseph was informed by the Lord that Herod was dead, and they returned to the land of Israel, to Nazareth, and "his parents went to Jerusalem every year at the feast of the passover," according to Luke. There are said to have been between 1100 and 1200 manuscript copies of the New Testament found, mostly, if not entirely, in monasteries and convents; and it is not likely that the Romish monks would or could have inserted the account of the miraculous birth of Christ in all of them to have made such an agreement. If Jesus were the son of Joseph and Mary he would not be the son of God more than all men are sons of God. Were he not the Son of God there would be no virtue in the shed blood of his atonement for man. He is David's son by lineal descent; he is his lord because he is his Savior. He is the only begotten Son of God, announced as the Son of the Highest. He is called the only begotten Son of God before his resurrection from the dead, John 3: 16, 18, which all show us most conclusively that Jesus was the direct Son of God at his birth, and did not become so at some subsequent time. By his death and resurrection he became the author of eternal life and the Captain of our salvation; by rising from the dead he became the first-fruits of them that slept.

Reminiscences of Palestina.

J. L. BOYD.

THE RIDE TO JERICHO AND THE JORDAN.

BEFORE starting from our western home, we, as pilgrims of the Advent faith to the Holy Land, had predetermined to visit the Jordan, the river of such varied and momentous eventuations throughout Israel's history while in possession of that land; and because, on its banks, John the Baptist (the Elias of Jesus,) and his overshadowing Master were there "manifested unto Israel," the one as the "prophet of the Highest," the other as the "Anointed One" of Israel. But, to reach the scene of these memorable events—the banks of the Jordan—is, now-a-days, a task involving no small difficulty to accomplish. In the first place, the territory which lies between Jerusalem and the Jordan (about 25 miles in width,) was allotted (when the hordes of Ishmaelites, in the 7th century, A. D., divided the land of Israel,) to three tribes of the "sons of the desert," who hold their domains as do our own Indian tribes their "reservations." The sheiks (or chiefs,) of these tribes, must each be first consulted, in a conference at Jerusalem, and his tax or assessment for every individual who crosses his limits, must be agreed upon, and cash paid down; and on their several parts these sheiks each send a representative man from their tribe, not only as a guide, but as a guard and surety that we can pass, unmolested, forward and return. If these guides behave well and actively perform their duty, they expect, on returning us in safety to Jerusalem, a bucksheash (or a present) in money from each one of the passengers. Woe to any one, or indeed, to any number, who would attempt to prosecute the trip thither without this pre-arrangement, or who would essay to evade their customary claim; he, or they, would certainly realize the described fate of "a certain man who went down to Jericho and fell among thieves," as such a fate would assuredly befall, to-day, as descriptive in the days of our Savior. For the sake of pillage, if necessary, the Bedawce beyond Jordan will combine in such numbers as renders resistance hopeless. And it is only the

presence of the numerous guard of a regiment of Turkish soldiery which accompany the many thousands of Greek, Latin, and other sects of Christian-pilgrims on the yearly Good Friday—when they march down to the Jordan (from fifteen to twenty thousand strong,) to bathe in its waters, believing that they wash away the sins of a life-time previous, that secures them from molestation and pillage, even after they have paid a smaller poll-tax to these "Locusts of the Desert." Our Israelitish host had explained to us these preliminaries; and he had agreed, on our part, as to the price (\$25), etc., and made ample provision for our needs and encampment on the plain of Jericho.

Accordingly, we, the next day, at the turn of the afternoon, started on our journey, accompanied, as usual, by our two companions, the young Jew and older Arab. We passed out by the Damascus gate, because we were mounted and with camping utensils (as only pedestrians can pass out by the nearer, St. Stephen gate), skirting the city walls, eastward, and turning southward, at the north-east corner, into the watercourse of the dry bed of the Kedron, and around by the foot of Olivet's western base to its southern extremity, we struck into the road, or rocky pathway, which passes through Bethany, and right by the reputed Tomb of Lazarus, an excavation in the solid rock, roomy enough to have held a half dozen Lazaruses. By the tomb we found awaiting us our first guide, just on the limits of his tribe's territory. He was clothed in one garment (besides his head-wrap, or turban, which was a black and white striped camel's-hair cloth), the loose skirt reaching not quite to his knees. He was armed with firelock and sicken (the latter a long knife or dagger), and in his mouth the inevitable chibouque, or smoke-pipe, composed of a clay bowl at one end of a long (about a yard long,) wooden tube, and an amber mouth-piece at the other. He immediately made his salaam by taking the smoke-pipe from his mouth, bent forward his person, putting his left hand to his forehead, and saluting us with the words, "Mar Salaamah!" "My salutation." Then he took the lead, and marched ahead of our party on a half-trot gait. About an hour's ride further on, a second guide, similarly dressed and equipped, suddenly stepped from an out-jutting rock in the pathway, who accorded us the same salutation; and then the two, one on each side of the road, immediately clambered the steep above us, and ran along like wild goats on the "ragged edges" of the precipices, on the lookout for any lurking foe, perhaps. A few furlongs farther along, by a fountain on the road-side, was awaiting the third guide, with a bottle of water, to refresh us and our animals. This bottle, our readers will understand, we presume, is a goat-skin, sewed up, and the neck of it was the mouth of the bottle, which is secured from spilling the water (or wine,) put into it by a tied string of the sinew. The guide with the water kept along with us in the path, just ahead, with the water-skin slung over his shoulders, while he held it on by its leg-ends, while the other two guides kept on their way on the crests of the ragged rocks above us.

Our route, hitherto, had led us, for some miles, as far as to the fountain, down the dry-bed of the Kedron, until we diverged there into the more direct path leading to the plains of Jericho; while the Kedron's water-course (which in the winter and rainy season flows plentifully and rapidly,) found its outlet more remotely and southwardly into the Dead Sea. As we proceeded to penetrate this vast solitude, riding between, at times, narrow chasms, which showed by their outlines that some mighty convulsion of nature—perhaps at the flood—had torn or rent the two sides asunder, and had made this pathway without the aid of man's tools—we peered forward and downward into these white and chalky precipices, their descents looked perilous in the extreme. Jerusalem is situated 3096 feet above the waters of the Jordan where it empties into the Dead Sea, and is 2618 above the Mediterranean Sea; so that we shall descend into an atmosphere more than 1300 feet below its sea-level, where Summer's heat is perpetual, and where "the balm of Gilead" used to grow in the days of Israel's cultivation. But

this desert, throughout its entire bounds, was without a tree or shrub of any kind. No language we can command will give an approximate transcript of our impression of its utter desolation. We had thought, on our introductory ride from the seaport of Joppa (or Jaffa,) to Jerusalem, on the western slopes of these mountains of Judea, that they were wild and dreary enough; and this impression of their dreariness and ruggedness was still deeper with our rides to-and-fro on southward to Bethlehem, Hebron, etc.; but, although the sides of these mountains of Israel were everywhere denuded of their once numerous woods, vineyards, and olive-yards,—for the evidences still remain that their sides are terraced from their bases to the summits,—the neglect of cultivation and the storms of eighteen centuries of time-wear have washed away their former deposits of loam, and they are now bald; yet still, here and there, in the immediate neighborhoods of the towns of Bethlehem, Hebron, etc., are reserved intervals, where cultivation and the preserved olive-tree, and the grape vine (though many centuries old), attest what the soil and climate do effect. Here, however, these solitudes produce nothing, not being capable of cultivation. No living being crossed our path in our mountainous descent of fifteen miles ride. The deep chasms on our right hand and left as we descended, filled us with an unutterable awe; they dizzied our heads, and our eyes ached in the very effort to penetrate their apparently "bottomless" abysses. The tallest church-spires would be lost in their measurement. In brief, the "wilderness of Judea" was before us and behind us, all on either hand; the strongholds of Ziph and Engedi, and the other sure "hidings" where "David and his men" had so often and long baffled King Saul, were round about us. In these wilds David had gathered his faithful "six hundred" men, had trained them for the future battle-combats with the enemies of Israel, and while in these abidings, had taught them to climb these steep and precipices, and chase down to supply themselves and families. It was, indeed, this wilderness experience which afterward bore them forward "terrible as an army with banners." Indeed, with these inner impressions of "David and his men," we noticed our Arab guides, with something akin to amazement, in their feats of activity as scouts. On either side of the gulches or wadis, they would clamber like goats, hundreds of feet above us, to some prominent and perilous looking out-point, and then come leaping down by some zigzag paths and holes in the rocks and reach our side and jog along on a half-trot in the advance, and then up again on the heights.

After a long ride of six hours on our trusty donkeys, who often had to slide down the slopes, with their forefeet stiffened before, rather than stepping, about sunset we passed the last outlying spur of these appalling mountains. Just as we emerged into the broad plains (about 10 miles across to the Jordan and Dead Sea,) we were met by a fourth guide, a Jordan Valley Sheikh. Unlike our other guides whose complexions were a reddish brown, the Jordan representative was a jet black. He was accoutered like the others, with firelock, sicken, and pipe, with some ornamentation on them, and wore a loose white cotton shirt and a variegated belt, and a similar colored head-wrap, with a scarlet cord to hold it on, and a solitary jewel in its front. His limbs and arms were bare, and looked like chiseled ebony. He was several inches taller than the others; appeared to be full six feet in height, with a full chest, and was a model of symmetry. There was no kink in his hair; it was straight like an Indian's; and he had the unmistakable features of Israel and Ishmael. His tribe had possessed the Jordan valley for more than a thousand years, on the west side of the river. Our guides gave to him the customary greetings and recognition of a sheikh. He touched his forehead and bowed to us, as courteously as any king could salute an expected guest. He then motioned us forward. As we rode over the smooth, yielding sandy soil we felt such a relief to our hitherto constant care while sliding down the cliffs behind us. We thus rode for about an hour in the deepening twilight and night shadows. At last we reached a cluster of huts and camel's hair tents. Here our chief's family and some of his followers—as dusky skinned as himself—were assembled in their front to welcome us. In the doorway of his tent stood his wife, with a wee Arab baby in arms to greet her husband and welcome the strangers, exclaiming, "El Juddah!" "Our welcome!" Looking inside we noticed such a conglomeration of noisy children, goats, and dogs, that we, through our interpreter, signified that we preferred to tent outside, a little way off; the family camel being crouched between us and the sheikh's tent; the animal was busy chewing his supper allowance of sesame seed, a very oily, nutritious food. We will here close the day while our interpreter is preparing our supper.

Born From the Dead.

BEGOTTEN by the word, Incorruptible seed, Through the Spirit of God, From the tomb shall be freed. Salvation, redemption, 'Tis a birth from the grave, The second in number, 'Tis the truth that will save. Sure the child that was born In the manger so low, Was born again from the dead: Col. 1: 18; Rev. 1: 5 Here's your pattern, you know. 1 Tim. 1: 16. O yes, there'll be sleeping, In the womb of the earth, The millions of just ones Now awaiting their birth. Ere Zion travailed She gave birth to a son, The first-fruits; 'twas the pledge Of a harvest to come. The time of deep anguish In his labor for birth, A nation shall be born In a day from the earth. The first fruit was holy, Will the harvest be fares? Unjust, unbegotten? What! shall a birth be theirs? All those that shall arise In the future that comes, Humortal as angels, They are surely God's sons. —Selected by H. R. PERINE.

"Whom Shall We Hear--Christ or Moses?"

S. E. BRINKERHOFF.

THIS is the title of an article in the Advent Christian Times, of May 12. The writer speaks of Christ as the Prophet which was to come, and as a Teacher sent from God, and of Moses as a type of Christ. He then contrasts the two as though they (or at least their teachings) were antagonistic one to the other. With a part of the writer's argument we fully agree, that is, that Moses was a type of Christ, a leader of God's ancient people, Israel, and that as the Jews were to hear him so we as Christians are to hear Christ. But did God, that Being "who changeth not," speak in one way through Moses, and in another way through Christ? We think not. If this was so the Jews would have had ample excuse for rejecting the Son of God; but Jesus emphatically declares to those unbelieving Jews, that had they believed Moses, they would have believed him. John 5: 46. Again, if Jesus was a "prophet like unto Moses," he must speak and act in harmony with him. In conclusion the writer in the Times says:

So we look to Christ. He is the Captain of our salvation. He is the author and finisher of our faith, yet he never told us to keep the seventh day Sabbath. On the first day of the week, on which Jesus rose triumphant from the dead, his disciples met together, and he met with them and blessed them. After eight days they met again, and he met with them, and the evidence is that ever after Christians have met on the first day of the week for prayer and praise. (John 20: 1, 19, 26; Acts 20: 7; 1 Cor. 16: 1; Rev. 1: 10.) Hence we recognize the first day of the week as the "Lord's day," and as the love of Christ constraineth us, we obey him because we love him. "Love is the fulfilling of the law." So our loyalty to him constrains us to observe his day as a day of thanksgiving and praise: not that we are commanded thus to do, but "the love of Christ constraineth us."

Here we are told that Jesus is "the author and finisher of our faith, yet he never told us to keep the seventh day Sabbath." We will here ask two questions. First, Is this statement true, and if so will it stand the test? Second, If the omission of a command from the Savior for keeping the seventh day, releases us from obedience to one of Jehovah's commandments, will not the same omission release us from obedience to all others he has not commanded?

We remember upon one occasion when a young man came to the Savior to know what good thing he could do in order to obtain eternal life, the Savior told him if he would have eternal life to "keep the commandments." At this answer the young man was a little puzzled (just like some in these days,) to know what Jesus meant, whether it was the commandments of God or of the fathers he was to keep, for even in those days they had "made void the commandments of God by their tradition," and he said to the Savior, "Which?" Now in the answer of Jesus, "If thou wilt enter into life keep the commandments," one of two things must be true, he either meant ALL the commandments of his Father or he meant just what he quoted.

Here we have an anxious enquirer—a seeker after the way of life. True he is not at a fashionable mourner's bench seeking for fashionable holiness, but he is just where every sincere seeker after the way of life should be, with Jesus. The question was short and earnest, the answer was the same. "If thou wilt enter into life keep the commandments." The young man not fully understanding the answer given, said, "Which?" Jesus then quotes the sixth, seventh, eighth, and a part of the fifth and ninth commandments of the decalogue. Now if the omission of a command from Jesus to keep the seventh day Sabbath releases us from keeping it, then this young man could have been a Christian, and a perfect one too, and walked in open violation of the first, second, third, fourth, and tenth commandments of the decalogue. He not only could have been a Christian while breaking the Sabbath of Jehovah, but he could have been a Christian and had other gods before the Lord, bowed down to graven images, taken the name of God in vain, and had his heart daily and hourly filled with covetousness. Would any of us who profess the name of Christ be willing to recognize such an one as a Christian? I trow not. If not, then we are forced to the conclusion that our Lord meant ALL of the commandments of God, including the fourth, which says, the "seventh day is the Sabbath of the Lord thy God;" thus Jesus, as "the author and finisher of our faith," has told us to keep the seventh day, for he has told us to keep the command which says, "Remember the Sabbath day to keep it holy."

But if we are not to keep the Sabbath of the Lord because we have no command from Christ for so doing, how is it about the first day of the week? The writer in the Times, in speaking of the observance of the first day, says: "not that we are commanded thus to do." Why keep it if not commanded to do so? Hear the writer in the same paragraph: "We obey him because we love him." Now if any one can tell us how to obey an individual by doing that which he has not commanded, then we may understand how the love of Christ constrains people to obey him by keeping a day which he has not commanded. We have always supposed that to obey was to do that which was commanded, Were we right in the supposition?

Again, comes the old, old story, "The disciples met together on the first day of the week and Jesus met with them." The first recorded meeting of our Savior with his disciples after his resurrection was at evening, John 20: 29, or at the close of the first day of the week. Here the record says the disciples were "assembled for fear of the Jews," not in any way to commemorate the resurrection of their risen Lord; and he met with them to comfort and strengthen them. Then after eight days the disciples were together, and this time unbelieving Thomas was with them, and Jesus met with them again for the purpose, it would seem, if we had no modern

divines to explain it, of convincing Thomas his unbelief. But there is no evidence that it was a religious meeting, much less that it was on the first day of the week; on the contrary it is evident that it could not be on the first day of the week. The first mentioned meeting of Jesus was at evening, or sundown, which is the same, of the first day of the week, now when would eight days after that take us to? There are seven days in a week and it was at the close of the first that Jesus met with his disciples, just eight days (not after eight) would take us to the close of the second day of the week. Hence it is plain that Jesus did not meet the second time with his disciples on the first day of the week and first day keepers would do well not to mention this meeting. There is no recorded meeting of the apostles on the first day of the week but one, and that one was before they all, or we might say any of them, believed the Savior had risen from the dead; hence they could not have met to celebrate his resurrection.

Paul, the great apostle to the Gentiles, on one occasion met with the disciples at Troas on the first day of the week, Acts 20: 7, had an evening meeting with them, preached till midnight, then talked a long while, even till break of day, and then started on his long journey, verse 11. Be it remembered that the evening always in Bible time commences the day, then it is quite natural to suppose that Paul, as his manner was (Acts 17: 2), kept the Sabbath, and then had an evening meeting with the disciples preparatory to leaving them in the morning. So we see that Paul commenced the day with preaching and ended it traveling. That is generally the way Sabbath-keeping ministers spend the first day of the week, even down here in the nineteenth century.

We would like to know by what authority the writer in the Times calls the first day of the week the "Lord's day." The Lord claims but one day and that is the seventh, Isa. 58: 13, Ex. 20: 8-11; 31: 15-17, and Jesus Christ our Lord says he is Lord of this same day, Mark 2: 28, Matt. 12: 8. The Lord Jehovah has kindly given to man six days in which to labor and obtain the necessities of life, and the seventh he reserves for his own, for his children to worship him on in "spirit and in truth." And Jehovah has pronounced a blessing upon the man that keepeth holy this day, has promised them a place within his walls, and to bring them to his holy mountain, to make them joyful in his house of prayer, see Isa. 56. These promises are not to the Jew only but also to the sons of the stranger, or Gentile. Not to the followers of Moses only but also to the followers of Christ.

In conclusion we ask, Does the love of Christ constrain us to do that which he has no where commanded? Jesus says, "If ye love me keep my commandments;" but no where does he say, "if ye love me do what I have not commanded." Is it reasonable to suppose that the love of Christ would constrain us to set aside a plain command of Jehovah for that which neither he nor his Son Jesus Christ has commanded? Nay, verily. Truly love "is the fulfilling of the law," for the apostle John says "this is the love of God, that we keep his commandments;" not nine of them, but all of God's commandments. Jesus kept his Father's commandments, and the love of Christ constraineth us to walk in the footsteps of our Lord and Savior, and it was his custom to keep the Sabbath—the seventh day, so it is ours. And if asked, whom shall we hear, Moses or Christ? we answer, both. The one spoke as God commanded and so did the other, and God "is not the author of confusion," he is not against himself, his word is not yea and nay, but it is yea and amen.

Report of the Conference of the Church of Christ, Held at Rabbit River, June 18th, 1875.

Met Friday evening according to appointment. Preaching by Bro. Trowbridge, from Acts 20: 26, 27. The discourse, though short, was good and just what we needed at the opening of the Conference meeting. After preaching the brethren and sisters gave in their testimonies in favor of the truth they had heard, declaring their earnest determinations to go on to the end of the race. Again met Sabbath morning at half past ten o'clock. Preaching by Bro. Cranmer from the 11th chapter of Rev. The subject was ably treated, and we all felt that it was meet in due season. Bro. C. occupied one and one-half hours, and the brethren made good use of the rest of the time until two P. M. Truly it was good to be there. No time was lost. Each brother and sister seemed anxious for their time to come, when they could rise and tell how they loved their blessed Redeemer, and how much he had done for them since we last met. It was truly a heavenly place, and one, I think, to which the minds of all present will often recur as one of the most blessed seasons we ever experienced. After all had done their duty we sang a hymn and went out."

Assembled again at seven o'clock in the evening. Preaching by the writer, from 1 Tim. 3: 16. The Lord surely directed our minds to this subject. As we entered the desk we could not get our mind upon any particular subject. Though the Bible is full of excellent subjects, all of which are truly interesting, yet at this time we wished to select one that would tend to increase the spirituality of our conference, and encourage the brethren to continue faithful until life's conflicts are ended. While Bro. Cranmer was pleading with the Lord in prayer our mind was directed to the text referred to, and surely there was all in it that the brethren needed to encourage, strengthen, and comfort them, while struggling for eternal life, to be obtained only through Christ, when he shall appear among men, bringing his reward with him, to "give to every man according as his works shall be." After preaching the brethren again took hold with renewed energy, and for a time we listened to many warm and heart felt testimonies coming from the lips of those whose hearts seemed to be overflowing with the love of God. We felt to exclaim in the language of the poet, "The place most delightful this earth can afford, Is the place of devotion, the house of the Lord." Again we sang a verse and closed the services.

Met Sunday morning at eight o'clock for business. Preaching at eleven, by Bro. Cranmer, from Solomon's Songs 6: 10. The speaker enjoyed great liberty; his points were forcibly illustrated. The position taken was that the personage represented in the text, was a figure of the Church of Christ, under the gospel dispensation. He gave us an interesting history of the travels of the Christian Church, commencing at the day of Pentecost, and following her on through the stream of time, noticing from time to time her mighty conflicts with the powers of darkness, yet always triumphant in each succeeding combat; and still on into the wilderness, where she was nourished for a time, times, and a half, from the face of the serpent. At length she comes out again, leaning upon the arm of her Beloved, walking in the sunlight of God's love, keeping all of his commandments and having the faith of Jesus. When Bro. Cranmer had finished speaking the time was well improved by the brethren until we closed.

Met again at 7 P. M. Preaching by the writer upon the signs of the times, from Isa. 21: 11. A general time of rejoicing was manifested by

the brethren in view of the signs that are thickening around us, showing that soon, yea, very soon, our warfare will be ended and we meet to part no more in the paradise of God. We have not witnessed in many years so deep an interest among the brethren as now exists. A perfect unity now prevails throughout all the ranks, so far as I know, and all feel to enquire of the Lord what they can do to advance the blessed cause of truth. May the Lord continue to lead us on to victory, till at length we are permitted to lay our heavy burdens down at the dear Redeemer's feet, and receive a bright reward at the resurrection of the just.

R. C. HORTON, General Conf. Clerk
Lawrence Mich. June 22nd, 1875.

Letter Department.

From Sister Dunham.

BRO. BRINKERHOFF: I have been thinking of writing a few lines to let the brethren and sisters know a little of my lonely life, for they have never heard of me through the ADVOCATE. I have been trying to live a Christian life for sixteen years, and I must confess that many times I have lived far beneath my privilege; but of late I have had to fight alone in the warfare. My companion, who always tried with me to keep the commandments of God and have the faith of Jesus, was snatched away from me the 18th of last August. He went to see his father who was dying, and after his death he went to the station intending to take the train, but he fell back and twelve wheels passed over his body. I have five children, the youngest one is six years old. Brothers and sisters, you don't know the crosses I have had to bear since my husband's death; but it has caused the scales of darkness to fall from my eyes, for I have no one to help me bear my trials now but God, and by his assisting grace I am determined to put my whole trust and confidence in him who is able and willing to help me in every time of need. I live twelve miles from any of our Advent brethren, none near me who keep the Sabbath. I am poor in this world's goods, and the most comfort I take now is in going to meeting and reading my Bible and paper. I will pay for my paper just as soon as I can, for I cannot express the pleasure it gives me to read it. The letters from the brethren and sisters does my whole soul good. Brothers and sisters, pray for me, that I may ever have my lamp trimmed and burning, and have on the breastplate of righteousness. The way seems brighter and brighter each day, and I do feel to thank God to-day that we have an advocate with the Father, Jesus Christ the righteous. FROM YOUR SISTER IN HOPE OF ETERNAL LIFE, ELLEN M. DUNHAM.
Keeler Center, Vanburen Co., Mich.

From Sister Ballinger.

DEAR BRETHREN AND SISTERS: I feel as much determined to live a Christian as ever I did, and am glad that I have the privilege of reading the ADVOCATE. We love the little paper for the sacred truths contained in it. I could not well do without it, it is a great help to me, for I can read the cheering letters from the dear brothers and sisters in all parts of the country. I am young in this cause, but the youth have a work to do if they expect to gain eternal life. Pray for the youth, for we need your prayers, so that we may hold out faithful to the end; for I want to live a Christian life, so when Jesus comes for his children I may have a home with them. Brothers and sisters, let us try to be faithful that we may rejoice in the Lord at all times. Jesus has said that when the Son of man cometh we shall see his sign in heaven, let us watch for that sign, and be ready when that glad day comes. I believe that Jesus is soon

coming to set up his kingdom on this earth, and I hope that I may be ready to meet him when he comes; and that I, with all my Christian friends, may gain a home where parting will be no more. Pray for me, that I may hold out faithful to the end.

JEMIMA E. BALLINGER,
Lone Star, Mo.

From Sister Payne.

BRO. BRINKERHOFF: The ADVOCATE is a welcome visitor to me. I love to read its pages and hear from brothers and sisters abroad. I think it grows better, its pages are full of light. Oh how good the Lord is in every time of trouble! he will not forsake us in six troubles, no not in seven. I will trust him for his assisting grace to the end of my journey, and then he will take me home. When Jesus comes to make up his jewels, I want to be one of them. From your unworthy sister,
ELIZA PAYNE.
Et. Atkinson, Iowa.

From Sister Alverson.

DEAR BRO. BRINKERHOFF: We like the paper very much, and love its instructions. We would like for it to continue, and any reading of the kind we shall be thankful for that any of the brethren or sisters may send us. Bro. Williams, at Denver, has given us a good deal of Advent reading, and we have distributed it around to our neighbors; got them back and given them to others, to help them all we can, for we love the plain teaching of the Bible, and want others to take God at his word. Bro. A. C. Long also gave us some reading. On account of hard times my husband has failed to pay for his paper and to pay his pledge. We are alone here with one family that has lately moved near here; hope we may organize soon. Some want Bro. Long to come again. O for more laborers! We want to do all we can. We want to be sharers in the work, and live in the coming kingdom. The times are so perilous, things seem to indicate the nearness of the end and the fifth universal kingdom.

ELIZA H. ALVERSON,
Lone Star, Mo.

BROTHER W. L. Tireman writes from Odgen, Iowa: When we read of the brethren having meetings, and we cannot, it makes us feel as if we were alone. As we are not able to go where the meetings are we have prayed that the Lord would send some one to preach to us; but his will be done. Pray for us that our faith fail not. My family and I are keeping the Sabbath in hope that we may come to that great meeting where they meet to part no more. There none can molest us or make us afraid. Truly the harvest is great but the laborers are few. Brethren, pray that the Lord may send more laborers into the field. The way seems full of trials and troubles. The ADVOCATE is a great comfort to us. We could not do without it. If I were so poor that I could not pay for it I would beg for it. Yours in hope of eternal life.

SISTER Jane L. Madill writes from Newmarket, Canada: Bro. R. V. Lyon came here the 13th according to promise, and has preached three discourses in the Temperance Hall. As some of Bro. Leach's children and ours have long been waiting an opportunity to obey the gospel ordinance of baptism, eleven obeyed. We hope they will bear the name honorably, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is now set down at the right hand of the majesty on high.

When I see a name in the ADVOCATE requesting the paper, but not able to pay, I feel it my duty to assist a little, hoping others may do the same; and not burden our dear Bro. Brinkerhoff. I send one dollar to help send the paper to the poor.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 3rd 4th Mon. 1875.

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

NEW TRACT.—The article in this and the previous number of the *ADVOCATE*, "Man's Condition in Death," is printed in tract form and is now ready for distribution. 16 pages, price 4 cents or 40 cents per dozen.

QUOTATIONS.—In writing for the *ADVOCATE* some contridutors make longer Bible quotations than are necessary, often giving whole connections, where perhaps a single verse contains the desired evidence. Long quotations in an article make it less liable to be read, and with many readers make it less forcible. This is more particularly desirable, as the *ADVOCATE* is small, and these long quotations occupy a good deal of space. In our writing we make short quotations, and endeavor to write short articles.

We do not think a further discussion of the subject of the parentage of our Savior would be profitable to the interests of the *ADVOCATE* or to its readers. This subject, in the phase of his pre-existence, was discussed a few years ago in the paper, while called the *HOPE OF ISRAEL*, and resulted in no good, and we do not think it would be well to have the discussion revived. Let us write upon subjects that will cheer and strengthen the waiting saints till Jesus comes; and also that will lead sinners to repentance.

THE NATIONAL PROTESTANT is the name of a new paper started in New York City for the purpose of giving publicity to the doings and designs of the Papists in the United States, and to sound the warning cry of danger to our country and republican institutions. The initial number is before us, is a fine specimen of typographical workmanship, and shows good editorial ability. It is published monthly at 67 Liberty Street, at the low price of one dollar per year—Wm. H. Van Nortwick, Managing Editor. We wish the enterprise much success, as it has an abundant cause. Our readers would do well to subscribe for and read it.

We have received the first number of the *Woman's Temperance Union*, a monthly paper just started at 1020 Arch St., Philadelphia, Pa. We are glad to see this paper, and wish it success. Women have done much in the Temperance cause and all over the country they are actively engaged in the good work of leading their fellow mortals from the ways of vice and ruin.

A brother in remitting to the *ADVOCATE*, says: I see that I am behind six numbers, which should not have been the case, especially when we undertake to hold up the hands of those who are advocating the truth in this age of delusion.

[Let others follow his example as far as they can and it will go far in sustaining the *ADVOCATE*. EDITOR.]

Answer to Query by J. L. Boyd.

DEAR BROTHER: Not being a controversialist, either by talent or inclination, I would simply say that the genealogies given by Matthew and Luke are evidently two distinct lines. Matthew commences with Abraham, and traces the line of descent through David, Solomon, and the kings of Judah, and terminates with Joseph, the husband of Mary. Luke commences with

our blessed Savior, Jesus, being (as was supposed,) the son of Joseph (either the father of Mary or her espoused husband,) who was the son or son-in-law of Heli. He then traces the pedigree of Heli back to his royal father, David; not through the kings of Judah, but through humble ancestry; not through Solomon, but through Nathan, the son of David. Thus we see the two lines of genealogy as given by Matthew and Luke, converge and center in David, from whom was descended our blessed Lord; not from Solomon, but from Nathan, his brother; not from Jacob, the father of Joseph, the husband of Mary, but from Heli, the ancestor of Mary. There is no female line of pedigree in Scripture.

It seems almost superfluous to add, we have the unvarnished, but united testimony of Matthew and Luke to the miraculous birth of our blessed Jesus, and the utter impossibility of Joseph, the espoused husband of Mary, being his father. Read Matthew 1: 18, 19, 20, 25; Luke 1: 34, 35, 37. D. T.

BRO. J. M. Beedle writes that their late Conference at Brandywine was very good, considering the circumstances, and closed with interest; and that they hope to enjoy more of the sunshine of God's love than they have hitherto.

Meetings in Sullivan County, Mo.

IN company with Bro. Leard left home June 2nd and arrived at Bairdstown the 3rd. Here we delivered one discourse on our homeward trip last February. A few commenced to keep the Sabbath; some were still faithful. We commenced meetings on the evening of the 4th and continued into the following week, when we closed to attend the Grove Meeting at Valparaiso, promising, however to hold a few meetings on our return. Friday evening held meeting in the Holliday school house. Sabbath morning repaired to the grove, where we continued to hold meetings till Monday at eleven o'clock, after which we repaired to the creek to attend to the ordinance of baptism. The interest to hear at this place is good. Quite a number are almost persuaded to obey the truth. Opposition is strong. It appears the Devil has taken full possession of some individuals. He has not only stirred up the dragonic spirits of those that generally oppose us, but has dared to enter among the little flock and attempt to cause alienation of feeling. May the brethren see the importance of frustrating the object of Satan, press together, be a united band, and labor to build one another up in a religious life. June 15th returned to Bairdstown; held two meetings. The Lord blessed our labors; six willing souls were led down into the liquid grave and came up rejoicing in the Lord.

The 17th started for home to attend a Grove Meeting near Alta Vista, Daviess Co. Here we had the pleasure of meeting Bro. A. C. Long and I. N. Rogers, and to hear words of encouragement and instruction from them. The much dreaded grasshoppers made their appearance in this vicinity during the meetings, causing great agitation among the people. It was almost impossible to get the people interested religiously. Frequent and earnest appeals were made from time to time by Bro. A. C. Long to induce the people to turn from their evil ways. Five individuals were made willing to obey, and were led down beneath the yielding wave and came up to walk a new life. May they trust in the Lord and go forward in the discharge of every duty. W. C. LONG.

Winstonville Mo.

THE Church of God in Missouri will hold the Fourth Quarterly Conference at Denver, Mo., the third Sunday in July, beginning on Friday fore Conference; business on Sunday. We invite all the brethren to be present, as it is the 14th Quarterly Conference, of the year. The Annual Conference will be held some time in August. E. L. WILLIAMS.

Received on Subscription.

Thomas Holloway \$1.50, 11-1. David Tickner 60cts, 10-18. Eliza Payne \$2, 11-8. Mrs E A Mott for Mrs Jane Meeker 50cts, 10-20. Temp Leach \$2, 11-8. Lewis Leach \$4, 11-8. J L Brown 60cts, 10-20. Joseph Powers, \$1.15, 11-6. W Bowerman \$1.15, 11-6. R B Mitchell \$1.15, 11-6. Mrs Geo Hollister \$1.15, 11-6. Jonathan Apple \$1.15, 11-1. Wm Jackson \$1, 11-1. J L Boyd \$1, 11-1. G R Lederer \$1, 11-1. James Long \$1, 11-1.

Received on Donation to Advocate.

Thomas Holloway, \$1; Jane L Madill, \$1, send the *ADVOCATE* to the poor; I N Kramer, \$1, to send the *ADVOCATE* to the poor.

Books Sent by Mail.

J Raymond, 40 cts; T Penoyer, 20 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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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 cts.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. Brinkerhoff. 8 pp. 2 cts.

Thoughts on the Sabbath, by A. C. Long. 8 pp. 2 cts.

Man, a Living Soul, in the Image of God, by Samuel Davidson. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

Man: Mortal or Immortal? By J. M. Beedle. 16 pages, price 3 cents.

The Sabbath. By R. V. Lyon, 8 pages, 2 cents.

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

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

Thoughts Suggested by the Perusal of Genesis and other authors on the Sabbath question. Thomas B. Brown. 64 pages—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 R. V. Hicks. Price 5 cents.

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

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

The True Sabbath embraced and observed. 50 pages—10 cents.

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

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

The Rich Man and Lazarus, by Samuel Davidson. 12 pages, 2 cents.

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 17th 4th Month, 1875. (July 20, 1875) No. 9.

The Advent and Sabbath Advocate,

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

Alone with Jesus.

ALONE with Jesus—that dear friend,
Who loves and guides us to the end;
How sweet to be alone with him!
To cast on him our load of sin!

Alone with Jesus—he is blest
Who knows that sweet, eternal rest;
Who look with eye of faith above
Where all is joy, and peace, and love.

Alone with Jesus—Oh! how sweet
To feel that we are at his feet;
To love and serve him evermore,
Until we reach the heavenly shore.

—Sel.

"Prepare to Meet Thy God." Amos 4: 12.

LEWIS LEACH.

"PREPARE to meet thy God" is a Scriptural motive to repentance. To preach up a preparation for death to us as a motive to meet Christ at his second coming, there is not a single passage of scripture that teaches such a motive. By transgression Adam brought death into the world, and so by it we are all prepared for the first death; all are born heirs to it. Hence, if we transgress against the divine law of God under the second Adam, we shall prepare for the second death; and the consequence is, "Death and hell were [or shall be] cast into the lake of fire: this is the second death." Rev. 20: 14. To escape this second death, there must be a preparation to meet God. Death is not a preparation to meet God. Death, in any view we may take of it, is not a desirable thing to us; death is our greatest enemy.

Prepare for death is the common theory of these days. Why is the doctrine of the second advent of Christ shut out from the churches? If this is not a suitable doctrine for ministers to dwell upon, what is? It was certainly one of the chief topics of apostolic teaching and hope. By examination it is calculated that more than three hundred verses in the New Testament refer to this subject. Are not those who do not love to hear of the Savior's coming clearly where they ought not to be? can they claim that crown for theirs, which is laid up for all who love his appearing?

At the first advent of Christ we read, "But his citizens hated him, saying, We will not have this man to reign over us." Luke 19: 14. So it appears that we, in our day, are in about the same position with the popular churches of the day, as were the Jews in their day, "saying, We will not have this man to reign over us," so with many of the ministers of the present day. They cry loudly of love to Jesus, Do you love Jesus? You must love Jesus. But only just tell these ministers that say you must love Jesus, that this same Jesus is soon to come again to this earth, as the rightful heir to take the throne of his father David, on Mount Zion in Jerusalem, and you will see they are just as ready to cry, "Away with him," away with such doctrine, as ever the Jews were; they don't want the Savior to come and reign on David's throne. They have forgotten, if they ever knew, that "the Lord hath sworn in truth unto David: he will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. 132: 11; Acts 2: 30. The following exhortation is by the apostle Peter: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he [the Father] shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3: 19-21. Peter's motive in the above passage, is an exhortation to repentance, as a necessary preparation for the second coming of Christ. "Repent ye, therefore, and be converted, . . . and he [the Father] shall send Jesus . . . whom the heavens must receive [or retain] until the times of restitution of all things."

What we understand by the word restitution, is the act of restoring the things which the prophets have before predicted. To accomplish this, the Father is to send Jesus Christ the second time to make restitution of what has been lost through transgression. Hence we are told in Gen. 1: 31, that after God had finished the work of creating the heavens and the earth, he "saw every thing that he had made, and behold, it was very good." Not only good, but "very good." But after man had by disobedience transgressed, the curse was pronounced on the dominion given to the first Adam. And since that time there has been a variety of changes, revolution after revolution, disorder, misery, and disease; for which "the whole creation groaneth."

Yet it is seen by the testimony of the prophets that it is God's purpose to make a restitution of all things. That restitution will be constituted under the government and reign of Christ, when seated upon the restored throne of his father David, in accordance with God's covenant promise to David's royal seed. The covenant made with David is immutable. Note the following among other direct testimonies; Ps. 89: 3, 4—"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." Again, verses 27-29—"Also I will make him [Christ] my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." Again, verses 34-36—"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 not lie unto David. His seed shall endure forever, and his throne as the sun before me."

Here we are certainly furnished with statements respecting the lasting continuance of David's seed and throne; which circumstance points to the future, the second coming of Christ, the rightful seed and heir to David's throne. Peter's testimony is to the point on this subject: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ."—Acts 2: 29-31. But did Christ sit on David's throne after his resurrection? verily not. For Christ, after forty days, ascended to heaven and sat down on the throne of God. See Rev. 3: 21. And that Christ has not yet taken possession of the throne of his father David, the apostle Peter most explicitly declares, the Patriarch David "is not ascended into the heavens," Acts 2: 34. How then, it may be asked, can his throne be there, when to that place he is not ascended? The fact then is simply this: David has no throne in heaven. But there stands the immutable oath of God to him that Christ, as his son "according to the flesh"—mark not according to the spirit—shall sit on his throne.

When Christ ascended to heaven, and sat down on the throne of God, it was not to commence his reign as king, but to exercise his office at the right hand of God as our intercessor, (Rom. 8: 34,) whose office now is not to reign over his people as king, for he has not yet received his kingdom." See Luke 18: 11-15. Thus it follows, that when this oath is verified to David, it must be by Christ's reigning on his restored throne, as above, "Thy seed will I establish for ever, and build up thy throne to all generations." Ps. 89: 4. This, as a future event, is now awaiting Christ's return to the Mount of Olives; and then "the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech 14: 4, 9. But where was David's throne? On Mount Zion in Jerusalem. 2 Sam. 5: 5, 7, says: "In Jerusalem he reigned thirty and three years, over all Israel and Judah. . . . Nevertheless, David took the strong hold of Zion: the same is the city of David."

That Christ's throne is to have the same location, read the following: "Yet have I set my king upon my holy hill of Zion." Ps. 2: 6. "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102: 16. "Then the

moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 23. Thus from the above testimony, we learn that Christ's throne will be upon Mount Zion in Jerusalem, subsequent to his appearing in glory. And what a paradise was there when Solomon reigned in Jerusalem, and sang of the roses of Sharon! And what a paradise will be there again, when he that is greater than Solomon, shall sit on the throne of David his father? for in his day the righteous shall flourish, and have an abundance of peace so "long as the sun and moon endure."

Again the promise is that "the Lord God shall give unto him [Jesus] the throne of his father David, and he shall reign over the house of Jacob for ever, and of the kingdom there shall be no end." Luke 1: 32, 33. This passage compels us to believe its fulfillment to be future, that it will take place at Christ's second personal coming. Another passage to the same end, is that wherein the prophecy of Isaiah is given in chapter 9: 6, 7, as a surety and pledge to confirm the promise made to David, is from the following: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, [mark] upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The promises of God are often spoken of as already done when the fulfillment is yet in the future: so with this prophecy in the days of Isaiah. So there are some past and future events predicted in prophecy which we read, that are given in connection, and mingled together as having one continual state of continuance, and yet are meant to be fulfilled far apart, and disconnected in time and event.

(To be continued.)

Who will not be Blessed or Saved?

R. V. LYON.

UPON my return from Canada, where I had been preaching the past two months, I found upon my table a magazine, advocating what a certain few believe who would be wise above what is written, a "fair chance theory"—the universal salvation of the entire human family. And as some of this class have claimed to be taught by the same spirit with the opposite of this—namely, the non-living of the wicked—the transgressor of civil and divine law, I have concluded that it was my duty not to let my pen lie any longer silent.

That the number saved will be INNUMERABLE, as I have shown in my published works, I firmly believe; but the Bible justifies no one in harboring the thought that all the human family will be saved, or that those who knowingly reject either civil or divine law, will ever have a resurrection to life in order that they may have another chance to be saved—or that the Lord may know whether they are goats, or sheep.

In Genesis chap. 3, we have a record of the penalty of a law which Adam and Eve transgressed, a part of which I will quote; verses 15, 16—"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Here we have positive testimony that there was to be a race born that never would have been, if sin had not been introduced into the world—a surplus seed—two distinct families, two kinds of children:

the seed of the woman, and the seed of the serpent; consequently not related to each other. A surplus race that never would have been born, if man had not sinned; hence a part of the curse! Therefore they are not embraced in the plan of redemption, from the fact that God has put enmity between them. And the seed of the wicked one was to bruise the heel of the woman's seed, by taking the animal or blood-life! And it has done it in putting to death Jesus and the martyrs; but the woman's seed was to bruise the serpent's head, or utterly destroy the surplus seed—the children of the Devil.

It is said of Cain, the eldest child of the serpent's seed, that he was of that wicked one and slew his brother; "because his own works were evil and his brother's righteous."—1 John 3: 12. Therefore he was an enemy of the woman's seed; and it is recorded that "they shall be cut off" from life, "from among the children of men"—the children of God. Ps. 21: 10; 37: 28. Their depravity is graphically portrayed in Ps. 14: 1-4; Isa. 1: 5, 6; Rom. 1: 18-32—"The fool hath said in his heart there is no God. They are corrupt, they have done abominable works, there is none that doeth good."

Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not on the name of the Lord. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things that are not convenient; . . . Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." And David informs us, Ps. 58: 3-5, that "the wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear; which will not harken to the voice of charmers, charming never so wisely." Because they have no innate love of truth and righteousness; have no aspirations for anything that is heavenly or God-like? No desire to be associated with the pure and the blessed of all past ages, in the world to come! No eligibility to eternal life! They are "not of God," therefore "they cannot hear his word,"—John 8: 43-47. Hence, Jesus is to them, "as a root out of dry ground; he hath no form or comeliness, no beauty that they should desire him." Isa. 53: 2. Consequently they have a strong aversion to him. And when "the Ethiopian changes his skin, or the leopard his spots; then may ye also do good, that are accustomed to do evil. Therefore will I scatter them as the stubble that passeth away by the wind of the wilderness." Jer. 13: 23, 24.

Solomon considers them as having no pre-eminence above a beast. And he asks God to manifest them, that they might see that they are beasts! That one thing befalleth them; that they die alike; because they have no hope of a resurrection! They have one breath, spirit. They are vanity—they all go to one place—they are all of the dust and all turn to dust again! and that is the end of them.—Ecc. 3: 18, 19.

David in speaking of them, says they are "like the beasts that perish." And "like sheep they are laid in [sheol] the grave—they shall never see light." Ps. 49: 12, 14, 19, 20. Are beasts to have a resurrection and be saved, or to be put on trial, in order that the Lord may know that they are beasts? Jesus calls them "tares," and "goats," "children of the wicked one!" (And no man makes himself a "tare," or a "goat!") That they "were of their father the Devil." Matt. 13: 38; 25: 32; John 8: 48. And in Matt. 3: 7; 12: 34, he and John the Immerser calls them "offspring of vipers."

Respected friends: Can you make a sheep out of a goat, or wheat out of tares, or disciples of Jesus out of vipers? Here comes in the unerring foreknowledge of God, who knew the end from the beginning; therefore he knew his own chil-

dren. Isa. 46: 10. Trial, therefore, is not to add to his knowledge. So in the ages to come, there can be no need of putting any one on trial whom he knows is not eligible to salvation. What folly to resurrect a goat, or a tare, or a viper, to put on trial to see if they would not turn out to be a sheep, or wheat, or a child of God! Trial does not create a character, it only develops one which already exists in embryo. If a person possesses the latent germ of rectitude, trial will bring it out into the likeness of God in Christ Jesus. Matt. 12: 20. But there is no way known by men or angels, neither has God revealed any way to get that out of man which is not in him; or put that into him which he has no capacity to receive, appreciate, or to retain!

St. Peter and St. Jude have given a vivid description of their character and final doom! leaving them in the "empire of death," without any hope of life, either limited or eternal, in the future. 2 Peter 2: 10-17; Jude 10-13—"But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, MADE TO BE TAKEN AND DESTROYED, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity; the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever." "But these speak evil of those things which they know not; but what they know naturally as brute beasts, in those things they corrupt themselves. We unto them, for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

If this is to be their character and condition, you ask why are they to blame? I answer in the language of St. Paul, Rom. 1: 18-25; 2: 12-15—"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things; wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen." Thus we learn "that the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Therefore they will not be resurrected in order that they may have an opportunity to reject Jesus, and die a second time, as some teach. For St. Paul has told us that "it is appointed unto men ONCE TO DIE, but after this the sentence."

Again he informs us that "as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law

are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."—Rom. 2: 12-15. The law was given to Israel, not to the Gentiles.—Rom. 9: 3, 4—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." And by it they will be judged; that is, it will be decided at or subsequent to the coming of Jesus, who among them have knowingly and willfully sinned in the law, and who among them have kept the law; the latter will be judged worthy of a resurrection, the former doomed to remain in the congregation of the dead! For Solomon has asserted by the authority of Abraham's God, Prov. 21: 16—"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

And the Gentiles who have sinned without the revealed law of God, shall perish without it, for they show by their works the law written in their hearts, by instituting a penal code of laws, by which families and nations are to be governed. Therefore they are a law unto themselves! and those who live up to this code, or try to, out of love to purity and God-likeness, like Socrates, the great Gentile philosopher, give indubitable evidence that they would embrace the gospel if it had been presented to them, or should be. Hence they will be judged worthy of a resurrection to the same nature that Adam possessed prior to his fall, that they may embrace Jesus, the Life-giver, and be saved. But those who transgress this law knowingly, and for the want of innate love of truth, righteousness and God-likeness, would treat the gospel in like manner! Consequently without excuse, DIE condemned by their own works, and will be judged unworthy of a resurrection—"In the day when God shall judge the secrets of men by Jesus Christ."

Jesus affirms to the Sadducees that some of the family called human would not be accounted worthy of a resurrection; "but they which shall be accounted worthy to obtain that world and the resurrection from the dead," out from among dead ones, "neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20: 35, 36. Thus we learn from Jesus our Life-giver that all those who shall be accounted worthy of a resurrection will be made equal to the angels—immortal—deathless—can DIE no more, because they are the children of God! Therefore the children of the resurrection!

Suspension Bridge, N. Y.

Armageddon.

SAMUEL DAVISON.

(Concluded.)

"AND they gathered them together into a place called in the Hebrew tongue, Armageddon." Whether this means geographically the place where the good king Josiah was slain by the army of Pharaoh Neco, or whether it is to be a place so named after the battle of the great day of God Almighty takes place, may very fairly admit of a reasonable question. The Gog of Ezekiel is to fall upon the mountains of Israel; but what the modern Christian nations are to be there for, does not appear in any way consistent with their present position respecting the question of the kingdom of God. Gog seeks to possess Jerusalem as the seat of an ecclesiastical empire; but the papal nations claim the right to rule the world from a Roman standpoint; and these positions do not seem likely to change before the great day of the Lord comes; because Gog claims his as a preordained destiny

of his throne; and the pope, the head of the papal nations, claims his position as the inherent right of an infallible ruler.

It is probable that the place designated by John is not a geographical name, but a name to be applied to the place where the kings of the earth and of the whole world will be slain. The place where Gog and his multitude are to be slain is to be called the valley of Hamon gog, Ezek. 39: 11. But the place where the battle of the great day of God Almighty is to take place, is to be called Armageddon;—probably from the circumstances that will make it a great day of weeping to the nations that fall in that great day of God Almighty. Good king Josiah entered into battle with Pharaoh Neco, king of Egypt, in the valley of Megiddo; and all Judah, army and people, and Jerusalem, lamented and mourned for Josiah. And Jeremiah the prophet wrote an elegy for the occasion, which remained as a sacred piece to be chanted on mournful occasions, as long as the national customs were maintained. Josephus says it was extant in his day. The prophet Zechariah says that when Israel shall be restored in the last days there shall be such a mourning over attending calamities that it shall be like the mourning of Hadad Rimmon, in the valley of Megiddon. As hadad signifies crying, or clamor, and rimmon, a mount, or eminence, I suppose this was the name of the place where Josiah fell, and where he gave the order for the army to retreat to Jerusalem. The event caused a great cry to go up from the whole host there gathered together.

All the hopes of the people of Judah centered in Josiah as the restorer of their nation from the depressions under which it labored at that day. When he fell the army and the people saw that their hopes of recovering their former national prosperity was gone for that age and generation of men. So when the Jews shall be restored to Palestine, if in their regathering they retain hostile feelings against Jesus of Nazareth, when they find that he is really the King of Zion, how will they lament their unbelief, and with what dismay will they see their hopes of a worldly kingdom, after the manner of the nations, cut off for ever! Their own and their father's unbelief will bring lamentations into all their families: So when the great day of God Almighty shall bring the overthrow of all military power, and of all monarchical and hierarchical establishments; and democratical pretences to rule without regard to the law of God, what lamentations will their be in the princely families that have thought their houses should continue forever; and among the merchants of the earth when they see that the sources of their great gains are gone, and all the shipmasters, and sailors, and every company that traded with the great nations of the earth, and all artisans and musicians, and caterers to the lusts of men and women shall find their occupations gone forever! Ah, then will there be great mourning over lost estates and hopeless schemes, such as the world has never seen since the universal deluge, when all flesh perished but the family saved in the ark! See Rev. 18th chapter.

That this great day will bring the ruin of earthly projects, as the fall of Josiah brought the day of God's judgements upon the kingdom of Judah, is as certain in this case as that event was in that case. The place may therefore well receive the name of Armageddon: or the mount of mourning. The kings of the earth will be kings no more! Nobility derived from blood relations or conferred upon great heroes for their warlike exploits, will cease forever! and the only honors worn with grace in that day, will be those of the sons and daughters of the Most High, who have patiently suffered for the word

of God. Blessed are they who shall be found waiting and watching when that great day of the Lord shall come. It is not the advent of the Lord himself, but the completion of those preparatory measures by which God Almighty will break the power of the nations and give their dominion to his Son; hence the gathering of the kings of the earth and of the whole world to the great day of God Almighty is one event, and the issue of it seems to be another; for it is followed by the seventh angel pouring out his vial into the air; and a great voice out of the temple in heaven, from the throne of God, came, saying, "IT IS DONE." "The mystery of God is finished, as he hath declared to his servants the prophets." Rev. 10: 7. All that the psalmist speaks of the triumph of Messiah over his foes; all that Isaiah foretold of the destruction of the nations that oppressed the people of God; all that was shown to Daniel of the destruction of the dominion of the fourth beast, his ten horns, and the end of the reign of the little horn, is now completed in this great battle in the place called in the Hebrew tongue, Armageddon.

It seems impossible to mistake the time of this gathering of the kings of the earth, and of the whole world, to the battle of this great day of God Almighty! It is to follow or rather accompany, the drying up of the great river Euphrates: that is, the taking away of the power of the Turkish Empire. What is there more prominent in the state of the nations, at this hour, than the imbecility of that once powerful empire? What is more obviously the leading characteristic of the present ruling powers of the world, than the multitude of agencies in all departments of society, employed to carry their principles, and their measures, to all the people of the world? If for the present the nations seem to acquiesce in these movements, it is mostly the officials of the nations where the voice of the masses is not heard. The acme of the conflict is yet to come. Sober reflection, matured thought upon the subject, might lead us to suppose that reactions will yet follow, like the Chinese rebellions, the East Indian Sepoy war; the present ebullition of Mahomedan hate against the emancipation of eastern Christians from Turkish rule; these and many other irruptions of peoples against the progress of present events, go to indicate a general uprising of what have been looked upon as effete populations, to reassert their original status.

On the other hand, in the most enlightened nations, there has sprung up, and it is rapidly assuming vast proportions, such a conflict between labor and capital, that it threatens not only the prosperity of very considerable and necessary industries; but it is working a fearful demoralization of all parties concerned in it. The corruption now so apparent in the formation of what are technically called RINGS, is another fearful sign of the present times. Commercial rings with their corners in all great commercial commodities; political rings, municipal rings, canal, and railroad rings, in short, all the official and contracting classes of nations seem to be conspiring against all honest administration of human affairs; surely these must bring a crisis in the social life of nations. I judge that these are all included in spirits like frogs, coming out of the mouth of the dragon, and out of the mouth of the beast (i. e. the ten horned beast), and out of the mouth of the false prophet of the nations. By some unforeseen power these may receive a general impulse to a concentrated movement against the existing order of society. Under the seventh angel's voice there will be heard voices, and thunders, and a great earthquake takes place; such an earthquake as has not been since men were upon the earth, so mighty and so great a social change. All the leading men of every department of American society are apprehensive of very great changes near at hand! Why so? Because they hear the croaking of unclean spirits as numerous as frogs in the spring of the year; and they are known to be sure harbingers of great changes. Is there any great community now existing without these apprehensions?

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 17th 4th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Two Memorials.

THE citizens of the United States very justly celebrate the Fourth of July in commemoration of our National Independence, declared almost a century ago. By this act and by grateful respect for the event we show our allegiance to our national government. The celebration of the day brings to mind the events by which the nation and our government came into existence, and our nobler natures are stirred with gratitude to praise God for the consequent blessings we enjoy, and the privileges of free worship and our high degree of civilization. No laws are enacted requiring the celebration of the nation's birth-day, but the loyalty of the American people prompts to voluntary action on their part to honor the anniversary day thus brought into existence. The American people love their country and their nation, and they would show it by some overt demonstration, that it may be seen that they are sincere in their allegiance.

So in the Christian world, or in man's being loyal to the government of God, he will show it by outward demonstration. The weekly Sabbath was made the anniversary of the event which brought this world of ours into existence. The announcement was made that after the Creator had employed six days in the work of creating the heavens and the earth, and all things that are therein, he rested on the seventh day, and sanctified it; that is, set it apart for a holy use; thus the day was made a Sabbath-day, a rest-day; and the Creator's work being finished the resting day was sanctified for the use of some one whose labors continued and who needed to rest; as the Savior afterward said, "The Sabbath was made for man." Now, to show our loyalty and allegiance to the God who created us and sustains us, in whom "we live, and move, and have our being," we should celebrate the memorial of creation, which memorial day is the seventh day of the week, after the six days have been employed in labor. The reason is given why we should do this: "For [or because] that in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."—Ex. 20: 11. As those who celebrate the independence day of the United States show their allegiance to the government and their appreciation of its institutions, so do those who celebrate the Sabbath of the Lord show to him their loyalty and appreciation of his blessings. Though the United States government has not commanded memorial days by which to show allegiance, it requires that its citizens shall obey its laws; and by doing so they also show their loyalty. God requires of his people obedience to his laws, by which they also show their fealty to him; and he has made a memorial day a part of his laws, and said to his people that the Sabbath should be a sign between him and them, that they might know that he was the Lord their God, that sanctified them.—Ex. 31: 17; Ezk. 20: 12, 20. By keeping the Sabbath they would know that he was the Lord, the great God, because the Sabbath institution is based on the fact of the creation and the keeping of the Sabbath brings the event to mind by recurring back to the origin of the Sabbath. God would know his people, because they obeyed him; and the Sabbath was and is a sign between him and his people. If his people, or individuals, consecrate themselves to do the work of the Lord and keep his commandments, they are sanctified to the Lord. The Sabbath, recognizing the Crea-

tor of the universe and the voluntary homage of his people, is a sign between him and them.

As long as this nation of the United States government exists, so long will it be appropriate for its citizens to celebrate the day of the declaration of independence; it will always be a fact that national independence was declared upon the fourth day of July, A. D., 1776. So long as this world stands will it always be a fact that in six days the Lord created the heavens and the earth, and all things therein, and rested on the seventh; and because he rested on the seventh day he set it apart for a sabbath day, and made it a memorial of creation; therefore it will always remain a fact that the seventh day of the week is the memorial of creation. Therefore those acknowledging allegiance to the government of God should bear in mind and observe the memorial day of creation in honor of him who created all things; and in doing so they manifest a sign of allegiance, which sign is a sign between God and his people that they are his and that they honor and worship him. So long as there is cause for a Sabbath will there be one, and just so long will the Sabbath remain as it was instituted. Mankind needs a Sabbath now just as much as when the seventh day was sanctified to be the Sabbath day. And he needs to remember his Creator now just as much as then; and as the Sabbath day is the memorial of creation there is no more appropriate way of showing that we remember our Creator than by observing and celebrating that memorial day.

The Declaration of Independence is not celebrated on some other day of the year or of the month than the fourth of July, except sometimes when that day comes on Sunday, and the festive celebrators prefer not to make Sunday so noisy as they wish to make the celebration day, in which case it is only for that present year. It is not claimed that some other day will do as well; but the fourth day of July, the anniversary or memorial day of the declaration of independence, is preferred for the anniversary occasion and the festivities. So in the case of the Sabbath, the memorial or anniversary day of creation, some other day of the week will not memorize the event for which the Sabbath was instituted. Neither could it; for while it remains a fact that the seventh day of the week was made the memorial of creation, just so long must the Sabbath be celebrated on the day which it was designed to memorize. So with the Fourth of July celebrations; some other day does not do just as well to celebrate the nation's anniversary day. Whichever is considered paramount we would say, the nation's anniversary or the Sunday, celebrate on that day. There could be very appropriate devotional exercises held on the Sabbath no ways conflicting with the worship of God; for his word tells us to "fear God and honor the king" (1 Peter 2: 17), or the government under which we live; and to celebrate the independence day does not necessarily require the noise of cannon and the parade of processions, with feasting and revelry. The dignity of God is so much greater than that of anything else, that his claims should be held as of the highest importance. Independence day could as well be celebrated with solemn praise to God for national benefits and prayer for national prosperity, and thus be properly celebrated on the Sabbath. God, by the prophet Jeremiah, directed his people, while in their captive state in Babylon, "to pray unto the Lord for the peace of the city whither he had caused them to be carried captives; for in the peace thereof they should find peace."—Jer. 29: 7. As no other day than the fourth day of July can celebrate the memorial of our nation's birth, so no other than the seventh day of the week can properly celebrate the memorial of creation.

The celebration of the Fourth of July is properly attended with military display, martial music, the cannon's roar, and the display of the American flag, the emblem of distinct nationality, that which expresses the enthusiasm of the nation.

Creation's memorial should be celebrated with solemn praise to him who "is great and greatly to be praised," and should be spent in quiet recreation that the body and mind may "rest and be refreshed," and these mortal natures assisted to carry on life's struggles. In celebrating the Sabbath praise is due to God for his great love in giving his only begotten Son to die for us that we may, through him, receive everlasting life, and in the great, eternal Sabbath day, that rest that remaineth for the people of God, we may celebrate his praise forevermore, for his work of creation and redemption, and for his innumerable mercies toward us.

Reminiscences of Palestina.

J. L. BOYD.

A NIGHT AT JERICHO.

OUR host at Jerusalem had most amply provided us with two thick quilts, as well as provisions for our meals. After partaking a hearty meal, for which we had a good appetite, by the long ride to Jericho, one of these spreads was laid on the ground which had formed our table-cloth and seats, we now prepared to lie down thereon for the night. Our valises, each containing a bathing suit, did service as pillows; and laying down without undressing, and having each an umbrella spread out overhead, we felt quite sure we should enjoy more air and comfort here than in the interior of the Shick's tent. Our Israelitish and Moslem friends were soon sound asleep on the other quilt by our side, with the dog, Tray, lying by their feet.

Our Arab guides, as per contract, had had a sheep ready dressed by our arrival; and they and the tribe around us were feasting on this infrequent dainty; their usual food, daily, being a coarse wheat cake (about the size of a buckwheat cake with us), and with this and a handful of dried dates or raisins, or some fresh figs, if they come-at-able, on which they will perform a long day's march, riding or walking as the case may be. Their only drink, after each meal, (which are partaken before sunrise in the morning and after sunset in the evening,) is a small-sized cup of coffee or some camel's milk, or a drink of water from the goat-skin bottle. This moderate diet and their nomadic habits of out-door life, in the most healthful climate on the earth, places them at the head of the human race for longevity. It is no uncommon event for the Arab, unless cut down in battle-squabble, to live out his century. Their guns and other weapons were deposited in a heap between us and them.

As we have stated, we had laid down to rest and expected, from the previous fatigue of our weary ride, to sleep sound and be well rested, until awaked at four o'clock for an early ride of five miles to the Jordan before sunrise. But this expectation was not to be. We did rest, but we did not sleep at all, not a wink. Indeed, when we look back at this "NIGHT AT JERICHO," we are glad we could not sleep; for who could on this historic spot? Not we, certainly. Like as it was in our first night in the city of Jesus' birth, Bethlehem, and in our one night's sojourn in the city where Abraham, Isaac, and Jacob reposed, Herod's sleep did not touch our eye-lids. We were realizing that here was the almost obliterated site of what was once Jericho. Now all that remained of the proud and famous "city of palm-trees" and of "the balm of Gilead," was a ruinous old tower—supposed to have been built by Herod the Great, who resorted here as his "winter's retreat," and is now occupied by a squad of Turkish soldiery, in case of Arab and Bedouin disputes, to hold the contending parties in some check; also to enforce the Sultan's (or Pasha's) tribute on their herds. This tower—about half a mile distant from the Arab encampment where we are resting—and the Arab's huts, are considered within the limits of ancient Jericho, and its inhabitants all told. This is Jericho as it is, to the outward

eye. Here, however, in the retrospect, to the faithful pilgrim's inner sense, Jericho as it was, could be recalled, when the two spies, sent out by Joshua to secretly spy the city, and entered its walls and came into Rahab's house. The king of Jericho hearing of the two travelers, and becoming alarmed, sought for them, demanding them of their hostess, Rahab. But she, moved by fear of the near future, and beholding in them the sure forerunners of that "host of God" who had been delivered by his mighty power from Egyptian bondage; for whom the waters of the Red Sea had been dried to give them passage; and knowing, too, what they had done to the two kings of the Amorites, Sihon and Og, on the other side of Jordan, recognizing that this was her opportunity, to rescue them; she hid them, and denied their whereabouts, and thus saved their lives. Afterward, testifying her faith in the Lord God of Israel's host, and with them made that solemn covenant, that her life for theirs should be kept alive when they took possession.

The "Scarlet Line" became the emblem, thro' all future time, that here was the unity first effected of Israel and the Gentiles becoming ONE—in the lineage of that SCARLET LINE. For Rahab, after being saved, married (perhaps one of the very spies) a son of Judah, and became the ancestress of David, and through him, the ancestress of David's Son, the Redeemer and Savior of Israel and the Gentiles—all who call upon him, and have his name written in their foreheads and their hands. Here, as we lay in rapt vision unweaving the past, Rahab, the "faithful and true" (like her remote son, Jesus), letting "down by the wall," by means of the scarlet cord, "through the window, for her house was upon the wall, and she dwelt upon the wall." She directed them to hide in the neighboring mountains for three days—in those self-same 'hidings,' where her great-grand-son, David, the future king of Israel, so long had to hide to elude his enemy, Saul. From this resting-place, our thoughts could follow them; in the mountains, and to the fords of Jordan, until they returned to the camp of Joshua and Israel, and gave him their report. In consecutive course the unweaving events of the breaking up of the encampment and moving forward to the brink of the Jordan, its recoiling waters standing in a heap and were cut off, so that the ark, the priests, and the host, could pass over dryshod, right against (or in an air-line leading directly to) Jericho; the wondrous encircling or encompassing the city for the seven days, and the walls falling down after the seven times encompassing on the seventh day, when the shouting of the people of Israel was the voice of God to cause their fall. "The stars in their courses" are still revolving tonight, as they were thirty-three centuries ago; and now two representative-pilgrim 'spies' in the "Holy Land," are animated by the same impulses of the Spirit of the anticipated Joshua that their Leader will re-possess all the land of Israel. Yea, verily, we realize that our "life is hid with Christ in God." And too, as that Scarlet Line unwound and rewound, how prolific in historic events! Its stretchings out have reached unto us, "in the latter days." Yes, the scarlet line which the first Joshua recognized as the token or sign of salvation for Rahab still is the emblematic cord which unites and ties us to Jesus, the second Joshua, the descendant of Rahab, and also the descendant of another Gentile graft, Ruth; and he, our Joshua, recognizes it this day, "and all days, unto the end."

We recalled, also, that in this neighborhood Jesus often lingered in his goings to and-fro, between Jerusalem and the Jordan. When he set out to go to Bethany to raise up Lazarus from the dead, we are informed that he "abode beyond the Jordan," meaning on the east side of the river; for he said unto his disciples, "Let us go into Judea again." See John 10: 40; 11: 7. So that, when he set out for Bethany he must needs pass by Jericho on his way thither. This land of Jericho has

often felt the impress of his footsteps; here, where in battle array, the first Joshua marshalled the host of Israel to cast down Jericho, and pronounced a curse upon him who should rebuild it; here, often, our blessed Master, the second Joshua, tarried in its neighborhood, who preferred to go about doing good; instead of destruction following his footsteps he healed the sick and restored to life.

While these thoughts were occupying and resting us, the moon arose, and the gleaming stars, that were innumerable in the earlier part of the night, became now dimmed as the fair "Queen of the night" ascended and wheeled silently on the weird scene where the wondrous drama had been enacted in the past, where Joshua, Elisha, John (Baptist), and Jesus, the most excellent of them all, once moved, and acted out the purposes of God. But now, how sad and contrastive the change! Where once were cities, towns, and populous villages, beautiful and strong with entrenched walls, and begirt with fruitful vineyards, prolific fields, and the cultivated plains, thronging with busy life and industries, and with hearts who worshipped the God of Israel, nought now remains but the wild thorn, the deserted soil and heaps of ruins scattered here and there, and the wild son of Ishmael master of the scene. Our aspirations were that Jesus would come again and rechange it all with more than its pristine beauty; and the response came softly whispering over the air, "I WILL."

As the night advanced the atmosphere became more hot and oppressive, and not the slightest zephyr curled the smoke of the fire where our Arab friends had held their feast. They had now all retired for sleep, leaving only a solitary guard at some little distance off, with his gun on shoulder, and his pipe casting out its fumes of tobacco; while an Arab woman, from time to time replenished the fire with the light thorn fuel, all thro' the night watch, to drive away the clouds of musquitos. Here we are, now, watching for the first appearance of the morning star to emerge above the mountains of Moab, beyond Jordan. With its appearance terminates the Arab's watch, and is the signal for our guides to resume our ride to the JORDAN.

Items by the Way.

SINCE my last report I have been preaching principally to the churches; eleven individuals have been added to the different congregations by being buried with their Lord in baptism, and arising to walk in newness of life. My time is entirely employed in the cause, am preaching to four churches, besides several other appointments, so that I deliver from two to five discourses every week. Bro. R. S. Wheat has assisted me in several meetings, in preaching the word to very good acceptance. We have held, with the assistance of others, two very interesting Grove Meetings. The first was held at Isadora, Worth Co., June 12th and 13th, over Sabbath and First-day, having an audience on the latter day of about four hundred, who paid strict attention to the word spoken. While holding this meeting it was pleasant to meditate upon the fact that Bro. W. C. Long and A. C. Leard were holding up the truth in another Grove Meeting in Sullivan Co., about one hundred miles east of this place.

The next Sabbath and first day assisted in another Grove Meeting near my home in Daviess Co. Was quite glad to meet the brethren and sisters there once more. This meeting has been reported by my brother. We have all contemplated holding a Camp Meeting this season, but as the grasshoppers have injured us some, and times are extremely hard, we have rather concluded to postpone it for the present at least, but shall hold a Grove Meeting in its

stead. The interest to hear remains good; we have many more invitations to preach than we can possibly fill. Pray that the Lord of the harvest may send forth more laborers into his vineyard. And, dear brethren, let us gird on the whole armor of God, and show by our works that we are "a peculiar people zealous of good works." Pray for us. Your brother in hope, A. C. LONG.

Allendale, Mo., July 7th, 1875.

"Believe my Words."

B. ALVERSON.

JESUS directed the minds of all within his reach, of whatever class or condition, to the blessings and promise of a just and merciful God. He that came in the likeness of sinful flesh and bear our griefs, as one among us, instructing minds concerning eternal things, gave the condition of the mind and life, a due and just consideration, to draw us to God, eternal life and glory. In contemplation of things given to us for our instruction, how can we build on a sandy foundation, or choose death and not life. 2 Tim. 2: 16, 17. To be candid and honest before God and men, how can we reject the words of Christ about his Father's will (John 6: 37-40), and cast out from our society those who would cling to God's word for light, safety and life, as we learn in the 119th Ps. This very same Jesus came not to destroy the law or the prophets, (Isa. 42: 21; Matt. 5: 17-19). I would ask where is our hope of future happiness if it is not in knowing that our Redeemer liveth, and that he shall stand at the latter day upon the earth? and not as a man said the other day, that Christ's second coming was on the day of Pentecost. Then he afterwards said his second coming would be after the one thousand years spoken of in Revelation 20. Yes, He will come again, for his word says so.

But some say we may not know the right meaning of the Scriptures only as some leader informs us of those dark sayings, for it does not mean as we read it. But for one I say, May God have mercy upon us if we have no better guide than some of the so-called orthodoxy. Let us rather say, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Well, but they tell us that the word means that we have an immortal soul, a never dying spirit. In answer, we ask for the chapter and verse, which have not yet been given. One of them said the Advent doctrine was the last resort of the Devil. But one of the first resorts of the Devil was to teach that man was never dying, (Gen. 3: 4); but we are called mortal in God's word, and told to seek for "glory, honor, and immortality;" and that "God only hath immortality," and that we will get it at the resurrection of the just. We cannot serve God and mammon. The Devil could not overcome Christ, so he is teaching men to trust in their immortality, and not in Christ's second coming to destroy the wicked and them that forget God, and take his faithful followers to be in his kingdom where he is.

Let us pass our time of sojourning here in fear, working out our salvation with fear and trembling, for soon Jesus will come and will not tarry. These things that are taught us in God's word are of lasting interest to us: may we prove all things and hold fast to that which is good, that the wages of the ungodly may not come upon us; but let us exercise repentance toward God and faith toward our Lord Jesus Christ. For if judgement first begin at us, where shall the wicked and the ungodly appear? The Lord chasteneth whom he loveth. Though we are but unprofitable servants yet we find in John 6: 1, that he that eateth of that bread that came down from heaven shall live forever. Has the wicked a promise of eternal life? no; the "wages of sin is death." No kind of life; but the time shall come when the wicked shall not be. But Jesus said to his followers that where I am there ye may be also.

Finally, who is Christ, and what are his words? from whence did they come? First, he is the Son of God. Second, His words are the commandments of God, and just requirements, showing man his true condition, and offering him life through his Son in whom he is well pleased. All things that are for our good here, and everlasting life in the kingdom that he has given to his Son, to enjoy the rest prepared for the people of God. Yes, he came from above, from whence we look for the Lord from heaven. Jesus said, "If ye will enter into life keep the commandments." Then let us keep the commandments of God and the faith of Jesus, that we may have a right to the tree of life.

Lone Star, Mo.

The Savior's Invitation.

L. E. HORTON.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest"—Matt. 11: 28.

COME, ye weary, heavy laden,
Come to me, the Savior said;
Come and on my loving bosom
Rest your weary, aching head.

Come, ye weary, aged Christian,
Unto me, I'll give you rest;
Faint not, fear not, do not falter,
Soon you'll be among the blessed.

Come, ye middle-aged brother,
Burdened with a load of care,
Come where Jesus waits to meet you,
Lay your heavy burden there.

He has trod the thorny pathway,
He has met the tempter too;
He has borne a heavy burden,
He can sympathize with you;

And he carries your petition
To his loving Father's ears,
Pleads with him to hark and hear you,
And to see your falling tears;

Father, earth is dark and gloomy,
I have lived there, and I know;
Many are the wiles of Satan,
Many cares and trials too.

Father, man is weak by nature,
Proned to leave the God of love,
Send him down thy precious Spirit,
Lift his thoughts to things above.

Once again, young men and maidens,
Listen to the Savior's voice;
Come to me with all your sorrow,
Make of me your only choice.

Come to me, ye little children;
Once I called you unto me;
Once I clasped my arms around you;
Once I held you on my knee.

I have never ceased to love you,
Since that day so long ago,
When I heard your infant prattle,
In that world of sin and woe.

Still once more the Savior speaketh,
Sinner, you may come to me;
I have climbed the rugged mountain,
I have bled upon the tree.

I have died for you, dear sinner,
I have spilled my precious blood,
That by it you might be pardoned,
Might return unto your God.

Come now, lest the door of mercy,
Soon be closed upon you all;
Come, my Father waits to hear you,
And to answer every call.

Hear the Savior's invitation,
"Come, while it is called to day;"
Come, accept of free salvation,
Come! Oh come now while you may!

Are you youthful? Middle-aged?
Or grown old in sin and crime?
Come, your Savior calls you to him,
Come now, "Now's the accepted time."

Do not say, I'll come to-morrow;
That may never come to you;
Ye are dying sons of sorrow,
Soon must bid this world adieu.

Then too late 'twill be to enter
Through the bright, celestial gate;
But when Jesus comes in glory,
You must share the sinner's fate.

Will you heed this timely warning?
Will you come to Jesus now?
Will you take his yoke upon you?
Dign beneath his cross to bow?

If you will he waits to help you,
And to bear your spirits up,

For he knows the Christian's trials,
He has drained the bitter cup.
And when this sad life is over,
And this world shall pass away,
He will come with all the ransomed,—
Then will dawn eternal day.

Then you'll feel you are rewarded
For the trials you have passed,—
You are safe within the city,
You've arrived at home at last.

'Tis for this reward I'm striving,
'Tis for this I'll watch and wait.
Father, guide my feeble footsteps,
In the narrow path so straight.

Give me wisdom, give me patience,
May I watchful ever be,
Over every word and action,
Looking only unto thee.

For each needed grace or blessing,
Which thou only canst bestow,
If I ask in faith believing,
Thou wilt hear me: this I know.

And wilt lift my fainting spirit
Up, though bowed beneath the rod,
'Till I through the pearly gateway,
Enter the city of my God.

Lawrence, Mich.

Love One Another.

J. E. M. WILLIAMS.

If there is a command that is enjoined upon us more than another, it is to "love one another." Not only are we to love the followers of Christ, but we are to love our enemies; for Christ said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which persecute you." And again he says: "If ye love them which love you, what reward have you?" Christ, who has become the author of eternal salvation, loved us so well that he gave himself to die that we might live. Then should we not love those whom he died for? But, brethren, do we love our neighbors as ourselves? as the Savior told us to? Or do we, when we meet our neighbor, pass him by with a cold nod, as though we thought him not equal with us? If so, brethren, let us reform and be a band of loving Christians, and then the world will say of us, "Those are the true followers of Christ," and they will respect us as Christians. Then let us live in love to one another, and

When upon the great white throne,
Christ shall sit as Judge alone—
When the book of life is read,
There before the risen dead,
As are turned those pages fair,
May all our names be written there."

Denver, Mo.

Mortal or Immortal.

To M. B. Smith:

DEAR BROTHER: I do not wish to be considered a controversialist, therefore I will endeavor, as briefly as possible, to give you my reasons for taking the position that I do in regard to Adam's condition before the fall. Webster defines the word 'mortal' to be subject to death, destined to die, &c. Now if Adam was mortal he must die as a necessary consequence, and death, in that event could not have been the penalty; but it was the penalty, therefore Adam could not have been mortal. If Adam was subject to death, or destined to die, why should God say to him, "In the day that thou eatest thereof thou shalt surely die?" I agree with you that Adam stood in the same relation to immortality that you and I do, but did he stand in the same relation to the first death that you and I do to the second? In our case, if we sin we have an advocate: Adam had none: the decree in his case was final. Adam, by the one act of disobedience, brought death upon himself and all of his posterity; whereas if we continue in sin and disobedience we alone suffer the penalty of the second death. Previous to Adam's transgression he was free from sin, and while he remained so had no fears of death; for if subject to death how could death be called a penalty for said disobedience? It looks clear to my mind

that Adam was placed on trial for immortality as the result of obedience, but disobedience brought mortality and consequent death. I cannot see the force of your application in 1st Corinthians 15: 49. Paul here speaks of the image of the earthly (Adam), but not of the nature. Now, God made man in his own image, after his own likeness made he him. Now, dear brother, you will not claim that because God made Adam in his own image that he (Adam) partook of the attributes of God. As to impossibilities, all things are possible with God. He had the same power to keep man alive or cause him to die that he had to form him from the dust of the ground and breathe into his nostrils the breath of life; as in the case of Hezekiah, king of Judah, whose life God prolonged fifteen years after the prophet Isaiah had notified him that his house should be set in order, for he must die. Yours in love of the truth,

J. M. BEEDLE.

Pine Grove Mills, Mich.

The Way of Life.

S. E. BRINKERHOFF.

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Eph. 1: 3.

MAN, by nature and by practice, until renewed by the grace of God, is under condemnation—is in the way of death eternal. Adam, when placed in the beautiful garden of Eden was pronounced by his Maker "very good"; but soon as he transgressed the divine command he was no longer "very good." Here sin entered this fair planet, which was made for the abode of a race of holy beings, and death by sin, for by this act man became a mortal being, and now, the crowning work of God in the creation of the earth and the things that are in it, is under condemnation and must ere long meet the penalty of his own act—death. But ere man was driven from his first abode his kind Creator gave him one ray of hope—one bright beaming star, to which he could look and also point his doomed descendants to, in the promise that "the seed of the woman" should bruise the serpent's head. Blessed promise, glorious hope!

When the time came that God would begin to bring about the fulfillment of this promise, he "sent forth his Son made of a woman," (by "the power of the Highest," Gal. 4: 4; Luke 1: 35,) to redeem man or open to him the way of life. Thus it is that Jesus, in the opening of his ministry, says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved." There are three things we would do well to notice in this passage, 1st, That God sent his Son into the world, not that he accepted him as a substitute for man, and he (Christ) came into the world; but the Father sent him, as Jesus himself said "neither came I of myself." 2nd, Christ was the only begotten Son of God when he came into the world, and not just forty days before he left it. 3rd, The object for which the Father sent his Son into the world, was that the world and whosoever believeth might be saved, not a select number, but WHOSEVER believeth, yes, he that "will, let him take the water of life freely." This, then, is the first step in the way of life, to believe in the name of the only begotten Son of God, not to believe in him who shall be in the future the only begotten Son of God; but now at this time, while the Son of God is speaking with you, believe that God "sent not his Son into the world to condemn the world, but that the world through him might be saved." John 3: 16, 17.

Then man by nature, or while in unbelief, be his sins many or few, is under condemnation and must meet the penalty. And in order to have everlasting life he must believe that the Son of God came into the world to redeem man from the power of death and the grave—"to bring life and immortality to light through the gospel." Some do not see how this believing on Jesus or coming to him, can give them life or the promise, pledge, assurance of life, and consequently they think they must feel a great burden of sin and that if they do not thus feel it is no use to believe on Jesus. But this is a great mistake, all know that they are sinners, and that they are under condemnation. God has not told us how much we must feel this fact before we do what he requires; he has simply told us to believe in Jesus as the only begotten Son of God—the Savior of the world, and that he came into the world that we might have life through his name, and also the pardon of all our sins through his atoning blood and intercession. This all can understand.

Thus we see that to believe in the name of the only begotten Son of God is the first step in the way of life; for "he that believeth not is condemned already." John 3: 19. No matter how just or upright we may live, nor how much good works we may do, if we do not believe the record God hath given of his Son we cannot have everlasting life. It will not do to believe that Jesus was a good man, a prophet, or a teacher, the Jews could believe this, (see Matt. 16: 14; Luke 9: 8,) but we must be able to say with Nathanael, "Thou art the Son of God," and with Peter, "Thou art the Christ, the Son of the living God." Matt. 16: 16; John 1: 49. There is no other name whereby we must or can be saved but in and through the name of God's only and well beloved Son, whom he sent into the world to be "the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John 2: 2; 4: 14; John 1: 29; 4: 42. Then to show our faith, or to prove that we do believe in Jesus as the Son of God, we must be baptized in his name. As Jesus died and was buried in Joseph's tomb, to redeem us from sin and death; so we must die to self, be buried beneath the yielding wave in the likeness of Christ's death, and arise from this watery grave to live for him who bought us with his own blood. By complying with these conditions we have the testimony of the apostle Paul, that God can "be just, and the justifier of him which believeth in Jesus." Rom. 3: 26. Thus when we believe and are baptized we receive the remission or forgiveness of all our past sins (Rom. 3: 25); we have passed from a state of condemnation to a state of justification, and now being justified freely, by faith in the Son of God, we have "peace with God through our Lord Jesus Christ."

This, then, is simple and easily understood. No use to wait for works or feelings in the matter, these as a natural consequence will follow. To feel that you are under the just condemnation of a holy God, and that he has given his only begotten Son to die to redeem you; and that in order for you to be justified by his grace you must believe that Jesus is "indeed the Christ, the Savior of the world" (John 4: 42), is all the feeling God requires. Then when you believe this, he requires you to be baptized in the name of Jesus, for the remission of sin, and in this act declare to the world your faith in the Son of God; and also that "as Christ was raised from the dead by the glory of the Father," so you will walk in newness of life. In this act you declare yourself dead with Christ! And now the Bible declares that you are free from sin, for "he that is dead is freed from sin." Rom. 6: 7, 18.

"The blood of Jesus Christ his Son cleanseth us from all sin." Praise the Lord for such a great salvation—for opening such a way of life to a race of poor condemned criminals! Reader, do you believe in Jesus? and have you been baptized into his name? if so, live worthy of the name you have espoused, ever remembering that you are not your own. And if you have not believed in Jesus and been baptized into his name, remember that you are under condemnation. Rest not in such a condition, flee to Jesus, for in him and him alone is peace, and joy, and salvation from the power of sin in this world, and in the world to come everlasting life.

Evidence that a Man is on the Lord's Side.

1. He tries to understand what the Lord requires. He searches the scriptures, and tries to ascertain their true meaning. He receives with meekness the ingrafted word, and daily asks the Lord what he would have him to do. He takes the Bible as a lamp to his feet and a light to his path. He is ready to know his duty, that he may do it.

2. He believes all the Lord plainly teaches. No matter how different it seems from what multitudes like, if it is plainly taught in the Bible, he believes it. The sentiments of scientific men have no influence with them, if they are contrary to the plain teachings of God's word. He looks upon the Bible as a true and unerring standard.

3. He determines to obey all God's commands. Even when the command seems to require what he has regarded as wrong, if it is clearly God's command, he at once seeks to obey it. He remembers that Abraham, though knowing it to be wrong to kill a human being, at once sought to sacrifice his son Isaac when God demanded it. He is ready to ask, "Lord, what wilt thou have me to do?" And when he clearly discovers what the will of God is he at once does it.

4. He unites himself with the Lord's people. When he sees people seeking to unite in all God's commands and ordinances, he feels it his duty to cast in his lot among them. If he finds people zealously walking in the way of God's requirements he casts in his lot with them. He thus seeks union with the church, and to marry a Christian companion, and to go hand in hand with true Christians.

5. He endeavors to keep the Sabbath day according to God's requirements. He is grieved to see the Sabbath violated, and therefore he remembers it, and tries to keep it holy, and tries to influence others to do the same.

6. He greatly reverences God's name. He has so much regard for those names by which the Lord makes himself known, that he is sorely distressed when he hears men or children taking the Lord's name in vain.

7. He frequents the Lord's house. From Sabbath to Sabbath you may see him laying his plans to go up to the sanctuary whenever divine worship is to be attended to. Especially is the Sabbath worship precious in his sight. If he lives at a distance from the house of God, he will take pains to start in season to visit the sanctuary.

8. He devoutly worships the Lord. While many others render simply external service, he throws his whole soul into the parts which he performs. While many are satisfied with reading and confession, and covenants, he throws his whole heart into what his lips express.

9. He strives to advance the Lord's cause. He is zealous in his duties. He sincerely attends divine worship, speaks often to Christians and others on religious subjects, tries to convert the

impenitent, he does his part devoutly in Sabbath School, gives liberally to circulate the Bible and send missionaries to the destitute at home and abroad. In all things he shows that it is his heart's desire and prayer to God that the unconverted may be brought to the kingdom of heaven.

10. He enjoys the Lord's smiles in his life. He receives a hundred fold more than he surrenders in this world, and anticipates with joy the happiness of heaven.

11. He leans on the Lord's arm in times of trials and affliction. Instead of murmuring of afflictive providences, he submits to them with holy cheerfulness, and always says that "our light affliction, which is but for a moment worketh out for us a far more exceeding and eternal weight of glory."—Religious Herald.

Faith, Love and Victory.

FAITH, to become a sound vital principle in man, must be completely permeated with love. The ruling element of faith is love, and without this, it is dead and of course has no saving quality—there is nothing contained in it that is pure and holy.

Friends of Jesus, do not stop to parley with the enemy about discouragements, trials and suffering. "Be of good courage and he will strengthen thine heart." You have engaged in the service of the King. His business requires haste. Let your watchword be, *Onward*. Let your eye be fixed on the mark. You are nearing the end of toil and sufferings. Remember a glorious crown and a rich reward will soon be given to all the faithful.—Sel.

MAKE the standard of Christianity sufficiently low, and you can very easily multiply conversions. Give to men an assurance of heaven, without requiring them to deny themselves, and take up their cross daily, and follow Jesus amid reproaches and persecutions and revilings, and many will be found to embrace the advantageous offer.

How long will it take a man to embrace Christ as his Savior! As long as it takes a drowning man to let go of a straw and lay hold of an offered rope.

Letter Department.

From Sister Brockman.

DEAR BROTHERS AND SISTERS: As it has been some time since I wrote a letter to the ADVOCATE, I shall write a few lines to express my thanks to the brethren and sisters for their Christian kindness towards us. We have received three dollars from the brethren and sisters at Marion, besides numerous things sent in a barrel to us in the winter when we were destitute. Also two dollars from Bro. and Sr. Stults, one dollar and forty cents from Bro. R. A. Winchester, one dollar from Sister M. Whisler. Brothers and sisters, I feel thankful to God for such kind friends, and may we all meet in the kingdom of God to enjoy the privileges of the new earth. I wish we could have one of our ministers to preach here. I think some good could be done here, as a great many have said to me that they would like to hear our doctrine preached, and that they believed the seventh day was the only Sabbath. They like to read the ADVOCATE. I think there would be a general turnout to hear a sermon from one of our ministers. May they have the privilege of hearing and accepting the truth as it is in Christ. From your sister in the Lord,

RIZPAH BROCKMAN.

Red Cloud, Neb.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 17th 4th Mon. 1875.

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

We have received a selected piece of poetry, commencing, "I will sing you a song of that beautiful land," a nice selection; but as it was published in the *ADVOCATE* of Aug. 18th, '74, with slight variation, we think best not to reprint it. Send us another.

BRO. A. L. I. WILLIAMS writes from Denver, Mo.: We are all still striving for the kingdom, and always anxious to get the *ADVOCATE*. Our prayers are that God may bless you and yours in its publication.

More Signs.

THERE shall be "earthquakes in divers places." Within the past two months there has been an earthquake in Asia destroying over six towns and 2,000 lives, another in South America which dashed down the walls of cities, leveled houses and churches, and in one instant of time destroyed 8,000 lives out of a population of 10,000; and even Ohio and Indiana have been shook sufficiently to crack the walls of buildings, and create great consternation. In Iceland the celebrated Geyser Springs, which have existed as long as the memory of man, are dried up, and fearful volcanos have burst forth instead, carrying devastation and death all over the land. Some 200 miles of territory has been actually covered with the hot lava that has flowed and is still flowing from these mouths of destruction. From France comes news of the most fearful flood ever known there, destroying some 2,600 houses, 2,000 lives, and property amounting to some \$75,000,000. Late news from Buda, in Hungary, says that a furious thunderstorm passed over that city, hail falling in such quantities that the roofs of houses and surrounding hills were covered two feet thick with ice. The waterfall was extraordinary. Torrents swept through the streets, carrying men, vehicles, and everything movable down into the river. Five hundred inhabitants are missing, and one hundred have been drowned or killed by falling walls during this furious storm. Besides these, numerous floods, tornados, and disastrous fires are reported which we cannot here detail. Surely, we must see that the signs of our Lord's near approach are accumulating. Be ready! Let not the cares of this life so engross your attention that you will not be able to observe the terrible warnings now given.—*Our Rest.*

Romanist Items.

In every country and every nation, Popery is meeting with adversity and tribulation, except in the United States. This is passing strange.

THE report that 250,000 Polish Catholics have resolved to pass over to the Greek church is confirmed. A memorandum to the Emperor of Russia acknowledges the secession, and justifies it by the moral impossibility of accepting the dogma of infallibility.

A political paper referring to the newly created Cardinal asks a pertinent question: "It is said that at one of the receptions given to his Eminence in New York, at which the ladies fairly glittered with jewels, many of the ladies presented to the Cardinal fell to their knees and kissed the rings upon his hand. Protestant women did this as well as Catholic, the same as people who go to see the Pope kiss his hand or slipper. What are we coming to?"

THE Cardinal has had a present from a sister in the Harlem convent of a diamond cross, said to be worth \$20,000. The sisters get alms from the poor, and profess great self denial: what charity is there in giving money to them when they can bestow such gifts upon the richest prince in the United States?

THE Pope, in reply to an address presented to him, June 1, from students of colleges in America, thanking him for the election of Archbishop McClosky to the cardinalate, alluded to the excellent reception given the appointment in America and added "it seems that the harvest in America is ripe and laborers alone are wanting. You are preparing yourselves for that work. Preach especially by example in order to convert that great nation."

Zion's Herald says: "What sort of education we might expect in our schools and colleges, should Romanists gain control of them, may be learned from the example of Spain under Alfonso, a devoted servant of the Pope. The University of Madrid has been put into rapport with the Vatican, its course of study being changed so as to 'contain nothing at variance with the Catholic dogma,' and several professors, who refused to fall in with the reactionary policy have been sent into exile. The new Minister told the students that they must 'turn over a new leaf!' That is what the Pope is saying with respect to our public schools. A new leaf? Alas, it is not one of the leaves of the tree of knowledge."

SIR Moses Montefiore, aged ninety-one, is about to make a journey from London to Palestine.

Prof. Bragset, while accompanying the Hereditary Grand Duke of Mecklenburg-Schwerin on an expedition to Sinai, has, it is stated, discovered in the library of the monastery nine hitherto unknown portions of the "Codex Sinaiticus" the oldest extant MS. of the Old Testament.

The National Horizon.

WHETHER the nations will be at peace or war,—that is whether they will be in the actual conflict, or whether there will be a suspension of hostilities, in the time immediately preceding Christ's appearing, we may not be able to say; but it is very evident that the national horizon will be full of gloom,—the world will be in commotion, and generally in a state of fearful suspense and foreboding. We read in the prophecy of Haggai, "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come." This cannot refer to our Savior's first advent, for all nations, also the heavens, earth, sea, and dry land, were not then shaken. "The temple of Janus was then closed; there had been a respite from wars for years; and amidst the peace of a world not at peace with God, but enjoying a momentary calm, the Prince of Peace was born." But the above prediction expressly states, that God will shake all nations, yea, the heavens and the earth. In turning to the New Testament we learn that its fulfillment is future. The apostle Paul saith, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only but also heaven,—Heb. 12: 26. Thus an inspired apostle regards the prophecy in question as unfulfilled about sixty years after the birth of our Lord.

The following passage from our Lord's great prophecy concerning his second advent gives us further light:—"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing

them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke 21: 25-27.

It seems to me that we are very fast coming into the national trouble and fearful looking, thus foretold,—in other words, that, we are in the day of preparation for the last great struggle, when God will drive asunder the nations, and manifest his own peaceful and endless reign. How diligently then should we attend to the stirring admonition found in the same prophecy by our Lord: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*R. Hutchinson.*

Received on Subscription.

R C Horton 50cts, 10-8. Charles Rickard \$1, 9-18. Lavina S Veazey \$1.50, 11-1. Mrs Charlotte Cooper \$2, 11-17. Wm Ellsworth 50cts, 10-20. E B Tucker \$2, 11-2. J G Davis 20cts. John Fabun \$2, 11-1. Nathan Davis \$1.50, 11-1. Cornelius Davis \$1, 10-7. James Armstrong \$1.60, 11-1.

Received on Donation to Advocate.

Lavina S Veazey, - - - 50 cents.

Books Sent by Mail.

A H Fleisher, - - - \$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 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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

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.

Thoughts on the Sabbath, by A. C. Long. 8 pp. 2 cts.

Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

Man: Mortal or Immortal? By J. M. Beedle. 12 pages, price 3 cents.

Man's condition in Death: By J. M. Beedle—16 pages—4 cents.

The Sabbath: By R. V. Lyon, 8 pages, 2 cents.

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

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

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

Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 2nd 5th Month, 1875. (Aug 3, 1875.)

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Heavenly Desires.

MRS. SUSAN W. HORNE.

I WANT to feel thee present, Lord,
Yes, every hour I live,
I want that all-approving smile
Which no one else can give.
I want to feel that thou art pleased
With all I do and say;
I want thy hand to lead me in
The strait and narrow way.
I want to feel that thou art near,
When I kneel down to pray;
I want thy Holy Spirit, Lord,
To guide me every day.
I want thy help to overcome—
My strength must come from thee;
I want to keep all thy commands,
And gain the victory.
I want an understanding heart,
A willing spirit, Lord,
To walk out on thy promises,
And trust thy holy word.
I want to see my blessed Lord,
Who died upon the tree—
And praise his name forevermore,
Through all eternity.
I want to eat of life's fair tree,
And hear the angels sing;
I want to join them in the song
Of praises to my King.

Independence, Kansas.

"Prepare to Meet Thy God." Amos 4: 12.

LEWIS LEACH.

[Continued.]

As it respects the prophecies that speak of Christ's setting on David's throne, they will be fulfilled in future; for Christ shall return again as he went away from the Mount of Olives. Let us see what are the facts respecting it. Acts 1: 10-12,—“And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the Mount called Olivet.” It is here to be observed that as Christ ascended from the Mount of Olives, his apostles were comforted by two angels

to set their minds upon his return, or second coming, to the same place. Thus keeping in constant exercise a “looking for that blessed hope, the glorious appearing of the great God and our Savior Jesus Christ.” Titus 2: 13. Here, evidently, the declared return of the Savior from heaven, is the hope of the Church, and not death is presented as the motive of expectation and preparation to meet the Savior; and not as though he came to us at death, but points our eye of faith to his second personal coming.

Thus we learn that as Christ ascended from the Mount of Olives, he, according to promise, will descend to it again. Of the certainty of this, the prophet Zechariah, speaking of Christ's coming, is to the point: Zech. 14: 4,—“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, [mark] and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.” And, adds the prophet in the last clause of verse 5,—“The Lord my God shall come, and all the saints with thee.” Also see verses 9-11: “And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be [margin, shall abide,] safely inhabited.” Here ends the treading down of Jerusalem by Gentile rule. In view of these future events, the prophet Joel says: “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more.” Joel 3: 16, 17. Read to the end of the chapter.

We pass to another passage where Jehovah hath made oath to David that he would raise up his seed after him, that is Messiah, to sit upon his throne which should be established for evermore. See 1 Chron. 17: 11-15. Doubtless we are near the time when he shall come whose right it is to reign on David's throne in Jerusalem. “Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; [mark] it shall not be plucked up, nor thrown down any more forever.” Jer. 31: 38-40.

Speaking of the land of promise, Moses says: “A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.” Deut. 11: 12. Another prophecy reads thus: “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he make Jerusalem a praise in the earth.” Isa. 62: 6, 7. Hence in all ages, the eye of the Lord has been upon the land of Canaan to fulfill his promises, when Jerusalem shall be made a praise in the earth. And all other lands but the promised land of Canaan, with Jerusalem as its capital, have been looked upon by the ancient prophets as a land not theirs, “a strange land.” In view of this goodly laud, the glory of all lands, with Jerusalem its capital, give rise to the following language, with the deepest interest: “They that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” Ps. 137: 3-6.

All who have faith in the divine promises of Christ's coming to sit upon the throne of his glory, in Jerusalem, “and before his ancients gloriously” (Matt. 17: 28; Isa. 24: 23), will say with the psalmist, “This is all my hope and all my desire.” It was for the fulfillment of these long-deferred and expected promises, which predicted the restoration of David's throne and kingdom, that called forth the inquiry by the apostles to the risen Savior, “Lord, wilt thou at this time restore again the kingdom to Israel?” Acts 1: 6. Now, this inquiry about the kingdom to be restored again, shows its restoration to have been still looked for, and that that kingdom they expected to be restored to Israel was the kingdom of David, or as it is called, “the kingdom of our father David.” Mark 11: 10. But here is something to observe, Christ did not say to his disciples, the kingdom never will be restored. But it is evident they were mistaken in looking for its re-establishment at the first advent of Messiah. But it will, according to prophecy, be restored in future. “The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon thy throne.” Ps. 132: 11; Acts 2: 30. No testimony is clearer than this; that as Zion is forsaken of the Lord, and Jerusalem trodden down of the Gentiles, until their times be fulfilled: makes it evident that the promises to be fulfilled must be a future event.

These many immutable promises made unto David on this point are sufficient to show us that if his throne remains in ruins to all eternity, then God's promises to him will be a failure. To say that the promise has reference to a spiritual throne in heaven, will not meet the demand, for it is the throne in Jerusalem, and not above, in heaven. To the above, if Christ, at the time of his ascension, set on David's throne, it follows

that there are two thrones in heaven. For Paul tells us that Jesus "is set down at the right hand of the throne of God" (Heb. 12: 2), or with the Father on his throne. Rev. 3: 21. Again, Peter declares respecting "the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day," Acts 2: 29, and as though this were not sufficient to the purpose, he adds in verse 34, that he "is not ascended into the heavens." How then, we may ask, can his throne be there? As David never had a throne or kingdom beyond the sky, and as it is plain that Christ is upon God's throne in heaven, instead of his being seated upon his own throne as the rightful heir to the throne and kingdom of David, he is now waiting until the times of restitution of all things; or as another passage reads, "From henceforth expecting till his enemies be made his footstool." Heb. 10: 13.

Again, as the disciples were going towards Emmaus they said to the Savior, "we trusted that it had been he which should have redeemed Israel." Luke 24: 21. This seemed to be the expectation and hope of the apostles forty days after he rose from the dead, in their last conversation with him, said, "Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power [to know when the kingdom is to be restored], after that the Holy Ghost is come upon you." Acts 1: 6-8. And we learn that the Holy Ghost came upon them on the day of Pentecost; and Peter then declares that according to the oath of God, Jesus was raised up to sit upon David's throne; and says, "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he [the Father] shall send Jesus Christ, which before was preached unto you, whom the heaven must receive [or retain, how long?] until the restitution of all things." Acts 3: 19-21. Here we see the fulfillment of the words of Christ, when he told them they should know the time when the kingdom would be restored, after they had received the Holy Ghost. And here Peter gave the time revealed, namely, when the Savior comes from heaven, he will restore all things spoken of by the mouth of all the holy prophets. And it is to be observed, that the kingdom of Israel was not to be restored at Christ's first advent, for this reason that Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled, see Luke 21: 24. Thus showing that a long interval would ensue between the Savior's ascension and his coming again to restore the kingdom.

In addition to the above, the prophet Ezekiel predicted the overturn of the kingdom of Israel on account of iniquity; and is related thus: "And thou, profane and wicked prince of Israel, whose days are come, when iniquity shall have an end, thus saith the Lord thy God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." Ezk. 21: 25-27. This prediction was uttered in the reign of Zedekiah, B. C. 593, and ever since that time, the kingdom has been repeatedly overturned. It was overturned by Nebuchadnezzar in the days of Zedekiah, the last Israelitish king in the line of David; and has been successively trampled down by Greece and Rome. Since the destruction of Jerusalem by Titus, the kingdom of David, or "the kingdom of the Lord in the hand of the sons of

David," (2 Chron. 13: 8), has had no existence. Thus the prophet Ezekiel, gives us to understand that the kingdom and its crown shall be taken and overturned, and be no more until its rightful heir shall come, when it shall be given him. God has thus dealt with the kingdom of Israel, and made the throne of David vacant until God's own chosen heir, Christ, shall appear to occupy it, "whom he [the Father] hath appointed heir of all things." Heb. 1: 2. By consequence the kingdom was to be no more throughout the prolonged period of "the times of the Gentiles."

And thus seemingly it was in the divine purpose, under the gospel, to "visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." Acts 15: 16. On this subject we read in Psalms 102: 16, "When the Lord shall build up Zion, he shall appear in his glory." It is further evident that when Christ comes the second time he will commence his kingly reign on the earth according to the teachings of Daniel, who after alluding to his second coming, says, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed." Dan. 7: 14. As this kingdom is said to be "under the whole heaven" (verse 24), of course it must be on this earth. This is further seen in Rev. 5: 9, 10, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and has made us unto our God kings and priests: and we shall reign on the earth." So of the saints it is declared that they shall be "priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. So they are to sit with Christ in his throne (Rev. 3: 21) and "reign on the earth." Hence, there is no other kingdom promised in the Bible, but the kingdom alluded to under the whole heaven. At present, God's people are only heirs. Therefore the kingdom is yet in the future, and will be set up at Christ's second coming. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." James 2: 5. Therefore we are only heirs until the kingdom comes. "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

(To be continued.)

Staintfield, Canada.

A few Thoughts on Luke 23: 42.

A. L. L. WILLIAMS.

THIS scripture is used by the would be orthodox, 1st, To prove that mankind can be saved without obedience, simply by faith alone. 2nd, To prove that man has a super-added entity, called the soul, which leaves the body at death, and is conscious of happiness or misery in its disembodied state. We will let the apostle Paul reply to their first conclusion however; he says: "He [Christ] became the author of eternal salvation unto all them that obey him." Heb. 5: 9. But if the thief is saved, there is one person, at least, to whom the Savior has become the author of eternal salvation to, who did not obey him. Jesus himself declares: "For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother." "Ye are my friends if ye do whatsoever I command you." Matt. 12: 50; John 15;

14. Did the thief do the will of his Father? If he did not, he was not his brother; how then can he be saved? Or is it possible that the thief can be saved without being a brother, sister, mother, or friend of Jesus? We think not; and our thoughts are sustained by the Scriptures. See Matt. 7: 21-27; 25: 41-44.

Their second conclusion is still more fallacious than the first, for they cannot prove that the thief died on the day of his crucifixion. Neither does the whole narrative say one word about Christ's or the thief's souls. The thief's request was, "Lord, remember me [not my soul] when thou comest into thy kingdom." And how any man can make the "me" the soul is a mystery to me. The Savior's reply was: "Verily I say unto thee, to-day shalt thou [not thy soul] be with me in paradise?" Not one word about the soul in the request or reply. But, says one, don't you believe Christ's soul went to paradise on that day? In reply I would say: It does not make any difference what I or you believe about it; but we should appeal to the word of God under all circumstances. David says Christ's soul was in hell (hades, the state of death), and not in paradise. See Ps. 16: 10. Also Peter says the same, Acts 2: 27, that is, when he was crucified. Jesus himself declared, before he was crucified, that his "soul was exceeding sorrowful unto death." Mark 14: 34. Now if it can be proved that paradise is in hell, hades, the grave, and that Christ's soul was there alive, there would be a little logical reasoning. But where is the passage that says paradise is in hell (hades, the grave)? and where the scripture that says Christ's soul was there alive? Echo answers where! Ah! says one, did not Christ commend his spirit to his Father when he expired on the cross? Certainly he did. But was that the conscious entity, or real Christ? If it was, where was it from his death to his resurrection?

Luke says Christ commended his spirit to his Father, Luke 23: 46. Do you believe his Father took it in answer to prayer? I know you do. Very well. What will you do with Christ's statement to Mary, three days after his crucifixion (that is if the spirit is the real Christ), when he says: "Touch me not, for I am not yet ascended to my Father: -but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God?" John 20: 7. One thing is certain and that is this: Christ's soul was in hell (hades the state of death), dead, and his spirit was commended to his Father at his crucifixion. But was not the real Christ, the "I" which had not ascended to the Father. The "I" here was the body and spirit united which constituted the real Christ. To illustrate, we have a pen knife; its constituent parts are a blade and handle; we unite them, and we have what is called a knife, separate them and we have a blade and handle. So it is with man:—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7. What is it that constitutes a living soul? The uniting of the breath of life, with the body, or man; separate them and we have the breath of life, and the man, or body, but without this union there never was, nor never will be any living soul, or souls. The Hebrew *N'shah mah*, as used in Gen. 2: 7, and rendered "breath of life," is used in Job 26: 4, and is rendered "spirit"; also in Prov. 20: 27.

But, says an objector, did not Christ say that the thief should be with him in paradise on the day of their crucifixion? We answer, no. But he simply says: "Verily I say unto thee to-day, shalt thou [a thief] be with me in paradise?"

Placing the comma after the adverb "to-day," as it is in the Cottage Bible, instead of after the pronoun "thee," as it is in our common version, and all is plain.—"Shalt thou [a thief,] be with me in paradise?" Or in other words, are thieves and robbers the occupants of my Father's kingdom? This no doubt was the idea the Savior conveyed to the thief. Jesus did not pointedly say: Thou shalt be with me in paradise. But answers him in the form of a question, "Shalt thou be with me in paradise" (a thief)?

Let us look at it in another light. The Jews believed Christ to be some great man: some thought he was "John the Baptist; some Elias; and others, Jeremias, or one of the prophets." Matt. 16: 14. And many, no doubt, believed him to be the Christ, but feared the people. See John 6: 15. "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain alone." Even when Judas delivered him to the Jews, he did it more to convince them that he was the Christ than any thing else; believing as he did, no doubt, that they could not kill him; for he had been with him for about three and a half years, saw the miracles he did in calming the storm on the sea, raising the dead, opening the eyes of the blind, casting out devils, etc. All this gave him confidence that he could not be killed. And when he saw that he was betrayed what did he do? He said, "I have sinned in that I have betrayed the innocent blood." Matt. 27: 5. The Jews, also, after they had crucified him, said: "If he be the King of Israel, let him come down from the cross, and we will believe him." This is spoken four times; twice in Matthew, and twice in Mark, showing that they had a faint idea that he might come down from the cross in spite of their opposition and set up his kingdom.

The thieves had the same ideas, that is, that he was the Christ, the King of the Jews, and that he had come to set up his kingdom, and no opposing power could hinder him. One of the thieves seeing this, no doubt, made a request of Jesus; which was, "Lord, remember me when thou comest into thy kingdom." Or in other words, Lord, when thou comest down from the cross, and sets up thy kingdom, remember me, and bring me down also, to be with thee in thy kingdom. But Jesus said: "Shalt thou [a thief] be with me in paradise?" and did not rebuke him for believing as he did, but simply passed his request by. Showing him that he did not wish thieves and robbers to be the occupants of his kingdom. Question: Who informed the thief (as some think) that Christ was going to set up his kingdom away down in the distant future? It certainly could not have been Jesus: for we are informed that he spake to the multitudes by parables, and that "without a parable spake he not unto them." Mark 4: 34. Even his disciples were in darkness about the kingdom, did not know any thing about a kingdom in the future beyond his death. And even after his death they were sad and grieved in their hearts, and said: "But we trusted that it had been he which should have redeemed Israel." Even after his resurrection and he had been with them forty days, and just before he left them, they said: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. They did not look away down in the future for the setting up of the kingdom, from the simple fact that they knew nothing about such a kingdom. How then could the thief know any thing about the kingdom? Was he wiser than the disciples? or had he been taught more than they? We think not.

But, says one, I believe that the thief was saved. What makes you think so? Because he

asked Jesus to save him. Very well. God is said to be unchangeable, and if he saved the thief simply by calling for salvation, Will he not save every other person that calls upon him for salvation too? Certainly he must. Then away goes the plan of salvation, for who can be lost? Go to the place of execution and what do you hear from the lips of the criminals there? Not one in every hundred but will say: *Lord, save me!* Visit the dying bed of the vilest wretches, and what do we hear? *Lord, have mercy; or, Lord, save; or, Oh Lord! pity,* and will all these persons be saved? They stand just as good a chance for salvation as the thief on the cross does; and if they are all saved, what kind of a kingdom will it be? The apostle Paul says: "No unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. But if the thief and all other thieves and robbers are saved we have some of the vilest wretches in the kingdom, which Paul says they cannot enter.

We will look at one more item, and then we will close. Take the case of Judas, the rebel apostle: After he had seen that Jesus was condemned to death, he repented, and no doubt wept bitterly when he recalled the happy hours he had spent with Jesus, walking by the sea, eating of the miraculous bread, and beholding those wonderful miracles which he did. Will he be saved? Surely he will stand just as good a chance as the thief who mocked our Savior while he hung upon the cross. See Matt. 27: 41-44; Mark 15: 29-32. No wonder Universalism is becoming so universal all over our land, when men try to make out that the thief on the cross will be saved, simply by asking for salvation at his very last hour! Just what every person almost does; especially those living in sin and rebellion against God. Is God partial? Will he save the thief simply by asking for salvation and no one else? Certainly he will not; for he is the same God now that he was then: Unchangeable, willing to save all that will obey him. Heb. 5: 9. I submit these few thoughts for the consideration of all Bible readers.

Denver, Mo.

"Even, so, Come, Lord Jesus." Rev. 22: 2.

THE above is to be the sentiment of the bride (the church) of Christ when he comes. "And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." Verse 17. There seems to be a great deal of importance involved in this little word come; probably more than many are able to comprehend, not knowing its entire force. It does not simply mean, as we would express it, "come" in an ordinary sense of the term; but as used here, in this scripture, it has a mighty force. It takes everything with it, speaking from the depth of the heart. Not uttered alone by the tongue, but by all acts and modes of expression. If the thirsty one wishes to drink from the river of life, he must be unanimous with the bride in saying Come.

He has to speak this word by his works and acts, as well as by his mouth. It matters not how much he may say it by the mouth, or profess it, if his own attributes act not in accordance with it, he is simply speaking one thing, and at the same time squarely contradicting himself, and denying what he pretends to be already affirming. So that by saying this merely, without a correspondence throughout in every essential, he is only deceiving himself. But if he say "Come," and his works completely characterize this sentiment in all his daily walks, then not only the tongue is speaking, but everything else speaks too, and says, "Even, so, Come, Lord Jesus."

There is far more contained in actions than in words. We can say that we love God, and have our works in the opposite direction, and they will deny it, as the apostle says, in speaking of hypocrites. With their lips they profess to know Christ, but by their works deny him.

If, then, we be seeking those things above where Christ is, and ever have this expression sunk down deeply into and impressed upon our heart, we shall say so in walk, in dress, in talk, in love, in actions, in our meeting together, in our conversation, and in all things we speak this beautiful sentiment as plain as tongue can utter it, "Even, so, come, Lord Jesus." We shall not, then, only use this expression in preaching, or praying, or singing, leaving other things to testify to the contrary, but have a perfect harmony and coincidence through our entire proceedings, and both God and man will see that we are just what we profess to be—Christians indeed.

And here is where John's hope takes effect, which is—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." John 3: 2, 3. So that this word "come," though a small one, when it is carried out in all its bearings, embraces the whole Christian character, and purifies the man, all of him.

We have reached the time of which the Revelator spoke—"Seal not the sayings of the prophecy of this book, for the time is at hand." Verse 10. Evidently we are now occupying the same stand-point the apostle did when he uttered these all important words. Being in vision, and led by the Spirit of God away down the stream of time to the end, the angel commands the book not to be sealed, saying, that the time is at hand; and here is where and when these words have their application. We are occupying a place proximating to the advent of our Lord, when the true bride of Christ hath made herself ready, and is eagerly crying out, "Come, Lord Jesus." She is looking with such a longing desire for the return of the Bridegroom, that every sign characteristic of it is being made the greatest use of by her to ascertain, if possible, the exact time when it is; and the more evidence that she can find indicative of that, the more determined she is to appropriate that evidence to its special purpose, and hence the cry, "Come."

John furnishes us with a sample of the impatient vigilance of the true church of Christ at the time of his coming, and just as that sample was, just so will every member of that church be that is a true member. He will be watching and waiting faithfully for the coming of the Master, and his life in every particular will say, "Even so, come, Lord Jesus." The sooner the better, and with joyous greeting will he receive the glad tidings that Jesus is coming within a very short time. Hallelujah! O glorious thought! how it revives my drooping spirits to think that soon we shall see the Lord, and receive his welcome smile, and hear the glad sound—"Well done!" O! I would that it were to-morrow.

Dear brethren, this will be one of the best times that we ever had in all our lives, and oh do you not long for it? Just think, to be with Christ! What a sublime thought, to enjoy the company of the Son of God! Who can for a moment conceive what humiliation on the part of him who is above all, perfect in righteousness and true holiness, and just in all his ways, exalted and high, "Lord of lords, and King of king," rich in mercy, and of the tenderest compassion, took upon himself man's nature, to suffer and die an ignominious death, to save such a poor sin-susceptible being as man.

Then, my dear brethren, is not such an one as this more worthy of all our admiration and attention than anything that this vile world can afford? What is here then that should in this vain life engage us in its attendant evils and pursuits, that we should lose sight of the beatitude of that world to come? and, what is more consoling, it is so near.

This ought to make us inspired with the greater zeal for the coming of the blessed One, and cause us to cherish this glorious news, searching all evidences, if so be, to hasten the glorious time, and anxiously exclaim with the holy seer of Patmos, "Even so, come, Lord Jesus!"—L. C. Kerr, in *World's Crisis*.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 2nd 5th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Dead to the Law.

PAUL, writing to the church at Rome, and saying, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ," Rom. 7: 4, is one of the resorts of no-sabbathism against the observance of the Bible Sabbath, the seventh day of the week. Instead of regarding the Christian as dead to the law, they represent the law as dead, and that the freedom of the Christian consists in being freed from all law, except what they call a re-enacted one. But there is quite a difference between being dead to the law and the law being dead. In the preceding verses of this chapter the apostle illustrates by the law of marriage, saying that the woman is bound by the law (of marriage) to her husband so long as he liveth. But if her husband dies, she is loosed from that law and may marry another man. But she is not loosed from her husband by the law being dead, or abrogated, as our opponents on the Sabbath question would have it in the case of the Sabbath. Simply that was dead whereto she was held, while the law (of marriage) retained all its strength, where it had the parties to hold.

So in the other case, Rom. 7: 4. Paul says in Rom. 3: 20, "By the law is the knowledge of sin;" and thus if the law became dead, how could we determine what is sin? By the law we know that we are sinners, for "sin is the transgression of the law," and the law holds us under condemnation, and subject to suffer its penalty, which is death, for "the wages of sin is death." But when the atonement for sin is accepted, and we repent, believe, and are baptized, according to gospel requirement, we become dead to sin; that is, we cease to follow the ways of sin, and turn to deeds of righteousness. We also "become dead to the law by the body of Christ," who is our mediator with the Father for a violated law. Christ releases us from the penalty or condemnation of the law, because he became "sin for us;" that is, he took upon himself our natures and died for our sins, to redeem us from the curse of the law. Though he "knew no sin," that is, committed no sin, yet for sinful man he suffered death, which is the penalty of sin, to redeem him from the strength of sin, which is death. In this manner, or as the text says, "By the body of Christ," we become dead to the law. We are no longer held under condemnation for its violation, as is expressed in Rom. 8: 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." No longer held subject to the penalty of sin, to be held in death, which we as mortals are subject to, but by virtue of "the body of Christ," according to the text, may have a part in "the resurrection of the just," out from among the dead.

But "should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Married or wedded to Christ, he cometh to "bring forth fruit unto God," to "walk after the Spirit." And "the law of the Spirit in Christ Jesus maketh free from the law of sin and death." No longer living in sin, but in Christ Jesus we become dead to the law, to its condemnation and penalty, and become wedded to Christ, to follow after life and righteousness.

Not that the law was dead in either case. The law of marriage binds the husband and wife while they live. So with the law of God by which is the knowledge of sin, "it hath dominion over a man as long as he liveth." While he lives as a sinner it holds him in condemnation; when he dies to sin the law remains the same, though he may be released from its condemnation. No

necessity for the law to cease because a man ceases to be a sinner. In the application of the illustration of the woman being bound by the law to her husband, sin answers to the woman's husband, and Christ to the second husband. The individual is amenable to the law still, in either case. First, he is condemned by the law while he is a sinner. Then when he ceases to be subject to sin, becomes dead to the law, the first husband dies, the law remains the same, and he becomes married to Christ, still amenable to the law by being subject to it, or living in obedience to it, and walking in the liberty wherewith Christ hath set him free.

Paul argues very differently from what he would if he understood the law of commandments to be dead, or done away. He says, in the same epistle, chap. 8: 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The law of ten commandments at the time Paul wrote was that whereby was made known the knowledge of sin, and sin bringeth forth death. Paul speaks of several laws, and here mentions the law of the spirit of life in Christ Jesus. In Gal. 2: 19 he says he is "dead to the law;" not that the law was dead that he might live. Again he says (Gal. 5: 18): "If ye are led of the Spirit, ye are not under the law." The law and the Spirit are not opposed to each other, working in different directions; but to be under the law is to be under its condemnation; and when the law is not violated there is no condemnation by the law. Jesus Christ hath freed us from the condemnation of the law, so that though we have sinned we are not held under the law. But he did abolish one law, that which he came to take the place of by his death and intercessory work, according to Eph. 2: 15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances," and Col. 2: 14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." In being nailed to the cross he abolished these ordinances "in his flesh," by his death. The law of the ten commandments contained no ordinances, neither did any of them typify Christ; and thus, in the nature of types, they did not cease with him or his work.

The more the subject of the law of God is investigated the more clearly does it shine out as "holy, just, and good," in the New Testament as well as in the Old, as discoursed upon by the apostles and by the Savior himself, as well as when given by the great Law-giver. It remains entire, not even the fourth being omitted, or changed,—it would then have lost its perfection. What folly to talk of it being annulled and the law of Christ substituted, with all of the ten commandments re-enacted except the Sabbath!

Brethren, you who have taken this noble stand to fear God and keep his commandments, weary not in well doing, but rejoice in the liberty wherewith Christ hath made you free from the law of sin and death. And you, halting one, who have become convinced that the seventh day of the week is the only Bible Sabbath (and there are many such), Fear not to take up your cross and follow your Lord. Accept of Christ as the mediator of a broken law, and the Holy Spirit will aid you. Let those who have supposed the law to be dead look well to their standing, examine the evidence and see if it be not alive and will hold the transgressor under condemnation. Let a study of God's law and his love draw you nearer to him, and that you may believe that he not only is, but that he is also a rewarder of all those who diligently seek him.

Apostolic Authority and Example.

It is frequently alleged that the First day has been substituted for the Seventh day Sabbath by order of the apostles. Where is it so stated? At the Council held at Jerusalem to determine whether the Gentiles were bound to observe the

ceremonial law, they had a fair opportunity of promulgating this new command, if there had been one; but such is not the case. We find that as Paul and Silas journeyed through the cities delivering "the decrees for to keep that were ordained of the apostles and elders which were at Jerusalem," they still kept to their old custom of worshiping on the Sabbath; and in the Roman city of Philippi, they, "on the Sabbath," went out by a river side, where prayer was wont to be made, and though they "were in that city abiding frequent accusations against the apostles, but nevertheless that they taught to break the Sabbath, which they would have been as ready to do as they were to accuse the Savior, who only sought to break down their superstitious observance of the day.

The charges of the Jews were that they "all do contrary to the decrees of Caesar, saying that there is another king, one Jesus," and that they teach customs which are not lawful for us to observe, being Romans;" or of Paul, as "a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect called the Nazarenes, who also hath gone about to profane the temple." To these false charges the apostle makes this noble answer: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Acts 24: 14.—Sabbath Memorial.

Reminiscences of Palestine.

J. L. BOYD.

RIDE TO THE JORDAN AND THE DEAD SEA.

ABOUT two hours before day-break, Abdallah, our shiekh, and the guides, signified to us to arise quietly, and move off without awakening any in the encampment. Starting thus early, for a ride of seven miles, we would reach the river by first daylight, and thus avoid the darting sun-rays in our faces. We silently obeyed his intimations, and were soon in our saddles. The ride occupied about two hours—in the moonlight over the yielding and mellow soil we fled along; not a syllable being uttered, as silence was imperatively enjoined. The night air was pleasant and refreshingly cool, which we more perceptibly noticed as we nearer and nearer approached the river; as the distance lessened we could perceive the distance and inhaled what we knew must be the river-mist, something so new and unlike the dry, clear atmosphere we had been, for five months past, accustomed to in this "dry and weary land" of constant sunshine. Soon after, through the mist, the dim outlines of trees on the western banks of the river became visible, and farther in the distance, east of the river, the mountains of Moab loomed into view. But still the river itself was out of sight, even after we had heard, for the first time, the murmuring sound of its waters as they flowed along in their deep channel toward the Dead Sea. Still onward, and onward we rode to meet the view of those waters which our eyes were longing to behold. At length we reached a break, or embankment, in the hitherto prairie-like surface over which we had ridden so silently. The embankment was about seven yards broad, and then another about as wide; and then we came to a fringe of willows and low cedar-trees, while below them several feet, another bank, and in its narrowed and deep channel flowed the River—JORDAN. Tying our donkey's bridles to some of the trees, we leaped down to the water's edge and dipping hands into its waters, lifted some to slake our thirst. The Jordan was the first flowing stream which we had seen in Palestine. From where we stood it was about one hundred and fifty feet across to the tangled jungles on the opposite shore.

In an opening of the tree-lined eastern shore we soon noticed the smoke of a fire, which our guides said was an encampment of the Desert Bedawee; and they counseled us to make an immediate retreat, as the opposite tribe were too numerous for them to resist or protect us. We, however, felt the strength given us by the Unseen Guide who upheld us, and had brought us in safety to this Jordan; and replied to them coolly and decidedly that we should go into the river, and bathe in its waters; that we had not come seven thousand miles over the seas with such a purpose, to give up and abandon it in sight of the sacred river, now; that Allah would protect us, for he had sent us thither. They were silenced by this decision and expression of trust in the Lord. They dispersed along the banks, on the lookout for any movement on the opposite shore, and also cut a number of sticks (for canes) from the trees, for our acceptance, to take home with us.

In the meanwhile we had retired to the deep cover of the low willows at a distance from them, and changed our garments for bathing dresses, and stepped cautiously into the inviting stream and dipped each other seven times in the water. It proved a most refreshing bath. Before re-emerging from the Jordan we fished up seven small pebbles from its stony bottom, as mementos. After having resumed our riding garments, we lingered awhile under the trees, and gave a long farewell gaze at the now brightening surface of old Jordan, as the tingling sun-rays imparted the daylight glory to its living flow. Our hearts deeply thanked welled up, and were given with worshipful love to our heavenly Father for his manifested protecting care all through our pilgrimage, and amid the perils incident to a visit in this region; and we realized then and there the assurance that it would continue to the end of our visit to his inheritance in "Judah, his portion in the Holy Land."

Our guides and our impatient friends were lost sight of and forgotten for the time being, while our anointed spirits drank in the presence and inspiration of the scene before us. Here, from the very nature of its surroundings and locality, must have been the place where Joshua, the Hebrew, crossed this river's bed dry-shod, with the hosts of Israel and the accompanys of the "Ark of God." Here, too, is the place whither the Christian pilgrims now yearly resort to bathe on Good Friday, because "all traditions of this land locate it as the spot where John the Baptist immersed Jesus, the Spirit Baptizer, in the waters of the Jordan; from whence, as he came up out of the floods, the Anointing Spirit rested upon him in the form of a dove." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not [and yet their mothers, according to Luke 1: 35, were cousins]; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit."—John 1: 32, 33. Here it was where the water immerger taught the children of Judea, by deeds of repentance, to slough off "the deeds of the law" into the Jordan, whose waters would bury their sins in the Dead Sea; while the Spirit Baptizer was here anointed to impart to them, "who seek for it," the life and the anointing which abideth, that he received, down from heaven, from the Father of life and light. Here John was manifested to be the last and the greatest of the prophets of "any born of woman"—so said Jesus—of the expiring covenant. Here, Jesus, the Inductor of the new covenant, was manifested to be the author of "the way, the truth, and the life." Here, in short, John, as the son of Zecharias, the priest of the house of Aaron, was the last of his order of the Levitical priesthood (in "the mind of the Spirit"), who was sent to baptize Jesus, in order that thus it became him "to fulfill all righteousness," who, as the last of the lineage "of David, was anointed the King of the

Jews," and as King of Salem, thus became "a priest forever after the order of Melchizedek," being the "mediator of a new and better covenant with the house of Israel." Here, likewise, seven centuries before the Elias of Jesus was manifested, Elijah, the prophet of Israel, crossed this same old Jordan, after leaving Jericho behind him, and proceeded eastward, accompanied by Elisha, until the chariot of fire met him, and he ascended "in heaven by a whirlwind;" and here, afterwards, is where his companion, Elisha, re-crossed the Jordan, dry-shod, and returned to Jericho. Here, at Gilgal, King David re-crossed the Jordan, "in a ferry-boat." 2 Sam. 19: 18.

The Jordan, at the time we visited the river, (late in September,) was in its lowest condition, from the long dry season of the preceding five months since the rains of the previous winter, and the melting of the snows of Lebanon, which accounted for the narrowness of the stream as mentioned before. Its current is very strong in mid-channel, and its depth there ten or twelve feet. The shore, on either side, is a gradual slope. The place where we had bathed was something less than two miles distant from where the Jordan empties itself into the Dead Sea, and is there, after its fresh water tracing of several miles, lost to view in its stagnant depths. A short distance above where we stood viewing the river up and down its course, are some large rocks, or "stepping stones," lying in a shallow bed of rock, which are called "The Fords," where Israel, and Israel's invaders, used to cross and re-cross the Jordan, and where, to this day, the Arabs cross with their camels to reach the Desert beyond. "The Fords" is the traditional place where the patriarch Jacob crossed the Jordan with only his staff in hand on his way to Eastern Syria; and on his return re-crossed with "two bands." Farther up the river is an inlet, where the brook Cherith pours its tribute into the Jordan, finding its course through deep glens and rock-bound ravines, among whose solitudes the prophet Elijah so long was in hiding from the wicked king of Israel, Ahab, and when he was "fed by the ravens" in the days of the long famine in the reign of that king.

As we remounted to re-cross the plains of Jericho, we directed our guides to make a detour so as to have a nearer approach to the Dead Sea. How profound it lies in its deep chasm among the rocks and mountain shores of Moab and Judea! and is only approachable on the side nearest to Jericho's plains. Not a living creature (bird or fish,) can exist in its waters; and its saline exhalation deadens all efforts of vegetation on its shore-line. "Sodom and Gomorrah have there suffered the vengeance of eternal fire."

After two and a half hours ride across the plains we reached a celebrated and a choice halting-place for breakfast, the "Fountain of Elisha," according to Israel's tradition, which the Arabs now name it "Ain Sultan Saladin," or the "Fountain of Sultan Saladin," as it was in the days of the crusades his favorite place of encampment. Here, also, we will halt our penning.

Religion and Business.

THIS precept of holy writ, that we "be not slothful in business," lays its stress upon every son and daughter of Adam, and especially upon every redeemed child of God. And the full command, "Be not slothful in business, fervent in spirit, serving the Lord," shows there is no discord between business and religion; but on the contrary, that a man may be devoted to his business, and diligent and active therein, and thereby and at the same time serve the Lord. It is a proof that men may be honest, honorable, and Christ-like in their daily calling; and the statement in another portion of the Bible, "Seest thou a man diligent in business, he shall stand before kings," shows us religion and success in business are in harmony. It is therefore weak and useless for men to say

they cannot succeed unless they adopt the doubtful and even underhanded methods of their unscrupulous competitors. To be honorable, manly, and true in all one's business dealings is to gain the confidence of the community; and with such a man they will prefer to do business. It is a man's most sure and reliable capital, even as Solomon has said: "A good name is rather to be chosen than great riches." Unscrupulous methods may sometimes bring a more rapid success; but it is like the blazing, brilliant flower that springs up quickly out of its thin soil on the rock, lacking the depth and strength of earth, it is sure to be short-lived. Better in every respect to be honorable, and wait, if need be, a little longer for a rich and more permanent success.

But not only is business success in harmony with religion, but, more than that, religious enjoyment and service are directly in the path of business. We believe the truest conception of the Christian's life makes it a steady, unbroken outflow and onflow of the spiritual life. It draws no separating line, on each side of which there shall be found only worldly duties, and on the other the so-called spiritual or religious duties. It is a unity, and religion enters into all our work and duties, and glorifies and beautifies them all; and we believe our Lord accepts one as gladly and as fully as another. Does there but appear the light of a devout purpose, the breath of a life hid with Christ in God, then, be the work what it may, it is God's service. The farmer who keeps up his fences, cares well for his stock and crops, is not behind-hand with his work, may therein be pleasing his Master no less than he who serves at the altar.

The prompt, reliable, energetic, and honorable business man, may be a shining witness to the blessedness of religion in the daily life. The mother in her quiet home, making that home bright and cheerful, keeping the children tidy and well-behaved, and looking faithfully after the thousand and one little daily duties, has a place of Christian labor that shall have the plaudits of heaven, if not of earth.

And so, wherever the Lord places one of his children, it is for him to be diligent and faithful there, and so to find therein his growth in piety and his truest success.—The Contributor.

The Way of Life, And how to Keep in It.

S. E. BRINKERHOFF.

JESUS says, "I am the way, the truth and the life," John 14: 6, and "if any man will be my disciple let him take up his cross and follow me." Then to get in the way of life we must come through Jesus, and to keep in it we must follow him—we must walk in his footsteps. Or in other words, we must do as he did, live as he lived. This is the only way that we can now follow the Savior, do just as he did when he was here upon earth. Peter tells us that Jesus left us an example that we should follow in his steps, 1 Peter 2: 21; and Paul writes to the church at Corinth to follow him as he followed Christ. The perfect, sinless, spotless life of the Savior is the only one ever given to the Christian as a pattern—the only one he was ever told to follow; and the only one that we must imitate in order to obtain eternal life.

Jesus was sent into the world "to save his people from their sins," but God has never told us that he would save an individual in their sins. Jesus said to the unbelieving Jews, that they should die in their sins, and where he was they could not be. John 8: 21. But the apostle tells us that "the blood of Jesus Christ cleanseth us from all sin." 1 John 1: 7. When is this blood applied to cleanse us from all sin? in this life? in death? or after death? See Eph. 1: 7; Acts 26: 28; Col. 1: 14; Heb. 9: 14. From these passages and many others it will be seen that this life is the place that the blood of Christ is applied to us to purge our "conscience from dead works to serve the living God." This is just what Jesus did while here, he served the living God, or did the will of his Father in heaven. And if we have passed from death unto life, if we have our sins pardoned through the blood of the everlasting covenant, if we have been made heirs of God and

joint heirs with Christ, in a word, if we have put on Christ, we shall also do the will of our Father in heaven; and if we do his will, we will not commit sin. The Christian's life ought to be, yea must be a pure and holy one, it is an exalted life, and yet it is one of humble, self-sacrificing devotion to God for the good of suffering humanity. This is the life that Jesus led, and the Christ-life in us, if we are imbued with his Spirit, will lead us to reach out after the objects of his love and care—it will lead us to be like him.

When the sinner flies to Christ for refuge, lays hold upon the hope set before him, he receives the pardon, or "remission of sins that are past" (Rom. 3: 25), and commences a new life. This life the apostle tells us that we are to "live by the faith of the Son of God." In starting in this new life, or on the road that leads to eternal life, we must be dead to sin, and alive unto God. Rom. 6: 11. We must crucify the flesh with its affections and lusts, we must give up our own will and desires to the will of God, and be willing to follow our Master through evil as well as good report. Self, and selfish interest, so dear to the human heart, must all be given up before we can be faithful followers of Jesus Christ. We will have to be able to say with the disciples of old, "Lord, we have left all and followed thee." It is possible for us to outwardly keep the commandments of God, and yet know nothing of the purifying effects of the love of God shed abroad in the hearts of his children. There never was a more unhappy life than one that tries to divide itself between Christ and the world, between the fellowship of the saints and the pleasures of earth, between the service of God and the desires of the carnal heart. The followers of Christ—children of a King—ought to be happy, and there is no reason why they should not be, but one, and that is a half-hearted service. We must be wholly Christ's before we can be happy in his service. We must render a service of love, and not alone of duty, before we can enjoy it. It is just as impossible for a Christian to be happy in the service of God just because it is his duty thus to do, as it would be for a wife and mother to be happy in her daily rounds of household cares from a mere duty standpoint. Both are strangers to the sweet peace and real joy that flows from a service of love. But when we have crucified the flesh, when we have given up the world, when we have brought our wills entirely into subjection to the will of God, when we can say that Jesus is to us the chiefest among ten thousand, and the one altogether lovely, then it is that the service of God will be our chief delight; because it will be a service of love.

Delight in the service of God is every Christian's exalted privilege. To obey God because we love him, and to seek at all times and in all places to do what pleases him, is what the Bible recognizes as Christian perfection, or perfect Christians, and without this perfection there is no promise that we shall wear that crown of never fading glory that will be given to the faithful. If there is any doctrine that is plainly taught in God's word, it is that his children are to be righteous, holy, perfect, blameless, pure, and without spot or wrinkle. No matter how many may profess this perfect state that do not live it, it is ours to profess, to live and enjoy. God requires us to be perfect, and he requires nothing but what we can perform, he knoweth our weakness and hath made ample provision for all our necessities. Hence he sent his "own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Rom. 8: 5, 6. Not that Jesus fulfilled the righteousness of the law for us, but that we by his assisting grace, and ever present help may fulfill the righteousness of the law in our every day life. It is just and reasonable to believe that we can, if we make sufficient effort, obey God in all things, and at all times; and if we do this, Will it not make us perfect men and women in Christ Jesus?

Certainly it will. Jesus says, "Abide in me, and I in you." John 15: 4. And the apostle John tells us that "whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." 1 John 3: 6. If there could be plainer language used to tell the child of God that he can live without sin, and not only so, but that "whosoever is born of God doth not commit sin," we would like to see it?

When God brought his ancient people out of the land of Egypt, he told them that if they would obey his voice, and keep his covenant, they would be to him a peculiar treasure, and he would make them a kingdom of priests and a holy nation. See Ex. 19: 5, 6. Was it possible for that people to obey God's voice and keep his covenant? Assuredly it was, else a just God would not have punished them so for disobedience. Had they obeyed it would have made them a holy people. Now, what is it to be holy? is it not to be free from sin? Jesus was holy, harmless, undefiled, and separate from sinners, and his people must be like him. The Lord required his people to be perfect in all ages of the world; he said to Abraham, Gen 17: 1—"Walk before me, and be thou perfect." And in chapter 23: verse 5, he says that Abraham obeyed his voice, and kept his commandments. If Abraham obeyed the Lord, cannot others do the same? If he kept God's commandments cannot we do so too, if we make the effort?

Job was a perfect man. Three times in the first chapter of Job it is declared that he was perfect, and it is also said that in all his trials he "sinned not." But mark his language after the loss of his sons and his daughters, his sheep and his oxen, and all that he had—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." No murmuring nor complaining at his hard lot. Hezekiah walked before the Lord "in truth and with a perfect heart." Isa. 38: 3. Zacharias and Elisabeth walked "in all the commandments and ordinances of the Lord blameless." There is but one standard for the children of the Most High, and that is a perfect one. It is not reasonable nor just to suppose that an allwise Creator, and a kind and merciful Father, would give his subjects laws, or his children commands that they could not obey; and if they are obeyed sin will not reign in our mortal bodies. Rom. 6: 12. If we follow the Savior, and do as he did, we will not commit sin. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from ALL sin." 1 John 1: 7. (Read carefully this epistle of the beloved disciple.) Is not he who is able to cleanse us from all sin, able also to keep us clean?

Brother, sister, you who have put on Christ, you who profess to be followers of the Lamb, you who know and feel that your sins have been pardoned by the blood of Jesus, arise from your slumber, examine your own hearts in the light of God's word, and see if you are living as it is your privilege to do; and as God requires that you should. Awake, to life and to duty. Do you sigh for a closer walk with God? if so, follow Jesus. Work for God and his cause, give up your own selfish purposes and desires, and launch out into God's great harvest field. Do not say that there is no work for you; or that you have all at home that you can attend to. If we, as a people, as individuals, are ever permitted to enter the mansions of the blest, we will have to make greater efforts than we are now doing. God is not going to bring us, more than those who now rest from their labors, to paradise "on flowery beds of ease." Neither will he bring us there for working ourselves to death, to keep up with the follies and fashions of a sin-cursed world. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

It is no use for us to deceive ourselves; if we are God's children we must let it be known. Not that it is necessary at all times to speak it, but it is very necessary at all times to act it. And if we act it we shall be "like a city set on an hill which cannot be hid." We shall provoke one another to love and good works, and not to following the goddess of fashion. We shall have more Dorcas and Phebes among us than we now have. We shall have more money to expend on the preaching of the gospel and less upon our own personal adornment. Young and old have a work to do, if they are to be gathered with the faithful when Jesus comes. We must get out of self, each one of us, and work for the salvation of sinners; we must not leave all the work, suffering, self-denial and privations for the ministers. We cannot all preach, but we can all work, and that work need not all be for self. May God help us all to "present our bodies to him a living sacrifice, holy and acceptable, which is our reasonable service."

Unseen and Seen.

"A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father."—John 16: 16. "And ye now have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John 16: 22.

Eighteen hundred years have passed away since Jesus uttered these comforting words to his sorrowful disciples. They were sorrowful in view of all he had told them in regard to himself, for he was to suffer many things, and to leave them; but to comfort them he assures them that "in a little while he will come again," and though they were in sorrow now, then their hearts should rejoice, and their joy no man should take from them. Blessed, comforting words! Though he must necessarily leave them for a time, the blessed promise of his return would cheer them amid the trials he assured them they would have to pass through. "A little while" will it appear to the dear disciples, when the archangel's trump shall arouse them from their dusty beds. Unconscious of passing time they have slept, through century after century, and to them it will be but the passing of a night. "Only a little while" to them will the separation seem, when they are again united to their loving Lord and master.

"In a little while I will come again," has sounded down through the long vista of eighteen hundred years, and to-day that promise is just as sweet, just as comforting to us, as it was to those loving disciples when it first fell from the lips of Jesus.

But Jesus told them of many things that must take place before his return; and he told them also that "when they begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." Have not nearly all of the events recorded in Matthew 24, Luke 21, and Mark 13, taken place? Has not the sun been darkened, and the moon refused her light, May 19th, 1780, immediately after the great tribulation? The stars fell "as a fig tree casteth her untimely fruit when shaken with a mighty wind, Nov. 14th, 1833, also in 1866. Have we not seen distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear and for looking after the things that are coming upon the earth? Are we not justified in believing the kingdom of God near at hand, even at the door?

And again, we are charged "to take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares." These warnings were more particularly intended for the generation that should see the signs preceding his coming, though they were addressed to the disciples, for he distinctly tells them, that *before* all these things they should be persecuted, and some of them be put to death.

How plain are all these signs! How appropriate the warning, especially in these days of peril,

and yet how little heeded, even by Christ's professing church. Like the unbelieving Jews, they scoff at those who believe the words that Jesus uttered, and will not believe until the resurrection morning shall wake them to a knowledge of the truth they now make light of, or ignore altogether.

The sweet, restful promise of Jesus, that he will shortly come again, has no music for their ears. Nothing comforting in the assurance that the dearest, best friend we ever had, is preparing to come to us once more, and make his home with us. How it should make the heart of every true believer rejoice that his coming is near at hand! If father, mother, brother, sister, or friend we dearly loved, had been away for years, and we had been told that at such a time they would return, would we not wait anxiously and eagerly for them? Would we not think and talk about them, and make ready with glad hearts to welcome them? And when we knew that they were near how eagerly would we rush to meet them, with what joyful gladness should we look into the dear face, and be folded once more in their warm embrace.

Do we look with such feelings for Jesus? Are we ready to welcome him with open arms? Is he our chief joy? Do we press this dear promise to our heart and long for its fulfillment, "I will come again?" Mid all our trials and conflicts these words come to us like the whisper of an angel, and though our hearts be sorrowful now, then they will be so no longer. "I will see you again."

What could be more tender, what more expressive of the love of Jesus? How the disciples loved him! We can understand something of the nature of the tender ties that existed between them, and the whom we have not seen and yet love. But we shall see him even "in a little while." The signs preceding his coming are in the past. Have we not reason to lift up our heads, knowing that our redemption draweth nigh? Even so, and let us comfort one another with these words, "In a little while I will come again, and your hearts shall rejoice, and your joy no man taketh from you."—S. L. Maude Miles, in A. C. Times.

God hath Chosen the Poor.

LUCINDA COLLINS.

"Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."—James 2: 5.

Heart cheering promises! Though poverty may stare us in the face, yet we have the full assurance, if we love the Lord and continue in the way he has marked out for us, we shall, when the riches and glories of this world have passed away, be rich in faith and rightful heirs to all that God hath promised to his faithful children. Again the promise is, "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled."—Luke 6: 20, 21. Blessed be God for the never-failing promise, that we shall nevermore hunger on the other shore! Ever be filled with righteousness, nevermore be stained or polluted with sin, defiled nor oppressed in the least degree! but as time rolls on we shall there enjoy the rich blessings bestowed upon us from a bountiful hand. How often we become discouraged and are led to murmur and complain because of poverty! not remembering the many promises that are made to us, and of the one who became poor that we through his blood might be made rich. This glorious news of redemption by one who had not where to lay his head is sufficient to cause us to cast all murmuring behind, and patiently await the reward before us.

Let us hear what is said to those on the other hand, "But woe unto you that are rich, for ye have received your consolation." Verse 24.

What a lamentable condition is this! They

travel on through this world of vice and folly, reaping their reward as they go. Indulging in the pleasures and pride of life, regardless of any and every thing but themselves, without one bright hope or promise of a home in the future world. Again, James 2: 6; "But ye have despised the poor. Do not rich men oppress you and draw you before the judgment seat?" Thus they do despise, defraud, and oppress the poor in every way and manner possible. And worse than all, they are found guilty of defrauding their God, robbing him of his just dues. If you want to test their honesty toward God just ask them for money to help pay the fare of some poor minister who is laboring hard for the good of souls, or to help send some laborer into the vineyard of the Lord, and you will soon reach the depth of their heart. They, perhaps for the first time, perceive that money is scarce and times hard. They would rather give up their profession, if they make any, than to sacrifice any great amount of their riches to the Lord, forgetting that "the earth is the Lord's and the fulness thereof."

I wonder not that Jesus said, "How hardly shall they that have riches enter the kingdom of God," Mark 10: 23. Not that it is impossible for such to enter the kingdom, for much good might be done by those that have riches, and they certainly would not lose their reward. But Jesus, very well knowing man's proneness to sin, was led to make this statement. He well knew they would become entangled therein, forgetting their kind heavenly Father, by whom those blessings were bestowed. Now, dear reader, who ever you may be that are blessed with all earthly possessions, do not trample the poor, for they are God's chosen people, if they walk in righteousness. Do not trust in uncertain riches, which will not be able to deliver you in the day of God's wrath. Then how gladly would you exchange these treasured idols for an unfading crown. But alas! it will be forever too late. Let us all bear in mind that he who is able to prosper is able also to deprive. The Lord giveth and the Lord taketh away. And I can but respond, Blessed be the name of the Lord.

We all should remember and praise our heavenly Father in adversity as well as in prosperity. Let us rejoice though we be deprived of this world's goods, for great will be our reward in the future, if finally faithful. But it sometimes seems to me that we are poorer than we need be. And why, I have often wondered? I have partly become convinced it is because we withhold too much from the Lord. Let us, with a prayerful heart, search God's holy word to find, if possible, what is our duty in regard to these things; and each one with a cheerful heart, perform their duty. I believe it would only be lent; that the Lord would repay two fold for all that was invested in his cause; and we thereby attain a higher and holier profession, and receive to ourselves a crown incorruptible, and that fadeth not away. May we be guided as honest and faithful children, entirely by God's holy word and Spirit, and let us not only be lookers on in the great work before us, but lively doers, that we may receive eternal life at the end of the race.

Let us active members be
In the house of God,
That he may claim us for his own,
With all the blood washed throng.
Waterliet, Mich.

Letter Department.

From Sister Stults.

DEAR BROTHERS AND SISTERS: I once more attempt to write to you through the ADVOCATE, our welcome visitor. I believe we are living in

a time when we may look for the soon coming of our Lord; for thus did the ancient prophets of Israel in numerous places predict the coming glory of the everlasting kingdom of the great God, and the triumphant appearing of his only begotten Son. I hope for the appearing of the Savior because he himself has promised it, and many are his words which declare the fact. Thus he said:—"The Son of man shall come in the glory of his Father, with the holy angels; and then he shall reward every one according to their works." The whole apostolic church were filled with this blessed hope. Paul tells us of their faith, and how they turned from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead. It is a lively hope, a hope like an anchor to the soul both sure and steadfast, reaching to that within the veil, whither Jesus, the forerunner is for us entered. I do want Christ, the rightful heir to David's throne, to take it and reign; to put an end to this dark world of sin and sorrow, and cause the day of bright glory to be ushered in when the Lord shall be king over all the earth; when out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Your sister in the blessed hope,
JANE STULTS.

Et. Atkinson, V is.

From Bro. Turner.

BROTHER BRINKERHOFF, and saints scattered abroad, I send Christian salutation! With a heart overflowing with thankfulness I acknowledge the receipt of your very excellent paper, the ADVOCATE, and tracts; and may he who will reward his dear children for giving a cup of cold water to a disciple, reward you abundantly in this present time, and in the world to come eternal life. I would say I am a poor lone pilgrim trying to keep God's holy Sabbath according to the commandment, there being none near me that are doing so. I am in the eighty first year of my life, homeless, and destitute of any of this world's goods, and almost a cripple, able just to walk a little on two staves, and try to let my light shine as far as I can get an influence, which is not far. I discover that you do not favor the idea that these United States are symbolized by the two horned beast of Revelations. I have honestly and firmly believed it and tried to maintain it as best I could; if it is not so I would be glad to see the evidence what it is, and would be heartily glad to acknowledge my error. I care nothing for previous opinions, but I do want to understand the truth. To the scattered saints, I would say fight on, the battle never give over; although it may be severe, it will be short. Let us pray for each other, and soon, he who is the believer's life will appear, and we shall appear with him in glory? Amen. Your unworthy brother,
ELIJAH TURNER.
North Adams, Mass.

From Bro. Harvey.

BROTHER BRINKERHOFF: I have been thinking for some time of writing a few lines for the ADVOCATE, to let the brethren know where we are and what our prospects are. We have a lonely time here, but our determinations are just as strong to go on in the good cause as ever they were. We have no preaching by Adventists in this place, but plenty of immortal-soul doctrine. Could not some one come and preach for us, say once in a month or once in two months? a good church might be built up here. There are eight of us now keeping the Sabbath and more would come out on the Sabbath truth if we had preaching.
S. HARVEY,
Attoona, Iowa.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 2nd 5 th Mon. 1875.

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

THE Sabbath interest is still onward in Great Britain and Ireland. Bro. Jones has gotten out the third number of the *Sabbath Memorial*, published quarterly. Bro. Jones says: "Since the autumn of 1872 the work has assumed an interest and a magnitude unknown in these islands for 150 years. Through the blessing of God and by very simple means new Sabbath interests have arisen in Glasgow, Grimsby, Elgin, Belfast, and London. There are now nearly a dozen tract distributors in this field, and Elder Wardner [Seventh Day Baptist missionary from the United States,] has come to aid in the work." Means to press forward the work is very much needed by him.

Note from Bro. J. V. Himes.

BRO. BRINKERHOFF: Since I parted with you in June I have been at work in Eastern Michigan. Had good times in "strengthening the things that remain" in weak churches, and in organizing and baptizing. God is good and will not forsake his people while they trust in him. You are struggling, but not in vain. Hold on and be faithful to the end. You have an unpopular cause, but while you feel that you have the truth do not flinch. God will sustain you. I read the ADVOCATE with much interest; I think it improves. And though I do not see with you in all things, I do love and esteem you, and love to say, God bless you.

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

Truth.

FOR the truth's sake that dwelleth in us and with us, I love all the correspondents of the ADVENT AND SABBATH ADVOCATE. And I wish to make no invidious distinctions between them, but from personal acquaintance I have a very high esteem for brethren I. N. Kramer and A. C. Long; and it affords me no pleasure whatever to differ from them on a single topic of faith, or any interpretation of scripture; and from no captious spirit or feeling of superiority have I commented on any points in which we differ in opinion; and I extend this last remark to all the brotherhood who write for the ADVOCATE. My age, now in my 74th year, and my many infirmities, constantly remind me that my public labors are over; and I have no ambition left for distinction as a scholar; and when I see how correspondents are affected by sentiments that contravene their favorite views I have sometimes felt as if I ought not to write any more remarks for publication upon the points in which we disagree. I have, therefore, not a word of criticism to offer on Bro. A. C. Long's article on "Lord's Day," in ADVOCATE No. 7. So far as I know any thing about it I was the first of the present generation who called the attention of Sabbath-keepers to the application of the term "Lord's day," in Rev. 1: 10, to the Lord Jesus' day of power and triumph over his adversaries among the nations. I think, therefore, I may with propriety offer an explanation of the process of mind by which I was led to it, without its being construed as a continuation of the controversy with those esteemed brethren.

After discovering that the first day of the week is in no way whatever a day sanctified of the Lord, and that it was never so observed of Christ or his apostles, or of the churches of the Lord for more than a century after the resurrection, I set myself to work to find out what John did mean by the term "Lord's day." I found that Burnside gives some plausible reasons for its being an interpolation; I thereupon raised the inquiry in my own mind, What does John mean by being "in

the Spirit?" Allowing John to be his own interpreter, I found he did not have reference to time at all, in the matter; for he says in chapt. 4: 1: "After this I looked, a door was opened in heaven." After what? I asked. The answer was plain enough to my mind: After he had written, as he was commanded to do, the seven epistles to the seven churches of Lydian Asia, did he write them and send them off by seven messengers on any one day? Was this his Sabbath day's work? He says, ch. 4, in this case as in the communication of the seven epistles, "I heard a voice talking with me, . . . and immediately I was in the Spirit." Where? Where he could and did behold a throne set in heaven. While John was a prisoner on the Isle of Patmos was John in heaven in person? Nay. He says he was in the Spirit and heard these things. When Paul was caught away to the third heaven (whether in the body or out of the body he did not know: God knew), I can say the same of John, whether he was in the body or out of the body I know not, God knows. It is sufficient for me to know it was not a mere rapture of mind that John speaks of, but a real revelation by vision of the Spirit of God; and this revelation carried him down to the sounding of the seventh angel; and then and there he heard great voices in heaven, saying, "The kingdoms of this world are become our Lord's and his Christ's, and he shall reign forever and ever;" not a thousand years only, but forever and ever! Blessed day of the Lord Jesus! so come that I may see it; not in vision only, but in reality and in truth. Yes, John was in the Spirit on the Lord's day of his power and glory. Rev. 11: 15.

Again, after he had seen the seven angels having the seven last plagues pour out their vials upon the adversaries of the Lord Jesus, he says (ch. 18), "There came one of the seven angels which had the seven vials, and said unto me, COME HITHER; I will show thee the judgment of the great harlot. . . . So he carried me away in the Spirit into the wilderness; and I saw there a woman sitting upon a scarlet colored beast, full of names of blasphemy." I asked myself, Was this a Sabbath scene? This woman arrays herself in purple and scarlet, and is decked with gold and silver and precious stones on Sundays, but she rejects and despises God's holy Sabbath day. It was not therefore a Sabbath-day scene, but a prophetic view of the harlot's day of pride, power, wealth, and blasphemy. After John, in the Spirit, had seen the judgments of God upon the dead, one of the seven angels came and talked with him again saying, "Come hither, I will show thee the Bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21: 10. Ah! said I to myself, This is it! This is the day of the Lord Jesus! I shall never look for another; I shall wait patiently to see this, the Lord's day.

John was carried in the Spirit to see that great day of the Lord Jesus, when he shall come in his glory, and all the holy angels with him. So far as I have ever learned, no one of the most eminent commentators pretends that Christ, or his apostles, did not speak emphatically of a day in which the Son of man shall come in the glory of his Father, with his angels, then to reward every man according to his works. No one pretends that he did not take Peter, James, and John, and show them his glory while yet he had not suffered the humiliation of the cross. These facts are not better fixed in my mind than that the 'day of the Lord,' which John beheld in the Spirit, is that same day in which the Lord will appear in his glory; of that fact I shall never change my opinion until I see the Lord come, as I look upon it as the sure word of God. SAMUEL DAVISON.

Washington, Kansas.

Exhortation.

GILES F. HUNT.

AWAKE, ye followers of the Lamb!
Behold, the time draws nigh,
When you shall see the Son of man
Descending from the sky.

As he ascended up to heaven,
He shall likewise come down,
And to the righteous shall be given
A never fading crown.

But where will the sinner appear,
In that great judgment day?
They who refuse Christ's words to hear,
Or fail to watch and pray?

Are we prepared to meet our Lord?
The wedding garment on?
Have we kept faithful every word,
Unto us handed down?

Let us be diligent as we run,
Striving even to the end;

The enemy's not a slothful foe,
With whom we've to contend.
We're walking on enchanted ground,
My beloved Christian friends;
Oh let us watch and not be found,
Asleep so nigh the end.

Let us enter the wicket gate,
The only way to God—
Walk in the narrow way that's strait,
The way which Christians trod.

In Jesus we must put our trust,
He's promised to befriend,
And that he would with us remain,
Unto the very end.

Then let us our bodies offer,
A living sacrifice,
And not sit with the scoffer,—
Press onward for the prize.

Grant City, Mo.

Appointments.

Camp Meeting.

THE brethren of the Church of God in Missouri will hold a Camp Meeting eight miles east of Allendale, Harrison Co., at the Pleasant Valley church, commencing August 11th, and continuing over the 15th. The Annual Conference will hold its session at this meeting, commencing at 8 o'clock A. M. on sixth day. Let there be a general attendance of all the brethren. Come, praying that the Lord may bless us.

S. C. B. WILLIAMS, Chairman.

THE Lord willing there will be a Conference at the Stellar School-house in Casco, Allegan Co. Mich., commencing Friday evening, Aug. 20th and continuing over Sabbath and First-day. Those coming by rail will get off the train at Geneva Station, where teams will be in readiness to take them to the place of worship.

J. M. BEEDLE.

Received on Subscription.

Geo Stults for Emmeline Shaw \$1.60, 11-1; for D White \$1.60, 11-9. Isaac Hoover 75cts, 10-22. M Ayers \$1, 10-1. Lewis Pinch \$1.75, 11-3. S Harvey \$1.60, 11-1. John Davis for Jesse Davis, Marion VanHorn, Philander Griggs, Rebecca Thayer J W Plough, Nancy Jane Smock, \$5. J L Boy for Maria M Weaver 85 cts, 10-24. N B Collins \$1, 10-17.

Received on Donation to Advocate.

Geo Stults \$1.50; S Harvey 40 cts to send ADVOCATE to the poor.

Books Sent by Mail.

George Stults, : : 24 cents.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compendious 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; 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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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 cts.

Man: Mortal or Immortal? By J. M. Beedle. pages, price 3 cents.

Man's condition in Death: By J. M. Beedle. pages—4 cents.

The Sabbath: By R. V. Lyon, 8 pages, 2 cents.

Advent and Sabbath Advocate.

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

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The Savior's Triumph.

THE Son of David bowed to die,
For man's transgression stricken;
The Father's arm of power was nigh,
The Son of God to quicken:
Praise him, that he died for men!
Praise him, that he rose again!

Death seemed all-conquering, when he bound
The Lord of life in prison;
The might of death was nowhere found
When Christ again was risen:
Wherefore praise him night and day,
Him who took death's sting away!

His saints with him must bow to death,
With him are raised in spirit;
With him they dwell above by faith,
Accepted through his merit.
Who o'er death would victory win,
Live to Christ and die to sin.

Death may awhile his victims slay,
Though of his terrors minished,
But he shall perish in the day
When God his wars has finished:
Heaven and earth resound the strain,
Death by Jesus Christ is slain!—Selected.

Review of a First-day Sermon.

H. E. CARVER.

HAVING listened to a sermon from an orthodox minister on the Sabbath question, in which he endeavored to prove that the Sabbath was changed from the seventh to the first day of the week, I thought I would give the readers of the ADVOCATE a brief abstract of the positions taken by him and the evidence upon which he relies to sustain them, together with such comments as may seem to be demanded. His text was the fourth commandment of the decalogue, which he affirmed to be of universal and perpetual obligation upon men, to which I yield an unqualified and cordial assent, and am pleased that I can so far agree with him. Here, however, we part, for his next position was that the specific day of the week upon which the Sabbath is to be observed is not indicated in the commandment, but that it only enjoins the observance of a seventh part of time as a Sabbath. He even went further, and said that no particular day is in itself holy time. This is a position necessary for him to take, for if it can be shown that any particular day of the week

embraces in itself the quality of holiness, then it follows that the attempt to change the observance of the Sabbath from that day to some other is utterly futile, and must meet the disapprobation of him who instituted the Sabbath law.

Before proceeding to show that the minister is in error on this point, we would remark, in passing, that if it be true that holiness does not pertain to any particular day of the week, and that the commandment only enjoins the observance of a seventh portion of time, then we are just as fully obeying the Sabbath law by observing the seventh day as he is in keeping the first day.

The proof that the seventh day of the week is holy time is very clearly presented in the Scriptures. Jesus, the Savior of men, declared that the Sabbath was made for man. When was it made? In Gen. 2: 2, 3, we read: "And on the seventh day God ended his work which he had made, and he rested [sabbatized] 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 [sabbatized] from all his work which God created and made." Here we learn these facts: 1st, God, who created the heavens and earth in six days, chose the seventh day of the first week of time as his rest day, or Sabbath. 2nd, That he placed his blessing upon it. 3rd, That he sanctified it; i. e., set it apart for a holy and sacred purpose or use; and 4th, That this was all done for the benefit of mankind, for "the Sabbath was made for man."

Bearing these divinely revealed facts in mind, let us consider for a moment the latter part of the fourth commandment. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Here, then, the Sabbath law, which Mr. M. asserts to be of universal obligation, refers us for its origin directly back to the Mosaic account of creation already quoted; and yet, notwithstanding these indisputable facts, he assured his hearers not only that the law is silent as to the particular day of the Sabbath, but also that Adam, instead of observing the seventh day as the Sabbath, kept the first day of the week as such; and from him it was handed down through successive generations until the exodus of the Jewish people from Egypt.

The facts upon which this assumption was based are these: 1st, Adam was created on the sixth day of the week, consequently the succeeding day would be the first day of his life, and therefore the first day of the week to him. 2nd, The heathen, who were in the habit of worshiping the sun, kept the first day of the week as a day of worship, from which it derived the name Sunday; and as it was handed down from parents to children through successive generations, it must have come directly from Adam.

In regard to the first of these facts, it would be interesting to learn what bearing the fact of Adam's creation on the sixth day would have upon the sacred character of the sabbatical day.

If the fact of his creation on that day operated to change or modify the Sabbath in any degree, then the same principle would operate now; and to those persons who would happen to be born on Sunday, the next day, Monday, would be their first day of the week; and so on through the week, and thus every day of the week be a sabbath to a portion of the people. This seems to us a logical conclusion from Mr. M's. premise; but the premise itself is so utterly preposterous, irrelevant to the question at issue, we are astonished that any man should adduce such facts as evidence of a change of the Sabbath.

In reference to the fact of the heathen observing the first day as a day appropriated to the worship of the sun, we would suggest that instead of their receiving it direct from Adam, it is more likely they received it from him who delivered the first discourse upon the natural immortality of the soul, when he assured our first parents, in opposition to the word of God, that they should "not surely die." If mankind had, in obedience to the command of the Creator, continued to observe his holy Sabbath as a rest day and a day of worship, the regular recurrence of that day, every week, wherein to call to mind him who created all things, would have been a sufficient safeguard against their becoming idolaters and worshiping the creature more than the Creator; but the apostle Paul, referring to those very times, assures us that "they did not like to retain God in their knowledge, but changed the truth of God into a lie, and worshiped and served the creature more than the Creator." He assures us that the time was when the Gentiles (heathen) "knew God," but would not "glorify him as God," the lamentable result of which was their departure unto idolatry, with all its attendant corruptions and evils (see Rom. 1st chapt); and yet this is the very class Mr. M. assured his hearers received their Sunday Sabbath from Adam. We repeat that it is far more likely they received it from him who led them off into idolatry, that is, the father of lies.

Basing his original Sunday Sabbath on the facts or premises already given, he stated that that day was observed by mankind until the exodus from Egypt, when the day was changed to the seventh at the giving of the manna in the wilderness. This he said was to distinguish the Jews from the nations around them. To sustain this he adduced the fact that God had not only changed the diet of that people, but also changed the beginning of their year from the first to the seventh month, and urged that it was but reasonable that the Sabbath should be changed too, and thus strengthen the wall built up to hedge them in from the world around.

He did not inform us whether this change of the Sabbath day released the surrounding nations from the obligation to observe the first day as their Sabbath, but as he affirmed that the seventh day was given to the Jews by positive enactment, and its observance indicated and enforced by miracle in the gift of manna, in which the heathen did not participate; and as the fourth commandment, though it does not (as he says) indicate the day to be observed, is

yet of universal obligation, the necessary conclusion is that they were not released from their first day Sabbath, and thus for many centuries we have the anomaly of the Sabbath command enforcing the observance of two distinct days in each week upon two distinct classes of people as their Sabbath.

Leaving Mr. M. to escape from this dilemma, if he can, we proceed to consider as briefly as possible another point. He asserted that the commandment does not designate the day to be observed, but that the 16th chapter of Exodus does designate the seventh day of the week as the Sabbath. Now, we assert, on the contrary, that the fourth commandment indicates the seventh day of the week as the Sabbath more clearly than does the chapter named. Because the commandment does not say in so many words, The seventh day of the week is the Sabbath of the Lord, he assumes that the law only requires a seventh portion of time, without designating that portion. Now, in the 16th chapter of Exodus, the Lord declares he will rain bread from heaven upon the earth for the people, and they should gather it every day, that he might prove them whether they would walk in his law or not; and that on the sixth day they should gather twice as much as ordinarily. What sixth day is this? It does not say the sixth day of the week any more than the fourth commandment says the seventh day of the week, and upon Mr. M's principle of exegesis, it should be on the sixth day day of the falling of the manna, just as he would have the commandment read, The seventh day after six days of labor is the Sabbath. True the 16th chapter declares that the seventh day is the Sabbath, and so does the fourth commandment; but the seventh day from what? Mr. M. claims that the commandment means the seventh day after six days of labor, thus justifying our no-law friends in asserting that the seventh day mentioned in chapter 16 is mentioned only in connection with the giving of the manna, and thus between them we have the Sabbath law, day and all, vanished from sight. Whilst it must be admitted that the no-law believers have a chance to quibble in regard to the 16th chapter on this one point, it is also true that the fourth commandment, by referring us back to the Mosiac account of the creation week, and basing our observance of the Sabbath on the events of that eventful week, clearly indicates to us the day God designed should be the Sabbath.

The position was also taken that the seventh day was fixed as the Sabbath before the moral law was given. This was based upon the fact that the events of Exodus 16 occurred previous to the giving of the law on the mount. Now if Mr. M. takes the ground that the moral law was not in existence prior to its promulgation at Sinai, then we ask, How could Cain be convicted of crime for putting his brother to death? or how would the virtuous Joseph have sinned by yielding to the solicitations of Potiphar's wife? "Where there is no law there is no transgression," is a gospel principle and declaration, and if the sixth and seventh commandments were not then in existence, Cain could not have been indicted for a violation of law, neither Joseph, had he yielded. We presume, however, Mr. M. will not deliberately adhere to such a position. He will probably admit that the moral law is coextensive with the existence of man, in which case it is evident that the moral law carries the seventh day Sabbath back to creation, where it actually began, and really belongs.

Having established the fact in his own peculiar way, and to his own satisfaction, that the seventh day was the Sabbath during the typical or Mosiac dispensation, he next attempted to show

that it was then changed back again to the first day. This effort he based on two assumptions: 1st, That the types rendered it necessary, and 2nd, That it was prophesied of and the prophecy must be fulfilled. The evidence offered to sustain the first point will be found in Lev. 23: 10-11. For brevity we will not quote the above passage, as all can read it; but the argument was that as the typical wave sheaf represented Christ at his resurrection, and as the sheaf was waved on the morrow after the Sabbath, and as Christ was raised from the dead on the day after the Sabbath, that is, the first day of the week, therefore the type required the Sabbath to be changed to that day. Now we freely admit that the wave sheaf typified events intimately connected with the resurrection of our Lord; and if the assertion could be proved that the wave sheaf represented Christ, and that he arose from the dead on the first day of the week, we do not see how they could in any way effect the Sabbath question. But when it is considered that the wave sheaf is susceptible of another and perhaps better application, and that the Scriptures teach that the resurrection of Jesus occurred on the Sabbath, and not on the first day of the week, it will take from the first day the last vestige of its claim to the Sabbath.

In proof of the second point he presented Ezek. 43: 25-27; Ps. 118: 22-24; Isa. 65: 17. If the reader will examine the passage in Ezekiel he will see that the prophet is speaking on the subject of sin offerings, burnt offerings, and peace offerings, and that, too, subsequent to, as well as preceding, the eighth day mentioned in the 27th verse; and the Sabbath is not even mentioned nor a hint given that the subject is referred to at all, and yet it was one of his principal texts. In regard to the passage in Psalms we do not doubt that the "head stone" refers to Christ, nor the right of Christians to rejoice in this day of Christ. Abraham looked forward to the day of Christ and rejoiced; but who supposes that he rejoiced at the change of the Sabbath from the seventh day of the week to the first day? The apostle informs us that the gospel dispensation was a mystery hid in God in the former dispensation, and the Gentiles have reason to rejoice in the merciful manifestation of God toward them in the gift of his dear Son as their Savior, without wishing to rejoice in the supposed change of the Lord's holy Sabbath into the heathen festival of the sun.

In regard to Isa. 65: 17 we were treated to one of the most fanciful explanations of the new heavens and earth it was ever our lot to hear. He asserted that they commenced at the beginning of the gospel age and that the conversion of every successive sinner is the expansion of the new heavens and earth; and when the whole world will become converted the new heavens and earth will be complete. Then the argument is that as the new heavens and earth commenced at the first advent, and from that time the old heavens and earth are not to be remembered nor come into mind, therefore Christians, during the gospel age, should not observe the old Jewish Sabbath, or seventh day, but the first day of the week. We have not the time nor space to expose the fallacy of this view, as it deserves, but any one not blinded by prejudice, will, by tracing the subject through the Bible, easily see the gross absurdity. Take, for instance, one passage where the seer of Patmos, describing the new earth, says, "There was no more sea." What influence has the conversion of sinners had towards drying up the sea?

Mr. M. asserted that the seventh day is not recognized in the New Testament as the Lord's day, and that the first day is, and to prove this latter he quoted Rev. 1: 10, where the apostle

represents himself as in the Spirit on the Lord's day. Because it has become so customary for people to call Sunday the Lord's day, it seems to have become settled in the public mind that John must have used it in the same sense, when in fact there is not a shade of evidence in the passage itself that the apostle so intended, neither is that day anywhere in the New Testament so represented. The seventh day was the Sabbath at creation, at the exodus from Egypt, and at the first advent; consequently the seventh day has been the Lord's day—yes, his holy Sabbath day—from creation down: nor can Mr. M., or any other man, show that any other day of the week has ever been regarded as the Sabbath, or Lord's day, unless he goes outside of the record of the Bible, and we should consider it dangerous to rely upon the testimony of an uninspired man on a question of such vital importance, lived he ever so near the time of the apostles, if his testimony was not fully sustained by the teachings of the inspired penmen themselves. There are other points we should be pleased to notice but we have already extended this beyond our intended limits, and must bring this to a close.

"Prepare to Meet Thy God." Amos 4: 12.

LEWIS LEACH.

[Continued.]

In confirmation of the above promises, it follows that there is to be a restitution of all things, which God hath spoken by the mouth of all his holy prophets; and as it is manifested that not only has the glory of David's kingdom been made to cease by casting his throne down to the ground (Ps. 89: 44), on account of iniquity, but also the first dominion, by transgression, was lost by the first Adam, and has since continued in the ruins of the fall. And thus it has to reach down to the time of the predicted "restitution of all things," when Christ comes, "the last Adam," which event will be verified, as the purpose of God, when "the kingdoms of this world are [or will] become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11: 15. Then there will be a recovery from the ruins and misery of the fall, for "then shall the king say unto them [his sheep] on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. And to this agrees the following prophecy, "And thou, O tower of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4: 8.

The above passages evidently refer to the personal reign of Christ in Jerusalem, in accordance with God's covenant promise to restore David's throne to his rightful heir. And then the restoration of all things follows, as appears to be founded upon the following prophecies as tangible realities. In answer to this, let us turn to Isa. 1: 25-27—"And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterward shalt thou be called the city of righteousness, the faithful city. Zion shall be redeemed with judgement, and her converts with righteousness." This prophecy mentions the restoration of the judges and counsellors of Israel, and the redemption of Zion. We have this further illustrated by the same prophet, Isa. 60: 13—"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of

feet glorious." Verses 17-21—"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron; I will also make thy officers peace, and thine exactors righteousness. [Mark the following.] Violence shall no more be heard in thy land, wasting nor destruction within thy border; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified."

Thus we are shown that this same land, trodden down beneath the oppressor for ages, will have a restitution, and the same land, with the curse removed by the second Adam, is to be the everlasting residence of the saints of God. "For [then] the extortioner [the treaders down, margin] is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness." Isa. 16: 4, 5. Hence this is a part of the restitution. The New Testament points to the same time when this prophecy will be fulfilled, "Ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging [or ruling] the twelve tribes of Israel." Matt. 19: 28. Another passage says, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22: 29, 30.

In the restitution of the kingdom promised, it will be the same kingdom "under the whole heaven," Dan. 7: 27. It will be established in the reign of Messiah, in the blessings of the future age. Then will Messiah make the place "of his feet glorious." "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 60: 13-15. "Fear not, O land; be glad and rejoice; for the Lord will do great things." Joel 2: 21. "This land has been the great object of hope, in the future. And it appears from the reading of the prophecies, that the land of promise is to be restored and made like Eden. Of this we have the most positive testimony. "For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. . . . Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51: 3, 11. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord

build the ruined places, and plant that that is desolate; I the Lord have spoken it, and I will do it." Ezek. 36: 34-36.

Now as the promised land has been a desolate land for many generations, and yet in addition to this state of desolation, we have a clear and undoubted prophecy of the future prosperity and glory of its restitution, a prophecy which can in no way be applied to the past, the inquiry arises, In what age of divine providence are we to look for the fulfillment of these glorious promises to be ushered in? On this inquiry, it may suffice to observe, first, the above predicted restoration of the land to its Eden state could not have been fulfilled in the past, for Christ came not to bring peace, but the sword (Matt. 10: 34); not this only, but Jerusalem is doomed to be trodden down of the Gentiles until "the times of the Gentiles be fulfilled." Luke 21: 24. This measures the whole period from the destruction of Jerusalem in A. D. 70, to the close of the Christian age. Neither can the above promises that the desolate land is to be made "like the garden of the Lord," and "like the garden of Eden," be reasonably deferred to the ushering in of the eternal state at the close of the thousand years of Rev. 20, for then we read, that the "heathen that are left round about shall know that I the Lord build the ruined places, and plant that that was desolate." From which circumstances it is clearly seen the above prophecies in Isa. 51: 3, 11; and Ezek. 36: 35; with many other prophecies, will have their fulfillment in the millennial period, or age to come, called "the day of judgment," of which the Scriptures speak. The most demonstrable evidence is furnished that the above prophecies are awaiting the restitution of all things spoken of by the prophets, who have predicted the future prosperity and glory of Christ's kingdom. See Dan. 2: 44; 7: 13, 14, 27; Luke 1: 32; Rev. 11: 15.

Now as there can be no kingdom without a king, it follows that as Christ has not yet returned from heaven, the kingdom has not yet been set up; hence reference is made to that glorious period respecting the future reign of Christ by the prophet Jeremiah, thus: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness."—Jer. 23: 5, 6. At the first appearing of Christ, so far from realizing the things here predicted of him, he was rejected as a king; neither did men then delight in him. "He came unto his own, but his own received him not [John 1: 12], saying, We will not have this man to reign over us," (Luke 12: 14), which resulted in the entire overthrow of their kingdom and the destruction of their city. Thus the throne of David is vacant, and the kingdom desolate, and will be till Christ returns; then he will come, as king, and will reign in his kingdom. That prophecy by Jeremiah therefore must be prospective of Christ's return from heaven.

Again, this subject of prophecy is greatly augmented with the testimony respecting the Son of God as the son of Mary, in these words: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke 1: 32, 33. This is in accordance with God's covenant promise to give David's rightful heir his throne. When Christ returns from heaven as King of kings and Lord of lords, his kingdom will have its king, its officers, judges, and dominion, as

above, "I will restore thy judges as at the first, and thy counsellors as at the beginning." This will be a part of the restitution, a bringing back the kingdom of Israel which has been overturned. Christ, the restorer of the kingdom, is now in heaven, waiting until his enemies are made his footstool. And then, "Unto thee shall it come, even the first dominion." Micah 4: 8. Again, "I will make thy officers peace and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders." Isa. 60: 17, 18. This also is a part of the work of the restitution. Christ points to the time when this prophecy is to be fulfilled, in Matt. 19: 28. "Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel." Again, says the Savior, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Luke 22: 29, 30. "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 21. Thus it is plain that Christ is now upon God's throne in heaven. Let us note the fact here stated that there are two thrones presented in this verse, and that Christ is now on his Father's throne. Here he uses the present tense when speaking of God's throne, but the future tense when speaking of his throne, as much as to say that he was not seated upon his own throne yet. Hence, according to the above prophecies, there are no grounds for the expectation of a thousand years of universal peace and righteousness, which is to characterize the prosperity and glory of Christ's kingdom, before his return from heaven to sit upon his own throne. (Concluded in our next.)

Boldness.

JESUS was the meekest and gentlest of all beings, yet his courage never flinched. How he scathed the Pharisees with his invectives! His apostles were wonderfully calm and collected men. They never bluster; but were immovably firm. Stephen before the furious Sanhedrim, Peter confronting the rulers of Jerusalem, Paul on the castle stairs and in Nero's judgment hall, are among the sublimest characters for moral courage in history. What models they were for the present ministers of the Lord Jesus! Over and over again we read that they "spake the word of God with boldness." They did it at the cost of their lives. Shame on us who so often conceal, or else muffle the edge of God's truth, when it is not a question of life, but merely one of popularity or pay! We always cheat ourselves when we play the coward; for nothing 'pays' better in the long run than fidelity to conscience. The secret of apostolic courage is not only found in the fact several times recorded, that they made special prayer, but that they prayed that they "might have boldness to open their mouths" for their Master; a notable instance of which is found in the narrative of the prayer-meeting in the fourth chapter of the Acts of the Apostles. Yet in our modern prayer-meetings we seldom hear petitions offered for courage to speak the truth, and to "stand up for Jesus."

Every man admires moral courage, though he is weakness himself. Luther's pluck on his way to Worms, and before the German Diet, has been applauded by many a man who did not dare even to refuse a glass of wine in a polished company, for fear of stare or a frown. The mass of professed Christians are guilty of too much time-serving; too much drifting with the current, too much concealment of needed truth, and too much compromise with Christ's enemies. The boldest are none too bold; the cowards are as much despised by themselves as by others. Men of the world expect more faithful dealing from Christians than they receive; secretly they feel an utter contempt for a shamefaced professor of religion.—Evangelist.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 16th 5th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Unclothed, or Clothed Upon.

"Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."—2 Cor. 2: 4.

In this language, as in all of his writings, the apostle Paul brings to the mind the hope of the church, that of eternal and immortal life in the kingdom of God, and contrasts the present life with the blissful and unending state. It was a favorite form of expression with ancient writers, the prophets, and the Savior too, to write or speak in parables or illustrations. The apostle Paul uses several figures, too, in his incomparable writings. This is more a matter of fact than an illustration, where our present dwelling place, with its consequent accompaniments, its trials, embarrassments, emergencies, and death, is contrasted with the eternal state of immortality and blissful perfection, and the dwelling place from heaven. The closing of the preceding chapter is of the same nature, a contrast between the two states. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, for they are temporal, but the things which are not seen are eternal." "For we know [blessed assurance! there is no uncertainty,] that if our earthly house of this tabernacle were dissolved, we have a building of God [Yes, Jesus has gone to his Father's house to prepare those mansions in that building, a house not made with hands [but by the omnipotent God himself], eternal in the heavens." This building is to endure forever. It is now in heaven; but to the beloved John 'twas shown as the New Jerusalem descending from God out of heaven, to this renewed or restored earth.

This earthly tabernacle or dwelling place is to be dissolved and pass away. The present state of mortality and death is to cease. "In this tabernacle we groan, earnestly desiring to be clothed upon with our house from heaven." The Christian is looking for his Savior to come to his salvation, and, as did Paul, he "desires to depart and be with Christ, which is far better" than the present mortal state, or the unconscious state of death. "If so being clothed [with our house from heaven, or our spiritual bodies,] we shall not be found naked."

This passage of Paul's writing is taken for proof of the natural immortality of the soul by its advocates, who interpret "our earthly house of this tabernacle" to be "the body," in which this "never dying soul" is encased or imprisoned, until the "earthly house is dissolved," when it flies away to heaven. They have a favorite way of interpreting a great many Bible quotations to refer to "the body;" but it makes no such distinction. We read there of man, a living, intelligent being, with great capacities, but now mortal in his entire being, and on probation for immortality through the meritorious death and atonement of our Savior Jesus Christ. But at most the advocates of that theory could only claim this as an inferential testimony, and to make it available they ought to show us some positive evidence that mankind are in possession of immortal souls. This they cannot do from the Bible, the only authority to be admitted in the case, for no such expressions as "immortal or undying souls" are to be found there. The word immortal occurs but once in the Bible, 1 Tim. 1: 17, where it is applied to God. But we are told that we may have immortality by seeking for it by a "patient continuance in well doing," at the coming of the Lord Jesus, when he descends from heaven with the archangel's voice, and the

dead in Christ shall rise, and together with the living saints be caught up to meet the Lord in the air, to be forever with the Lord. Rom. 2: 7; 1 Thess. 4: 16, 17.

The language of Paul in the text is just the reverse of the idea of men possessing innate immortality.—"Not that we would be unclothed." If the soul—the undying principle—was meant by 'we' in this text, and if there were such a principle, death, or the death of the body, as it would be, would be an unclothing, which Paul speaks against. Were the mortal body the "earthly house of this tabernacle," its death would be to divest the soul of its clothing; in that case it, or we, would "be found naked," as Paul says in verse 3. But not so; we desire not to be unclothed, but our hopes should look forward to the time when we will be clothed upon with our house which is from heaven." Now, it can readily be seen that if the idea of the soul's natural immortality were a truth, that when it survives the death of the body, the soul would be unclothed; but the truth shines out here clearly as elsewhere, that we are now in a state of entire mortality, and 'groaning,' burdened with its evils and results; and that the opposite of this mortality is life, which we should desire to have brought to us.

Then the mind naturally reverts to the time when this "mortality is swallowed up of life," and when our "earthly house of this tabernacle" is exchanged for the house which is from heaven. Jesus spoke to his disciples of a house in heaven, saying, "In my Father's house are many mansions. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also."—John 14: 1-3. He is there now, and in the fullness of times will come the second time. The signs of the times of his near approach are fulfilled and fast fulfilling. The great book of prophecy shows that we are living in the time of the end, and soon he will come without a sin offering unto our salvation. Then "this corruptible shall put on incorruption," and "mortality shall be swallowed up of life," and "the saying shall be brought to pass that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Let us, then, entertain no false hope of immortality prior to the coming of him who hath died "to bring life and immortality to light through the gospel," and who "was raised for our justification" from sin and death; but let us seek to have a saving interest in Christ, the blood of the atonement, that in the great day of his coming to salvation we may be clothed with immortality, and sing the praises of God and our Redeemer throughout eternity.

Do Good as You have Opportunity.

THE apostles went forward with the commission from the Savior to "go into all the world and preach the gospel to every creature," "beginning at Jerusalem." Having "tarried at Jerusalem until they were endued with power from on high," which occurred on the day of pentecost, they set about delivering their message. As two of them, "Peter and John, went up into the temple at the hour of prayer," where the people of Jerusalem assembled, an opportunity presented itself for them to preach Jesus and him crucified, and to work a miracle in fulfillment of their great commission, and to show the power of the Lord Jesus. Acts 3. As it was the custom for the poor and the infirm to ask alms of those who entered the temple, for support or to assist them in obtaining sacrifices for the worship of God, many of them congregated at the 'Beautiful' gate of the temple, which was the chief entrance. Here, as Peter and John were entering the temple, a man lame from his birth, solicited alms of them. Here was an opportunity offered them to do good in the name of Jesus, and to show that in his name there was not only forgiveness of sins, but power

to heal the infirm also, the same as Jesus did while he was with them. A short time previous men had fled from the dying Jesus; now his disciples were bold to own his name in the very temple itself, and to attest his power. By the word of command, in the name of Jesus Christ of Nazareth, the lame man arose, walked, leaped, and shouted the praises of God for his great deliverance, recognizing at once the hand of God in his restoration. Here was proof that the miracles of Jesus were no workings of magnetic power, as infidelity has asserted, for here another, in his name performs a miracle of the same kind, merely by the word and touch.

The shouting and walking of the restored man attracted much attention; and he, in the ecstasy of his joy, "held Peter and John," the instruments by which he had been healed. This brought them also before the public, who must then know the process by which the miracle was performed. Here, then, at other, or a consequent circumstance gave them an opportunity to preach Jesus, unto whose commission they were working. Rightly, their temple Peter accused the Jews of having denied the Holy One, and delivered him up, and killed him, the Prince of life; but God had raised him from the dead. Peter boldly preached Jesus unto them, calling upon them to repent, and converted, that their sins might be blotted out, in virtue of this same person whom they had denied and slain,—that in the great restitution, when the "refreshing shall come from the presence of the Lord," "he shall send Jesus Christ" unto them to their salvation. Peter and John abhorred the indignity of the Jewish Council in their preaching, for they were apprehended and imprisoned, and brought before the rulers, who speak to the people any more in Jesus' name, declared they would obey God rather than men.

By this incident Peter and John had an opportunity of fulfilling their calling without seeking it. They made no appointment to preach good news to the people, that those who chose to listen might hear; but following the leadings of providence, or the force of circumstances, they stepped right on in the way thus opened for them to preach the gospel, and had an opportunity of preaching Christ where they could not have obtained permission had it been asked. And the results followed: "many of them which heard the word believed; and the number of the men was about five thousand."

The gospel commission has not yet run out. The message is to all who bear the name of Jesus to preach the gospel; and especially to those who have given themselves to the work, devoting their time and talents thereto. As Paul says in the Galatians, "Let us do good unto all men as we have opportunity," so should the gospel be preached as there be opportunity. There need always be a waiting to occupy some pulpit or to preach to a congregation, but in daily life there are occasions to speak a word in favor or defense of truth of God, in these days of unbelief and infidelity. As an opportunity offered Peter and John to preach one of their best sermons to the people not easy to be reached, so in the daily walk of life many a one is led to Christ by the preaching of the laity, and by the minister out of the pulpit. Sometimes a truth of the Bible is shown by "being ready to give an answer to every man a reason of the hope that is in us," and doing so for the love of the truth, not in the spirit of argumentation.

Do good as you have opportunity, to the glory of God and his truth, to relieve the wants of the poor and needy, and to manifest the love of God that dwelleth in you. Very often the best opportunities for doing good are those which are unsought, like Peter and John's, but in which individuals hold themselves in readiness to fulfill their calling and do the Master's bidding. Rejoice

in the love of God and your hope of salvation, and let your joy flow out to those around you, and you will have many opportunities of doing good in his name, and to the honor and glory of your heavenly Master.

Reminiscences of Palestina.

J. L. BOYD.

THE FOUNTAIN OF ELISHA.

It is stated in 2 Kings 2: 19-22, that the prophet Elisha, while tarrying at Jericho, after beholding the other side of Jordan, the "taking up of Elisha into heaven," was entreated by the "men of the city [Jericho,] who said unto Elisha, Beside, as my lord seeth; but the water is brought me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from hence any more death or barren land."

"Unto this day," or to the present times, "the waters are healed." The tradition abides with the Arabs of Jericho, and the wild Bedawee "beyond Jordan," that this cooling spring of sweet waters, in this solitary fountain, located on the very edge of the ash-like and dusty plains of Jericho, and where a sublime view is obtained of an extended section of the Valley of the Jordan, northward and eastward of the 'Fords,' above Gilgal, and but a short distance beyond the easternmost spur of the outposts of the rocks of the strongholds of the recesses of En-ge-di, is this "Fountain of Neby Elisha," or prophet Elisha. Such a fountain still existed, as we have above described, in 1849, when the writer was privileged to drink of its deliciously cool waters, after a wearisome ride of nearly three hours. The fountain itself was in a dilapidated arch-way, under which it flows in a stream from a spring a little way distant in a small cluster of rocks. It was sheltered by a sufficient number of thorn-trees to protect us from the scorching rays of a perpetual summer's sun. It was, indeed, a spot with such surroundings and circumstances, and its traditional importance in Biblical and Crusading history association, as to leave not only an indelible impression of refreshment and rest to any traveler who has been privileged to taste its cooling water, but also memory would recall those incidents of its ancient and later days' history. The head and heart must be dull indeed, who could look forth from its resting-place, and not recall something of the remarkable events and transactions which have transpired within view of it.

Behind us, westward and southward, is the wilderness of Judea, in which are the strongholds of En-ge-di, where David was in hiding from King Saul's searchings. In front, eastward, across that memorable plain, which was bounded by the Jordan at its easternmost limits, was situated that once proud Jericho, whose walls were encompassed by the host of Israel led by Joshua, under whose command the walls were prostrated, and the city utterly destroyed, sparing only Rahab and her family; these plains, too, had sustained the shock and conflicts of many battles between Israel and Moab and Ammon, Edom and Syria; where also John Baptist and Jesus, the Anointed One, so often traversed, and frequented both the river Jordan and the smaller stream, where they could rest by the fountain-head of Elisha's spring, when weary and travel-worn, and drank of its purer waters, after their wanderings to and fro.

Here, too, in the times of the Crusades, when the fanatically excited tens of thousands and millions of Eastern and Western Europe poured out their hordes to meet the almost innumerable Saracenic 'locusts' of the Deserts of Arabia, Syria, and Egypt—the hosts of one under the banner of the Cross, and the hosts of the other under the

banner of the CRESCENT—to decide on the soil of Palestina whether the emblem of the 'Crucified One,' or the emblem of the 'Angel of the Abyss' (in Rev. 9), with his lone-star and crescent-moon should hold possession of the 'Holy City,' and of the 'holy places,' the 'Holy Sepulcher' being the bone of contention;—the one retaining, the other essaying to get possession, or re-possession. Doubtless many of those iron-clad warriors, wearied in a long days' march over the arid plains, stopped here and refreshed themselves.

Among the many incidents related in "the History of the Crusades," is one which more directly is identified with this rare old fountain. Of the many crusading princes, in the twelfth century, there was one who fought under the banners of the lion-hearted Richard I. of England, a prince of Scotland, afterward known in history as David I. of Scotland, who was sent on an embassy to a noted hermit who had built a hermitage in the dreary cliffs of En-ge-di. While on his weary way thither, and to reach this well-described fountain of the plains of Jericho, on approaching it he found it was already in possession of a warrior of the Saracenic host, who eventually proved to be the most renowned warrior and sovereign of the Saracens,—none other than the Sultan Saladin. Unknown to each other, and being both arrayed in complete armor from head to heel, and their horses likewise in defensive armor, without a word they set to in "a passage-at-arms." After exhausting each other without either gaining any material advantage, they finally agreed to a truce for the time being; and letting their faithful horses loose to nibble the scanty herbage near the fountain, they both adjourned to the fountain and held a friendly conference and a refreshing repast with what provender their foraging pouches contained. The eastern warrior contented himself with a handful of dates and a good drink from the fountain; the western warrior produced a large slice of dried hogs-flesh and a flask of wine, which he offered to share with his more abstemious comrade. The other refused, and reminded him that the prophet Mohammed forbid their use to the faithful followers of the Crescent, and recalling to the other's recollection that "Issa ben Usef un Miram" once destroyed a herd of swine which his countrymen were herding, contrary to the law of Musa (or Moses). Finally the Christian took a refreshing drink of the water of the fountain, and inquired of the Moslem by what name it was designated. The Arabian knight answered that its name, in Arabic, signified "THE DIAMOND OF THE DESERT;" but that in Israelitish legends it was known in ancient days as the fountain which one of their prophets had healed its waters which before were bitter, to become sweet, no doubt, he added, for the eventual refreshment of the 'followers of the faithful.'

When a Christian disciple considers that the blessed "Master of Israel" may have often halted here by this ancient fountain and spring during his wanderings and sojournings in the land of Judea, and that he and his disciples often had rest and refreshment from the noon-day heat, the mind instinctively reflects and realizes how appreciatively would be this green spot; and that here, too, he might often improve the occasion, as he did at Jacob's well to the woman of Samaria, to vividly discourse to them of the blessedness of the "waters of life," which, as he said unto her, "if any drink, shall be in him a WELL of water springing up into everlasting life." John 4: 14. This hope of the "waters of life," which we realize Jesus gives, is in truth, the "well spring," which is accessible to all who seek its life-giving stream; this water has no need of being healed (as was the waters of the prophet's fountain), seeing he healtheth all who partake of it. "Oh friends, drink; yea, drink abundantly, Oh beloved!" Cant. 5: 1. "Therefore, with joy shall ye draw waters out of the wells of salvation." Isa. 12: 3.

Here, by the fountain, while our Moslem friend was preparing the breakfast, our reflections were

suddenly interrupted by an incident which caused an exercise of our individual faith, which we will briefly relate:

Soon after the fire was kindled for coffee, and the mat was spread out with our food, one of our guides gave the alarm. And as we looked, as he indicated with his right hand, towards the mountains, we perceived, descending, a large company of the Bedawee, or Desert Arabs, who were now approaching us. Our insignificance in numbers (eight, all told,) and general appearance, dismounted, and suddenly surprised by such an array of wild Bedawee—as they, heretofore, had been represented to us, but which we had never beheld before in such armed numbers—for the moment appalled us. But soon recollecting that it was the STRENGTH UNSEEN which had hitherto preserved us through every former peril, we calmly sat still, and watched their long train now winding rapidly down the steep before us. Our Israelitish and Moslem friend from Jerusalem said they would stop us and take what they pleased. As we rapidly counted them there were about seventy-five camels, as many mules and donkeys, with their riders, who were all finely-built, bold-looking, and well-armed men. Our little company were all (excepting our black sheikh, Abdallah,) silent with fear, and stood motionless by our side, as we sat. Their beaten path lay within ten yards of the spot where we were seated. Our black sheikh stepped a little forward in the advance of the other guides. A tall, fierce looking sheikh rode first; he was mounted on a strong and handsomely accoutred mule. We watched, with intensified gaze, his emotionless face as he came onward, as his followers' course would depend on his example. He halted, and without utterance, reached out his hand for the chibouge (pipe) that was in Abdallah's hand, from which he took two whiffs, handed it back to him, then bowed toward us, and proceeded on without breaking the line of march of his train behind. Our minds were solemnized with gratitude and praise unto him "who turneth the hearts of men whithersoever he will." We then learned through inquiry of Abdallah and our Israelitish interpreter, that they were a large trading company, returning from Jerusalem, with their emptied sacks, which they had brought filled with rice, etc., from Egypt, towards the desert, beyond the Jordan.

The Earnest of our Inheritance.

My heart and my soul, and all that is within me, fully rejoices in the fullness of the gospel of peace, and I can well adopt the language of the psalmist and say, "Bless the Lord! oh my soul, and forget not all his benefits. Blessed are they that dwell in thy house; they will be still praising thee. Blessed are they whose strength is in thee, in whose hearts are the ways of them; who passing through the vally of Baca make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God."

Oh this heavenly foretaste of the coming glory! Oh the sweetness of these joys at God's right hand prepared for those who love him! Oh the blessedness of suffering with Christ! the peace, the joy it brings to the true believing heart! And how blessed to have our names cast out as evil among men. It only brings us into nearer and sweeter communion with Jesus, and a more full and comprehensive view of what he endured in his agony in the garden of Gethsemane, to purchase our salvation.

Oh! the sweet access to him by living faith, trusting alone in the merits of the blood that was so freely spilled for us. Oh! come a little nearer and touch the hem of his garment. Come and more fully comprehend the virtue of this blood. Come and see the separation it

makes of every unholy act and unhallowed desire. Come to the line of demarkation that is so vividly portrayed in his holy word. Come and feast your souls on the hidden manna of God's abounding grace, and in so doing the earth will lose all its charm for thy soul. Such charms in the dear Jesus you will find, drawing you away from all that is transitory and transferring your affections to this great object of love.—S. C. Wheeler, in A. C. Times.

Calling us Away.

A. L. I. WILLIAMS.

TUNE—"Tenting Again," in Revivalist.

WE are traveling here in a wilderness, Where sin and sorrow reign; Our friends grow faint and pine away, But yet they'll bloom again.

CHORUS.

Many are the friends who are on their way, Bound for the golden strand; Many are the voices now calling us away, To join their glorious band. Calling us away, Calling us away, Calling to the better land.

No doubt we have friends who loved us here, Whose eyes are closed in death; There we know they'll bloom again, In the land that's pure and blessed.

Oh then let us cast our eyes across The stream so dark and cold, For there our friends will never fade, But shine like the purest gold.

Soon we shall meet the white robed band, Upon the crystal sea, Where all the good of every clime, From sin shall then be free.

Yes, soon we shall hear the trumpet sound Its long and loudly blast, To bring the sleepers from their graves, Whose sorrows all are past. Denver, Mo.

Temptation and Sin.

S. E. BRINKERHOFF.

THE Christian's life is one continual warfare from he enlists under the banner of Prince Immanuel until he rests from his labors in the silent grave, or Jesus comes to release him from his toils and give him the victor's palm and never fading crown. It is not only a battle against outward sins, but against inward desires; and although he has been adopted into the family of God, and been made a new creature in Christ Jesus, yet the battle is only just commenced that is to lead him to perfect victory. It is a constant warfare between right and wrong, and great indeed would be the victory of him who always did the right. Jesus, our pattern, was the only one who waged this mighty war and always did the right; he did no sin, although he was tempted in all points like as we are. His life was one of victory over every temptation. But he was tempted to the last nevertheless. Was not our dear Redeemer tempted in the garden of Gethsemane when he cried, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done?"

Although we may daily see those who claim that they never have the least desire to do any thing that is not in strict accordance with the will of God—that they have not had a temptation for years—that they are now living in a state of sanctification, or entire holiness—that they are beyond the power of temptation, beyond the power of sin; we find no such class in the annals of Bible history. The Bible tells us to "awake to righteousness and sin not," and to "not let sin reign in our mortal bodies," and also that we can, by abiding in Christ, live without committing sin; but it nowhere tells us that we get beyond the reach of temptation while in this mortal state. We believe that the

Bible teaches a state of sanctification and a state of holiness, and not only so but that "without holiness no man shall see the Lord;" but that this state lifts us above the temptation to do wrong, to neglect duty, to do and say things that we ought not, and to leave undone things which we ought to do, we do not believe neither do we think the Bible teaches such a doctrine. It would be well for those who claim that sanctification is a state of perfect holiness—a state in which an individual is beyond the reach of temptation and sin to read Paul's first epistle to the church at Corinth. Here Paul writes to "them that are sanctified in Christ Jesus," and immediately tells them that he cannot speak to them as "unto spiritual, but as unto carnal." And in the 5th chapter he accuses them of sins that are not so much as named among the Gentiles (unbelievers); and all the way through this epistle Paul reproves this church for their sins and wrong course, although he addresses them as those who are sanctified. Now if after an individual is sanctified he never can sin, how did this church after being sanctified get into such a state? It will take some of those sanctified ones who are beyond the teaching of God's word to answer this.

Many times when presenting the claims of the Sabbath of the Lord to this latter day sanctified class, we are met with, "We know we are right, we don't need the Bible to teach us, we are led by the Spirit, we know we cannot sin, every day is the Christian's Sabbath," and such like expressions. We look upon this doctrine of sanctification or entire holiness, as it is taught in these last days, by a large class of Methodists and a few Adventists, to be one of Satan's last efforts to deceive, if possible, the very elect. While Spiritualism is taking captive its thousands of deluded followers from the orthodox churches, this delusion of the enemy is calculated to take its hundreds from the ranks of Adventism. It seems that Satan delights in having us take some extreme. First, he will try to make us believe that we cannot live without sinning all the time, that we cannot overcome this or that natural propensity, and in this state he will keep us just as long as he can; but soon as we try to rise above this state, then his effort will be to make us believe we cannot sin.

The life of the Christian is a daily warfare against sin, made up of daily victories over the temptations of the enemy. Sin is the transgression of God's law, and every man, woman, and child, who are made new creatures in Christ Jesus can, by the assisting grace of God, keep this law; and indeed if I read the Bible aright the Christian has more to do than this. This however is a daily work, God does not give grace to-day for a week, a month, or a year in the future. Sufficient unto the day is the evil thereof, in spiritual as well as temporal things. God's grace, if daily sought and hourly lived for, is able to keep us from sin, and enable us to overcome every temptation of the enemy, and every besetment of our own mortal natures; but this grace is not given all at once, but "in every time of need." This no doubt was where the church at Corinth failed, they did not seek for grace and strength from above in the hour of temptation. In no other of Paul's epistles does he accuse those whom he addresses of such sins as the church at Corinth were guilty of; nevertheless he addresses them as "them that are sanctified [set apart] in Christ Jesus." This church was brought out from among a class of wicked idolatrous people, and sanctified, or set apart to the service of Christ; and then they were to grow in grace and in the knowledge of the truth, or to go on unto perfection; but instead of doing this they go: up contentions

among themselves, and consequently went down in a measure to their old ways and sinful practices. Hence the apostle's admonition in chapter 15, verses 33, 34,—"Be not deceived; eye communications corrupt good manners. Awake to righteousness and sin not." Paul thought even possible for him who had been sanctified to so far fall away as to "count the blood of the covenant, wherewith he was sanctified, an unholy thing." See Heb. 10: 29.

If we read carefully the history of holy men of old, we shall find that as long as they were in this world they were exposed to the temptations and trials of the enemy; sometimes they came off victorious through the strength of God, and sometimes they fell under the temptation and committed sin. Paul thought it necessary to keep his body under, or the desires of the flesh, and to bring it into subjection to the will of Christ, lest that by any means after he had preached to others he might be a cast away. Whenever Satan can get us to believe that we cannot live without sinning every day of our lives—just little sins of selfishness, covetousness, or impatience, and such like; or that we are on the reach of temptation and sin, he need give himself no more trouble, we are just in as safe a position as he could wish us in. On the one hand if we believe we cannot live without sinning it is but natural to suppose that we would not make any great effort to do so; and on the other hand if we think we cannot sin, we would make but little effort to keep from sin. In either case we are on very unsafe ground. But if we believe as the Bible teaches, that we can by faithful watching and earnestly praying—by abiding daily in Christ, live without sin; and that in order to have God's approving smiles resting upon us day by day we must earnestly strive against sin in every form, and ever seek to follow in the footsteps of our blessed Redeemer.

The language of inspiration is, "Fight the good fight of faith." "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour." Again the apostle says, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul. While we are in this mortal state, we are to fight, watch, abstain from fleshly lusts, shun the appearance of evil; and by the aid of the Holy Spirit mortify the deeds of the body. Or in other words, we are to be ever on the watch for the slightest invasion of the enemy, and boldly resist his every temptation no matter how sweet it might be to the natural taste, by the aid of divine grace. When we do this, we can then and not till then "count it all joy when we fall into divers temptations." Just so long as we yield to the temptation and commit sin, just so long will we mourn over being tempted. The temptation is not sin, and unless yielded to will strengthen us in the divine life, and enable us to go on our heavenly way rejoicing in God who has laid help upon one who is mighty, and who can be "touched with the feeling of our infirmities," and give us "grace to help in every time of need."

"Babylon is Fallen." Rev. 14: 8.

THE book of Revelation is a book of symbolic prophecy. Terms which are elsewhere used in a literal sense are here used to represent something else. In order that symbols may become intelligible, there must be a key of interpretation; and as a blessing is pronounced upon the faithful student of this book (Rev. 1: 3), it is presumable that it may be understood. If an interpretation is given of any symbol, it is safe to abide by it in the application. When the God-given interpretation is supplied in place of the symbol, the sentence

comes literal; otherwise the interpretation is only in name. Occasionally a symbol has a double interpretation. "The seven heads are seven mountains, and there are seven kings."—Rev. 17: 9, 10. If we depart from the interpretation given of any symbol we are at sea without a chart, compass, or pilot, driven of every wind, or subject to the wildest speculations of designing men or fanatics. It is sometimes difficult, however, to rid ourselves of the effect of former teachings, even after we begin to see light. We are apt to read through our previous prejudices and through colored glasses. For this cause all students of prophecy should be humble, lest they may not have attained the perfection of knowledge on these themes. In this spirit we would come to the consideration, briefly, of the subject of the head of this article. The term "Babylon" is used several times in the book of Revelations. The term is from Babel, and signifies confusion. It is used however as a proper name. Bible names of both men and places usually have a signification. This does not however, give us the license of giving the proper name of a person or place to every thing that has the same or similar signification or characteristics. Illustrate: Babylon (literally) was the name of the capital city of the ancient monarchy of Babylonia or Chaldea. The name signifies confusion; would it therefore be right to call every city Babylonia where confusion existed? Where certain characteristics, originating with Babylon, were manifest in other cities, it might be proper to call them Babylonia, but it would not be proper to apply to them the name.

We would inquire for an interpretation, if (as we assume) the name is used as a symbol in this prophecy. The only place known to us where such an interpretation is given, is in Rev. 17, where a woman seated on a beast is brought to view. It is generally agreed that this imagery represents a church riding and controlling a civil government; or in other words, a Church and State combination, in which the church has the controlling influence. This, by most Protestants, and especially Adventists, is believed to apply to the Roman Catholic church, during 1260 years of Papal dominion, ending in or near 1798. This woman, or church, is called a "Harlot" because she has been defiled from her true husband, Christ, the head, and recognizes the civil government, or ruler, as head of the church. The Church and State are joined in unlawful wedlock.—"With whom the kings of the earth have committed fornication" (v. 2). "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT," etc. (v. 5) Here, then, we have the name given to the Papal church. It is the only place known to us where it is applied, and until some one can show where else it is used, we must believe it is one of the names belonging to that church only, given in the book of Revelation. It is sometimes said, "She not only is represented as a harlot, but as the mother of harlots," and therefore the same name should be given to her daughters." It is true that a child often takes the name of its parents, but not always. We could not have disputed the propriety of calling the daughters of the Papal church (or those churches which sprang from her and fell into the same error,) by the name of their mother, if God had seen fit to call them all that we here claim is that he has not done so. We would not purposely defend the errors of Protestantism; we believe they are and may be called Babylonia.

If our position be correct, then the cry, "Babylon is fallen," has reference to an existing fact, the time the cry is made in reference to the Papal church. The cry may or may not be made at the point of time the fall took place. An important inquiry arises, and one to which different answers are given. What is the nature of her fall? Some say the "fall" referred to is a "moral fall," and applying the name Babylon to the Protestant churches of America in particular, say it results from the rejection of the Advent message

which terminated in 1844. We believe the fall of the Papal church resulted from the judgments of God upon her (Dan. 7: 27), and in the first stage or installment consisted in the fall from the beast on which she rode; or in other words, her loss of civil power, the taking away of her 'dominion.' The implements for the accomplishment of God's judgment were, and are, the 'horns of the beast,' the same powers that formerly sustained her. See Rev. 17: 16, 17. So far from its being a 'moral fall,' it is expressly stated that she fell 'because' of her gross conduct and immorality, Rev. 14: 8.

Her fall, or change of position, did not change her character, but because of her character she deserved, and brought upon her own head, the just judgment of God. I am aware that Rev. 18: 2 is used as proof of a moral fall—"And is become the habitation of devils," etc. But notice that her previous character is referred to here also (v. 2) as the reason of her overthrow. Surely that was not the general character of the churches of America who, previous to the disappointment of 1843, so joyfully received the tidings of the Lord's soon coming. Neither is it their character yet, whatever may lie in the future in relation to union of Church and State.

We understand the expression in Rev. 18: 2 refers symbolically to the complete and final overthrow of the Papal church by the last infliction of God's judgment upon her. Her judgment will not be complete until the end, Dan. 7: 26; 2 Thess. 2: 8. That the passage in Rev. 18: 2 represents a state of complete desolation, is evident by reference to Jer. 50: 39, 43, and 51: 37, in reference to literal Babylon, from which the language is evidently drawn.—"And Babylon shall become heaps, a dwelling place for dragons [devils], an astonishment, and a hissing, without an inhabitant." The call to "come out of her" must precede the final overthrow. The last act of judgment on her will be in connection with the Lord's coming, 2 Thess. 2: 8, and the holy apostles and prophets will witness the same and rejoice" (v. 10). I believe that great event is imminent.—J. H. Paton, in Advent Christian Times.

Beware of Covetousness.

"And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12: 15.

Covetousness, in the sense of the text, is "an inordinate desire of riches, grasping, overreaching, extortion, some advantage which one possesses over another." It is one of those traits of character that belongs to the flesh, and will exclude its possessor from the kingdom of God. 1 Cor. 6: 10; Eph. 5: 5. The brethren are forbidden to associate with men of a covetous disposition (in church capacity). 1 Cor. 5: 9-11. Men who are covetous are ineligible to the Elder's office. 1 Tim. 3: 3. And in the text we have quoted, our Lord admonishes his disciples to "take heed and beware of covetousness." The fact is, that a man who is possessed with this malady is in a dangerous position. He is likely to chase the phantom of riches until life is gone, and at last find that "all is vanity." His pathway, instead of being strewn with blessings dispensed to the needy, is as barren as Sahara of all such fruit. Instead may be found the injuries he has wrought—the suffering he has created by reason of his oppression and greedy disposition.

And yet how prevalent is this dreadful sin! It is to-day the most prominent trait of character among men. The better traits, such as justice, kindness, tenderness, and mercy, are nearly smothered out of existence by this overshadowing and growing trait of covetousness. It is simply appalling to witness the heartlessness of men who find they have their fellows in their power, and by injuring them some personal gain will ensue. In such a case they do not hesitate to crush them, though widows may silently weep, and orphans may suffer. They shut their eyes to all consequences, and steel their hearts against all sympathy, and then deliberately proceed to gratify their disposition of covetousness. The result is that the world is becoming cruel; it is becoming hardened, and devoid of those heavenly traits of character which, when abounding, cause such peace and joy in our midst.

It is a sorrowful picture indeed to witness the intellect of our country bent, as it is, towards the

concocting of schemes for the acquirement of wealth, and then to witness the mad race to secure it; the prostitution of morals, and the sacrifice of all that is really good in men, all, all for wealth. It is not only deceiving worldly people but it is deceiving some who profess to have named the name of Christ. This is a sad thought, but true. All we wish and pray for is, that if they honestly desire to attain that life to come, they may be speedily separated from the deceiver which they are hugging to their bosoms. If they have been blessed by the Lord with an abundance and are at the same time "rich toward God," we have nothing to say; but if they are rich in goods and poor towards God, then we say, "The Lord help you." In the day of trial and of judgment those who are rich towards God will stand, but all else will perish. How important it is then to be possessed of the true riches! Such will never fail.—Restitution.

Religious Leeching.

A PHYSICIAN lets blood out of a patient by the application of leeches. The leech is an ugly looking customer to come into such close intimacy; and he is a contemptible dark featured fellow to claim a blood connection. But he is subject to the physician's orders and uses; and a sick man's bad blood must be either purified or got out of him so the leech is introduced and set to work. He bores and drinks and gorges himself and enjoys himself well. The leech has rather a better time for a while than the patient.

Now, the physician's object in this operation is one thing, and the leech's object is quite another thing. The leech draws blood to satisfy itself; the physician has the blood drawn to cure his patient. Although the process is not joyous but grievous to him, whose blood is pumped from one body to another, yet the end in view is the life of the man, even though a dozen leeches be put to death by their own greed.

So it is among Christians who become spiritually sick or distempered. God deals with them as a physician, and he uses wicked people as leeches. And while it seems from one side to be persecution, from the other side it is love. God permits his church to be persecuted in order to purge away its sins. He makes the believer better by the buffeting of Satan. Security, worldliness, and pride, are often so thoroughly inherent in the life-current of the disciple, that he must needs be leeches. He is seized by a half dozen fiery tongues, sacrificed by slanders, annoyed, vexed, and tormented by ungodly persons. Wicked designs are accomplished upon him; rage and malice have vent in his face; he is troubled and afflicted. But the evil extracted from him will be the utter ruin of the human leeches that bore him for it, get it, and make it their own. The leeches have their ends and get their deathful deserts; but God has other purposes in view. As Joseph said to his brethren, so it is still: "You did intend me hurt, but God did intend me good."

Christless, mammon-natured men may, to all outward appearances, do evil to the church, but by the same deeds they poison and destroy themselves. Enemies may intend persecution and death to the Christian, but the Almighty intends to thwart all their contrivances and break off in due time all their leeching holds. He will preserve and keep, purify and bless his own people who trust him as a Physician and love him as a Father.

It is a pity for the disciple who suffers the processes of such severe correction; but it is infinitely a greater pity for the carnal minded leeches who plague him only to bless him, and get everlastingly cursed for their pains.—Methodist Recorder.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 16th 5th Mon. 1875.

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

ON last Sabbath our little church was favored with a visit from Elder V. Hull, Seventh Day Baptist minister in this State, but soon to remove from Iowa. We listened to a cheering and instructive discourse from 1 Peter 2: 9—"Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." We have also spent some former pleasant seasons with Bro. Hull, and hope that his future lot for his remaining years, now aged, may be much favored of the Lord.

BRO. S. Everett writes from Mich: I would be glad to send you paying subscribers at this time, but it is so scarce a time for money that the poor can but just live. But they need the ADVOCATE; do send it free for one year to Bro. Tuttle. They are good folks, but their circumstances are such that they cannot pay at present. Their children are Sabbath-keepers with them. Also send it to Bro. J. B. Fuller, who is old and lonely, a Sabbath-keeper, and will be very thankful for the paper. You and I are fellow laborers for the poor. I walk from 1 to 5 miles to visit a family of Sabbath-keepers; I find part without any paper, most of them enduring hard times. But I love to go about trying to do good. "Let us not be weary in well doing, for in due time we shall reap if we faint not." I would like a package of Sabbath and Advent tracts to scatter. If you send some on receipt of this direct to Pine Grove Mills, Van Buren County. Yours in love.

BRO. Orrin Chipman writes from Richmond, Iowa: I feel truly thankful for the privilege of reading the ADVOCATE, and it cheers my heart to read the letters of the dear brethren and sisters, and stimulates me to strive more earnestly to arouse from slumber and make speedy preparation for the soon coming of the Lord.

I have been thinking for some time that I would send my mite to send the paper to some honest inquirer after truth who is not able to pay for it, hoping that it may be the means of turning some one or more from the errors of sin to righteousness as it is in Jesus. You will please to appropriate the enclosed dollar to that purpose, to whom you see fit. Yours in Christian love.

[Thus the ADVOCATE is paid for to one of those to whom Bro. Everett solicits it sent.—EDITOR.]

Apocalyptic Theology is the name of a contemplated work on the exposition of the book of Revelations, from the pen of John G. Wilson, editor and publisher of the *Prophetic Times and Watch Tower*, of Philadelphia. The July number of the *Prophetic Times* contains 24 pages of a synopsis of the book and a specimen of its contents, which we like very much, and shall read the work with much interest, if the author shall be able to obtain its publication. It is considered in seven serials, the seven epistles, seven seals, seven trumpets, seven visions respecting the church and her persecuting powers, seven vials, seven visions respecting the judgments upon Babylon the Great and the triumph of the church, and seven visions or views respecting the millennium and terminating with the restitution of all things. Every student of prophecy will be interested in reading this book, and should have it. It will contain about 500 pages, with an illustrated chart. Price \$2.00. If you wish to obtain it, send a post-

al card to the author, John G. Wilson, box 2663, Philadelphia, Pa., informing him that you will take a copy when published, and he may thus be encouraged to issue its publication.

Christ, the Great Need.

WHAT dying men need, is a divine Savior. The doctrine of the atonement is only of value as it exhibits the divine Atoner. It is not the doctrine which saves, but the omnipotent and loving Being who laid down his life for us. Thousands believe on the Redeemer. The most splendid preaching is a splendid failure if it fail to point and to press every guilty, hungry, suffering soul right up to the Lamb of God as a personal Savior. That pulpit, that Sabbath school teacher, and that volume, which God will honor with richest success, is the pulpit, the teacher, or the book, which presents "no man save Jesus only." Here is a clue to the best method of dealing with awakened hearts. We are prone to direct an inquirer to attend a prayer-meeting, or to read some pungent book or tract, or to go and listen to some arousing preacher. All this is but offering a thirsty man a silver cup when he is perishing for the water itself.—*Dr. Cuyler.*

Nahum's Chariots.

I AM one who fully believes that the prophet Nahum saw in vision the swift running of the railroad chariots. True, the prophecy is headed, "The burden of Nineveh," but he first gives a solemn warning to the whole world of coming wrath upon God's enemies, and good to his people. "God is jealous, and the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. The mountains quake at him and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation, and who can abide the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies. . . . Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Oh Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee; he is utterly cut off."

I have quoted a part of the first chapter to show the reader that the prophecy begins with a salutary message to the world at large, especially to us in the present age. Now mark what comes next: "He that dashes in pieces is come up before thy face: keep the munitions, watch the way, make thy loins strong, fortify thy power mightily. The shield of his mighty men is made red, the valiant men are in scarlet; the chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broadways; they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they make haste to the wall thereof, and the defense shall be prepared." Every one must see that this is a description of railroad cars running day and night so swiftly, especially in time of war. Daniel foretells us that in "the time of the end many shall run to and fro and knowledge shall be increased." Nahum sees them running in the chariots, shown him in vision. He calls it the day of God's preparation when they are thus seen. This great enterprise has become almost world-wide, and in about 40 years. Nay, the railroad men have

pleaded this same prophecy to persuade capitalists to invest their property in this enterprise, what God has foretold must succeed. If world men can see the fulfillment of scripture in this thing, we, who see the great day of the Lord approaching, should be the first to see every sign and warn the world faithfully. I have seen the tract publishing this sign, and wish it might be scattered as the leaves of autumn to warn a heedless world. In reading Nahum's prophecy it is seen that he is not describing chariots drawn by animals, either ancient or modern. Nahum saw in vision what we see now in fact.

Let us take heed lest that day should come upon us unawares. "Behold, I come quickly. Blessed is he that watcheth, and keepeth his garments, and himself unspotted from the the world.—Revelation 16: 15; Jas. 1: 27. I am your brother, pray that all God's people may be found ready for the coming of our King. SAMUEL EVERETT, Pine Grove Mills, Mich.

ONE of the greatest requisites for a healthy heart is a calm mind; to obtain this in its fullness must be conscious that God is pleased with us.

Where Convicts come From.

A YOUNG man, condemned to die for the awful crime of murder, lay in a prison-cell awaiting the day of execution. A kind lady, who had heard of his condition, visited him several times, and sought to lead him to penitence and faith in Jesus, as his only hope. On one occasion the lady was accompanied by her little son, who spoke kindly to the poor prisoner, and offered him some fruit. The man seemed much affected by the grace and gentleness of the child, and drawing him towards him, said, as the tears ran freely down his cheeks:

"My dear child, let me tell you what brought me here. It was disobeying my parents, the breaking God's holy day, and lastly, drinking and gambling, that grew out of the other two. Never forget this, if you would not be where I now am, and tell all your playfellows to take warning of my sad fate. Always obey your parents; never drink a drop of anything that can intoxicate; keep holy the Sabbath day, and turn, as from the Evil One himself, from any one who would persuade you to enter a gambling house, or engage in a game of chance. These are things that fill the prisons of earth, and crowd the gates of hell with victims.—*Young Reaper.*

THE undersigned wishes to let his farm of 100 acres improved and 80 acres more easy to be improved, situated in Sumner, Barron Co., Wis., to a man of family who is a Sabbath-keeper. For terms address R. A. Winchester, Vanville, Chippewa Co., Wis.

Appointments.

THE Lord willing there will be a Conference of the Stellar School-house in Casco, Allegan Co., Mich., commencing Friday evening, Aug. 28th, and continuing over Sabbath and First-day. Those coming by rail will get off the train at Geneva Station, where teams will be in readiness to take them to the place of worship. J. M. BEEDLE.

Received on Subscription.

M S Parks \$1.50, 11-1; for S C Harris \$1, 11-1; C S Goff \$1.50, 11-7. H S Case 50cts, 10-7. E. J. Evertt 50 cts, 9-13. R A Winchester 50 cts, 10-7.

Received on Donation to Advocate.

Orrin Chipman, \$1, to send the ADVOCATE to the poor.

Books Sent by Mail.

A O Smith, : : : 20 cents.

Advent and Sabbath Advocate.

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

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conscious state in Death, The End of the Wicked,
The Earth restored to its original glory and condi-
tion as the future inheritance and abode of the
redeemed and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The Prophecies,
The Christian Life, and kindred Bi-
ble subjects.

Resting in Jesus.

S. E. BRINKERHOFF.

O how sweet to be resting in Jesus,
Mid all the commotions of earth,
Still to feel that his presence is with you,
In trials, in sadness, in mirth;
To feel that he loves and owns you as his,
That you are the child of his care,
And though through trials and sadness you go
He'll lead you to lands that are fair.

O how sweet to be resting in Jesus,
Mid all the temptations you meet,
And to feel that his strength is sufficient
While calmly you sit at his feet.
To feel that in Spirit he is with you
Beholding your labor of love,
Though humble the work if done for the Lord
'Tis marked in his great book above.

O how sweet to be resting in Jesus,
Mid the conflicts and trials of life,
And to feel that his arms are around you,
In all of life's battle and strife.
Yes, to know that he feels for your sorrow,
For each bitter pang that you give,
And ever to feel that if faithful here,
You with him in glory shall live.

O how sweet to be resting in Jesus,
When troubles overwhelm your breast,
And to feel that in all of earth's conflicts
In his loving arms you can rest.
O give me ever the blessing to feel
That Jesus still loves even me,
And that when all of life's trials are past
I with him in Eden shall be.

O then calmly I'll rest on my Savior,
And trust in his life-giving word;
And though dark be the road that I travel,
I'll hopefully follow my Lord;
And when temptations beset me around,
I'll fly to my refuge so strong,
There shall I stay by the side of my Lord
Till I join in redemption's glad song.

The True Source of Immortality.

R. V. LYON.

THE prevailing opinion of the religious world
that all men are in possession of an immortal
soul, which is to exist subsequently to the death
of the body, either in happiness or misery, and
existence is to run parallel with the existence
of God. This opinion they have derived from the
Egypt, was the first nation to embrace or
adopt it.

heathen world.* The first among the heathen
philosophers who taught this *heathen dogma*
with any degree of success was Zoroaster, who
lived during the reign of Artaxerxes Longima-
nus, one of the kings of Persia. Being one of
the most learned men of his age, therefore he
exerted a most powerful influence among the
nobility of the empire; consequently the bulk
of the people embraced the dogma. Pythago-
ras, a disciple of his, embraced the doctrine and
carried it over into Greece, with a little altera-
tion. Among the Grecian philosophers who
taught the doctrine with a success which might
have astonished the angelic host which encircle
the throne of the Eternal, are to be found a Soc-
rates and a Plato; men whose intellectual ca-
pacities have been equalled only by a few of
Adam's race. When the Jewish church began
to apostatize from "the faith once delivered to
the saints," a portion of them embraced this
heathen dogma; but at last Jesus came, waging
war with the *soul-destroying* doctrine, by bring-
ing heaven's artillery to bear against it. Read-
er, please listen to him: "Search the Scriptures
[the Old Testament], for in them ye think ye
have eternal life; and they are they which
testify of me." "I am the way, the truth, and
the life." "I am the resurrection and the life."
"Except ye eat the flesh of the Son of man, and
drink his blood, ye have no life [future life] in
you. Whoso eateth my flesh and drinketh my
blood, hath eternal life, [in prospect, or in
Christ,] and I will raise him up at the last day.
. . . As the living Father hath sent me, and I
live by [or through] the Father, so he that eat-
eth me, even he shall live by [or through] me,"
at the resurrection of the last day. "And as the
Father hath life in himself, so hath he given to
the Son to have life in himself; and power to
give eternal life to as many as thou hast given
him."

Subsequent to his death, burial, resurrection,
and ascension to his Father's right hand, the
apostles, in obedience to the commission which
he gave them, continued the war which he had
commanded. But the apostacy came, and many
of the professed people of God embraced the
heathen notion of the immortality of the soul.
Next in train we behold a lady quietly riding
a "scarlet colored beast"; but she ceases to ride
him at the present time, "full of names of
blasphemy," beautifully arrayed in purple and
scarlet color, and decked with gold and precious
stones and pearls, having a golden cup in her
hand full of abominations and filthiness of her
fornication! Among the ingredients which are
to be found in this cup, is the heathen doctrine
of the soul's immortality, which is "the sin of
the world!" And as her daughters have never
been weaned from her breast, they have incor-
porated into their creeds this heathen dogma;
consequently their teachers are handing it out
to the people as a part and parcel of the word
of the Living God. Nevertheless, it is at war
with every page of common sense, with every
page of the book of reason, with every page of
the book of nature and revelation! Listen to
my text: "But is now manifested through the

APPEARANCE of our SAVIOR Christ Jesus, who
has indeed rendered DEATH powerless [to hold
the family of God, or the woman's seed eternal-
ly], and who has illustrated life and incorrupti-
bility by the GLAD TIDINGS." *Emphatic Dia-
glott.*

According to the laws of language my text
amounts to a positive declaration that life and
the right to immortality were lost, but brought
to light through the gospel. How lost? How
brought to light? are the natural or leading
ideas contained in the text, and to which your
attention is invited.

I. How was life and the right to immortality
lost? In order to answer this question correctly,
it will be necessary to call your attention to the
creation of the first man that we have any
record of. Gen. 1: 26—"And God said, Let us
make man in our image, after our likeness: and
let them have dominion over the fish of the sea,
and over the fowl of the air, and over the cat-
tle, and over all the earth, and over every
creeping thing that creepeth upon the earth."
In Gen. 2: 7, we are informed what kind of
material man was made of. "And the Lord God
formed man of the dust of the ground, and
breathed into his nostrils the breath of life; and
man became a living soul."

Here we have the Divine testimony that man
was made of dust, therefore material. And the
learned Dr. Watts, in a work of his on "the hu-
man mind," takes the position that "it is the
mind that makes the man!" and with this doc-
trine the so-called orthodox world agree. And
with them I fully concur. Therefore we have
the testimony of Dr. Watts and the orthodox
world that there is no such thing as a brainless
mind, or of mind working apart from matter.
As well might the preacher declare to the people
that the moon can give light without the sun as
to tell them that men can think who have no
brains! Hence we conclude that man is materi-
al. But Adam, though he was in possession of
all the faculties that the human mind can ever
possess, was destitute of thought, because the
brain had not been put into an active state. Now
comes the question: What did the Lord do to
Adam, that he might think, reason, hope, fear,
love, adore, imagine, comprehend, and aspire
after unending existence? Heathenism, Rom-
anism and Protestantism combined, are united
in answering the question in tones of thunder,
that God put into man, that is, the body—the
house which he had made of dust—an immortal
soul, which was a part of himself, and this
constitutes the thinking, the knowing part of
man! All this, on the part of three great
powers, is assumption, because there is no testi-
mony in the universe of Jehovah to sustain
them in advocating this doctrine of the soul's
immortality, which we are bold to assert, and
able to prove, is Heathenism in its embryo
state, Papacy in its childhood, Protestantism in
its manhood, and Spiritualism gone to seed!!

But what saith the word? Please listen to it.
"And the Lord God formed [made] man of the
dust of the ground, and breathed [put] into his
nostrils the breath of life," margin "lives." The
same breath that he had put into the beast, for

"they have all one breath." Speaking of the sons of men, not the sons of God, Solomon says, Eccl. 3: 18-20—"I said in mine heart concerning the estate of the sons of men [not the sons of God], that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." And that is the end of them! But it is not so with the sons of God, for they die or sleep in Jesus, knowing that upon his return to take the throne or kingdom of his father, David, they will live again."

Gen. 7: 21-23—"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all that whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Thus it is written by the authority of God, that man and beast have one breath. And that the sons of men, not the sons of God, alike die, and go to one place; and that they, the sons of men, in death have no pre-eminence above a beast, neither will they ever have!

But to the question: "The Lord God put into man's nostrils the breath of life; and man [not the breath,] became a living soul"—man. And when his breath departs from him, he is thrown into the same lifeless condition that he was in prior to the breath being put into him. Let the apostasy prove that the man Adam, whom God made of the dust, had knowledge prior to the breath being put into him, then we will admit that they have an invulnerable argument to prove the immortality of the soul, or that the dead have knowledge!

David testifies, Ps. 146: 4—"His [man's] breath goeth forth, he returneth to his earth; [not to the apostasy's heaven, or hell!] in that very day his thoughts perish." Eccl. 12: 7—"Then shall the dust return to the earth as it was, and the spirit [breath] shall return to God who gave it." When did he give it? Gen. 2: 7—"He put into man's nostrils the breath of life; and man became a living soul"—man. And thought was the result. And having planted a garden eastward in Eden, there he put the man whom he had made, in connection with his better half, on trial for immortality, with this command resting upon him; "Be fruitful," etc. And as a test of his obedience, the Lord commanded him to eat of all the trees freely, except "of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," Hebrew, "dying, thou shalt die." That is, on the very day in which he partook of the forbidden fruit he became mortal, consequently decayable and doomed to go back to dust.

Behold Adam, as he now walks amid Eden's beautiful bowers, in unison with his Maker. The beasts are all tame, and passed before him, and he gave names to them all. And to make the happiness of the happy pair more complete, listen to those sweet notes which now fall from Eden's feathered songsters, borne along on zephyr's stainless wing, and salute the ears of the first pair, who only of all the human family have ever thus been privileged! But, O, how soon this blissful scene is changed! The serpent being more subtle than any beast of the field, influenced the woman to disobey God, by saying, "Ye shall not surely die. For God doth know, that in the day ye eat thereof, then your

eyes shall be opened, and ye shall be as gods, knowing good and evil." Eve listened to the seducer and reached forth her hand, and gathered fruit from the tree, ate thereof, gave it to her husband, and he did eat. And upon that very day in which he partook of the forbidden fruit, he became a dying creature. Consequently doomed to go back to dust.

(To be continued.)

"Prepare to Meet Thy God." Amos 4: 12.

LEWIS LEACH.

(Concluded.)

THE scriptural view of the millennial period is given in the first seven verses of Rev. 20, and with a view to determine what it teaches respecting those thousand years, it is six times repeated therein. The first is the one thousand years binding of the dragon, that old serpent, which is the Devil and Satan [v. 2], that he should deceive the nations no more," at least for a thousand years; and that during that time some of the dead lived, set on thrones, and reigned with Christ on the earth. Compare v. 4 with ch. 5: 10; see also ch. 20: 6. This is interpreted by the prophecy to mean "the first resurrection," vs. 5, 6. The next fact is that "the rest of the dead," that is, those who are to suffer the penalty of "the second death," "lived, not again until this thousand years were finished" (v. 5). To repeat: It was in this first resurrection state in the millennium that the revelator John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Not now, mark, as "under the altar, crying, How long, O Lord God, holy and true, dost thou not avenge our blood on them that dwell on the earth," but as now "living and reigning with Christ a thousand years" 20: 4.

The second coming of Christ is held by some as not to take place until the final consummation of all things, and the eternal state begins. It seems that nothing is further from the truth than this. Nothing is more evident than that this prophecy of Rev. 20: 1-6, hath not yet been fulfilled as some maintain, who would make it appear that the thousand years binding of the dragon is in the past, and ended with the French Revolution. Surely, if we may put the thousand years of Rev. 20 in the past, there is nothing that the force of which may not be got rid of in the same manner. Hence this circumstance so forcibly stated by John, who first introduces the binding of Satan through the thousand years, and also the literal statement of the first resurrection of the righteous dead, it follows that the first resurrection must first take place, and that before the eternal state begins. Christ "must reign until he hath put all his enemies under his feet," 1 Cor. 15: 25. But we see not yet all things subject to Christ. We see not yet how the stone cut out of the mountain without hands, breaks in pieces and reduces to nothing the image described by Daniel, chapter 2: 34, 35. Nor as yet has Daniel's fourth beast been slain, nor his body destroyed, nor given to the burning flame, as brought to view in Dan. 7: 7-11. Neither as yet has the beast been taken, and with him the false prophet, and cast into a lake of fire burning with brimstone, as predicted in Rev. 19: 20. It follows therefore that the millennium, or thousand years mentioned by the revelator, during which time Satan is bound and the saints reigning with Christ, commences with the cessation of or after the destruction of the beast and the false prophet. That then, after these things, we read that the dragon is "bound a thousand years," and all for what purpose? "That he should deceive the nations no more," at least for a thousand years. That then "Satan shall be loosed out of his prison for a little season," after which he is "cast into the lake of fire and brimstone [mark,

where the beast and the false prophet are." Note an important fact herein stated: The Devil, after the thousand years, is then "cast into the lake of fire and brimstone, where the beast and the false prophet are," or had been "cast in alive" a thousand years previous. Compare Rev. 19: 20 with Rev. 20: 10; thus showing the interval between their destruction is a thousand years apart. From the 10th verse of Rev. 19 to the 10th verse of chapter 20, there is evidently a chain of future events, which no one, when especially viewed, will pretend that they are events in the past. And this accords with what the prophet Zechariah is instructed to say: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem. . . . And the Lord my God shall come and all the saints with thee. . . . And the Lord shall be King over all the earth, and his name one." See Zech. 14: 4, 5, 9.

Again, there are some important events in the last six verses of Rev. 19 and the first six of chapter 20, which will mark the commencement of the millennial reign of Christ upon the earth. First, the coming of Christ in person, as King of kings and Lord of lords; second, the calling of the fowls "unto the supper of the great God; third, the destruction of the beast and the false prophet, cast alive into a lake of fire and brimstone; fourth, the dragon, that old serpent, which is the Devil and Satan, bound a thousand years. Such are the events that are to usher in the millennial reign of Christ upon the earth. And further, it is seen that at the ushering in of the thousand years, Rev. 20: 4, some of the dead by a literal resurrection of the departed saints and martyrs, are to set on thrones and conjointly reign with Christ a thousand years. Compare verse 4 with chap. 4: 10; see also 20: 6. This is interpreted by the Holy Spirit to mean "the first resurrection," vs. 5, 6.

The millennial reign of Christ has long been regarded as that period wherein the earth should be filled with glory and peace under the reign of the Messiah, as set forth by the holy prophets since the world began, as the restitution that is to bring back the earth to its Eden state, and fill the garden of the Lord, joy and gladness shall abound therein. It is thus set forth by Isaiah, (5-10,) "Righteousness [speaking of Christ] shall be the girdle of his loins, and faithfulness the girdle of his reins. [Then the ferocity of the animal kingdom shall be subdued.] The wolf 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's 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 sea covers the sea." In that peaceable reign of Christ men "shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall lift up sword against nation, neither shall they learn war any more."—Isa. 2: 4.

But this glorious state of peace will not be fulfilled in this dispensation; for how different will be the state of this world among the nations at the end of this age, just prior to the coming of Christ to set up his kingdom. Let us turn to the prophecy of Joel, respecting the state of the gentile nations as preparing for war, which is immediately connected with the second coming of Christ, shown in the following: "Proclaim ye this among the Gentiles; prepare war, wake up the men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3: 9, 10. Such being the great disorder among the gentile nations preparing for war, events directly the reverse of the above prophecy predicted by Isaiah, goes to prove that Joel's prophecy will be fulfilled subsequent to the second coming of Christ to establish his peaceable reign, when men shall learn war no more. As the prophet Joel has here predicted the state of the nations of Christendom which is immediately connected with the end of this

there can be no expectation that the world will be converted to the obedience of the gospel, according to the popular view. For, during the continuance of this world wide is the gate and broad is the way that leadeth unto death, and many there be which go in thereat, while strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Though many are called yet few are chosen; out of all classes of hearers only one bears the fruit of holiness; and there is nothing in all the Scriptures to lead us to believe that it will be otherwise until the coming of the Lord the second time to the deliverance of his people, and the destruction of his enemies. Joel continues his prophecy as follows, in the above chapter 3, vs. 11-17. "Assemble yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision. The sun shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Then in conclusion, as the restitution of all things which God hath spoken of by the mouth of the holy prophets is at the return of Christ from heaven, at which time his feet, in that day, shall stand upon the Mount of Olives, and is to be the order of events when Christ shall reign as king over all the earth in the establishment of his kingdom as associated with the risen saints in the first resurrection, then the millennial reign of the one thousand years of Rev. 20: 4-6 must come in between the close of Gentile rule and the eternal state. And that time does not close and eternity begin at the termination of the "times of the Gentiles," but continues to run on through the millennial reign of Christ with the resurrected saints until the thousand years are ended. Rev. 20: 6. "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: 25, 26. Now death, the last enemy, is not destroyed until one thousand years after the first resurrection; see Rev. 20: 6-10. Thus it is written in the Scriptures of truth as touching the future: "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Rev. 11: 15. "But who may abide the day of his coming? and who shall stand when he appeareth?" "He that hath clean hands and a pure heart." May the Lord stir up our hearts to love his appearing, and be able to say "in that day, I, O, this is our God; we have waited for him; we will be glad and rejoice in his salvation."

Yours in hope of soon seeing Jesus.

Saintfield, Canada.

The Last Prayer of Jesus with his Disciples.

POLLY G. PITTS.

"These words spake Jesus and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Here is a wonderfully comprehensive prayer, and a full acknowledgment of what God had given him; i. e., power over all flesh, and power to give them eternal life. Jesus said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Here is the great question

of the present day. Will all flesh have the knowledge of the true God, and Jesus Christ, the great Life-giver? According to the whole prayer they must, as I understand it. From the 6th to the 15th verse of John 17 is a continued prayer for the disciples. He then says: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Blessed prayer! help us, O Lord, to understand it. Have the apostles of our Lord, and those who have believed on Jesus through their word, ever been made perfect in God and Christ, and one in them? I think, if we are reasonable beings, we must say No. Then we must conclude that the world, or all flesh, have not had the true knowledge of the true God, and Jesus Christ whom he hath sent. We see that the ultimate end and object of Christ's prayer was for the world, or the mass of mankind to have a knowledge of the true God. Can they believe till they have that knowledge? Are there not multitudes of the 'all flesh' slumbering in the dust of the earth, who never had the knowledge of the true God, and Jesus Christ? Can they ever have that knowledge until the apostles and the church of the First-born, the Bride, the Lamb's wife, are all made perfect in God and Christ? Is the church of God a Bride until she is married? Is she not now espoused to Christ as a chaste virgin? When will the marriage take place? See Rev. 19: 1-10. To whom will the "Spirit and the Bride say Come?"

I have asked these few questions for light, that God's people may know the truth as it is in Jesus. For as I read the word of God every creature, or all flesh, is to know the true God, and to know that he sent Jesus into the world, and loved the world as he loved Jesus. And it is manifest by the prayer of Jesus that one great means that God has ordained through which the world is to come to that knowledge, "is the oneness and the eternal perfection and exaltation of his elect church, the body of Christ." The head is exalted, the body must be. Then will come to pass the words of our Savior: "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 potter shall they be broken to shivers, even as I have received of my Father. And I will give him the morning star." Rev. 2: 26-28; see Ps. 140: 2-9.

Paul, speaking to Timothy, exhorts that prayer be made for all men, &c.; for this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth." The salvation here spoken of is being saved from everything that hinders a coming to the knowledge of the truth. "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 3-6. As the due time has never come to thousands who have died in unavoidable ignorance of God or of Christ, it must come, or Christ has died in vain for thousands.

Prudent Confession.

I WAS reading in a periodical of holiness, of one who was asking advice in regard to the "prudent method of confessing holiness," and the following questions came up in my mind:

Are you a Christian? Did you ask advice in regard to the prudent, or any other method of confessing that you were such? Are you

known and read of all men, as a professor of religion? Do you stop to confer with flesh and blood, in regard to the prudent method of confessing it?

Let us go to the precious Bible, and learn from the words of our blessed Master. Hear him: "Whosoever, therefore, shall confess me before men, him will I also confess before my Father which is in heaven." Must we ask of any man advice in regard to the prudent method of confessing him? Surely it makes no difference what people may think or say; it is our individual business to confess Christ. He condemns the "prudent" ones and the "prudent methods," in a prayer he uttered: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Bless the Lord, oh my soul! that we can come direct to the fountain and drink without form, or any "prudent method" of the wise of earth being asked; can come in a simple way, as little babes, and have it all revealed to us. A prudent method of confessing Christ (who is perfect holiness) may be given by some "wise" or "prudent" methodizing formalist, from whom the revealed holiness of Christ is hid.

There was a people living in the days of Christ's preaching, who professed to be God's chosen ones. They agreed that "if any man did confess that he [Jesus] was Christ, he should be put out of the synagogue." "Nevertheless among the chief rulers also many believed on him;" and because of the "wise" and "prudent" Pharisees, they did not confess him, lest they should be put out of the synagogue; for they "loved the praise of men more than the praise of God." But it is "with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." I find nothing said as to the "prudent method of confessing Christ," (or holiness).

I am very much inclined to think that when we confer with flesh and blood, self, or any one else, as to a prudent mode of confessing holiness, either our way, or our friend's way of confession is predominating over God's way, as revealed to us by his word, which the Holy Ghost takes and shows to us. Christ says, "I am the way." As Christ is perfect and holy, then the way is perfect, and to confess Christ perfectly as a full and complete Savior from all sin, is to confess perfect holiness outside. If these are left out, then Christ is not in us, because they are inseparable from him. Paul said that Christ sent him "to preach the gospel; not with wisdom of words, lest the cross of Christ should be of none effect; for the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God, for it is written, 'I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.' Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Oh! let Christ be magnified in our bodies, whether it be by life or death; for to "live is Christ, and to die is gain."—J. D. GUILLEY, in Christian Harvester.

LIVE IT.—An Indian nobleman, Godless and Christless, having listened to some boys reading a chapter in a mission school, said, "Well, if you only live that chapter as well as you have read it, I will never say another word against Christianity." The life is the best of all testimonials for Christ. The "living epistle, known and read of all men," are those that most effectually persuade the unbelieving.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 30th 5th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Thessalonians and Christ's Coming.

THE apostle Paul wrote to the church of the Thessalonians, 2nd epistle, 2nd chapter, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand."

But Paul would check their expectations as premature, for he says, "Let no man deceive you by any means," "by spirit, word, or by letter, as that the day of Christ is at hand; for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God."

The "falling away" of the believers from their first love and faith has been witnessed. The "mystery of iniquity" was already at work when Paul wrote, "the spirit of antichrist;" and that power that "now letteth," or hindereth, which we understand to be Paganism, continued to let or hinder the development of "the man of sin," until it was "taken out of the way."

bread and wine into the real body and blood of the Savior they say that they create God—thus this power exalts itself above God.

At the time of Paul's writing the worship of idols was the only religion except the worship of the true God. This was the hindering power which gave way for "that Wicked to be revealed," the Papacy, which became a persecuting power and put to death millions of the saints of God. This power waxed great, and the consuming of it has gone on until all of its temporal power has vanished, and its destruction is to take place with "the Lord's coming."

Some would apply the man of sin, the antichrist, to some other power than the papacy; but we think the delineations will apply with marked exactness, unless it be that of sitting in the temple of God, showing himself that he is God, which has been applied to the Pope's position in the church. And in each particular we believe it will apply to the papacy with as much exactness as it is applied to some other power.

This advice and delineation of events show to us that we are very near the second coming of Christ, and give us encouragement of faith "to wait for the Lord from heaven." The Thessalonians were cheered with the blessed hope of Jesus coming, though their hope was deferred. Let the same hope cheer us, who have great reason to believe that we may witness the grandest event this world will ever know—the coming of her king to reign and rule in righteousness. Not only to witness that coming, but to be accepted of him and receive a crown of life.

Fatality and Universalism.

WE have always been opposed to the doctrine of fatality—the doctrine that one portion of the human family was born to be saved and others to be lost, or destined from the time they were born into the world to be those who would not be saved in God's everlasting kingdom. The idea of such foreknowledge, to my mind, does not harmonize with the love, mercy, and justice of our heavenly Father, in whom we live, move, and have our being, and on whom we depend for our future salvation. Nor with the teaching of God's word and of the gospel, which call to repentance and teach individual responsibility. We look upon our salvation as purely optional with ourselves whether we will be saved or not; and if we do not choose life we must perish, as per consequence. Though Paul addressed the church at Philippi when he wrote, "Work out your own salvation with fear and trembling," it applies to all. Salvation is ready for anybody who will comply with the conditions. The gospel is sent into the world to "take out of it a people for the name of the Lord," and "is the power of God unto salvation to every one that believeth."

The Lord said, by the mouth of Ezekiel (33: 11), "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked way and live." Though this was said to the house of Israel, the declaration broadly asserts it of the wicked. And as "in every nation he that feareth God and worketh righteousness is accepted of him," so conversely, he that doth not fear God and work righteousness, is not accepted of God. So we would conclude that the term 'wicked,' in Ezk. 33: 11, would refer to others also than the house of Israel. In the 55th of Isaiah the prophet addresses "every one," and says, "Let the wicked

forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Now, if the wicked, or a portion of them, were born with a destiny to perish, there would be no need of calling on them to repent, for salvation is not for them; and the works and ways of God are not among the useless things of the world.

Because God would have all men to be saved and come to a knowledge of the truth (1 Tim. 2: 4), that is, he desires that they would accept his offered mercy and rejoice in the truth, it is not the same as saying all men shall be saved, and that God is determined to save all men, which would contradict the Savior's words in Matt. 7: 13, 14; "Wide is the gate and narrow is the way that leadeth to destruction, and many there be which go in thereat; and strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." God has established a plan by which all men may be saved if they will, but they do not accept Jesus as their Savior they bring upon themselves their own destruction, and perish. So in John 17 we read that God has given to the Son "power over all flesh, that he should give eternal life to as many as thou hast given me; for those who love and obey God and the Son, and if they died in their sins and could not be saved from the love of God. Let no one who hears the sound of the gospel console himself with the thought that he will have an opportunity to accept Jesus in the future age; for whatever may be said to probation in the future for those who never heard the gospel, there will certainly be none for those to whom the gospel is now proclaimed.

Reminiscences of Palestina.

J. L. BOYD.

THE VALLEY OF THE JORDAN—THE BATHING OF THE PILGRIMS ON GOOD FRIDAY.

AFTER the caravan of the Bedawee had passed out of view, and we had breakfasted, we still sat by the Fountain, mentally following them to the Fords, and exploring the "Valley of the Jordan" up and down its tortuous course, and our minds became absorbed in its associations and past evolutions.

The river Jordan has been, in all its past history since the days of Jacob the patriarch, when he first crossed it, staff in hand, on his way to Syria, to seek a wife—with the multitudes of the professing church of God and of his Christ, shrouded, as it were, in a religious and misty halo of much obscurity; its etymology (the name JORDAN, signifying "river of judgment,") being associated in most Christian minds as the "river of life and death;" just as though across its stream, on its eastern shore, was located the "realms of peace and salvation." So says, indeed, the theological hymnals; and no Christian, imbued with the same as raising them to eternal life without having been on probation for it. It is the same as part of the human family being born for eternal life and part destined to be lost, which really is no probation.

The Savior prayed to the Father that the disciples might be one—might have a unity of faith and love—and which would exhibit in their lives and show to the world the genuineness of their religion, that the Father had sent Jesus to be the Savior of men; the same as the apostles exhorted the disciples every where to do.

"Christ Jesus gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 6. Near

with so many of Christendom it is significant of a mythical something in the clouds in a "sky kingdom," all such can scarcely realize, as does an Advent pilgrim, that it is, really, a veritable and tangible river; a beautiful stream, "every inch," in all its varied and tortuous course of more than two hundred miles from its 'fountain'—which is bowl-like shaped—to its emptyings into the Dead Sea, running and descending in such a ragged and rock-bed channel through the midst of tall groves and tangled jungles, and the wildest scenery and of rocky passes conceivable, in a country, too, so ancient, yet but very recently accessible to any reliable explorations; where, indeed, the wild beast and as wild humanity (the wild Bedawee,) have still undisputed possession. How perfectly and how literally so, has the predictions of the 34th chapter of Isaiah been fulfilled; but the 35th also declares how it shall all be changed, and for whom; for "my people, ISRAEL, who are at hand to come." And Jehovah's word cannot fail "in the end." Israel's people will be restored to their own land, and "the heritage of Jacob."

That most remarkable year, hitherto, (1848,) of the passing century, has brought to the "light of day" its most reliable topographical exploration, from its source, in Mount Lebanon, to where it is lost, buried in the Dead Sea—at its source rising many hundred feet above the waters of the Mediterranean, when it reaches the lake of Sodom and Gomorrha its waters have descended more than thirteen hundred feet below that "Great Sea," mainly running throughout its course in nearly a parallel direction north to south—eastward from fifty to seventy-five miles apart. In that year, while the thrones of Europe were being shaken and toppling, and the kingdom of France, and the "States of the Church," in Italy, resumed their republican forms of government, and Louis Philippe and Pio Nono were fugitives from their capitals, Paris and Rome, Capt. Lynch, of the United States Naval Service, by the consent and aid of the Congress of the United States, with the concurrence of the Turkish government, had quietly landed on the Mediterranean shores of Syria, and crossed, overland, to the Sea of Tiberias, supplied with every thing requisite to ascertain, by actual topographical measurements, the source, extent, altitude, and depression of this most notable river and valley of Bible history. Other explorers and adventurers had, indeed, preceded him—as Buckhardt, Costigan, Robinson, etc.—with but limited appliances and resources at their command, and acquired only a partial information, being hindered from accomplishing its success from the obstacles continually presented by the inevitable Bedawee, who thought themselves interested in preventing all investigations and explorations into their wild jungles and points of defensive outlooks of shore precipices. And nothing short of the proclaimed firman of the Sultan, with his cordial approval, could have enabled Lynch and his party of twenty-one picked officers and seamen—armed as they were to cope with resistance—to have successfully accomplished this purpose. Doubtless, as we think, in the purposes of the God of Israel, the fitting time had arrived, in which the Jordan border of Palestina should become better known, and it was accomplished for that time. At this present time a still more perfect topographical research is being prosecuted. In a very brief outline we herewith append the pith of his data:—

"The expedition occupied about eight days in passing down the Lake (Tiberias) to the Dead Sea. The distance, in a direct line, between these two inland seas, or lakes, is about sixty miles, though the river is so tortuous and meandering in its course that the voyage made by the boats was lengthened to more than two hundred miles by the sinuosities of the stream. The difficulties which the exploring party feared they had to encounter were far greater than they had anticipated.

The Arabs, whom they encountered on the banks of the river, did very little to molest or hinder them, and seemed much more struck with astonishment at the presence of these armed Occidentals, with appointments of drags, anchors, and metallic boats descending the precipitous waterfalls, etc. In some places the falls were too great to use the oars in the descent, and a grapnel had to be sunk to serve for an anchor, and the boats (a wooden and two metallic,) each in turn, controlled by a strong line from the grapnel, would be let down gradually, the seamen slowly delivering out the line from the stern. Where the bottom of the river was such that a grapnel could not be used, some tree, or firmly-rooted bush, growing upon the banks, would be used instead, as a point of support. Sometimes they were obliged to unload the boats, and then, floating the empty boats down the steep rapids, transport the heavy packages on their backs along the rocky strand to some near point of embarkation below. In one or two instances they were obliged to leave the river altogether, and transport the boats around certain very dangerous cascades by the means of an ancient sluice-way, which had been constructed in former times for the purpose of supplying water to a mill. Sunken rocks and sandy shoals were continually to be watched for and guarded against. At one point, after having cleared a very dangerous rapids, and got, as they imagined, beyond the danger, they were suddenly carried around a curve of the river under a mass of low, overhanging branches, which lay so close to the water that they threatened to sweep the men out of the boats as they whirled swiftly along beneath them. The party in the boats passed many ruinous bridges and mill-sites, and sometimes the sites of ancient and now desolate villages, on the banks of the river, where, apparently, thriving towns had once existed. The people of the Bedouins were generally found peaceable, and lived in black tents, made of a soft but coarse cloth, woven from goat's and camel's hair. Once, however, a number of the wild Bedawee, while they were engaged in passing a rocky shallow, came and took hold of the boats, simultaneously, as though they would detain them; but the seamen let fall their oars and paddles very vigorously on their heads, and they soon let go their grasp. Occasionally they would employ them as guides, which duty they performed faithfully. These scenes of human life and activity were exceptions to the general silence and solitude which reigned supreme throughout the 'Valley of the Jordan.' Often, for many miles consecutively, no sign of human habitation was seen, nor any indication of the existence or agency of man. They passed in the river rout, over forty cascades and waterfalls."

The party of Capt. Lynch, on the seventh day of their explorations, arrived at "The Fords," and there encamped on the western shore. The next day after, (Good Friday, in April, 1848,) they witnessed the extraordinary, but indescribable scene of the "Pilgrim's Baptism," where thousands of men, women, and children, madly plunging into the swollen stream, half-dressed, and bathing and dipping one another beneath its waters. Mothers, in many instances, would immerse their infants, making the sign of the cross on their foreheads with their wetted fingers. The captain, in view of the crowded assemblage, very considerately anchored his boats below the bathing place, across the stream, so as to rescue any who might get beyond their depth, and been carried away by the rapid flow so near the Dead Sea, and be drowned, as indeed, many of them do, every year. His precautions saved several of the reckless crowded mass of human beings. In three hours from the time of this motley assembly of Copts, Numidians, Abyssinians, Syrians, Greeks, Latins, etc., appeared in sight over the plains of Jericho, not a soul was left but had disappeared over the pathway they had come towards the ascending mountains, to return to Jerusalem.

Such, in brief, is the river and the valley of the Jordan, as it now-a-days appears. How far the stream itself, and the face of the country along its banks may have undergone change during the long and past eighteen centuries since Josephus described the Jordan and its scenery of his day, and what is afforded us from the Scripture narrative, is now scarcely possible to correctly determine. The general nature, however, of its ascertained rocky bed-channel, would not indicate much of a change. From Capt. Lynch's recently published data, then, we could ascertain and scan the rocky pathways of our blessed Master along this river Jordan, and could form some estimate how he had often painfully or wearily trodden its fords, and bathed his tired and soiled feet in its cooling and refreshing waters, and allayed his thirst in the way? "He shall drink of the brook in the way." See Ps. 110: 7.) Here, too, where we are now seated, he has often rested under the same shading of trees, whose seedlings shelter us from the torrid heats of this depressed valley; he, also, has drank of the 'sweet' waters of the same fountain of Elisha. Then there was "balm in Gilead" and there was "a Physician there." Now there is need of just such a One, who has known all the feelings of our infirmities, and knoweth how to heal them and to replenish us as he is. Now, too, we are his "prisoners of hope" and "pilgrims by the way." We have the assurance, while resting by this fountain, that our Master is become "the Captain of our salvation;" that he is the "mighty one of Israel," who is strong to deliver, and will be our true guide all the way through.

Items by the Way.

A. C. LONG.

By the providence of God we have just closed our Third Annual Meeting in Missouri. I do not here propose to make a report of it, as Bro. Perine has promised to do this; but I wish to say that it was one of the best meetings, if not the very best, we ever had here. Though the notice was short, yet a large number of the brethren were present from the different churches. The ground was very tastefully prepared and seated by the brethren at Pleasant Valley Church, who also showed commendable zeal in bearing burdens during the meeting, as well as others who encamped upon the ground. The spirituality of the meeting was good throughout, every thing passing off harmoniously and satisfactorily. The same is true of the Conference business.

There was one thing which impressed itself on my mind during the meeting very much, and which is very commendable, and that was the disposition in the brethren to work. The cause here is young, yet nearly all manifested a disposition to help all they could in this glorious cause. The churches have agreed, through their delegates, to raise the sum of \$235 for the support of the gospel the coming year. Several brethren, however, have promised to raise the sum considerable higher. This is almost twice as much as was promised last year. There is a growing interest in the cause, and I trust that it may continue until we shall hear our Savior say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

And now, dear brethren, as our meeting has closed in which was manifested such a disposition to labor for the Lord, and as we have returned to our different churches, let us not, amidst the cares of life, lose our zeal for the cause, but let us labor this coming year more earnestly, zealously, and energetically than we have ever done before; for our time to work is short, Christ will soon come. The kingdom will soon be established, the saints will possess it and

reign forever and ever, their tears will then be ended, trials over, sorrows ceased, pains felt no more, and "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." Shall we be among that number? Shall we walk the gold paved streets of the New Jerusalem? May this be our happy lot in that day.

Report from Bro. Lyon.

BRO. BRINKERHOFF: Since my winter's mission I have been hard at work, mentally and physically, for the benefit of the human family. Have preached the word in fifteen different localities, to interesting and attentive congregations. In Bro. Madill's neighborhood, I had one of my most interesting meetings. Gave three discourses in the Temperance Hall. Spent the Sabbath at their own house, in conversation upon the glorious future, showing that Israel's prophets had pre-eminently set forth their future restoration, and that he who denied it did not understand the plan of human redemption. I gave the opportunity to all to bring in their objections, if they had any, which was kindly done by Sister M., and I as kindly met them, I think, to her great satisfaction. On First-day between our two meetings, I immersed eleven young men and women, into the name of Jesus Christ, for the remission of sins; and I have recorded this day as one of the best during my ministry of some forty years.

Bro. and Sister Madill, I formerly knew, but had lost their whereabouts, but it was good to meet with them, and enjoy their society, feeling they are among earth's loved ones. I have held a number of Grove Meetings, gathering great crowds, from one to two thousand out to hear. The truth took effect. I have appointments out for meetings for next June and July, in the same place. In my rambles, I find some who are interested in the Sabbath and some who are strongly opposed to it. But truth will triumph in the end—in the salvation of the family of God—the removal of the curse from his universe. Then we will have a clear sky, his glory will fill the earth, the soil will then be free, the victor's song will then float over the plains of Eden, and the anthems of seraphs blend with its strains, as the sun rolls down its brilliant flood, and shines on a world that is fair and good! Your brother,
R. V. LYON,
Vintnor, Ontario.

Report of Missouri Conference.

THE Second Meeting of the Annual Conference of the Church of God in Missouri was held at Pleasant Valley School-house, Harrison Co., commencing at 8 o'clock, Aug. 13th. The meeting was called to order by Bro. S. C. B. Williams, President of the Conference. It was moved and carried that all members in good standing be admitted to the privilege of participating in the proceedings of the Conference. In order to expedite business four committees were appointed: 1st, a committee on credentials; 2nd, an auditing committee to settle with the preaching brethren; 3rd, a committee on stationing ministers in the different localities for the Conference year; 4th, a committee on ways and means to provide for the support of the cause during the year upon which we have now entered. Licenses were granted to the following brethren to preach: A. C. Long, W. C. Long, A. C. Leard, and Alistes Williams. Bro. R. S. Wheat was recommended by his church, and received a license to preach during the Conference year. Conference then adjourned to meet at 7 o'clock, Sunday morning.

Second session—Meeting called to order by the President at the Speaker's stand on camp-ground. Report of committee on stationing ministers was then called for. Brethren C. Leard and W. C. Long were appointed to preach the word in District No. 1; Bro. A. Long, R. S. Wheat, and Alistes Williams, District No. 2. Objections having been made to the name, "Sabbatarian Adventist Church," adopted at our first Conference, it was moved and carried that we select the scriptural name, "Church of God," and be henceforth known as a church capacity by that name.

Conference then proceeded to the election of officers with the following result: President, C. Long; Vice-President, T. L. Davidson; Secretary, H. R. Perine; Treasurer, Alistes Williams. Executive committee—Jasper Moore, A. C. Leard. It was moved and carried that the next Annual Conference be held in District No. 2, and that the Executive committee appoint the time and place of holding the same. Conference then adjourned. Short addresses were then delivered by brethren A. C. Long and C. Leard, in which the brethren exhorted to faithful and steadfast unto the end, and aid the support of those who were preaching the gospel.

As this Conference was held at our Annual gathering, or Grove Meeting, a brief account of our meeting in connection with the Conference Report may not be out of place. The brethren in the vicinity of Pleasant Valley had selected a very beautiful grove in which to hold a meeting. Great praise is due them for preparing the grounds in such an excellent manner. During the afternoon of Wednesday, the 11th, the brethren and sisters began to assemble at the grove. At early candle-lighting a prayer and social meeting was held, in which a good number of those present took part. Thursday afternoon Bro. A. C. Leard delivered a discourse from Jas. 1: 12—"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to those who love him." This sermon, in a very plain and forcible discourse, urged us to hold our faithfulness to the end, and to receive the gift of an eternal life. Evening course by Bro. W. C. Long—text: "Worship God," Rev. 22: 9—a very interesting and profitable discourse. The very best order and attention prevailed during the entire discourse.

On Sabbath morning a social meeting was held at which quite a large number of people took part, testifying to the great goodness and mercies of our heavenly Father in preserving their lives and health through another Conference year, and in permitting them to meet with their brethren in the Lord once more. All appeared fully determined to press onward in Christian warfare, with the hope of eventually gaining a home in the kingdom of God. In brief report it will be impossible to even give short notice of the many good sermons preached and exhortations given. Our preaching brethren have lost none of their zeal in the cause during the Conference year just closed. We are glad that Bro. R. S. Wheat is ready and willing to go forth preaching the glad tidings of the coming kingdom. He is a man of talent and well calculated to do much good.

In concluding this report I wish to say that the cause in Missouri is prospering. In this Conference we now number 180 members who are trying to keep the commandments of God and the testimony of Jesus Christ. Wherever our ministers have gone preaching the word they have not failed to get up an interest among the people of truth who were seeking to be sanctified by God's word. During the past few years

much has been done to our crops in Mo. by the use of plow and insects. In consequence of repeated droughts in our crops many of our brethren have become somewhat involved in debt and are at present passing through very hard times. No doubt there are many brethren and sisters living at a distance from us who have not an opportunity to assist brethren in preaching the glad tidings of

"a kingdom yet to be
Over all the earth extending,
Lasting as eternity."
The Treasurer's receipt will be immediately forwarded to those who send means to aid in the cause of our Master. We need assistance now that we may "go out into the highways and judge and compel them to come in that my house may be filled."

Your brother in Christian love,
H. R. PERINE, Secretary.
Denver, Mo., Aug. 22nd, 1875.

Life's Battle Fields.

In the history of all ages we read of men who have distinguished themselves by their wonderful achievements on the battle-field. Of these we might name Washington, Napoleon, Alexander, and many others, whose names have become immortalized by the success that crowned their labor. On the contrary, we scarcely ever hear of any great name having been achieved by the victors of life's battle-fields, although in many respects, to gain an entire victory, is more than many can accomplish in a lifetime; for in these battles, Right and Wrong are the opposing forces, and the contest is continuous from the cradle to the grave. Well said Solomon say, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

In these battles we are the soldiers. Our condition is that of warfare, but our hope is victory. Far sterner battles have been waged in individual bosoms than have ever been fought and finished on historic battle fields. As the poet has said:—

"There is an unseen battle-field
In every human breast,
Where two opposing forces meet,
And where they seldom rest;
That field is veiled from mortal sight,
'Tis only seen by one,
Who knows alone where victory lies
When each day's fight is done."

Many a one who could lead his victorious troops to victory never learned, or rather, never learned in the sight of heaven is not he whose name is registered in the annals, and inscribed upon the monuments of grateful nations; but he that conquers the will that is within, in the strength of him who is offered to the poorest, and whose strength is equal to the wants of the weakest. These life battles differ from those of historic lore in many ways, for in them the cause of strife is often for the purpose of gaining territory, or wealth, or was commenced for the gratification of some haughty monarch, who, regardless of the untold miseries of war, seeks only to conquer his enemies, and gain a great name—forgetting that such name comes only from soil watered by the blood of fallen countrymen. In many of these battles our friends have perished by the sword, or dropped weary with the march, or fallen heroically in the front of battle; many hundreds of people have been left homeless, friendless, and penniless by the ravages of a war that might have been avoided.

In contrast to these battles we have the daily struggles,—the ceaseless, never-ending contest between Right and Wrong; we may never, in this world, look for a time when this warfare will cease, for as long as life lasts our great

enemy will compel us to fight, or surrender our lives into his hand. This enemy is very often disguised; he comes, offering to you to-day, a prominent position if you will give up your principles; at another time he offers you honor if you will resist conscience; again he offers you wealth if you will only shrink from duty. His smiles are more perilous than his frowns and reproaches. We are not deceived when he comes unmasked, but when he appears with smiles, promises and flattery, we are often thrown off our guard, and before we are aware of his artful designs, the battle is lost.

When we take our place with that innumerable host, the company that have been redeemed out of every tribe and kindred, and who have washed their robes and made them white in the blood of the Lamb, who will serve him day and night continually, then and then only will the warfare be over, the good fight will then be finished and the prize obtained. The battle-fields will be left far behind and the faithful soldiers will enter into their rest—into that land where sin and sorrow are unknown, and where war can no longer mar the peace and happiness of the redeemed. A. R. M.

TRUTH is the golden chain which links the terrestrial with the celestial, which sets the seal of heaven on the things of this earth and stamps them with immortality.

Letter Department.

From Bro. Nichols.

BRO. BRINKERHOFF: Lest by my continued silence some might be led to think that I had abandoned the faith, or given up the warfare, permit me to say, through the ADVOCATE, to the brethren and sisters who may notice these lines, that I am "not weary in well doing," but expect to "reap in due time" if I faint not. Silence so long on my part is not attributable to any lack of interest in the cause of God, nor in the welfare of those connected therewith. My desire is that all who love the Lord may abound therein more and more. I am well satisfied that unless we are entirely consecrated to the will of God we will not be able to successfully contend against and overcome the influence of these last days. God's word clearly reveals the characteristics of the times just preceding the coming of the Lord, and it seems to me that unless blinded by prejudice, or indifferent in perception, none can fail to observe that we are living in the days of which the apostle spoke, "In the last days perilous times shall come," etc. Consequently it need not surprise us to see the "love of many wax cold." Neither because the coming of the Lord has been deferred beyond the expectation of some, should we infer, in faith and practice, that his coming is uncertain, for just so sure as God's word is sure and unalterable, he will come and will not tarry beyond the time appointed by the Father. It remains then for us, as a simple fact of duty, to wait patiently the appointed time of reward, and in patient waiting give "diligence to make our calling and election sure." Brethren, let nothing divert your minds away from God's word. Let his standard of righteousness, his holy law, be our rule, our guide; then we will not founder upon the quicksands and shoals of unbelief. I read the ADVOCATE with interest. Would that those who contribute to its columns could see more eye to eye. Hope the time is not far distant when differences of opinion will cease, and we be made like Jesus, and see him as he is. Meanwhile let present duties and responsibilities be paramount in importance to us. God bless you all.
J. H. NICHOLS.
LaPorte City, Iowa.

From Bro. Fleisher.

BUT above all, pray for the peace and prosperity of the church. We are a little band, scattered as it were amidst a score of other churches, who, in the eyes of public opinion, are of a higher order, and who with disdain cast their lofty looks upon us, as though of the lowest order. But happy and joyful in God amidst scoffs and scorns, we pass the hours though they might seem sometimes as midnight darkness; but ever cheered with the thought that we are homeward bound. But oft when we look ahead and see, as it were, the way grow more narrow and dim, it makes our hearts feel heavy and sad; but when we remember him who has said, "I am the way," our hearts are again encouraged and our countenances lit up and cheered with the thought that we are homeward bound,
A. H. FLEISHER.

Bradford, Iowa.

From Sister Rogers.

DEAR BROTHERS AND SISTERS: I am once more permitted through the providence of our heavenly Father to write a few lines through our much beloved paper. I have had a long spell of sickness through the latter part of the winter and spring, and am now able to be a little aid to my family, for which I feel to thank God, and look forward to the day when pain, sorrow, and death shall be no more. Our dear little infant fell asleep the 20th of April; but we sorrow not as do those who have no hope, for we look forward to a close approaching day when it shall be called forth from the land of the enemy; and then shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" Why then should we shed tears for those dear little ones? Dear brothers and sisters, let us keep in view that great and notable day when we shall meet our dear friends and each other, to part no more. Is not such a day worth looking for, and praying for? We are alone here; no one to keep the Sabbath with us; we try to keep the commandments of God, for we have a hope of receiving a crown of life that is in reserve for the faithful, and those who long for his appearing; for if in this life only we had hope we would of all people be the most miserable.

I would love to have the ADVOCATE to read, and hear from the brothers and sisters; but we are unable to pay for it at this time, and there are so many who say this it makes me at a loss to ask for it. But we look forward to a time when we shall inherit abundantly the riches of God and have a home in the everlasting kingdom. O that I may soon see the time when I may be caught up to meet the Lord in the air and all the redeemed. Then I hope to receive the riches I seek for, where moth and rust doth not corrupt and where thieves do not break through nor steal. Are not such riches worth seeking after? Then while in this world of sickness and death if we have food and raiment let us therewith be contented, and seek a home in the kingdom of God. Brethren and sisters, pray for us that we may still hold out faithful. The health of our family keeps us from meeting with our brethren and sisters very often, as the nearest is fifteen miles away. Let us all strive for an entrance into the holy city, where we will meet to part no more. Let us therefore lay aside every weight and sin that doth beset us, and run with patience the race set before us, and ever keep looking to Jesus, the author and finisher of our faith. May we all hold out faithful, and finally meet in the everlasting kingdom of God, is the prayer of your sister in Christ,
ADALINE ROGERS.
Cameron, Mo.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 30th 5th Mon. 1875.

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

We are very thankful for the remittances we receipt this week, not because they are so great, but small though they be they enable us partly to meet the continuous recurring expenses of our work; and more so just now when a small supply of printing paper is to be paid for. Dear Bro. Russell's remittance for the poor always comes in such good place, generally, as at present, when so much needed. In answering the inquiry of a dear brother as to whether we were able to keep ourselves out of debt on our income, we replied that we had done so so far; but as the receipts are sometimes very small, as at present, we cannot do so altogether, with all of our economy of labor and expenditures. However, this is a scarce time of year for means with most our patrons; but if a few subscriptions could be advanced us now it would help us greatly.

LATE advices from Europe give us information of an insurrection in Herzegovia, the north-western province of Turkey, against the Turkish government. It is reported as meeting with considerable success, also with sympathy from the neighboring provinces. Perhaps from this small matter the nations of Europe may become embroiled in a general war, for which they have so long been preparing, and waiting for a pretense of outbreak.

A CORRESPONDENT asks us for information when the commandments were first given. We think it plain that although we have no written form of them before they were written on stone and given to Moses, yet they were all known and observed as principles of right, for there are records of sins before that time which were a violation of those precepts. The writings or books of Moses are the oldest writings known, and it is not known that any writing ever existed before the ten commandments were written. The Sabbath was given in Eden, as has been repeatedly shown in the *ADVOCATE*. When the Sabbath was violated by some of the people before the tables of stone were given, the Lord said to Moses for the people, "How long refuse ye to keep my commandments and my laws?" Ex. 16: 28. So there were commandments given and known before they were written on the tables of stone. In Noah's history time was observed by periods of seven days; and what would mark the week of seven days but the recurrence of the Sabbath every seventh day? The observers of the Bible Sabbath have truly a broad foundation on which to stand.

Law of the Sabbath in Eden.

In an article on the "Seven Dispensations," in the August number of *Our Rest*, from the pen of Isaac P. Labagh, he says that "the law of the Sabbath and the law of marriage were given to the first dispensation." This is a plainly revealed fact, and one which any Bible reader can easily see; but that the law of the Sabbath was given to Adam is not admitted by many of those who write for the no-Sabbath papers; but which fact we wish that the above named writer, and all the readers of that magazine would take due cognizance of: that is, that God not only rested on the Sabbath, the first seventh day of the week, but he established it as an institution, or as this above mentioned writer has it, "a law of the Sabbath," and established it at the same time that he did the law of marriage. Many take the position that the

Sabbath was not observed by Adam and his posterity until after the exodus from Egypt, because it is not mentioned until that time after the statement that God rested on the seventh day and sanctified it. But we are glad to see it here spoken of as a law, cotemporaneous with the law of marriage, which it evidently was, and given with just as much obligation on the descendants of our first parents. Being given in Eden, before sin entered the world, "sanctified" and "made for man," who can not readily see that it was to be observed by man thenceforward, and in the very nature of things to continue cotemporaneous with him, the same as does the law of marriage?

Relief.

WHEN shall the heart's fierce turmoil cease,
Remorse nor anguish rend the breast?
When shall we change for lasting peace,
The long unrest?

Can there no power on earth be found
To calm the waves; the storm to still,
Like pleasure's cup with beauty crowned,
Our hearts to fill?

Like travellers in a desert land
Who long for streams with cooling flood,
Athirst we roam o'er burning sand,
A cheerless road.

Lo! at thy feet Life's waters glide;
Behold, thou standest on the brink.
Cast off thy cloak of blinding pride,
Stoop down and drink.

C. T. H.

A Safe Offer.

PROF. SWING, one of the Editors of the *Chicago Alliance*, has offered \$50,000 for proof "that man possesses an immortal soul." And one of the editors of *Our Rest*, from which we glean the item, says that Prof. Swing is not a disbeliever in the doctrine, but thus recognizes the impossibility of proving it. We hope he will investigate the matter fully for himself, until he sees the utter untenability of the idea, and adopts the Bible view of man's mortality and eternal life only in Christ, which is plain and easily proved. Prof. Swing, or any one else, is perfectly safe in making any such offer; for proof of the Devil's falsehood to our mother Eve in Eden, that "Thou shalt not surely die," is not to be found in the Bible or out of it.

Report of Conf. at Casco, Mich., Aug. 20, '75.

Met Friday evening according to appointment. Preaching by Brother Everett from Luke 23: 39-43. Met Sabbath morning at eleven o'clock. Preaching by Bro. Case from Daniel 2: 44, after which we had the cheering testimonies of the brethren and sisters telling of their determinations to continue faithful unto the end of the race. Preaching in the evening by the writer from Romans 12: 2. As the house was to be occupied First-day morning by the Evangelist Church, the brethren met at the house of Sister Tyler for prayer and conference meeting, and enjoyed a precious season waiting upon the Lord. Met at the School-house at two o'clock and listened to an excellent sermon by Bro. Case from 1 Peter 1: 13. After which we gave the parting hand with the promise of each others prayer's that we may continue faithful unto the end.

This Conference, although not very largely attended, was very interesting and the preaching throughout was spiritual, and we trust made a lasting impression upon those that heard it. The brethren feel encouraged and strengthened by these gatherings, and we feel to thank the Lord for these blessed privileges of meeting those of like precious faith; and we often think of the cheering words of our blessed Savior, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom."

J. M. BEEDLE, Clerk.

Appointments.

THE Seventh Day Baptist Churches of Welton Clinton Co., and Carlton, Tama Co., Iowa, to the Seventh Day Adventist churches and societies of Marion, Linn Co., Iowa, sendeth Christian greeting:

Dear Brethren: Having by mutual agreement made arrangements to hold an annual meeting alternately with the above named S. D. Baptist Churches, and desiring to cultivate Christian union and fellowship with all those who love the Savior and keep his commandments, we hereby cordially invite you, with all lovers of truth, to meet with us in those annual gatherings.

The next appointment is with the Carlton Church, commencing on the Third Sabbath in October next.

Approved by the Welton Church, July 10th, 1875. Approved by the Carlton Church, July 17th, 1875.

Received on Subscription.

Dan'l W Lamb \$1.10, 11-14. J G Davis \$1, 10-17. John Glover \$1.50, 10-14. J C Dine \$2, 10-23. S Case 50 cts, 10-17. Elisabeth Tyler 50 cts, 10-17.

Received on Donation to Advocate.

C P Russell, \$5, to send the *ADVOCATE* to the poor, including A. Tuttle, to whom Bro. Everett requested it sent.

Books and Tracts Sent by Mail.

A C Long \$1.63; S Everett \$1.02; H R Perin 18cts; B Baldin 23 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 of 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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

Man: Mortal or Immortal? By J. M. Beedle. 1 pages, price 3 cents.

Man's condition in Death: By J. M. Beedle—1 pages—4 cents.

The Sabbath: By R. V. Lyon, 8 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.

Thoughts on the Sabbath, by A. C. Long. 5 pp., 2 cts.

Man, a Living Soul, in the Image of God, by Samuel Davidson. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

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

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

Thoughts Suggested by the Perusal of Gifford and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—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 Rich Man and Lazarus, by Samuel Davidson. 12 pages, 2 cents.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 15th 6th Month, 1875. (Sept 14, 1875) No. 13.

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

"I Will not Give Thee Up."

GIVE thee up, dear Savior, never!
Thou Redeemer of my soul;
I am thine, and thine forever,
While eternal ages roll.
Give thee up, who died to save me,
Loved me with undying love,
And who for me still art pleading
At his Father's throne above?

Now as memory backward wanders
O'er the way my feet have trod,
Filled with seen and unseen dangers,
I know there's none like thee, my God.
Ah! yes, I know I love thee truly,
My treasure is in heaven above;
Naught on earth can separate me
From the blessing of thy love.

Perfect love my glad heart filling,
Drives away all slavish fear;
Peace like a river ever flowing,
Fills my soul with rapture;
And in every grief or trial,
His kind hand upholds me still,
While I bow in meek submission,
Resolved to do his holy will.

How blessed to know our sins forgiven,
In Jesus' blood all washed away;
In sweet content I wait the dawning
Of the long expected day,
When thou wilt to earth returning,
Gather all who for thee wait,
Safe into the heavenly garner,
Entering through the pearly gate.

—M. S. HORNE in *World's Crisis*.

The True Source of Immortality.

R. V. LYON.

[Continued.]

Gen 3: 17-19, we have a record of the penalty of that law which Adam broke: the death was to die, and the only death that he or his posterity have ever died, or ever will die! and nature as given and defined by the Law-giver himself! Please listen to it. "And unto Adam said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it. . . . In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken: for dust art thou, and unto dust shalt thou return." This penalty, when executed upon man, deprived him of life, and reduced him to dust, placing

him in a condition so that he would be just as though he had never existed as a conscious being; and to make his punishment sure,

"From the garden of Eden he was driven,
To till the ground from which he was taken."

And God placed "on the east of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life, lest he put forth his hand, and eat and live forever." Also the second act of mercy on the part of God towards man, after he had sinned, in shutting him away from the tree of life, "lest he eat and live forever" in a state of rebellion against his government; then the doctrine of endless torture or misery would have been true!

If Adam had stood the trial he would have had right to the tree of life, and lived forever. He would have come into possession of power to have placed his posterity who should be begotten and born agreeable to the command, "Be fruitful, and multiply," where they could eat and live forever. But upon his failing to stand the trial he became mortal and deprived himself of the right of obtaining immortality by eating of the tree of life; and thereby placed himself and his posterity who have been begotten and born agreeable to the command, "Be fruitful, and multiply" in the grave, where they must have remained *eternally!* if the Father had not "found a ransom" in "David, a man after his own heart." Rom. 5: 12-14—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." Isa. 25: 6-8—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it." Here we have a beautiful figure, borrowed from the practice of ancient kings, who ordered a veil or covering to be cast over the face of one whom they had condemned to be put to death, and by it we are taught that all nations and individuals are under the sentence of death; therefore mortal, and tending to the grave. And all this by the transgression of the first man. "For since by man [Adam,] came death, by man [Jesus,] came also the resurrection of the dead." Hence, all can see, who do their own thinking and reading, how life and the right to immortality was lost.

This brings us to the second part of our subject, namely: How have life and immortality been brought to light through the gospel?

The gospel reveals to us the following truths:

1. That "the seed of the woman," not the seed of the Holy Spirit, "shall bruise the serpent's head."

2. God's promise to Abraham: "And in thy

seed shall all the nations of the earth be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

3. The covenant of Jehovah to David: "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." "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, ACCORDING TO THE FLESH, he would raise up Christ to sit on his throne." Ps. 89: 2, 3; 132: 11; Acts 2: 30.

4. The gospel reveals to us the fact that Jesus—the seed of Abraham—the seed of David—the son of promise, Isa. 9: 6, was born at the time appointed, according to Jehovah's own instituted and fixed laws by which he governs and controls all his own works—the universe.

5. The gospel reveals to us the truth that "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. To whom did he send him, and when? I answer, To the lost sheep of the house of Israel, and subsequent to his immersion by John in the river Jordan, and his temptation in the wilderness. John 3: 16, we learn that "God so loved the world, [the families who were to be blessed in Abraham's seed,] that he gave his only begotten Son," and this begetting, St. Paul applies to his resurrection. Acts 13: 33. And it was the resurrection that gave him the nature of God, hence it constituted him emphatically the Son, in the highest sense; therefore the only Son he has begotten from the dead, incorruptible! Rom. 1: 4. "That whosoever believeth in him should not perish, but have everlasting life." St. Paul in addressing the church, informs them that in consequence of their connection with Adam—death! but by their connection with Jesus—the federal head of the family of God, resurrection or life in the future! "But every man in his own order [or band]; Christ the first fruits," that is the first in the order of the resurrection—the head—the pledge and representative of the family of God; "afterward they that are Christ's at his coming." 1 Cor. 15: 22, 23.

6. The gospel reveals to us the fact that Jesus was placed here on trial for immortality—that he stood the trial, that he died, was buried, and was raised from the dead, immortal; and that he is in possession of the power over death and the grave! That he has led the way for a multitude of captives—the family of God to come forth out of their graves, leaving the rest where they belong! Ps. 68: 18; Eph. 4: 8.

Again Heb. 2: 9-18—"But we see Jesus who was made a little lower than the angels, [Adam and Eve,] for the suffering of death. . . . For 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. For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." . . . "Since, then, the children have one common nature of blood and

flesh, he also, in like manner, partook of these in order that, by means of his death, he might vanquish him possessing the power of death—that is, the enemy—and might liberate THOSE who, by fear of death, were throughout their whole life held in slavery. Besides, he [God] does not in any way take hold of angels [or angelic natures], but he takes hold of the seed of Abraham;” *Diaglott*. “Wherefore in all things 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. For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.” Here we have the testimony of the great apostle to the Gentiles that Jehovah did not take hold of angels or angelic natures, but he took hold of the literal seed or offspring of Abraham; therefore he must have been made mortal—and on trial for immortality.

Heb. 5: 8-10—“Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God a high priest after the order of Melchisedec.” Heb. 4: 15—“For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.” And on one occasion he said, “The prince of this world cometh and hath nothing in me.” Because he hath stood the trial, kept the law of his God, and in keeping it he magnified it and made it honorable: and thereby taught us that we can and should keep it! Hence the “Israelite in whom there was no guile.”

7. The gospel reveals to us the fact that Jesus died. Being made of a woman, and made under the law—made for the suffering of death though no guile was found in him, yet he died at the time appointed—on the account of the sins of the family of God—and in his resurrection he has led the way for them to be delivered “from the bondage of corruption, into the glorious liberty of the sons of God!” Rom. 8: 21. Peter’s testimony is in point. Acts 2: 23—“He being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.” Acts 3: 14, 15—“But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.” 1 Cor. 15: 3—“For I delivered unto you first of all that which I also received, how that Christ died according to the scriptures.” Rev. 1: 18—“I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death.” “For even Christ our passover was sacrificed for us.” Just as literally as the passover lamb was slain, so in like manner was Jesus. Let the apostacy prove that a part of that lamb was alive whilst a part was dead, and the blood sprinkled upon the posts of the doors: then they will have one valid argument to prove that a part of Jesus was alive whilst another part of him was in the tomb of Joseph! And “as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” This sign was given as proof of his being the Messiah. Therefore, it furnishes us with immutable testimony that Jesus our Life-giver for three days and three nights lay in the heart of the earth. Consequently he did not go into the Pagan hell, nor into the Pagan heaven, as the apostacy teaches!

(Concluded in our next.)

Euphrates.

SAMUEL DAVISON.

“The sixth angel poured out his vial upon the great river Euphrates; and the water of the river was dried up.” Rev. 16: 12.

The river Euphrates is one of the four rivers mentioned by Moses as the streams on which the garden of Eden was situated. It rises in

the Armenian plateau, near the foot of mount Ararat, and runs down into the Persian Gulf. It is 1700 miles long, and is navigable 1000 miles. The plains of Shinar, where Nimrod commenced the first attempt at human empire, are situated on it. It was the seat of the Chaldean empire, Cyrus the Persian, and Alexander the Grecian, conquerors of the world, made it the scene of their greatest exploits. The Seleucidae, one of the four kingdoms into which Alexander’s empire was divided, made it the seat of their kingdom for more than 300 years. After them followed the Romans; but it was a long way from their metropolis, and they never made any considerable progress there. It is however remarkable that near it the Roman Emperor Julian, the only one of those who followed Constantine the Great, that made any attempt to restore the Paganism of the empire, was slain in an attempt to recover it under the patronage of the gods of heathenism. After this the Persians again possessed it, and held it in duress until the rise of the Mahomedan empire in the seventh century of the Christian era. These after the death of Mahomet, transferred the seat of the Caliphate, Mahomet’s successors, to Bagdad, on the Euphrates, and made it a great city. After the decline of the Saracen empire, the whole country fell under the power of the Seljukian Turks, and in the eleventh century warlike bands held it by the sword, and there erected four Mahomedan governments, called Sultanies; the seats of which were Bagdad, Damascus, Aleppo, and Iconium; all in the neighborhood of the river Euphrates. For about two centuries their ambition was restrained by the crusades of the Roman Catholics of Europe; professedly to restore the Holy Land to the Christian Church; but the disasters which attended these undertakings compelled the European princes at length to relinquish them. This gave opportunity for the Turks to extend their power over all Syria; and was the fulfillment of the mission of the sixth angel trumpeter, of Rev. 9: 14.

In 1281 they obtained a decided victory over the eastern Christians; in 1299 a new empire was formed by the union of these four Turkish Sultanies, under the leadership of Othman, from whom it obtained the name of Ottoman’s Empire. During the fourteenth century their successors continued. In 1453, Constantinople fell into their hands; and as that was the seat of the Eastern Roman empire, it formed what was called “a third part,” and its fall and the slaying of its men of authority, was the fulfillment of Rev. 9: 18. “By these three was the third part of men killed:—by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.” In the siege of Constantinople we have the first account in history of the destruction of a city by great guns. In other words, the use of gunpowder in war began with this event. From this time they extended their conquests into Europe, until King John of Poland, called Sobieski, defeated them in 1672. The last 200 years they have been declining in power; but for a while Mohammedanism extended its baleful influence from the middle of Europe to the north, to India; and from Tartary on the Ganges, in India; and from Tartary on the north, to the tropical regions of South Africa; and so far as I am informed, in all these regions the Sultan of Turkey was considered the great Caliph, or head of the Mahomedan religion. But Jehovah God, who foresaw and revealed its rise did also foretell the exhaustion and final extinction of that great power.

“The sixth angel poured out his vial upon the great river Euphrates; and the waters of the river were dried up.” This follows the darkening of the papal, or Roman Catholic empire,

under the reign of atheistic republicanism in Europe. In 1823 the Greeks struck for freedom from Turkish dominion. In 1827 the combined fleets of France, England, and Russia, annihilated the Turkish fleet at the battle of Navarino; this led to the acknowledgement of the independence of Greece. In 1829 the Russians set out for the conquest of Constantinople, and would doubtless have taken it but for the interference of England and France. Impatient of further delay of what every Russian believes to be the destiny of their government the Emperor Nicholas in 1856, again declared war against Turkey in the face of England and France; this led to what is since known as the Crimean war, because the chief seat of the conflict was in the Crimea, situated on the northern shore of the Black Sea. These infractions of the Turkish empire, and the imbecility of Turkish rulers, and the increasing poverty of the inhabitants, have been looked upon as the drying up of the river Euphrates. In plain words, The exhaustion of the resources of the great Euphratean empire!

As Mahomet and his successors are usually looked upon as the “Willful King” of Dan. 11: 36, and 12: 6, 7, it has been reckoned that it power was to endure 1260 years; and if this be reckoned from the time that Mahomet took the sword to propagate his religion, which according to some authors was about A. D. 615, the Turkish empire is to fall in 1875. But the Mahomedans themselves do not all reckon the commencement of their empire from the same event. The date of Mahomet’s visions; the time he made his first converts; and the time of his conquest of Medina, and its consecration as a sacred city; and his first war with the Roman Empire, and his conquest of Jerusalem; have each been spoken of as the date of the 1260 years of power over the holy city; and its end as the time when all these things shall be finished. Dan. 12: 12. These times may guide us in estimating the progress of events that are happening to the powers concerned; but it is to the events themselves that we must look to see the fulfillment of prophecy.

“God is his own interpreter And he will make it plain.” Current events make the prophecy now before us as near to accomplishment; there is a significance in present accounts of the state of this empire, which arrests the attention of even incredulous slights of prophecy! Drouth, famine, pestilence, and murrain, are all rapidly working the ruin of that empire. The following article copied in several secular papers of the present month, May, 1875, and that where there is reference whatever to prophecy being fulfilled thereby.

“Turkey is at this time a deeply afflicted country. Besides the ravages of a famine, deadly disease is raging among the flocks, herds throughout the empire, from Bagdad to the Euphrates [See, the *boundary of the empire in Europe*]. In the province of Smyrna a kind of small pox has broken out among the sheep; while there is a pulmonary disease among the cattle that is rapidly thinning herds. On the plains of Troy skeletons of thousands of sheep cover the ground. Shepherds, stripped of their entire flocks many cases have gone insane over the calamity. In the country around Adrianople, fully 50 per cent of the horned cattle, and horses have died of disease. The entire pastoral regions of the empire seem smitten with a disorder which said to greatly resemble the murrain of the Bible.”

The Rev. John Otis Barrows, of the *American Observer*, P. M. Feb. 12th 1875, writes to the *New York Observer*: “It is probable that not many people in America are fully aware of the extent of the famine which for the last twelve months more, has prevailed in central parts of the Minor. * * * * We do little but re-

petitions all day long. These petitions are of two kinds—one from individuals for themselves and families, and the other from representatives of the numerous wards of the city of Cesarea, and of the towns and villages around us. Of the latter kind, I will translate one received yesterday. It comes from a village about 40 miles north of us, from a region upon which famine has settled down like a pall of despair. This is their petition: “*Merciful Teachers, Farnsworth, Bartlett, and Barrows*: The reason of our writing to you is this, that the people of our village of Obzooloo, having suffered for the past year and a half from scarcity, are now reduced to a state of extreme want. We have not proper food for a single day. Have mercy; come and help us. What our condition is you may know from this that some among us having given away to despair, have sold their girls for wheat and barley. There are 500 needy persons among us; one half of which will perish in the course of a month, unless they receive help. Until a short time past they gathered grass from the fields; various kinds of roots, and seeds, but now snow has fallen, and there is nothing to be obtained.” This was signed by eight principal men of the village. Another item of news from the same region will show the state of things there. A poor man reduced to want and desperation divorced his wife, who, taking one of their four children, left her home to find something to eat, or starve as might be her lot. The wretched father taking the other three children led them to the river Halys and threw in two of them. The oldest broke away, and ran for his life. The father pursued and caught the boy, but overcome with his cries and intreaties, he at last released him on condition that he should take care of himself. This boy came to my associate, Mr. Farnsworth, and entreated him for something to eat. We are now distributing a scanty subsistence to about 25,000 people. We are spending about \$1,000 per week; sent from America, England, and Scotland; but how long money will continue to come we do not know.”

Other accounts equally appalling are being published by parties appealing to the benevolent in Christian countries for help to be sent to those afflicted countries. Thus it appears that the drouth for two continuous years has dried up the resources of the Euphratean river country. But two years ago Persia, being east of that Empire, suffered a similar famine; and are thus not likely to be in a condition to help their neighbors. Around the north, and north-east parts of the empire, Russia is massing large bodies of soldiers with the intent of adding the Turkish empire to its own. Successful in all their Turcomanian inroads, after having subdued and garrisoned all the Bockhara countries, she will be able to bring the kings of the east with her to invade the Ottoman empire, and reduce it to her own will. There is nothing remaining in the present aspect of affairs to prevent Russia from taking possession of Constantinople, and planting the tabernacles of his palace between the seas, in the mountain of delight! See Dan. 11: 45. But when he attempts to add Palestine and the holy city of Jerusalem to his empire, when they will come up into Jehovah’s face; and he will call for a sword against him throughout all his holy mountains; and he will plead against him with pestilence and with blood; and with an overflowing rain and great hailstones, fire and brimstone; and he will fall upon the mountains of Israel. See Ezek. 38.

Washington, Kansas.

Mr. Moody Not a Jew.

“Although I am not a Jew,” he remarked, “yet I usually make Saturday my day of rest.”—*The Christian World* (London), April 23rd, 1875, page 278.

A BETTER reason for resting on the Sabbath Saturday is, because God commands it. But ceasing from labor on the Saturday involve the danger of being considered a Jew?—in other words, of denying Christ, which denial consti-

tutes in the minds of Christians generally, the chief feature of Judaism? Is it Judaism to remember the day, commonly called Saturday, as the Sabbath? If so, then does not obedience to the other nine precepts of the Decalogue make one, beyond all controversy, a Jew? If we are to persist in heaping odium upon the Lord’s Sabbath-day by calling it “*Jewish*,” why not treat thus the Bible, Christ, his apostles, and the gospel, and call them all “*Jewish*?” Are not the Ten—unchanged—commandments given as the rule of life for ALL mankind, and made acceptably so by the gospel? In our anxiety to throw off restraint and to make everything bow to convenience, we are in danger, not of becoming Jews, but of trampling on the law of God, and of bringing it into disrepute.

Christ did not destroy the law. He fulfilled it. By his obedience to it, and by his death for us, he perpetuates the knowledge of our obligation to obey it, and to love it with all the heart. He magnified the law and made it honorable (Isa. 42: 21), thus enabling us to see its holy claims in a light more glorious than is possible without this remarkable and loving defence to his Father’s law. The law was made for all time and eternity; and no wordy cry of “Grace and no law,”—no amount of singing, “Free from the law,” can ever free from obligation and efface transgression.

“The Sabbath was made for man,” and great blessings are promised to all “those who call the Sabbath a delight, holy and honorable unto the Lord.” Why talk so apologetically, and so flippantly in effect: “*Although I am not a Jew, I usually make Saturday my day of rest?*” Does Mr. Moody mean to say that Saturday is the Sabbath of the Lord our God? Is he inclined to regard Sunday sacredness as Pagan-Papal origin,—to reject it as altogether of man and not of God,—and to keep the true “Sabbath day according to the commandment?” Luke 23: 56. If not, why not awake to the fact that the seventh day is not a heathen idol’s day,—not a *Jewish Sabbath*,—but that it is “THE SABBATH of the Lord thy God,” made in Eden, instituted before sin entered the world, and therefore is without any sacrificial character whatever, and is given to the whole race of man for all time—and all eternity, too, for aught we know to the contrary—even “as long as the sun and moon endure.”

Yes, reader, awake to the fact that the *Seventh day and not the First is the Bible Sabbath*, in which we should joyfully and devoutly remember that God created the heavens and the earth. It is the memorial and monument of Creation. Hence, “Remember the Sabbath-day to keep it holy.” It is God’s testimony against Atheism—a testimony as necessary to be borne and as urgent now as at any period of the world’s history. You do yourself, and Christ, and the Jew great harm by asserting either the change, or the abolishment of the Sabbath. Christ never tampered with his Father’s laws. He came not to renege, but to enforce them. He did this by his own example, teaching, and death. Besides, he says of the Sabbath, “The Son of man is Lord even of the SABBATH-DAY.” Matt. 12: 8. Therefore he is its possessor and governor.

By means of the Sunday Lord’s day Sabbath, you present to the Jews a mutilated gospel. In that form, Christians may assure themselves that the Jews will never, NEVER receive it. They will never sanctify the first day of the week instead of the seventh, because neither the Father, nor Christ, nor the apostles ever did it. There is no law in the Bible for such sanctity. The present aspect of the majority of Christendom is a violation of the Sabbath law which

stands in the bosom of the ten unchangeable laws; and this aspect is serious enough to render the cross of Christ of non-effect to the Jews.

Having been a missionary in Palestine, the writer knows that a great hindrance to the acceptance of Christianity by the Jews, is the teaching that the Sabbath has been either changed, or abolished; yet, in spite of this teaching, so deeply are they convinced of the perpetuity of the Fourth Commandment, that some of the converts have continued to keep the Sabbath, though secretly, and many would openly do so but for the cry of “*Judaism*.”

The Sunday Festival was evidently laid as the keel, and the saints and holy days were fitted as the ribs of the great Papal ship, which in her cruising has well nigh stranded Christianity upon a Sabbathless shore. The exchange of the Sabbath for the Sun-worship day has greatly weakened the power of the gospel against idolatry; but a return to the Sabbath would create alarm in the Papacy, become God’s testimony against idolatry and atheism, and serve to unite Jew and Gentile in the worship of the Father through Jesus the Messiah.

Please to understand us! The gospel supports the ten commandments. Jesus came to deliver us from the condemnation of the law,—not its obligation,—certainly not from loving obedience to it. We are to be judged by the law of God. That law is now, as ever, the test of Christian character, as also it is the foundation of the Christian religion. Repentance means a return to filial obedience and nothing less. “Sin is the transgression of the law;” condemnation is removed by pardon; but pardon is granted only on condition of loyalty to God,—of obedience to the mandates of heaven. The Lord Jesus reveals to us the majesty, the justice, the holiness, the spirituality, and the godliness of the ten words,—words which come from the mouth of God,—and which to the renewed heart “are sweeter than honey in the comb, and better than thousands of gold and silver.” “The law of the Lord is perfect, converting the soul.” “Search the Scriptures,” for from them ariseth no authority either for the change, or the abolition of the seventh-day Sabbath. The Sabbath of the Bible is the seventh day of the week,—both in Eden and in the MILLENNIUM—Gen. 2: 2, 3; Isa. 66: 23; at Sinai and at Calvary; at the Resurrection and throughout the apostolic age; during the first ages of the Christian Church, and among all the ancient people of God in all ages;—and there is no reason in the Law and the Gospel why the Seventh day should not be as sacred and as much welcomed now as in the days of Jesus and the apostles.

May each learn “the way of God more perfectly,” and so live as to be numbered among those “who keep the commandments of God and the faith of Jesus.” Acts 18: 26; Rev. 14: 12.—*Tract by W. M. JONES, London.*

Transmigration.

The Hindoos still believe extensively in the transmigration of souls, that is that when a person dies his soul passes into the body of another animal. The Maharajah of Cashmere was informed by the priest sometime after the death of his father, Golab Singh, that the soul of the deceased king had passed into a fish. On hearing this the Maharajah decreed that no fish should be caught or eaten in his dominions. As the people of Cashmere live largely on fish this was a great calamity. The priests therefore soon announced a new discovery: that the soul of the late king had now migrated from the fish into a bird, and the Maharajah was relieved from the fear of eating his own father.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 15th 6th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Second Coming.

THE subject of the soon and personal second coming of Christ, is one of exhaustless interest, though oft repeated. It is the dearest theme to the children of God, for to them it is redemption from sin and death; it is that event which speaks our happiness complete; which brings us unspeakable joy; an end of struggling against sin and evil influences. To the Christian who has fallen in death the Lord's coming is life—eternal life, for it is the event which bursts the bars of death, and lets the captives go free. He brings about the resurrection, for by his death and resurrection he has obtained the keys of death and the grave. He will destroy that last enemy, and reign triumphant with his redeemed saints, where sorrow and death are unknown. Without his coming death would be an eternal sleep, and a state of continued darkness and entire unconsciousness. His coming ushers in the reign of the kingdom of heaven, when the kingdoms of this world shall become the kingdom of our Lord. His coming and the setting up of the kingdom inaugurates the beginning of the restitution of all things which the prophets have spoken, when paradise shall be restored, and Eden shall bloom again—when the earth shall be fitted up for the abode of man, gloriously as at first. Without the second coming of Christ the Christian's hope would all be vain; or rather, there would be no true hope, no resurrection, no redemption, and no future reward.

The holy Scriptures teem with this important, glorious, and joyful theme. 'Twas dimly shadowed forth in the promise to our first parents. The patriarchs rejoiced in the promise of the great restorer; for Abraham was promised that in his seed, which is Christ (Gal. 3: 16), all the nations of the earth should be blessed; and although promised the land of Canaan for an everlasting possession, yet the Lord gave him none inheritance in it, and he sank in death, to await the coming of the Life-giver to receive his possessions. Job, in the ecstasy of his faith, and looking forward from his affliction, exclaimed, "I know that my Redeemer liveth, and that in the latter day he shall stand upon the earth, . . . whom I shall see for myself." Though he must fall under the dominion of death and go to the land of "darkness," of utter unconsciousness, yet with full faith in God and a resurrection from the dead, he says, "Yet in my flesh shall I see God." And David, the sweet singer of Israel, expresses his hope of beholding the Lord, and says, "I shall be satisfied when I awake with thy likeness." And "thou shalt quicken me again and bring me up from the depths of the earth." The prophet Isaiah, viewing in vision the coming of the Redeemer, uses the exultant language of the expecting ones, "Lo! this is our God; we have waited for him and he will save us: this is the Lord: we have waited for him, we will be glad and rejoice in his salvation."

And when the blessed Savior himself came among men, he taught his disciples what to expect as their hope, which is to be in his "coming again and receiving them to himself," to those "many mansions" of his "Father's house," which he was then going to prepare. After his ascension to those heavenly mansions, angelic beings bade his wondering disciples to look from the ascended Jesus to his coming again, which would be "in like manner" as he had been seen going in to heaven, literal, personal, and would be full of glory. Paul stated before the Council of the Jews, before Felix, and before Agrippa, that his hope

was in the resurrection from the dead; and in his first epistle to the Thessalonians he writes that when "the Lord shall descend from heaven, with the voice of the archangel, the dead in Christ shall arise." He further writes that "rest"—the Christian's rest—is to be enjoyed "when the Lord Jesus shall be revealed from heaven with his mighty angels." This is the time when David will awake with the likeness of the Lord and be satisfied; as the apostle John wrote in his epistle: "We know that when he shall appear we shall be like him"—immortal—spiritualized—"for we shall see him as he is." Paul also wrote to Titus, "The grace of God that bringeth salvation teaches us to look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

"Every eye" shall then behold him; and "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." To the unwary he will come "as a thief in the night;" but to "those who look for him will he appear the second time without a sin-offering unto salvation."

Oh! glorious hope! who that loves his Lord and feels his sins forgiven but is stirred with emotion by the thought of Jesus soon coming, and would rejoice to see the blessed day! The closing words of revelation are, "Surely I come quickly;" and the beloved John responded, "Even so, come, Lord Jesus."

Election Day.

As the Annual political elections approach, the public mind is directed to that event, as the great day in the nation's welfare; for where the rulers and officers, even the Chief Magistrate, are elected by the voice of the people, that day is looked forward to as a decisive and eventful one. We have heard the election day called the "day for which all others are made;" and we have really shuddered to hear and read expressions of the Bible and of the things of religion spoken and written of with the lightness and common profanity incident to electioneering and the political campaign. There seems to be such a natural desire of the human heart, when not softened and renewed by the grace of God, to use sacred things and Bible terms to express carnal or worldly or political ideas, that it really seems to be lowering God's truth and divine things to things that are low and groveling. The name and the things of God should be always used with reverence, and to speak of them otherwise is to lower the one so using them below the dignity and nobility of his manhood. The election day ends the political campaign, so with politicians it is very naturally a day of interest.

But there is another election coming, or rather, the decisive day of declaring who is elected during several days of election, and in reality, the "day for which all others are made"—the great judgment day, which shall determine who is elected—and the post of honor is not to hold some civil office for a term of one year or a few years, but to make manifest who is worthy to hold the office of being kings and priests unto God, and to live an eternal life. The office will be a far more honorable one than is obtained by the political elections of the present day, for these are attended with many ills, and the occupant is often required to relinquish his place by the unsparring hand of death; but in the heavenly election when the candidate is decided elected he has gained a victory over death and can die no more. Sorrow and mourning shall have fled away, and the elect "shall return and come to Zion with songs, and everlasting joy shall be upon their heads." Isa. 35: 10, and 51: 11.

In these political elections there are several candidates for one office, but only one can be elected: in the heavenly election each candidate can be elected, and receive the desired office. The apostle Paul often alludes to the games and races of the Grecians of his day to illustrate the Christ-

ian life and warfare. In their races for which they had spent considerable practice, the victorious runner received the prize, which was generally, if not always, only a wreath of laurels, while others who had also exerted themselves to the utmost, were disappointed and received nothing. But in the race for the heavenly crown each candidate may obtain it; for Paul says: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. And Paul exhorts to "so run that we may obtain."

Unlike the political election, in which the successful candidate is elected by the voice of the people, the successful candidate in the spiritual election elects himself to the office of eternal life and a king and priest unto God; for the apostle Peter exhorts: "Brethren, give diligence to make your calling and election sure." 2 Pet. 1: 10. And Paul writes: "Work out your own salvation with fear and trembling." Phil. 2: 12. In the matter of our election there are many helps to obtain the position, which are not to be overlooked, but to be carefully considered: such as the working of the grace of God in us, the influence of the Holy Spirit, and the exercise of the virtues and graces of the Christian life, which aid in the warfare against sin and evil tendencies.

As in the political campaign, the candidate for the heavenly election may withdraw from the contest if he considers the office or prize as unworthy of his endeavors, and the loss is his own and he alone is responsible.

Brethren, let us be careful that the interest and consequent excitement of the political elections do not so absorb our minds and our attention, that it detract us from our heavenly election, and we give up a matter of the greatest importance for one of less value. Paul's exhortation is to "be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12: 2.

Reminiscences of Palestina.

J. L. BOYD.

THE BROOK CHERITH AND ELIJAH.

AFTER the company of the Bedawees disappeared by the rocky pass of mountain spurs in the direction towards Jordan from our view, we inquired of the black sheikh where it would bring them out on the river, in order to cross the "ford" he had previously told us about. He then informed us that they would follow down by the side of a brook or stream, named (in Arabic) "Kell," or "Koph," which flows through a narrow wady (or narrow valley,) into the Jordan a little way beyond the 'Fords.' Our Israelitish friend in interpreting this information, added that the Arabic 'Koph' was only another expression for the brook "Cherith," in Hebrew; and that the locality, by the Rabbin's, was asserted as identical. Also, that in the previous year to our visit he had accompanied his own father through all that region; as his father was then purveyor or contractor to supply Capt. Lynch's party of Americans with provisions while they were detained in their surveys of Jericho and the Jordan and the Dead Sea. "Sir," he remarked on my questioning respecting the supposed locality of the "hiding" where the prophet Elijah retired, "a better place for hiding could nowhere be found in all the land of Israel to suit the purpose of the prophet God, so near to running water. The appearance of the surroundings are quite as frightful to those who are there as they are many caves and holes upon as the wilds of En-gedi, though not so extensive; for there are many caves and holes and the rocks in which this famous prophet of the times, and the Bedawee of the present time, could hide in, and give ample shelter, which only be found by the closest scrutiny of an Arab eye. The pass itself, through which the stream

is very narrow; and its sides, at several points, are as steep as a house-wall; and, indeed, as wild Arab, can attempt to scale them in safety. In their recesses the prophet could scarcely watch any approaching search from his outlook without himself being seen. It is so very dark and gloomy below in the wady (or ravine,) that any one can scarcely discern objects around or above. You ought to know, sir, that in the history of my ancient people the Lord God always knew where to direct his chosen ones to hide themselves, such as the Sultan David and the prophet Elijah, and other great men of Israel."

Expressing our assent to the enthusiastic remarks of our Jewish friend, our own reveries, most naturally, from the outlook and the occasion, reverted back to this grand old prophet of Israel: of his career and 'hidings.' Penetrating his entering pathway as far as our vision would permit, we could realize that this gorge of a mountain pass, whose outlet was stretched down close before the Jordan, looked indeed gloomy enough to justify his description of its more profound and distant depths. By the frequent fissures in the surrounding rocks we could readily suppose that Elijah clambered up, after he had reached his way down to the brook to reach the "cave," to his sure hiding-nest, and there await, in the mornings and evenings, his feathered purveyors, "the ravens," who brought his daily bread and meat. How stirring were our emotions while in such a place—by the historic "fountain of Elisha"—to a pilgrim of faith, to reach up one's hands towards the heavens, and aspire in heart and lips, for the endowment of like faith, fitting our own circumstances, to contemplate his entirety of trustfulness in the God of Israel, who had communicated his will respecting Israel, that he would "shut the doors of heaven," that there should be no rain-fall for "three years and six months."

When, too, after the brook had "dried up during the days of the famine," he was again directed by the Spirit to go a long trip across the entire breadth of the land of Israel, at the risk of being seen by those who were watching for his appearance, to the country of Zidon, bordering on the Mediterranean Sea, to seek out a widow of Zarephath, and there, with her and her son, to be sustained on a "handful of meal and a cruse of oil many days"—the residue of the appointed time of famine.

And then, when the time was about expiring, to follow him when he was to meet the wicked king Ahab from whom he had been hiding all the past years, and then and there charging him with his transcendent wickedness, and challenging the assembled Israel, to put them to the test, whom they will serve, whether the Lord God of Israel or Baal, the sun-god: "and the God who shall anoint thee by fire [to consume a prepared sacrifice,] let the God be God." How sublime must have been the spectacle when they were thus all assembled, at the foot of Mt. Carmel, "by the sea;" king Ahab, the 950 prophets of Baal, and the unnumbered people of Israel, on the one side, crying and appealing to Baal to hear them, and let fall a dart of fire from the intense heat of the sun's rays on their sacrifice; on the other side, Elijah, alone, and sublimely looking on, and goading them on very aloud—"Oh Baal, hear us!"—and mocking-giving them reasons why they should do so. Then, however, his hour had come, he repaired to the broken down altar of God, and dug a trench around it; put on the sacrifice over the wood and stones, and then caused four barrels of water (from the sea, of course), to be three times filled and poured over it all. His words were "few and chosen;" they were "short and decisive." Fire came when he cried to the God of Israel, and it consumed everything on the altar, and even drank up the water in the trench." The people

then admitted that the "Lord he is the God." How commanding and terrible must have been the appearance of that "man of God" when he gave the order, "Take the prophets of Baal: let none of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink, for there is a sound of abundance of rain. And Elijah went to the top of Mt. Carmel, and cast himself down upon the earth and put his face between his knees." He was solitary and alone, with his own concentrated thoughts on Israel's Lord. He was silently awaiting the signal from the controller of all events, to send the token out from the sea. Seven times did he send his servant to the highest outlook of the mount (which rears its head nearly 2,000 feet above the sea); and the seventh time the 'glad tidings' was communicated to him, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not." And with what mighty energy then did Elijah gird his loins, and run ahead of Ahab's chariot unto Jezreel, thinking, doubtless, that when Ahab had related the wonderful work of God, that the king and all Israel with him, would turn unto the Lord. But Ahab's wife, JEZABEL, threatened his life; and Elijah, taking "counsel with his fear,"—perhaps realized that the inspiration was not then upon him—"arose and went for his life," and reached Beer-sheba, the southernmost town of Judah; and even there felt no assurance of safety, but went into the desert and sat under a juniper tree; and eventually took a forty days' journey "to Horeb, the mount of God," and lodged in a cave. Here the word of the Lord was, "What dost thou here, Elijah?" And Elijah replies to the voice of the Lord, that all Israel had forsaken the Lord and sought to take his life. He was bidden to go out and stand upon the mount, and "the Lord passed by." And Elijah beheld a "mighty wind," and "an earthquake," and "a fire;" but the Lord was not in them. When he heard "a still small voice" he recognized his MONITOR, who commanded him to return and anoint Hazael, and Jehu, and Elisha, to their several offices of trust; and also had the assurance given him that the Lord had reserved "seven thousand of all Israel, all the knees which have not bowed unto Baal." Elijah believed God and returned to his post of duty and action.

Contemplating these vivifying thoughts of the Elijah, and still following him in his subsequent actions after his return from Mt. Horeb, we again retrace his footsteps to the near locality where he was once in hiding by the brook Cherith. In this neighborhood he had received some certain intimation that "when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." Gilgal is on the western side of Jordan, near to its banks. We see, him then, from there go to Bethel, some 28 miles inland, attended faithfully by Elisha, who would not leave him. Again he returns hitherward to Jericho, and from there to the Jordan, somewhere near, but not at the 'fords;' for by the smiting of the waters with his mantle, "they two went over on dry ground." Eastward they proceeded until the "chariot of fire and horses of fire" met them, and Elijah went up by a whirlwind into heaven.

It is further recorded of Elisha that he made use of the fallen mantle of Elijah to re-divide the waters of Jordan and re-cross to its western side. Residing for a time at Jericho, the men of the city entreated him to heal the bitter waters of the fountain, whereby we were seated when these thoughts revolved within us.

How coincidental, too, does the career of John the Baptist compare with that of Elijah! Both were moving on eccentric planes; both were severe reprovers of the sins of the rulers and chiefs among the people; both were clad in coarse gar-

ments, living a hermit life, isolated from among the people around, dwelling in the wilderness and harboring among the rocks and jungles which fringe the Jordan. Jesus, having "the Spirit without measure" poured out upon him, on his baptism, afterwards declared that John was the ELIAS [or ELIJAH,] which was to come," altho' John had not, prior to that time, when questioned about his mission and office-work, assumed that he was other than "the voice of one crying in the wilderness, Make straight the way of the Lord," etc. Notwithstanding, however, the plain, unvarnished truth on this matter, these expressions of Jesus, the Anointed One, and his recognized forerunner, John, that he was "the voice of one crying in the wilderness, make straight the way of the Lord," the Advent people, every now and then, for the past thirty years, have been, and still are pestered with up-starts who proclaim themselves, in the face of the Master's declaration that John was "THE ELIAS which was to come," that they are the Elijah, and that they have special revelations; that they, forsooth, are assigned the office of gathering the 144,000 into some place other than the Mt. Zion. There are THREE especial pretenders who, now-a-days, claim this official position; and neither the lapse of time, the failure of their many prophecies, set times, nor sentenings from their so-called gathering-places, dispels their illusions nor wholly (though in part,) disenchant their deluded dupes. Yet their very essays manifest them, who they really are,— "FALSE CHRISTS" and "FALSE PROPHETS;" and they are, indeed, "a sign" and "a warning" to the true and scattered "flock of God and his Christ," that Jesus, the One "Master of the flock," is soon to be manifested as the Ruler, the Gatherer of Israel, "who shall reign on the Mount Zion, before his ancients gloriously," because he only is the true heir of David's throne—there; and thither will the "General Assembly and Church of the FIRST-BORN" "come unto Mount Zion." (See Heb. 12: 22, 23.) He comes with "ALL POWER" given unto him, which is in heaven and on earth, while they, each and all, are powerless.

A few Words on the Sabbath.

IN John 19: 31 we read, "The Jews, therefore, because it was the preparation, that the bodies should not remain on the cross on the Sabbath day, besought Pilate that their legs might be broken and that they might be taken away." Now this is after Christ was nailed to the cross and no change yet of the Sabbath day; so we find that the Sabbath was kept up to that time. Again, see Luke 24: 56: "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." It appears that they were very strict about keeping the Sabbath, for they would not go and anoint the Savior on the Sabbath. Now if it had not have been a strict command they would surely have gone to anoint the Lord on that day. Eccl. 3: 14, 15: "I know that whatsoever God doeth it shall be forever: nothing can be put to it nor anything taken from it; and God doeth it that men should fear before him. That which hath been is now, and that which is to be hath already been; and God requireth that which is past." Now it appears that what God made he intended for it to stand, and not to be taken away; and if he did, the seventh day is still the Sabbath. Christ said that he came not to do away with the law, but to fulfill. So if he had changed the Sabbath he would have done away with that day, and taken another; so what God had made would not have stood. Let us all study the Bible strictly, and see what we are doing. May God help us to be fervent in mind and obey his holy laws, and at last receive a crown of life.

JACOB M. YOUNG.

Oak Wood, Iowa.

WHEN passion is on the throne, reason is out of the door.

Jesus was Slain, and He will Reign.

SINCE Satan first to woman lied, Hath man been prone to sin; Although her seed was crucified To bring redemption in. Six thousand years are nearly gone Since Satan lied to Eve: Two thousand since he slew God's Son— He yet doth man deceive. Though Jesus here for man was slain, On the fifth thousand morn, The Devil still supports his reign, And keeps mankind forlorn. Although 'tis now so long since Christ Gave his own blood for sin, It doth as strongly yet exist As when it did begin. Then something more must yet be done, The victory to gain, Lest Satan say to God's dear Son, "Thy coming was in vain." He came with meekness for to be A sacrifice, we know; He'll come again with majesty, And conquer every foe. Satan must die—it is decreed:— Each rebel will be slain; And Jesus' friends will all be freed From sin and death and pain. And when complete the victory is, And foes no more remain; The first dominion then is his:— O'er all the earth he'll reign. Then Eden's bliss will he restore With interest back to man; For then his joys will flow much more, Than when the world began. Upon the earth created new, No evil will reside; But righteousness complete and true, Will evermore abide. With him who gave his precious blood, To save from death and hell; Amid the paradise of God, The ransomed host will dwell. Oh blissful time! when Jesus Christ In majesty shall reign; So long as heaven and earth exist His kingdom will remain. —Selected, altered, and lengthened by A. HALL, Transil., Minn.

Keep Awake.

It may seem almost unnecessary, to those who are unacquainted with the devices of the great enemy of the Christian, to warn those who profess to be expecting the revelation of him who will appear to the surprise and eternal ruin of all who have not their loins girt about with truth, and watching earnestly, steadily, and patiently for his appearing, of the fearful danger of falling asleep. Would to God it were unnecessary. But painful facts convince us that even Adventists need the gospel tocsin continually sounded in their ears. We live upon enchanted ground, where none can boast of security; but those whose aim is eternal life, are incessantly exposed to the wiles of a malicious and subtle foe. There is not so much danger of falling before the attacks of the open, avowed enemies around us, as of yielding to the pleasing allurements and being overcome by the deceptive stratagems of him, who transforms himself into "an angel of light." And in view of this imminent peril, we are solemnly bound, as we discover the snares laid for the feet of our fellow-pilgrims, to raise the warning voice lest their blood be required at our hands. Feeling this, duty requires us to point out what appear to be a few of the dangers to which the lovers of Jesus' appearing are exposed. A few only can now be touched upon, but they are seen to be traps in which some unwary souls have been, it is to be feared, already ensnared. Heavy, en grant such a speedy deliverance!

1. Beware of resting easy with a theoretical knowledge of what you confidently believe to be truth without reducing it to constant practice.

This is a rock upon which many an ill fated bark has split. To know the truth will only aggravate our guilt, unless its life and energy is experienced in the soul. We must act as well as talk truth.

2. Beware of supposing yourself in a safe state, because you are associated with many holy souls, and are fellowshipped by them. Is there not great danger here? Let us remember that others may think we are in a fair way to heaven when God sees we are in the broad road to perdition! In a spiritual meeting, through sympathy, we may catch the fire of those around us, and we be led to believe that our own hearts are right in the sight of God. Look out for deception!

3. Beware when listening to a searching truth, of applying it en masse! Would it not be better to inquire, "Lord, is it I?"

4. Beware of supposing that because we live so near to the close of time, it is no use to employ our talents properly, in trying to diffuse light and truth. Jesus says, "Occupy till I come."

5. Beware of excusing yourself for not being more zealous in God's cause by saying, "It is such a trying time that it is hard to live a Christian life." Such can only be the language of blind unbelief. "As thy day is so shall thy strength be."

6. Beware of being overcharged with the cares of this life. In this business age, carefully avoid imbibing its spirit. Satan may present what may appear to be a plausible motive for striving after the "filthy lucre" of this world. He may suggest the idea that with it you can spread light; but it may prove but a passage way to death.

Thus a few sources of danger have been presented. There is one rule by which we can determine the nature of any idea that may be brought before our minds. The inquiry should be instituted, what effect does it produce upon the life? What are its legitimate fruits? If it gives license to slumber, if it takes our eye from the present truth, the immediate coming of Jesus, it is most certainly one of Satan's opiates. His main endeavors will now be to induce the child of God to slumber. Let us keep upon the watch! It is no time for the Christian mariner to slumber, while tossed upon the tempestuous wave, and the black clouds around filled with fury, are just ready to beat upon his little bark! It is no time for the gospel soldier to close his eyes and fold his hands, when the battle rages the most fiercely, and more especially in the final, decisive struggle. If we sleep now, it is to be feared we shall never again awake, until the shrill trump which will startle into life the pious dead shall break upon the affrighted ear. —Selected.

A Home in the Kingdom of God.

S. E. BRINKERHOFF.

Who can realize the full import of these blessed words? We talk of a home in the everlasting kingdom of God; but it is only when we sit down tired and weary with the cares and trials of life, or when laid upon a bed of sickness, that we can realize to some degree what that home will be. Could we at all times just realize the glories and blessings of that home, earthly homes and possessions would not have half the place in our affections they now do. It will be a home free from trials and sorrows, where the child of God shall enjoy all around him the sweet peace that he now has the foretaste of within his own bosom. It will be a home where sin's dark stain shall nevermore be felt—where Jesus shall reign in triumph and

glory over all earth's fair domain. There the righteous of all ages and nations shall meet in one holy happy band—no jarring—no discord, all shall have their robes washed and made white in the blood of the Lamb; hence shall all unite in the one glad song of praise to "him who loved us and washed us from our sins in his own blood."

I love to think of this glorious home of the saints of God, and earnestly hope to be there. Often when told I do not have much taste for nice things, I lift my eyes and by faith take a view of the future home of the saints, and from the depth of my heart say, I know I do love nice things. But nice things that perish with a few days, or years, can never satisfy the longing desires of my nature. I love to contemplate the beauties of the New Jerusalem—the saint's sweet home—the Father's house, and think that I, if faithful, shall one day have a right, through the precious blood of my dear Redeemer, to enter those pearly gates, and walk those gold-paved streets; drink of life's pure flowing river which flows from the throne of God, and forever bask in the sunlight of eternal day. Yes, I love nice things, but I desire that they should be nice things that would last through the countless ages of eternity. Earth's beautiful things now soon fade away; but when earth is restored to its Eden bloom, and receives Jesus as its rightful King, then its beauties will be eternal. It is then I desire a beautiful home on earth. Earth's beautiful things, in its present state, are not worthy to be compared with the things that are in reserve for those who love and serve God. I cannot have both, and would much rather have the hope of the one than the possession of the other. "Ye cannot serve God and mammon," is as true to-day as was eight hundred years ago.

Brethren and sisters, if we have a home in the kingdom of God we must live for it while here. We must do the will of our Father in heaven. If we are the children of God we must be like him—like his Son Jesus Christ. Our aim and object must ever be to work the will of God and glorify our heavenly Father. If we reign with Christ we must also suffer with him. We cannot have the pleasures, fashions, and follies of this world and the glories of the world to come too. O that we could at all times realize this! But how hard it is to give up the world with its pleasures and vanities, and yet we know that these things are not to be compared with the world to come and the pleasures that are evermore at God's right hand. The pleasures of this world are fleeting, its joys are but momentary, its wealth often takes to itself wings and flies away; and its honor and fame all perish. Not so with the world to come, pleasures, joys, honor and fame are eternal, they will never fade away.

Give me a home in the kingdom of God, Where sickness and death cannot come, Where nothing shall mar the sweet peace of the blest,

When gathered with Jesus at home. A home where the ransomed forever shall dwell In glory and beauty so fair, Where with Jesus we'll range the sweet fields of delight—

Rejoice in the pleasures that's there. May we all live so that we may hail with our coming King, and have an abundant trance administered to us into the everlasting kingdom of God. Then with unrestrained light shall we enjoy the glory and beauty of Eden restored which will far surpass any that our eyes have here beheld. Then God will wipe our tears away. Sorrow will be felt no more. Glorious home of the saints! Who would not languish and sigh to be there! Who would not give up the vain pleasures of earth for a home in that beautiful land?

Secret Societies.

We commend the article below which we clip from the Baptist Union of July 13th, to the attention of the readers of the Recorder. If possible let us read it with unprejudiced minds. That certain selfish ends may be answered by membership in these Orders, we grant; but do they, all things considered, promote the great interests of humanity? We do not deny that good is sometimes done by these fraternities. We gladly give them this credit, but still insist that upon the whole they are open to fatal objections. As human nature is now constituted, it is impossible to organize societies on the basis of secrecy for selfish ends and not have them work evil to a greater or less extent. The strongest agency of evil in its operations is secrecy, and the human heart is a hot-bed of evils. Even the best of men fear themselves. Their greatest foe is their own heart, nor will they knowingly give advantage to it. But when men start out in life upon the principle of selfishness they are already fatally committed to evil, and the law of secrecy only intensifies the difficulty. But we even go farther than this, and say that were the churches of Christ organized upon the principle of secrecy, men would have reason to fear them. The human heart is a pest-house of evils, and would not hesitate to use even the name of Christ to promote its own bad ends.—Sabbath Recorder.

"The events of the last few years suggest the question, whether secret societies are useful in a republic? The baleful effects of Jesuitism have been felt in every civilized land. The conspiracy of Aaron Burr was carried on in the cypher of a secret society. The late rebellion, that cost the nation a million of lives and five thousand millions of dollars, was fanned into existence by the Knights of the Golden Circle. The worst developments of anarchy and bloodshed that followed the war were the works of the Ku-Klux secret society. The military arm alone sufficed to stop their reign of terror. The same snake in another form, under the name of the White League, has pierced with its bloody fangs the vitals of Louisiana. General Sheridan charges them with having maimed or murdered more than five thousand victims, and declares them banditti that ought to be treated as outlaws.

Are such the natural fruits of the works of darkness? Have the secret societies of laboring men been productive of good to themselves? Are moral enterprises so weak that they must be enmeshed in secret forever? Must a young man hide in order to pledge himself to a life of temperance and virtue? Does the light of truth shine more brightly by being carefully concealed under a bushel? Does the example of Christ or his apostles lend countenance to such methods of carrying forward moral enterprises? Paul wrote, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Again, it is written, "Be not unequally yoked together with unbelievers." And again, "They love darkness rather than light, because their deeds are evil." Is it possible that the methods of the secret lodge are better than the methods of Christ and the apostles for the advancement of truth? Do our missionaries among the heathen take along with them the secret lodge as an auxiliary in their work? I confess myself opposed to all secret societies, believing them to be a hindrance to the gospel of Christ."

Testimony to the Truth of the Bible.

There from its ruins, Sodom from its ashes, Rome in her apostasy; Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, that our eyes have here beheld. Then God will wipe our tears away. Sorrow will be felt no more. Glorious home of the saints! Who would not languish and sigh to be there! Who would not give up the vain pleasures of earth for a home in that beautiful land?

ages and places have been engaged in making various parts of a marble statue; suppose a person in Petersburg made a finger, a second in Rome a hand, a third in Edinburgh an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were bro't together they formed that magnificent statue, the Apollo Belvedere; would you not suppose that some superintending statuary must have guided and given an impulse to every chisel; that some beau ideal, some great archetype, must have been placed before each of them, after the form of which they were inspired constantly to work? In other words, that they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures. Let us take the portrait of our blessed Savior. Isaiah describes his sorrows, Malachi his triumphs, the dying Patriarch proclaims his empire, and the sweet Psalmist of Israel the extension of his kingdom; one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with another, we should say they were so contradictory, that they can never belong to the same individual. At last, Bethlehem and Gethsemane rise above the horizon, Calvary lifts its awful head, the Son of God appears upon the cross, what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distant and different centuries, and under different circumstances, at first apparently contradictory, come to be put together and they constitute "the brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah.—J. Cumming.

Dr. Tyng and the Signs of the Times.

At a meeting "to evangelize the Jews," held in New York a few years since, the celebrated Dr. Tyng (as reported in the Christian Observer,) offered the following resolution and remarks:—"Resolved, That the signs of the times are such as should arouse all who love the Lord Jesus Christ, and wait for his salvation, to renewed earnestness and enlarged effort in this holy enterprise.

We now see all the prophecies coming to a conclusion. Babylon has been swallowed up by the Persian Empire, and that by the Macedonian, and that by the Roman. Rome, too, has been divided into ten parts or kingdoms, each one of which is now heaving and threatened with ruin. Every event that transpires goes to fix the coming of the Savior as near. Never were there overturnings as in these days. Soon he will come forth in glorious triumph, and set himself upon the mountain of his holiness, and reign upon the throne of his glory; and those nations that will not serve him shall be trodden under foot. Surely the signs of the times are such as should arouse us to renewed earnestness and effort in seeking the salvation of Israel."

Letter Department.

From Bro. Poole.

DEAR BRO. BRINKERHOFF: I am thankful that you have been sustained so long, and have been able to give us so good a paper. May it be continued a free paper, not hedged in and committed to the building up of man-devised systems, not limiting truth to our present attainments as though any progress beyond us must be heresy; but in the broad field of Bible investigation, searching for, and proclaiming truth as you find it, leaving the Master to systematize and place in order as it shall please

him. Will man ever learn that his profoundest wisdom is "foolishness with God?"

I am pleased with the article of Bro. Davison on the "Lord's day." I have held that view for some years, but have met with but one person who held the same, a Seventh Day Baptist minister of high standing. Yours for truth through evil as well as good report, E. A. POOLE.

Linktaen, N. Y.

From Bro. Babcock.

DEAR ADVOCATE: Because of sickness and grasshopper rades on crops, we have been so reduced in financial matters that we have been obliged to remove to this place in order to sustain our family. We are among Sabbath keepers, but they are very far from the teachings of the Bible in reference to the state of the dead, the literal coming of Christ, and many other truths sustained by the ADVOCATE. I believe I am alone in this place. I have been here two months, and have not heard of an Adventist. Some brother has been sending the ADVOCATE to me at Humboldt, Neb.; you will please change to Jackson Center, Shelby Co, Ohio. Your brother awaiting the coming Kingdom, A. BABCOCK.

From Bro. Knickerbacor.

BRO. BRINKERHOFF: I have been a reader of the ADVOCATE for the past year, and like the paper very much, especially the letters from the brethren and sisters, though there are but a few; yet when we read what the Savior said we need not wonder, for he said, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." I think one reason that so few find the narrow way is, because the truth is so covered up by false teachers that but few search it out, although the way of the commandments is very plain. When we take the Bible just as it reads we see that there was no Sunday keeping in the days of Christ; the Sabbath was the day of worship and the only day Christ spoke of as such. If Jesus had changed the day he would have told of it in the Bible, then it would have been right to follow; for God said, "This is my beloved Son, hear ye him." He was sent from God to be our example and our life, he kept the Sabbath and so we must follow his example if we expect to be saved by his life; for we are to take him for our pattern and follow his teachings, and he never told us to keep Sunday. The Bible says in the last days men will heap to themselves teachers, and these teachers have been teaching us that Sunday is the Sabbath, and we have believed them, thinking they were sent of God. But when we look at the teachings of Christ and then look at their teachings we, see that they have been sent by men, therefore they teach men's doctrine and deceive many. I am glad that there are some beginning to see the true way, the way that the Bible teaches. I am truly glad that I have found the way of God's commandments, they bring light and life to the soul, it is my meat and drink to do my heavenly Father's will; for in obedience we have a good conscience before God, and then we can rejoice in him, knowing that he heareth us when we pray. Praise the Lord for his goodness! he is good, and all his commandments are good, and right, and just. Praise the Lord all ye that love him! Glory to God for a knowledge of his truth! Brethren and sisters, let us love him more, and serve him better day by day. From your brother,

J. H. KNICKERBACOR.

Hastings, Mich.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 15th 6th Mon. 1875.

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

THE next issue of the *ADVOCATE* will be a few days late, perhaps a week. We purpose, the Lord willing, in the meantime, to take a little recreation from office duties in the way of a week's visit to relatives at Morrison, Ills., 100 miles distant. We have been closely confined to business for some time and have long desired to visit those brethren and relatives; and we are thankful for our present week's receipts which enables us to take this pleasure.

READ Bro. Davison's article on "Euphrates," the drying up of the Turkish power, which constitutes the present "Eastern Question." Were Bro. Davison writing his article now (its publication has been delayed,) he would doubtless include the present outbreak in the western Turkish provinces as another item tending to the exhaustion of the Euphratean power, to how great an extent remains to be seen. The latest news from that section is that of progress on the part of the insurgents.

"Mr. Moody not a Jew," is the title of a Sabbath tract issued by W. M. Jones, of London, and scattered by the thousand over Great Britain. The tract is a good one, and short, and we give it a place in our columns. Mr. Moody's resting on the seventh day gave rise to his being called a Jew; but he says that although he usually made Saturday his day of rest, yet he was not a Jew. Bro. Jones has made it the subject of a Sabbath tract. The Sabbath cause has received a great impetus over there by the labors of Elder W. M. Jones and his late coadjutors.

Geology and the Bible.

SOME people condemn geology as setting aside the dictum of the Scriptures, and representing the world as a great deal older than is set down in Genesis. They say that facts of its own finding actually condemn its own assumptions; for instance, one of the remote periods of geology is the cretaceous, or age of chalk. Between that time and this incalculable ages have come and gone, say some geologists. This is sheer assumption, for deep-sea soundings prove that chalk is now being deposited in the Atlantic Ocean; to-day is the chalk-age, and your long-drawn periods of time are pure myths! Again some geologists set the carboniferous epoch so far back that the six thousand years of Hebrew history sink into insignificance. But this is set at naught by the fact that the wooden supports in certain of the Hartz mines in Austria have been converted into lignite since they have been put in, only a few centuries ago. This shows that the production of a carboniferous strata does not necessarily require a greater length of time than the Bible gives as the age of the world. The action of certain chemicals will convert wood into coal in a short time. Again, in the South Sea, the corals of to-day are forming strata that are the exact counterparts (fossils excepted,) of—say—the Trenton limestones. In other parts of the world sand deposits are now forming, such as composed the Potsdam sandstones. Why not say, therefore, that the silurian period is a figment of the imagination?—*Compiled.*

While some condemn geology because it disagrees with the Bible, others discard the Scriptures for the same reason. But this is a great mistake. It is only the interpretations of each that disa-

gree. When properly understood and interpreted they are in perfect harmony. The above named items of the formation of chalk, of carboniferous strata, of coral, of the present age, show to the thoughtful and reverential student of nature and revelation that all of God's ways and works are harmonious and perfect; and that the long periods of time claimed by some geologists are unnecessary to the science, and that the periods of geology may be embraced within the limits of Bible history.

Hymn.

WHAT! never speak one evil word?
Or rash, or idle, or unkind?
O how shall I, most gracious Lord,
This mark of true perfection find?

Thy sinless mind in me reveal;
Thy Spirit's plenitude impart;
And all my spotless life shall tell
The abundance of a loving heart.

—Selected by S. EVERETT.

BRO. J. W. Nicholson writes from Pleasant Plain, Iowa: I value the *ADVOCATE* very highly. Think it grows in interest. I like its bold, uncompromising course. Would that I could do something for it in the way of donations, but poverty forbids now. Hope to be able to do something sometime. May God sustain the *ADVOCATE* and its publishers.

FATHER Gerdemann, a Romish priest who has renounced "*His Holiness*," has been producing quite an excitement in Philadelphia by lecturing on Romish abominations, exposing the priests as guilty of excessive drunkenness, extortion, and of vast impositions on the people under their charge.

REVIVALS AND EXCITEMENTS. — Communities are burnt over with wild excitements; thousands received into the church to be turned out again, or retained as dead weights; society filled with very wicked men, ex-churchmembers; and the very soil worn out, as by the old Southern mode of cultivation, so that rational and scriptural labor for souls is rendered almost a hopeless task.—*Examiner and Chronicle.*

The Thief on the Cross.

THE Cottage Bible reads, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto you to-day, when I come into my kingdom thou shalt be with me in paradise." This harmonizes with the teachings of the Old and New Testament Scriptures, for Jesus will come again and sit upon the throne of David and restore paradise. And my prayer is that the torch of truth may illumine our pathway through life, and that we may at last have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

JOHN SCARCE.

Ingart Grove, Iowa.

Neglecting the Lord's Corn.

A MISSION station in the Indian Territory was at one time my home. Tobaccowell, one of my neighbors, was a member of the little mission church; and, like many a white professor, was spasmodically zealous for the glory of God.

On one occasion he listened to a sermon from Gen. 28: 22: "And of all that thou shalt give me, I will surely give the tenth unto thee." At the close of the service he said to the missionary, "Me plant big corn-field next week. Me make in ten pieces; plant all, then one piece be the Lord's corn." He did so. The part of the field to be devoted to the Lord's corn was ploughed and planted with great care. In the early part of the season the corn in every part of the field was equally fine and promising, but when the time for hoeing arrived our neighbor hoed his own corn, but did

not find it convenient to hoe the Lord's. As the season advanced the Lord's corn, uncultivated and dwarfed, and Tobaccowell's, well hoed, tall and thrifty, produced a sad and striking contrast.

The sight of that corn-field has been a life-long lesson for me, and whenever I find myself more devoted to my own personal interests than to the glory of God (and alas, I find it so whenever I look into my own heart), I say to myself, "I, too, am neglecting the Lord's corn."—*Am. Messenger.*

Business Department.

E. A. POOLE: Yes; he is the same person.

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Advent and Sabbath Advocate.

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

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Happiness.

CAN happiness on earth be found?

Go ask the rich and gay
They'll tell you sorrow dwells around
Their dark and stormy way.

Go ask the poor and needy man,
Whose locks are thinned with care;
He'll tell you life is but a span,
And he's not happy here.

Go ask the man whose feeble steps
Are tottering and slow;
His long, deep sighs and furrowed cheeks
Bespeak a heart of woe.

Go ask the child of tender years,
Whose heart is light and free;
'Twill quickly answer, though in tears,
It can't be happy here.

Go ask the youth, whose dimpled cheeks
With rosy health adorned;
Her downcast looks at once will speak,
Her path is strewn with thorns.

Go ask the gay and thoughtless crowd
Of vanity and sin;
And on their brow will hang a cloud—
They have no peace within.

But go and ask the Christian where
True happiness is found;
He'll point you to that heavenly star
That is with glory crowned.

He'll tell you there's his only hope,
His trust when time shall end;
And there pure happiness alone,
Can never, never end.

—Selected by EMMA STEVENSON, Marion.

The True Source of Immortality.

R. V. LYON.

(Concluded.)

AGAIN, he said: "My soul is exceeding sorrowful, even unto death." What, an immortal soul sorrowful even unto death? You answer nay! Truly then the doctrine that God came down from heaven and was imprisoned in a human body for thirty-three years, then that human body dies to redeem our immortal souls from an endless hell, and takes them off beyond the bounds of time and space, where they are to dwell in the presence of God, Christ and angels, and sing redemption's song, and play on golden harps, has no place in the great plan of human redemption! but is of heathen origin.

In Isa. 33: 10 we learn that his soul was to be made a sin offering. Now, the law demanded the death of the victim that was to be offered in sacrifice on the altar: and as Christ was the antitype of those sacrifices, therefore his soul must be slain in order that the antitype might fill the type. But if it was not slain, then we are without a sin offering!

St. Peter, on the day of Pentecost, taught that the soul of Jesus went into the empire of death—the grave. Acts 2: 31—"He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, [hades—the grave,] neither did his flesh see corruption." Here we have the testimony of the inspired Peter, and David the sweet Psalmist of Israel, that Jesus himself literally died, and ceased to exist as a conscious being, for three days!

And the highest and most eloquent eulogy that has ever been given upon his character by uninspired men, has been given by infidels. They say his character was a model of perfection. His death, as described by the evangelists, they admit. But his resurrection they deny. And unless you can prove to them that God raised him up out of the empire of death, immortal, three days subsequent to his being put into the tomb—according to the Scriptures—infidels are right in taking the position that the death of all men is an eternal sleep! From the fact that there would be no testimony in the universe of Abraham's God to prove that the seed of the woman, the family of Jehovah, would ever have a future state of living. Glory be to his holy name! In this state of despair the gospel stands out in bold relief, because it reveals to us the fact that the Father of the woman's seed did raise the eldest child of that seed from the dead, immortal, and as he came forth out of the empire of death he took possession of the "keys of death and the grave." Therefore death is a conquered foe to all of the woman's seed—the family of God, prospectively.

The gospel furnishes us with some 515 witnesses, whose character for veracity has never been impeached, to sustain the doctrine of his resurrection. Among them was doubting Thomas, who handled him and put his fingers into the prints of the nails, and his hand into his side, which had been pierced by the Roman soldier: Consequently no deception.

Thus the glorious doctrine of "life and incorruptibility" has been illustrated or demonstrated unto us, by our Father, in the resurrection of Jesus our elder brother, to unending existence. Therefore he now stands before us in the great plan of human redemption, not as a suffering Savior, not as a dead Savior, but as one "whom God has raised from the dead" to be the only medium, appointed by HIMSELF, hence all other mediums are counterfeit. THROUGH WHICH PARDON, RESURRECTION AND FUTURE LIFE, can come to the rest of the seed of the woman—the children of God. "I am the FIRST and the LAST, and the LIVING ONE; I was even dead, but behold, I am living for the AGES of the AGES; and I have the KEYS of DEATH and of HADES." Rev. 1: 18. *Diaglott.* "I am the

resurrection and the life." John 11: 25. And "as the Father hath life in himself, so hath he given to the Son to have life in himself, and power to give it to as many as thou hast given him." John 5: 26; 17: 2. To the Jews he said: "Ye will not come to me that ye might have life." John 5: 40. The WAGES of SIN IS DEATH; [thanatos—extinction of life;] but the *gracious gift of God is aionion* life, by the Anointed Jesus our Lord." Rom. 6: 26. *Diaglott.*

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6: 13-16. Here St. Paul has taught us in this portion of Holy Writ, that Jesus is destined at some future day, to become an earthly Potentate, to have the honorary title, King of kings and Lord of lords. Hence reign "over all the earth." That in the times of restitution, he will show that he *only* of all the potentates of earth hath immortality. Therefore *he only hath a right* to earth's dominion, and power to give immortality unto us; consequently the man who turns his back upon him, or tramples him and organic law, or the law of his country, which is founded upon the great principle of right, under foot, can never come into possession of immortality or eternal life. Hence when they die that will be their final end. Solemn thought! Who can endure it?

8. The gospel reveals to us the truth that immortality is a conditional blessing. Heb. 5: 8, 9—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Rom. 2: 6, 7—"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." St Paul here commands or exhorts us to seek for immortality, by a "patient continuance in well doing." That is, by believing the things concerning the kingdom of God, and the name of his Anointed; and yielding implicit obedience to all his requirements. Unto such Jesus will render eternal life at or subsequent to his coming. But if it be true, as Plato taught, that man has an immortal soul, which is a divine essence that emanates directly from God, and existed previous to man's being made, then the testimony of St. Paul is to be rejected, and the doctrine of eternal life through Jesus Christ is a MYTH!

9. The gospel reveals to us the time when those who seek for immortality shall come into possession of it. 1 Cor. 15: 50-57—"Now this I say, brethren, flesh and blood cannot inherit the kingdom of God; that is, the kingdom of God is not to be possessed by mortal men, but by immortal. "Neither doth corruption

inherit incorruption." That is, corruption and incorruption do not dwell together in man, or he does not possess the two natures at the same time. Consequently, he who teaches the heathen dogma of the immortality of the soul is guilty of laying St. Paul in a lie. Again he says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." And in 1 Thess. 4: 16 he has made the sounding of this trumpet to depend upon the Lord's second coming. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." That is, the law will hold the seed of the wicked one in the empire of death, eternally. But the seed of the woman will exclaim, as they come out of the grave, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Thus we have shown you how life and the right to immortality were lost; also, how they are brought to light through the gospel; therefore man is a mortal, fleshly, animal being; hence his entire being is subject to decay, and liable any hour to fall down under the power of death. St. Paul testifies that the first man is of the earth, earthy; the second man is the Lord from heaven, when he comes the second time. Jesus taught Nicodemus, "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Man may rise high in the scale of morals, and as a literary being he may ascend pyramid upon the back of pyramid, until he shall become master of every science that was ever taught under the broad heavens! Still he is nothing more than an animal being; and before he can have a spiritual or an incorruptible nature he must be born of the Spirit, or if alive when Jesus comes, be changed to immortality. And as there must be a begetting in nature, in order that a child be born of the flesh: so in grace or revealed law, man must be "begotten by the incorruptible word of God, which liveth and abideth for ever!" And all such as are begotten by the incorruptible word of God will be born of the Spirit, at or subsequent to the coming of Jesus our Life-giver. And this birth of the Spirit is the resurrection out from among the dead ones!

Reader! Would you come into possession of immortality—eternal life, Come to Christ! Would you the victor's palm bear, the white robe wear, the conqueror's song sing, and with the shining host of God's elect and chosen ones plant your feet upon fair Beulah's blissful plains, and amid its beautiful groves walk, and have your ears saluted with those sweet notes which will then fall from Eden's feathered tribes, borne along on zephyr's stainless wings,—Come to Christ! Would you stand secure amid the scenes of that tremendous day when Christ shall vacate the Father's throne, and in robes of royalty step into the car of glory, whose wheels shall in fire roll down the burning path-way of the heavens—Come to Christ! by believing that in him, there is forgiveness for all who will come; resurrection, future life, and a title to the kingdom of Israel restored, and earth in its renovated state, where the family of God will bask forever amid the sun-beams of an endless day! Then repent and be immersed into his name for the remission of sins—then lead a life of holiness—by keeping all the commandments of God!

P. S. Will the *Herald of Life and Coming Kingdom* please copy. R. V. L.

No National Distinction.

J. C. DAY.

My Dear Brother Jacob:

BY your permission I would like to say a word in relation to my beloved Bro. Carver's objection to my view of the Israel question, and see if I am really out of harmony with John, as he supposes. John begins this seventh chapter of Revelation by saying, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." And then John goes on to describe the sealing. This John saw in vision to take place while the four angels were holding the four winds; hence it must be conceded by all that this takes place before the final deliverance and glorification of God's people. Hence it does not call for a national distinction of the twelve tribes in the "Age-to-Come," as Bro. Carver supposes.

Again, the preparation for this sealing must have taken place while there was a national distinction, and the twelve tribes were in existence. And this is just what John says: "And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." I accept this statement of fact that there were just 144,000 of the children of Israel that God has fitted up and housed away to be saved when Jesus comes. But proceeds (v. 9): "After this I beheld, and, lo, a great multitude, which no man could number, 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." This must be the company gathered under the gospel, as the gospel was to be preached in all the world, and to every creature. This is just what we would suppose it would accomplish—gather some out of all nations; whereas in the times of the national distinction of the Jews it was to be preached to but that one nation.

Now for proof that this innumerable company are those gathered under the gospel message. Verses 13, 14—"And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." This is the company that John saw after he saw the 144,000 sealed. Whether the 144,000 were included in this great multitude which no man could number, we are not informed; but probably they were, as we find no distinction after this. And Bro. Carver must have overlooked the next verse in making out his national distinction, which reads, "Therefore are they [this great multitude,] before the throne of God, and serve him day and night in his temple: and he that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes."

We see by this that John and Paul are in

perfect harmony: That there was formerly a national distinction between Jew and Gentile when only the Jewish nation had the Oracles of God, or the offer of salvation; and that God had sealed 144,000 out of that nation for himself; and that distinction had come to an end, and that national distinction had been abolished by the death of Christ, so that in this dispensation there is no distinction between Jew and Gentile, but in every nation he that fears God and worketh righteousness is accepted with him, and that there will be no distinction in the future, as they all share the same blessings, according to the last verses of this chapter.

I submit the foregoing in much love, while remain most affectionately your brother in Christ.

South Ashburnham, Mass., Sept. 1875.

The Days of the Son of Man. Luke 17: 35

SAMUEL DAVISON.

IN the order of creation the night precedes the day; and this is the order in which God has always spoken of the times of his own appointment. In the beginning of this world, when there was without form and void, i. e., empty, darkness was upon the face of the deep. "And God said, Let there be light, and there was light. And God divided the light from the darkness. And God called the light day, and the darkness he called night." Gen. 1: 1-5.

This was said in the order of discourse, not of occurrence. In discourse we commonly speak of the most eminent and governing events first. So also, when time present and time past are spoken of together, the present is commonly mentioned first. This was not only the order of creation, but it is so of all the re-productive powers of nature. Every sentient being has first an embryonic existence in darkness; it must burst to see the light of day; every plant that grows has first seed which germinates in darkness; the soil light vivifies it; and invisible powers of nature cause it to develop into plant forms, according to the order and genera that it comes from.

It is so tropically and morally. Trouble and perplexity cause darkness, and a night of affliction follows; but joy cometh in the morning prosperity. A day of adversity is a time of darkness and gloominess, a day of clouds and this darkness (Zeph. 1: 15); but returning prosperity is as the shining of the light, and a day of gladness follows. "Arise, shine, for thy light is come, and the glory of the Lord is arisen upon thee." Isa. 60: 1. Nations are begotten in a night of adversity; but their glory is developed in a day of judgment. For men there is a day of trial, a day of afflictions, and a day of salvation from death. "Thus saith the Lord: In an acceptable time have I heard thee, and in a day of salvation I have helped thee." Isa. 49: 8. This was said of the day of Messiah's manifestation to Israel. The apostle quotes this prophecy, 2 Cor. 6: 2.

In this way there are days of the Son of man, not one day only, but a succession and a diversity. He had his days of affliction when "in the day of his flesh he offered up prayers and supplications with strong crying of tears unto him that was able to save him from death: and was heard in that he feared." Heb. 5: 7. And there is a day the Lord hath made in which the righteous will rejoice and be glad. Ps. 118: 24. Not only did the Psalmist see it in the Spirit, but prophets and other holy men saw it in the Spirit too. The Lord himself said to the Jews: "Your father Abraham rejoiced to see my day: and he saw it and was glad." John 8: 56. Not at the humiliation and suffering of the Son of promise did Abraham rejoice, but at the glory that should follow in the day when the Son of man is revealed in the glory of the Father and of the holy angels.

Isa. 12: 4 says: "In that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people; make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Zechariah twelve times speaks of that day as the great day of the Lord, when there shall be one Lord and his name one in all the earth. Malachi says it shall be a day in which the Lord shall make up his jewels. Thirteen times our Lord speaks of it as a day well known to those who knew the holy scriptures of the prophets of God. He emphatically claimed it as his own day, saying, "So shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41-43. Paul, and Peter, and John, repeatedly speak of it in their epistles as the day of the Lord, the day of Christ, the day of his appearing, and of his kingdom; the day of our Lord Jesus Christ.

When, therefore, John said, "I was in the Spirit on the Lord's day," he uttered no ambiguous form of speech to those familiar with the sacred writings which were before him. This is still more apparent when we consider the exordium with which he introduces the book he has written, and the salutation he has prefixed to the epistles to the seven churches of Lydian Asia. His exordium is: "The revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." His salutation is: "Grace unto you and peace, from him which is, and which was, and which is to come, and from the seven spirits which are before his throne, and from Jesus Christ, the faithful witness, the first-born of the dead, and the Prince of the kings of the earth." Behold, he cometh with clouds: every eye shall see him, they which pierced him, and all the kindreds of the earth shall wail because of him. Even so, Amen." John is not writing of the commandments of God, nor of his own obedience to them; but of the great prophetic issues that await the manifestations of the Lord Jesus in glory; hence he gives a brief synopsis of the circumstances and the authority under which he received the revelations he was commissioned to write. Each of the seven epistles carries the motives to obedience down to the day of the Lord's appearing. The roll of a book with seven seals culminates in the Lamb wiping away all tears from their eyes who laid down their lives for his name's sake. The seventh trumpet sounds with the mystery of God finished, as he hath declared it to his servants the prophets; and the seventh vial completes the judgments of God upon the great harlot of the earth, and upon the kings of the earth who have committed fornication with her; after which comes the marriage of the Lamb, and his coronation with many crowns on his head, and on his vesture a name written, "KING OF KINGS AND LORD OF LORDS." The whole book carries the climax to the establishment of the throne of God and of the Lamb in the holy city of Jerusalem which will descend out of heaven from God, and the nations of them which are saved walking in the light of it, and the kings of the earth bringing their glory and honor into it.

From Enoch the antediluvian, to John of Patmos, all the holy prophets have spoken of these days of the Son of man. Messiah's conquest of all his foes, and the establishment of his kingdom over all the earth forevermore, culminate in an event of such magnitude that like some vast mountain which rears its head above the clouds, it is seen from all points of the compass from which it is approached; and thus every one that is looking for its arrival uses some synonym to

express his views of the matter: "The day of the Lord: that day: the day of the Lord Jesus: the day of Christ: the day of salvation: the day of his appearing: the days, or one of the days of the Son of man: and John's Lord's day, are all synonyms for the day of our Lord Jesus Christ, which the apostle says the Corinthian church was waiting for in his day, 1 Cor. 1: 8. To suppose that Rev. 1: 10 refers to any weekly Sabbath day is like looking at an object through the wrong end of a telescope; it diminishes instead of magnifying it. While, like Paul, we are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, it is easy to appreciate John's language, "I was in the Spirit on the Lord's day."

Christ in You the Hope of Glory.

Most sublime thought! And is it possible? Truly it is even so, for he said, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in unto him, and will sup with him and he with me." Glory to God! While I am penning these very thoughts I feel the power indeed within. Oh, how grand! "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The plan of God is to make us his own children; therefore, we must be partakers of the divine nature, which is life of itself. We read, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Paul also exhorts us to "let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Jesus humbled himself, and if Jesus be in us and we in him, we shall be of the same mind; and if so we shall be exalted in due time. "For it is God that worketh in you both to will and to do of his good pleasure."

Jesus suffered, and if we have Christ in us we shall also suffer. Peter said, "Christ also suffered for us, leaving us an example, that ye should follow in his steps, who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously."

"Christ in you the hope of glory!" Have we Christ in us? Is he being built up in us? Do we bear the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance? Do we have these fruits, or is the carnal mind in us? Are we merely dreaming of Christ and of his kingdom, or have we Christ in us? If Christ be in us, then the affections and lusts of the flesh have been crucified. Let us stop and reflect a moment. Is Christ in you? Do you hunger and thirst after righteousness? If you do, let Jesus come in. Grieve him not, for he loves you, even unto death. Shall we accept him? God grant that we may before it is too late. Jesus is gone away, but he will come again. He said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also.—*Token of Truth.*"

Church Festivals.

"WHAT do you think of oyster-suppers, strawberry and ice cream festivals, sociables, church fairs, etc., held in churches for the purpose of raising money to pay for church buildings, Sunday-school libraries, the preacher's salary, etc., with their characteristic devices for getting money, such as a cake with a ring, grab bag, post-office, show, etc.?"

1. I think they are anti-scriptural, and evil from beginning to end, in whole and in part. The Scripture principle and mode for giving for good purposes is laid down in 1 Cor. 16: 2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Every one who professes Christ, is to be a cheerful and regular giver. When filled with the Holy Ghost it needs no such wicked devices to get money. We find primitive Christians brought their money unasked for and laid it at the apostles' feet to supply the wants of the Church. "Be filled with the Spirit," and abundant liberality will be one of the excellent fruits.

2. The various modes of pious (?) gambling invariably connected with such arrangements have an insidious, depraving effect upon church members, especially the younger portion. They are quick enough in discovering that "doing evil that good may come" (raising money for the church by evil practices), is a little meaner, because hypocritical and lying, than to play cards, deal in lotteries, etc., openly. If the church sanctions the former, why not also practice the latter? Of those who carry out this Jesuitical principle of doing evil that good may come, the Bible says that "their damnation is just."

3. The spirit that prevails on such occasions is not the Spirit of Christ, but of levity, carnality, and not unfrequently disgusting frivolity. The moral atmosphere of such gatherings is pestiferous.

4. The pretence that by such proceedings outsiders are gathered into the church, and that the church ought to get up such attractions for the world, is a snare of the evil one, whereby he leads the church into the spirit and practices of the world. The church purified and showing forth the reputation of Christ, has quite a different, more powerful and saving attraction upon the world.

5. Sometimes a church is built much larger and costlier than necessary, exceeding far the ability of the membership to pay for it, in order not to remain behind, yea, rather to outstrip others in appearance, and then the above-named devices are resorted to, to make shifts in ensuing emergencies. This is evil multiplied. Motives, proceedings and means used, are all wrong. How much better it would be if the direction of the Discipline had been heeded in all such cases: "The building committee shall be careful that the structure be plain and cheap, nevertheless, decent, durable and spacious." And then let the preachers and members be filled with the Holy Ghost and clothed with power from on high, and that church will outstrip others every proper way, for time and eternity.

6. Churches are built for the worship of God, and at the dedication we pray, "Be thou pleased, O Lord, to come to us in this place, and bless us who are assembled to give and dedicate this house to thee, that it may be preserved from all unholy and common purposes, assemblages and exercises, and be devoted alone to thy worship and the glory of thy holy name." Such assemblages as those under consideration are a flagrant violation of the sanctity of the house of God, and make a mockery of our solemn dedicatory services. I have not the slightest doubt if our Lord had found shows, grab-bags, sales, post-office concealed lotteries, etc., in the temple of God, he would have used his whip quite freely, and overturned the entire sinful apparatus. He said that the Jews had turned the temple of God into "a den of thieves," although they sold the animals that were needed for sacrifices. What would he say about the thievish prices asked and paid for a meal and for almost worthless little things at such gatherings, that are not needed?—BISHOP YEAKEL, in *Evangelical Messenger*.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 29th 6th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Love of God and His Commandments.

"Love is the fulfilling of the law."—Rom. 13: 10. "This is the love of God that we keep his commandments; and his commandments are not grievous."—1 John 5: 3.

THE position is taken by many at the present day that the ten commandments, as given to Moses on the tables of stone, for the children of Israel, are not now binding upon Christians, but that our duty to God is comprehended in the one term of "love," because "love is the fulfilling of the law," and "he that loveth another hath fulfilled the law."—Rom. 13: 8. But while so much is said about love, and we are now under the law of love, and that our duty to God since Jesus Christ came into the world to be the propitiation for our sins is comprehended in the one idea of "love," the meaning of that term is but little understood, and its obligations and relations are not looked after. Those who talk so much of love to God in contradistinction or as antagonistic to his commandments, speak of it as though it were a thing of itself, and opposed to law and commandments. Many persons, when the claims of God's law of ten commandments are presented to them, or when they would refute the arguments in favor of the Sabbath, will tell you that we are not now living under the law, but under grace, and that the requirements of the Christian are love instead of law. John 13: 34 is quoted in aid of the position, the new commandment of the Savior, "that ye love another," as though love were an abstract idea, and not in harmony with God's law of ten commandments.

But what is love? It is defined to be "an affection excited by whatever is pleasing. To love is to regard with affection." Did you ever know a person to possess affection unless you saw it manifested? Do not persons possessing love for others manifest it to the object of their love, or how would it be known that they have love for such person or object? Do you expect your child to love you and show no mark of that affection? Do you not show to your parents by some outward demonstration that you love them? Then if you love God, and feel that love shed abroad in your heart, will you not want to show to him that you love him? In what way can you or will you do this? In what way do you expect your child to manifest its love for you? In what way greater than by its obedience? The language of the inspired and beloved apostle is: "This is the love of God that we keep his commandments." Here is a way by which you can and will show to God that you love him. Here is a mark of your affection. Those who take notice of your keeping God's commandments will see that you must be actuated by love to him to do so, especially if to do so you have to depart in a measure from the customs of those around you.

In order to love and follow the Savior does it require a different or an opposite mode of life or affection than to love the Father? Jesus said, "If ye love me keep my commandments." John 14: 15. But what are his commandments? In the 23rd verse Jesus says: "If a man love me he will keep my words." His words are the teachings of the gospel, or good news of salvation, comprehended in "Repent, believe, and be baptized." But in all that is there anything contrary to the commandments of God, or different from the manifestations you would show of his love? Nay, verily. Can it be shown that the Savior taught that his followers need not obey his Father's law or commandments? If so, where? But he did say that "It is easier for heaven and earth to pass

than for one tittle of the law to fail." Luke 16: 17. This is one of the sayings or words of the Savior, and it does not look much like the law being superseded by "love," or anything else. But the Savior elsewhere speaks directly of commandments. Matt. 19: 16, 17: "One came and said unto him, Good Master, what good thing shall I do that I may have eternal life?" The answer was, "If thou wilt enter into life keep the commandments." He was not simply told to love him, though subsequently told to follow him. The Savior did not speak to him as though giving a new code of commandments, or a new rule of life; but by saying "keep the commandments," he spake as though of something already and well known. When asked "which"—which law, as they had laws or commandments moral, ceremonial, political or judicial, Jesus quoted a part of the ten commandments or the moral law, as the perfect law of righteousness. Could any one reasonably suppose that because Jesus only quoted five of the ten commandments that those were all he wished to be understood as obligatory on him? Had he no duty to God as comprehended in the first four commandments? Such an idea would not be tho't of only that the Sabbath commandment is one of those four. Jesus says he came not to do his own will, but the will of his Father who sent him. It is no ways likely, then, that he would give commandments for his followers which were opposed to his Father's. This also, was of the "words" which if a man loves him he will keep or observe.

David, whose love for the Lord was great, delighted in the commandments, and also testified that "blessed is he that delighteth in the commandments;" also that "great peace have they that love thy law." Saul professed to love the Lord, yet because he was not obedient in that whereunto the Lord sent him he was rejected, and dethroned from being king of Israel, notwithstanding his protestations of love for God.

"Love is the fulfilling of the law." But why suppose that love must take the place of law by being its fulfillment? It is rather shown that both exist at the same time, by the saying that "he that loveth another hath fulfilled the law;" and they must exist together. This reasoning seems unnecessary, for love to God and ignoring his law are absolutely incompatible—cannot dwell together. But John's language in his epistle: "This is the love of God that we keep his commandments," is very definite, and shows how we may know when we have the love of God; "and his commandments are not grievous." 'Tis a very easy matter to manifest that love to God, for "his commandments are not grievous," but easy to be obeyed and performed. Can you fulfill a lasting obligation so as to do it away? You are under perpetual obligation to God for his benefits bestowed upon you. His benefits are lasting, therefore the obligations are also. Gratitude for benefits bestowed would say, Love him "with all your might, mind, and strength." His benefits, your obligations to obey his law, and your love, should be contemporaneous. Jesus came into the world and was baptized "to fulfill all righteousness;" but did righteousness cease because Jesus fulfilled it? No more has God's law ceased because love is its fulfillment.

"This is the love of God that we keep his [God's] commandments," shows us what law is meant of which love is the fulfillment. The Savior speaks of these commandments as a law of love when he says that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22: 38. This law of love is spoken of as two great commandments, because the code of ten commandments is naturally divided into these two divisions, by the first four showing duty or love to God, while the other six, if obeyed, show our love and duty to our fellow-men; and thus by keeping

God's law of ten commandments, Sabbath included, we love God and our neighbor; and thus with love we fulfill the law, which is also the "royal law" spoken of by the apostle James. The law is a royal one because it is the law of a King—the great and majestic king of all the universe.

Do not be deceived with such a subterfuge as that love has subverted law, and that love being the fulfilling of the law has abrogated it. Love the Savior, and believe him when he said, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." We rejoice in loving God and keeping his commandments, and find them anything but grievous. We can say with David: "I will delight myself in thy statutes;" "I will delight myself in thy commandments;" "I will delight in thy law." Ps. 119. Did we profess to love God and yet neglect to keep his commandments, including the Sabbath, we consider that we would be professing one thing and doing the opposite. But to be consistent in all things, while we say that we love God we will depart from sin by running in the ways of the Lord, and manifesting both to him and to those who may take knowledge of us that we love him by keeping all of his commandments.

Reminiscences of Palestina.

J. L. BOYD.

THORNS AND BRIERS—A PERILOUS RIDE TO JERUSALEM.

WHILE still resting at the fountain we inadvertently had disturbed "a nest of hornets," which were located in a flowering thorn-bush which was in near proximity where we breakfasted. They came buzzing about our ears, doubtless to pick up some crumbs and the remnant of some honey we had partaken with our butterless bread. They very soon gave us notice that "our room" by their thorn-bush "was better than our company." So we accommodated them by changing our base nearer to the other side of the fountain. They appeared satisfied that we had left them unmolested and quietly disappeared into their nest.

This little incident, small indeed in comparison to the Bedawee's appearance, led us to consider our surroundings in connection with the evidences of the "curse" which still rests on the one fair "heritage of Israel." Most of the former numerous wells which abounded in every locality in the ancient times have been filled with stones and many of them were irrecoverably lost during the "times of the crusades," and only the most noted historical ones, here the fountain of Elisha and elsewhere, like Jacob's and Abraham's, and the En-Rogel, now called Joab's, in the Vale of Kedron, can be identified. Others there are of lesser note, accessible only to the Arab's use. The sky above is like brass; the earth beneath has become like asflies, from the prolonged heats and the withholden and infrequent rains. Israel had said, of the holy Anointed One, "His blood be upon you and our children," and they mockingly crowning their king, the "Prince of Peace," with "thorns." Now, every traveler's eye is arrested with the presence of thorns. Throughout this land you can scarcely pluck a twig of a plant, or a flower off any bush, that you do not find it hedged with thorns. Even the scanty herbage which grows near this delectable fountain is intermixed with tendrils armed on the edges with thorns which are so fine and prickly that they cannot be touched by the hand or foot without a painful pricking sensation. Tradition ascribes this thorn-vine as the particular kind which "they [the soldiers] platted a crown of thorns," and "they put it on his [the Savior's] head;" and no one who has not seen their numberless and minute prickles and felt them with the finger or to touch the forehead, can imagine the measure of torture they can inflict. Indeed, wherever there is any vegetation the thorns and the briars spontaneously

spring forth abundantly. At this most desolate season of the year (September, five months before the Spring, or "latter rains" fell), we saw the many varieties of shrubs, plants, and trees, which are thorns; thus confirming the inspiration of the prophet: "They have sown wheat but they shall reap thorns;" and, "Behold, I will hedge the way with thorns." But the promise is all given by the same prophecy, to bless again and restore the land with "plenty of wheat" and the fullness of the fruits. Then, "Instead of the fig-tree shall come up the fig-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a NAME, for an EVERLASTING SIGN, that shall NOT be cut off." Isa. 55: 1. And, "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the sower of seed shall follow the planter; and the mountains shall flow with milk and honey. And I will bring again the captivity of my people of Israel; and they shall build the waste cities and inhabit; and they shall plant vineyards and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall not be pulled up out of their land which I have given them, saith the Lord thy God." See Amos 9: 13-15.

And yet, forsooth, in view of these veritable resolutions, and reading with our eyes the curses and the promises respecting this land and its former inhabitants, in order to accommodate theorists in the ranks of Christianity, we are told by the "latter day" teachers thereof that these and scores of other prophetic scriptures were all fulfilled to the Jews who returned from the Babylonish captivity!! Oh, my God; what subterfuges man will resort to in order to give a consistency to their own fanciful interpretations—those who apply the "curses" to Israel (or the Jews,) and give the promises of Israel to the Gentile (or converted) Christians, are at fault in this matter. No, no, my soul; be thou henceforth a believer in all the Lord Jehovah's word, in "every jot and tittle" thereof—that he will re-gather those whom he has cast out; and that they and their land shall be for an everlasting sign that shall not be cut off." But Israel's land still abides a forsaken curse, wherever with thorns and the children of the desert. "Judah's hearth is desolate," and David's throne and tabernacle is in ruins, still waiting for the return of his lineal heir, the anointed one—Jesus, who is the predestined "Restorer" and "Healer of all things" spoken by the mouth of all the holy prophets." We, for one, will still wait till Jesus comes to reign on his father's (David's) throne, located on the Mt. Zion which the Lord hath "desired for his habitation."

About ten o'clock our party and animals being then ready to start, we here parted with our friendly black sheikh, Ab-dallah, he turning his steps towards Jericho and we resuming our journey towards Jerusalem.

On reaching the foot of the mountains we entered them by another divergent route, or ravine, than the one we came down, as we wished to pass by nearer to "Mar Saba," a very noted hermitage and convent built by a dethroned king of Jerusalem, Lusignan, in the times of the Crusades. Our path now lay through a still wilder course, if possible, than the one we had descended, as that is the most direct and worn path of the "Pilgrims to Jericho and the Jordan." Now we commenced slowly to climb one barren ledge after another. The heat had become more and more intense, and even our toughened Arab guides were quailing beneath its power. Before we had proceeded half way over the mountains to Jerusalem their thirst and ours were such that the two filled goat-skins (the oriental bottles,) were both drained, as we had, additionally, to wet the tops of the head and the face to give present and momentary relief. After this—after we had passed by "Mar-Saba"—our progress was more slow, and the way seemed to lengthen more wearily. We noticed our Israelitish friend's dog, who had followed us from Jerusalem, would, now and again, thrust his nose into a shaded spot of earth, under the edge of the

steep rocks, and afterwards would follow us under the shade of our large umbrella; and our tough, long-enduring donkeys were so much overcome that our guides, with great difficulty at times, drove them along; before was one at each of the bridles, and the other behind, alternately cudgeling the animals with the but of his gun. Thus, for some miles, we more and more wearily mounted upwards in our dreary bridle-path among these interminable rocks. The air glowed like a furnace with the intenseness of the noon-day heat. About two o'clock our most active Arab, seeing the distress we were in, consulting with the others to meet him at a concerted turn in the road, suddenly took one of the goat-skins and leaped aside into the bosom of the adjoining rocks to seek some water (as we afterwards learned), which he alone knew of, in his reservation, in a distant cave, several miles away. The others now cheered our donkeys onward, crying out, at intervals, "moyah, moyah," (water, water), at first with manifest accelerating steps; but at last even this ceased to have its talismanic effect, for the poor creatures could scarcely mount or keep their feet from sliding backward. A strange, sickening feeling came over us; our brain seemed on fire, and life and vitality was almost paralyzed. We essayed to divert this terrible crisis by looking forward in the direction over the rocks from whence the water-seeker would re-appear, till our eyes failed and ached with the strain; but still the water-laden Arab did not appear. It seemed to us hours (though really but an hour,) since he had disappeared. Our sensations were so wrought upon that when we were passing by a very large and steep rock in the pathway which cast some shade, that we would gladly have dismounted and laid down there—to die. This our guides would not permit, when we made a motion to do so. "Death to do so; life and water at a short distance." So our friend Pietro interpreted their remarks. "A little way onward," he said, "would bring water and a resting-place." The words gave us some renewal of strength, to endure. We felt, too, that our Keeper—the "Keeper of Isra-el"—held our fate and our future in his hands, and we lifted up our hearts, with hope, to the Lord of these mountains of white-ash appearance, from whom alone "cometh help in every time of need." Just then, when about a mile distant from the rendezvous, a very slight breeze came gently down from above, as it seemed, from the westward, blowing in our faces, as we entered the deepest gorge of the mountains, which infused into us a life-touch, and we breathed again with vigor. Oh how refreshing was the inspiration! Our Father's "wind" whistled in the gorge like the life-trumpet. Ahmed, our Moslem friend, a few minutes before, had set up a piteous wail, when we seemed so near fainting. Pietro told us: "He is praying to Allah to save the tiebe [good] Americans." The dear good Moslem! his pious sympathy touched us! A few minutes later, as we slowly crept along upwards and upwards, we reached the turn of the road. We heard, then, a loud shouting from our guides, "moyah, moyah," and the fleet-footed Arab came bounding down from one steep cliff to another, and reached our side. We dismounted in a twinkling. The courteous Arab filled the cup first for the lady, who tasted with her lips and then bathed her head and face, while they all gathered around, laughing for joy. She put her hand into her pocket to reward the Arab with a silver coin, and felt the rings of her purse were quite hot. After we had drank plentifully a small hollow in the rock was filled for the dog Tray. We had realized, as never before, the great blessing of water. The animals refreshed, were now urged forward, as we had still an hour's ride to reach a fountain by the roadside, and then another hour's ride distant from thence to the city.

On reaching the fountain we there stopped for half an hour, partaking of lunch. It was a re-

newal of joy to witness the poor animals, as well as ourselves, drinking abundantly from the refreshing fount. Remounting we again set forward. About half past five we re-passed Bethany, slowly descended by the base of Olivet, reached the Damascus Gate about sun-setting, and arrived at our hotel at dusk of evening.

The next day, after a refreshing night's rest, in good beds, we were nearly as well as usual; which fact quite surprised many of our acquaintance, as every one, this autumn, who had visited the Jordan, had returned, ill. With most humble gratitude we acknowledged the peculiar care of the Lord for our preservation. "Faithful and true" had been our Help indeed, then, and aforesometimes. Thanks unto JESUS!

Report of Labor.

DEAR BRO. JACOB: I am now at my own sweet quiet home, after an absence of seven weeks, one week of which I used for the personal benefit and pleasure of myself and wife. However, in this week I sold a number of my own work, "The Kingdom of God and Life only thro' Christ," and gave away a number; also a quantity of tracts on the Sabbath, and preached twice. In the city of Auburn, N. Y., I gave one discourse in a private house, and one in the Court-house. Three of the city preachers were out at the Court-house. Gave two discourses in the N. Y. C. Depot—a good hearing at each place; also gave one discourse in the city of Syracuse—had a good time with my old and tried friends. I spent some twelve days in Chatauguay and Burk, Franklin Co., preaching and visiting. Had freedom in presenting the gospel and its obedience, in private and public; a good turnout to hear. Immersed three into the name of Jesus—the Christ, for the remission of sins. With this people I have labored a portion of my time for 24 years; but a number who embraced the gospel under my labors have fallen asleep, and some have moved to other fields, hence the number is small, but they are living epistles. The Lord reward them for their kindness to me and mine.

I next visited my old field of labor in Canada, where I commenced 24 years ago, and spent a number of weeks in preaching and visiting, and circulating the truth on the Lord's Sabbath, and selling my book and giving away some. On Sunday, the 29th of August, I preached the funeral sermon, by the request of the deceased, and from the text of her selection, Ps. 17: 15, of an aged pilgrim, Sister Sarah Condell, the widow of Eld. Condell, and daughter of Eld. West, of London, England. Some 55 years ago she and her husband came over to Canada. Upon my entering Canada 24 years ago as an evangelist, she and her companion were among the first to embrace the ancient gospel, and after a thorough investigation of the plan of human redemption she became satisfied that the immersion which she received with the Baptist Church in her native England, was not valid; consequently she was scripturally immersed into the name of the Lord Jesus, and to the day of her death she was a valuable member of the Church of God in that locality, and a pattern for others to imitate, as she imitated Jesus. Sister C. fell asleep in Jesus May 5, 1875, at the advanced age of 85 years, but only to live again. The day previous to my leaving this locality a goodly number of the woman's seed retired to the Nation River, where I immersed four loving and obedient children, of the one faith, into the Christ, for the remission of sins. It was a heavenly and a joyful season; but amid all this, duty compelled me to bid adieu to all the loved ones in this vicinity for a time. The Lord reward them for their kindness. I visited Montreal and gave two discourses. Had one of my happy efforts in presenting what Eld. G. falsely calls Calvinism, because he has no other weapons to wield against God's revealed plan of human redemption. Quite a number are convinced that the seventh

day is the Sabbath that Jehovah made for man, and that Sunday is the Sabbath of the apostasy ; and only two or three of the brethren that I met with gave signs of opposition to the Sabbath of God's appointment. More anon.

R. V. LYON.

Suspension Bridge, N. Y.

Thy Works Praise Thee!

FAR from the busy marts of life, Its draped and vestried halls, Where mid the wearying din and strife, Men rear their sacred walls, Within each consecrated grove God's native altar stands; A temple like to that above, A house not made with hands. Through all its sounding arches dim Swells nature's choral strain; Her anthem is the forest hymn, And voices of the main. The choir of winged foresters, With ripple-gushing notes, Like song of Eden choristers, Shook from their quivering throats. Thanksgiving from the leaping rills Rises all the vales along, And near and far the echoing hills Repeat the joyful song— The forest's low and pensive moan, The sea-shell melodies, The deep, unfathomed undertone, Of murmuring sylvan seas. In noblest praise is he adored; Archangel fingers sweep The heavy keys: with grand accord Deep answerseth unto deep. The sweetest lyre that ere was strung At fair Apollo's shrine, The sweetest harp that ever rung With melody divine, Wake not the heart's sweet harmonies, Nor thrill its chords of love, Like Nature's grander symphonies That wait the soul above. To the cool groves would I retire, To press the verdant sod, Mid echoes of his native choir, To worship Nature's God.

C. T. H.

"I Will Come Again."

S. E. BRINKERHOFF.

Down through the slowly rolling period of eighteen hundred years have these words of our blessed Savior sent a thrill of joy to the hearts of his faithful followers. In every period of the Christian age there were those who earnestly looked and longed for the glorious personal appearing of our Lord Jesus Christ. Although a false theory of the soul's immortality, and going to heaven at death, tried hard to root this glorious doctrine out of the church of God, or mystify it so it would mean something else; yet, it still lives, and will live until the glorious hope is realized. Nothing but "this same Jesus" returning in "like manner" as he went away, that is, plain and visible to the wondering, and yet admiring eyes of his people, will fulfill the declaration of the angels to the men of Galilee, Acts 1: 11. Nothing short of the personal appearing of Jesus, to put an end to sin, to destroy the works of Satan, and to bring in the restitution age, will ever satisfy the longing desires of his waiting people. Nothing short of this will fulfill his own blessed promise, "If I go and prepare a place for you, I will come again, and receive you unto myself." Jesus was personally here with his loved disciples when he uttered these words of comfort to their sorrowing hearts. Personally he left them and went to the Father, and in like manner he will return again to redeem his loved and faithful followers and give them "a crown of righteousness," and a home in his glorious kingdom. Around this heavenborn doctrine of the personal coming of Jesus centers the brightest hopes, and the most earnest desires of the church of God in all past ages. It is this great event that ushers in the restitution of all things spoken of by the prophets—the glorious resurrection of all the

righteous dead—the change from mortal to immortality of all the righteous living, and the setting up of God's everlasting kingdom under the whole heaven. It is the hope and joy of Christ's waiting ones; and just in proportion as it is believed and loved will the life and power of the church be. A mere profession of faith in this doctrine will not make any material change on the life of an individual; but a firm belief—a well grounded hope that the day of Christ is at hand, and a love for that event, cannot fail to have its effect upon the lives and actions of those who thus believe. Peter, in addressing the Christians of his day upon this subject, in view of it, says, "What manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God;" he thus makes the coming of Christ the grand incentive for holy conversation and godliness, or God-like-ness.

The apostle Paul, when about to be offered or die a martyr to the cause of Christ, could rejoice in prospect of the personal coming of Jesus, when he would come "the second time without sin unto salvation." Hear him: 2 Tim. 4: 6-8—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Paul did not expect to go to heaven at death and there receive his crown, he did not expect Jesus to come for him at death and take him immediately into the presence of God and give him a crown of righteousness; no, he did not expect it prior to the second advent of Jesus—the glorious appearing "of the great God, and our Savior Jesus Christ." With this blessed hope he would comfort the church at Thessalonica, who mourned the death of their loved ones. The Lord himself would come, the dead in Christ would rise, their loved ones would be called, by the voice of Jesus, from the cold embrace of death, and with the living saints ascend to meet their Savior in the air, and so be ever with the Lord. No promise, no hope of being with the Lord before he comes; not till the trumpet of God should sound did the apostle or the early Christians expect to be with Jesus and holy angels.

Just in proportion as the church loves her Lord will she love his return. Which of us who has an absent friend does not know that just in the measure we love that friend will we desire his or her return? Once Jesus was here, a man of sorrows, dwelt among his people, loved them, cared for them, and then suffered and died that they might have eternal life and share with him in the glories of Eden restored; and words never fell from the lips of the blessed Master that were calculated to thrill the hearts of his people with more joy and hope than the words, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there you may be also." Eighteen hundred years have passed away and still this promise remains to be fulfilled. Still Jesus is absent from his people. Still he sits at the right hand of the throne of the Majesty on high. Still the church is an exile from her Father's house—a wanderer in this sin-cursed world, waiting, watching, and longing for the return of her Lord and Master. Although many of Christ's professed followers are asleep to the things of eternity—swallowed up in their own selfish pursuits—overcharged with the cares of this life—drowned in the pursuit of what they may never find! yet, there are those who are faithfully working for Jesus, and earnestly longing and praying for his glorious appearing; and to such he will soon come "the second time without sin unto salvation."

The glorious appearing of Jesus is near, Then the saints of all ages no longer shall fear;

In bright clouds of glory their Lord they shall see, While the wicked shall try from his presence to flee.

The times of the Gentiles are nearly fulfilled. The setting up of God's everlasting kingdom is almost here. The present generation will witness the coming again of the Just One—the coming of Jesus with all the angelic host, to take possession of the throne of his father David, and reign over all the earth. For nearly six thousand years has Satan triumphed over a fallen world. Over this world—this fair and beautiful world which God made for the abode of man. But it is a most glorious thought to the child of God that this state of things is almost ended. Soon this beautiful earth which sin has marred—which wicked men and devils have defiled—which has so long been trodden by the oppressor's feet, and its peaceful soil oft times wet with the blood of the martyrs of Jesus, shall be restored to its Eden bloom. Soon it will rise from its ruins and shine in its pristine splendor, as when the "morning stars sang together and all the sons of God shouted for joy." Soon shall the warbling songsters from hill and dale, from wood and glen, send up their sweet songs of praise to the great Creator of the universe for there shall be nothing to "hurt nor destroy" in all God's holy mountain. "Earth will then be fair enough for the home of immortal beings—pure enough for the eternal abode of the saints of God. Every trace of sin's dark stain shall then be wiped away. The oppressor's feet shall never more tread its hallowed soil. There will be no more sickness, sorrow, disease or death to be feared by its inhabitants—"they shall no more say they are sick." Truly it will be, "The saints' sweet home."

Home, O how sweet the name doth sound, To mourning pilgrims here, How sweet to know we're almost there, Where saints no more shall fear.

What place more fit could be found for the home of the saints than Eden restored? Here we have lived and loved, here we have fought life's battles; here we have had our trials and sorrows, and here shall we receive our reward; for "the righteous shall inherit the earth, and delight themselves in the abundance of peace."

Reader, this glorious time is near. The coming of Jesus will usher it in. Do you rejoice at the prospect? The signs bespeak that day is near—that day when earth's inhabitants shall meet their Judge. This thought is grand, is glorious, and yet it is a most solemn thought! Will it then be able to stand? Solemn thought! I it? Soon shall these blessed words be fulfilled "I will come again." Cheer up, mourning, saints, and rejoice, for your Savior draweth near. Soon shall the opening heavens reveal to our enraptured vision the very same Jesus who died on Calvary for us. He is coming, we can almost hear the sound of his chariotwheels in the distance. Soon shall the cry from earth and heaven meet in one glad and solemn sound, "Behold, the Bridegroom cometh, go ye out to meet him." Then shall the entombed millions of God's elect shout victoriously over death and the grave, and rise to meet the Savior in the air, as he comes to take his purchased possession and reign on the throne of his father David. Then, blessed thought, we shall meet our loved ones who now sleep in Jesus, and with them sing the praises of redeeming love through our eternal day.

Mysteries of Nature and of Revelation.

ON a fine summer day, an unexpected shower drove two or three little parties into a cottage temporary shelter. A Bible and a bouquet of flowers lay upon the table. A shrewd looking man, one of the company, approached the table; he opened the Bible, then closing it again with a smile that was mingled with derision, took up the bouquet.

"This suits me best," said he, with an exulting air, "for it has no mystery, I can understand it.

colors are fair, and its scent delightful." Saying this he pulled a flower from the bouquet and stuck it in his bosom. A pause succeeded, but it was soon broken by an old gentleman, whose kind and mercy-loving face was grateful to gaze upon, and whose gray hair entitled him to respect. He had heard the observation of the infant, and felt anxious to counteract its influence. Advancing to the table he took up the bouquet. "How beautiful in his gifts," said he, "is the Father of mercies! How delicately formed are these beautiful flowers! How rich are their varied tints, and how sweet is the fragrance they exhale! But shall we forego the joy of inhaling their fragrance, and the delight of gazing upon their beauty, because we cannot explain the hidden mysteries of their existence? We know not how the dry, husky, unsightly seed, when set into the ground, could start up into such glorious forms. We cannot tell how it is that from the same soil such different stems should spring, and on the same flower such varied tints appear; nor know we why some of the fairest and sweetest of flowers should be thickly pointed with thorns. These things are mysteries; but if we wait till we can comprehend them the flowers will fade away, for their life is short. And why should we not," concluded he, putting down the bouquet and taking up the Bible, "why should we not use the word of God in the same way? Mysteries it has which His Almighty Author alone can explain. But shall we waste our short lives in brooding over them, and neglect the greater part, which is quite plain, and overlook the manifold mercies it proffers for our acceptance? Let us, then, leave all mysteries, both of nature and grace, till it shall please God to unravel them to our understanding; and in the meantime let us, while rejoicing that God's works and word both show that he is the 'Wonderful,' gratefully place the glowing beauties of the bouquet in our bosoms, and the gracious consolations of the Bible in our hearts."—*Sel.*

Resting Ahead.

WHEN we have toiled hard all day, how pleasant it is to think of having a time to rest, and a home to go to, where we may for a time forget our weariness. Should not this remind us that we are all travelers, wandering through this vale of tears? We are all weary at times, and long for the "rest that remains for the people of God"—the home that Jesus has gone to prepare. As toilers in the Master's vineyard, we have the promise of a beautiful home after our labor here is ended; this home has been described to us,—it has many mansions, and we are assured that when we reach it, no trouble will ever enter to mar our joy. When we reach that peaceful home, we shall not only rest from labor, but from all our cares, trials and sorrows. Here the friends we love may be snatched from us by death, and the wealth that procured most of our earthly comforts may make to themselves wings and fly away; but there, "God will wipe away all tears from our eyes;" there shall be no sickness nor death in that land of blessedness. Here we are often weary, and many fall under the heavy load they have to carry, and many others forsake the narrow way and seek the "broad road to ruin," the pleasures of this life, until weary with the vanities of the world they find that true happiness is not to be found there. Many have thought that in the gay world of pleasure nothing would trouble them, but how often do we find there, that gaiety is only a covering to hide the misery that many are too proud to reveal. Solomon, after gaining all the honor, wealth and flattery that could be bestowed upon an earthly king, found that "all was vanity and vexation of spirit," and it is the same now that it was then. When suffering on a bed of sickness and

knowing not how soon our summons may come to close our eyes in death, what comfort or consolation can be obtained from knowing that our short life had been spent in seeking pleasures which cannot cheer us in that dark hour, or to know that we were among the highest in the land and had all our good things in this life? Nothing but a knowledge that we have our sins blotted out by the precious blood of Jesus—a well grounded hope of a life beyond the tomb—can sustain us while passing through the valley of the shadow of death. It is a well grounded hope of a future life, which is now hid "with Christ in God," and a home in God's everlasting kingdom which cheers us through this vale of tears. Then why be discouraged if the road is rough and sometimes dreary? we have only a little farther to go, and then if faithful we will receive our promised rest.

A. R. M.

The Contaminating Power of Surrounding Evil.

WE little know how much we are influenced by the world around us, and that, not merely by the direct efforts of others, but also by the indirect and insensible influence of society. Our habits of thought are very much formed by the scenes with which we are familiar, and we imitate, as it were, the spirit of those amongst whom we move. Thus it is stated by those who have resided long in heathen lands, that after a time they become so accustomed to heathenism, as no longer to feel the dreadful horrors of idolatry; and there can be no doubt that when people reside in Romish countries, the pain which they feel when they first leave the means of grace at home gradually subsides, till they settle down into a dull and lifeless indifference. Now in his celebrated prophecy in Matt. 24, our blessed Lord clearly predicts just such a process—"Because iniquity shall abound, the love of many shall wax cold." The effect of abounding iniquity throughout society will be to deaden the life, and to chill the fervor of the people of God. We know how heat is gradually drawn off from any substance by the process called conduction. So it is with love, unless it is kept glowing by a close and unceasing intercourse with Christ. We may mix with men till we catch their standard just as is most graphically described in the passage already quoted. Hosea 7: 8,9: "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not." There is only a partial heat and with it a gradual loss of power, and the reason of the whole is, that "he hath mixed himself among the people."

Now does not this teach us a most solemn and important lesson with reference to unnecessary contact with the world? Do we not perpetually witness, as a matter of fact, the practical fulfillment of our Lord's prophecy? Do we not often witness a growing lukewarmness even in the children of God, and cannot we very often trace it to increasing fondness for the world? The love of the world is directly opposed to the love of God. "Love not the world, neither the things that are in the world; for if any man love the world, the love of the Father is not in him," is the language—not of opinion, but inspiration. But is this principle sufficiently remembered? Are not children sometimes most cruelly exposed, by even Christian parents, to the exciting, dissipating, and seductive influence of worldly parties and children's balls? And are there not Christian persons, who are greatly endangering their own spirituality, by habitual and needless contact with those who do not even make a profession of any real, deep love for

Christ? I am not speaking of those who are placed, by God's providence, in positions of exposure and temptation; though the passage applies most powerfully to them to teach the importance of much watchfulness and prayer; but I am speaking of those who, like Ephraim, mix themselves among the people, who choose worldly men for their friends, who go out into worldly society for their enjoyment, and who adopt worldly habits in their own houses, in order to harmonize with the disinclination of their chosen associates towards the holy things of God. How powerfully does this prophecy appeal to such characters! How clearly does it teach them that they must be prepared to find their love for Christ growing cold, and their hearts, once warmed, becoming lukewarm towards their Lord! Beware, then, ye that desire to walk closely with your God. Beware, ye that hope to be found with your lamps burning brightly at his advent. Beware, ye who, in the real secret of your heart, do desire to love him with a warm and glowing love. Beware, how ye mix needlessly with the chilling society of the world, and let this text of your Lord's be deeply engraven on your memory—"Because iniquity shall abound, the love of many shall wax cold."—*Rev. Edward Hoare, M. A.*

"BE THOU FAITHFUL."—Be a decided, upright, straightforward, uncompromising, outspoken Christian. Do not be ashamed of Jesus or of his cause. If men oppose you, or scorn you, or evil entreat you, and thus strive to discourage or turn you aside, pray for them, and go right on. If you are willing to be like Christ, you must be willing to encounter the same contradictions of sinners against yourself, the same reproach, the same rejection. But you must, like him, with an incorruptible and unswerving devotion to the right, regardless of the scorn and reproach of an ungodly world, go right through, looking up to God for strength. A little while and all this opposition and violence will cease, and if you abide faithful, you will not fail of your reward. Soon you will be where sin and persecution will not trouble you, and then you will not be sorry for your sacrifices, your courageous resistance of wrong, your sufferings for Jesus' sake. "Be ye steadfast and immovable."

Obituary Notices.

FELL asleep in Jesus, Wednesday evening, Sept. 22nd, 1875, at the residence of Dustin Murch, in Cheshire, Allegan Co., Mich., Elder SAMUEL EVERETT, after a short illness, aged about 84 years. Bro. Everett's death was quite unexpected by his many friends. Two weeks ago the writer received a postal card from him expressing a desire to meet him at a conference at Grand Rapids about the fourth Sabbath of the present month; but before the time came he fell asleep. And so his labor of love is done; but he went down like a shock of corn fully ripe, and prepared for his Master's use. He was ever zealous in the cause of his Master, traveling from place to place among the poor and telling the good news of the kingdom of God. As we carried him about thirty miles to bury him by the side of his beloved companion we did not have time to have the appropriate services at this time. The funeral sermon will be preached at our next conference by Bro. James Watkins. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they shall rest from their labors, and their works do follow them."

J. M. BEEDLE.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 29th 6th Mon. 1875.

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

HAVING returned from our visit and leave of absence from office duties, we have taken up our line of duty and finish the present number of the *ADVOCATE*. We regret that we have lost a week's time in the regular issue of the paper, but there will be no loss in the number of copies in your year's subscription.

WE are very short of manuscript for the *ADVOCATE* once more; and as the evenings have lengthened out considerably now we would like to hear from some of our contributors whom we have not heard from lately. Many of our readers love to see the paper filled, or nearly so, with original matter, and we want you all to help keep up the supply.

WE are called upon to record, in an obituary notice, the death of Eld. Samuel Everett, in Van Buren Co., Mich. He was born in Mass., and in middle life he removed with his family to Iowa, near Iowa City. Later in life he and his companion moved to Hartford, Michigan, where she died several years ago, after which Bro. Everett spent some of his time in Iowa, some in Mass., and some in Mich. He was much endeared to the brethren in Mich. and elsewhere, and manifested much zeal and love for the cause of Christ and the truth. May we all have as great love, and peace with God, as did our aged Bro. Everett.

Duty of Investigation.

HE who refrains from inquiry lest it should involve unpleasant consequences to himself; lest it should alienate some whom he loves, or bring reproach upon his own good name, is loving himself better than the truth; and shrinking from that particular form of self-denial which is essential to the exercise of true charity towards those whom he believes to be in error. Tenderness to the weak, though a high duty, is by no means the highest, nor is it the only one that has a just claim to be regarded.—*ScL*

What Language Did Adam Speak?

PROF. BUSH, the distinguished Hebraist, in his "Notes" on Gen. 11: 1, "And the whole earth was of one language, and of one speech," has the following interesting remark:

"The language there spoken, therefore, was in all probability the language of Noah, and the language of Noah can scarcely have been any other than that of the antediluvians; and that this was the Hebrew cannot well be doubted, if we consider that the names of persons and places mentioned in the early history of the world are as pure Hebrew as the names of Abraham, Isaac, and Jacob, or those of Solomon and Malachi. Thus Adam, Eve, Cain, Seth, Abel; Eden, Nod, Enoch, etc., are all words of purely Hebraic form, structure, and signification, and there is not the least evidence of their being interpretations, as some have suggested, of primitive terms."

The Impending Peril to the Nations.

FOR the aggrandizement of the church of Rome its agents in all ages and in all countries have not scrupled to employ any means which might appear favorable to their object. The recent massacres at Acapulco and San Miguel were inspired by the same spirit and actuated by the same motives as those which ages ago produced the horrible atrocities in France on St. Bartholomew's day. Whatever is done to increase the power,

wealth, or influence of the 'church,' is not only justifiable but praiseworthy. Medals were struck in honor of the St. Bartholomew day assassinations in 1572, and a solemn "Te Deum" was ordered to be sung at Rome, on account of the carnage, by Pope Gregory XIII. The San Salvador banditti received passports to heaven from their priests, in case any of those engaged in robbing and murdering the rich to share the spoils with the church, should fall, while engaged in their pious work, by the bullets of the miscreants employed in maintaining law and order.

Mr. Gladstone, in a series of pamphlets, awakened Europe to the facts that "Rome had reproduced for active service, those doctrines of former times which she was fondly thought to have disused," and that "the Pope now claims, with plenary authority, from every convert and member of his church, that 'he shall place his loyalty and civil duty at the mercy of another,' that other being himself." The ablest dialecticians of the church of Rome have attempted in vain to weaken the arguments advanced by the ex-Premier of Great Britain. . . . But Mr. Gladstone has not abandoned the task of unmasking the designs of the Papacy. On Aug. 17 he issued another work, showing more clearly and definite the Vatican spirit and intention. He shows that the claims asserted by the Pope, placing civil allegiance at the mercy of the ruler of the church of Rome, are to remain no mere form of words. The plans are matured for a mighty assault which will shake the nations and create tribulation throughout Great Britain and the continent of Europe. Mr. Gladstone now makes this assertion: "The Papacy will seize the first opportunity, through bloodshed, to maintain its rule, and will, if necessary, even plunge the world into war."

This is a weighty declaration, and it is not surprising that the pamphlet which contains it is likely to revive the discussions which that upon the Vatican decrees originated. Mr. Gladstone does not stand alone among British statesmen in heralding a wide religious conflict in Europe. Mr. Disraeli predicted the same event from data which he was in the best position to obtain; and all the unthinking laughed. It will be no longer possible to gibe aside a conclusion arrived at by two statesmen of wide and minute range of political information, and skilled in interpreting political motives and forecasting issues, like Mr. Gladstone and Mr. Disraeli. People must mark their words, and they will be wise if they anticipate the conflict by preparing themselves for it. The restoration of the temporal power in more than pristine splendor is the aim of the Vatican.

The church of Rome does not underestimate the force of the Gladstone anti-Vatican publications. It has induced the government of France to prohibit their sale. This is a strange act to be performed by the government of a country which by late developments, had excited the expectations of her future. But blind, fanatical submission to the dictates of the church of Rome in her adherents is essential to the success of her objects. France, it would seem, is to be again made the tool of the Vatican; and it is, of course, desirable that the people of the country should be kept in ignorance of the designs of those who had so lately wrought their downfall. The question of Church and State in Europe is far from meaning peace. What has already been done respecting it appears but as a slight rumbling before a mighty tempest.—*N. Y. Witness.*

Of the original cedars of Lebanon only seven now remain. They cover a space of not over half a mile upon the mountain side, and are more than a thousand years old. It is believed that some of them were planted in the time of Solomon.

THE National Council of Switzerland has passed resolutions for the suppression of convents and Sisters of Charity.

THE Khedive of Egypt has proclaimed that henceforth the calendar in use among Christian nations will be adopted in Egypt instead of the Mohammedan calendar.

THE death is announced from England of the eminent Biblical scholar, Dr. Samuel Prideaux Tregelles of Plymouth. Dr. Tregelles was born

in 1812, and was connected by early association with the Society of Friends and the Plymouth Brethren, but he never joined any religious denomination. In 1830 he formed the plan of preparing a revised edition of the Greek Testament, a work which occupied him 30 years, and in pursuance of which he visited all the libraries of Europe, where the most important manuscripts were kept. Soon after the completion of his task he was struck with paralysis, from the effects of which he never fully recovered. Dr. Tregelles also published numerous other works.

Appointments.

No preventing providence there will be a Conference held at the Brandywine Schoolhouse, in Alameda, Van Buren Co., Mich., commencing Friday evening, Oct. 15, and continuing over Sabbath and First-day. As this will be the last conference this season, we would like to see all of the brethren present, and as many others as love the appearing of Jesus. J. M. BEEDLE.

THE Seventh Day Baptist Churches of Welton, Clinton Co., and Carlton, Tama Co., Iowa, to the Seventh Day Adventist churches and societies of Marion, Linn Co., Iowa, sendeth Christian greeting:

Dear Brethren: Having by mutual agreement made arrangements to hold an annual meeting alternately with the above named S. D. Baptist Churches, and desiring to cultivate Christian union and fellowship with all those who love the Savior and keep his commandments, we hereby cordially invite you, with all lovers of truth, to meet with us in those annual gatherings.

The next appointment is with the Carlton Church, commencing on the Third Sabbath of October next.

Approved by the Welton Church, July 10th, 1875. Approved by the Carlton Church, July 17th, 1875.

Business Department.

J. L. BOYD: Mrs. S. A. P's. subscription is paid to Vol. 11, No. 1.

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

Received on Subscription.

J H Thompson for Adaline Rogers \$1.10, 11-11. John Ferguson \$1.50, 11-1. F E Pressler \$1, 11-1. N Stevens \$1.50, 11-4. E S Sheffield 50cts, 11-1. A H Fleisher 50cts, 10-20. Thomas O Armstrong \$1.60, 11-1. R V Lyon for Robert McKean and Wm Stroud, \$1.15 each, 11-10. Stephen Geannary \$1.15, 11-11. James Stitt \$1.20, 11-11. James Spootswood \$1.20, 11-11. John McDonnald \$1.20, 11-11. Harris Hemenway \$1.20, 11-11. Henry Shireman \$1.50, 11-1. J H Ayrhart \$1, 11-1.

Received on Donation to Advocate.

Mrs Emma Leach \$1, to send the *ADVOCATE* to the poor; Lewis Leach 75cts, to send *ADVOCATE* to the poor. J H Ayrhart \$2, in payment of pledge.

Books and Tracts Sent by Mail.

R V Lyon \$1; Lewis Leach \$1.25.

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.

Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 13th 7th Month, 1875. (Oct. 12, 1875.)

No. 15,

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

The Kingdom of God.

BY C. S. MINOR.

THE coming events of the Kingdom of God,
Cast in glory their shadows before;
And my being doth leap from its' prisoned abode,
And "the King in his beauty" adore.
And "the King in his beauty" adore.

The Spirit of God, which still lingers below,
In the hearts of his chosen and tried,
Is quickened, and tells, in its mystical flow,
The return of the Groom for his Bride.
The return of the Bridegroom and Bride.

The love, and the joy, and the peace of the blest,
Unbidden springs up in the soul;
And we taste the first fruits of the Eden of Rest,
And we hasten to enter the goal,—
And we hasten to enter the goal.

All glory! all glory, to him that was slain,
Who hath washed and redeemed us to God;
For he comes in the POWER of his kingdom to reign,
And the earth to his scepter shall bow,—
And the earth to his scepter is bowed.

BROTHER BRINKERHOFF:

The above hymn has been in circulation, for the past thirty years, in the memory of many of the older Adventists; yet we do not recollect that it has been ever published in any of their hymnal collections. As it owed its origin to the most stirring and mightiest moments in the Advent movement of 1843-'44, we deem its cherished thoughts and history worthy of some record in our Sabbath *vade mecum* of a Palestine pilgrim sister, who was a devout Sabbath believer to the last hour of her pilgrimage, in the Holy Land of the Sabbath.

On the morning of the 21st of October, 1844, many (about one hundred and seventy-five,) of the Philadelphia Advent expectants of our Lord Jesus Christ, carried out an impression promulgated at the chapel on the previous Sabbath (7th day), to leave ALL, and go outside the city (of Philadelphia), and encamp, with two tents, in a field, belonging to an Advent brother, of Kingsessing,—a suburban locality about five miles distant beyond the then city limits, but which is now annexed to Philadelphia. Of course, at the time, this movement created a great stir and commotion in the city and the surrounding villages,—and the papers, here and

elsewhere, the day after the time (22d) had passed by, teemed with very distorted and lying accounts of it. The brethren and sisters,—simply pitched their tents, and spent the ensuing hours of the 21st of October in singing, praying, and praising God for the peace and the consolation they experienced in doing what they had apprehended was "the will of God concerning them"—to there "await for his Son from heaven." Thousands of the populace went out to look upon the spectacle; for this movement gave a loud blast to "the trumpet of alarm," and a very great tumult prevailed all around them outside of the tents; while within was all joy and peace. In this state of "Expectation sweet," our Sister, C. S. Minor, with her only son and husband at her side, testifying of their "Savior openly," in the last hour, before three o'clock, pencilled on a table the hymn we have here recalled to the Sabbath reader's notice.

After the time had passed by, the waiters for Jesus, having been disappointed, the next day most of them returned to the city. But Sister Minor, with her husband and son engaged lodgings in a farm-house near by, and tarried till the 10th day of the 8th month, hoping there might have been a miscalculation of the commencement of the year, according to cararite time. Returning eventually to the city, we resumed our meetings,—as testifying besides of the "past movement being of God, and not of man," as a whole: which soon isolated us (a minority) from the majority, who ignored the past. Our little meetings, in the course of the ensuing year, learned to practice the observance of the Sabbath and of "feet-washing" accompanying the yearly recognition of the Lord's Supper. Sister's hymn was usually sang at all our meetings, and became in time more generally known and sang in the Advent meetings in other places, where the past was still recognized as a work of the Lord.

Friends and fellow-pilgrims of the "Sabbath of the Lord," we tender to you this effusion of the sister who sleeps "IN Jesus," on the plains of Sharon, in Palestina. Your pilgrim brother in Christ,
J. L. BOYD.

Philadelphia, Pa., 1875.

"Why Hear Ye Him?"

H. R. PERINE.

WHEN our blessed Savior was upon earth teaching the glad tidings that the "time was fulfilled," and the kingdom of God about to be established on the earth, he gave instruction to the Jews in regard to the duties of a good Shepherd, who would give his life for the sheep; and contrasted his own care over the flock with that of an hireling that fleeth because he is an hireling and careth not for the sheep. The sayings of Jesus upon this occasion caused a division among the Jews; some took great offence and accused the Son of God, saying, "He hath a devil, and is mad; Why hear ye him? Others said, These are not the words of him that hath a devil; Can a devil open the eyes of the blind?" John 10: 20, 21.

From the earliest age of Christianity to the present time this Pharisaic style of argument has ever been the predominant policy of the apostasy in their determined opposition to those who have taught and are teaching the great truths of the Bible, that God has spoken to the fathers in times past by the prophets, and is now speaking unto us in these last days by his Son.

It was the truth as taught by our Savior in his faithful exposition of God's word that roused the anger of the Jews who continued their persecutions against the Son of God, until he was finally put to death on the cross.

It was this same *why-hear-ye-him* policy that caused Stephen to be put to death for speaking the truth. When he had accused the Jews of having "received the law by the disposition of angels," and had not kept it, "they were cut to the heart, and they gnashed on him with their teeth." And when Stephen, in rapture exclaimed, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," these persecutors "stopped their ears [why hear ye him?] and ran upon him with one accord." As this disposition carried out caused the death of Stephen, the first Christian martyr, so it has caused the death, by cruel hands, of more than 60,000,000 of the followers of Jesus, who perished by the relentless hand of the papacy, during what is known as the dark ages of Christianity. In this land of Bibles and religious liberty this same spirit of bigotry and intolerance is shamefully manifested at times by "professors" of religion against those who may come among them, saying, "Repent and be baptized, for the kingdom of heaven is at hand." No better or surer plan can be taken to secure the hatred and the frowns of the nominal "professor" than to teach that heaven and earth give signs of the coming and kingdom of our Lord and Savior. Many who claim Jesus as their Savior and Redeemer are found ready to lock the doors of their churches and even school-houses against him who teaches the glad tidings that soon "shall the God of heaven set up a kingdom which shall never be destroyed."

Notwithstanding a great majority of those who profess religion at the present time are literally opposed to informing themselves in regard to the "time of their visitation," and everything connected with the second coming of Christ, we find they are very ready to say, "Had we lived in the days of our fathers we would not have been partakers with them in the blood of the martyrs of Jesus." Jesus said to the Jews, "Behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." Matt. 23: 34, 35. From these words of Jesus we learn that the Jews of that generation filled up the measure of their fathers by their persecutions, and upon them

came the "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The apostle Paul says, "But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." Rom. 2: 8, 9. We learn from this and other Scriptures that there is to be a time of tribulation upon the Gentile nations of the earth. The apostle John saw in vision the great persecution against the followers of Jesus: "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Rev. 6: 10, 11. From this passage of Scripture we can see that vengeance for shedding the blood of the saints and followers of Jesus is reserved until Zion's warfare is ended. Christ will say, "I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa. 63: 3, 4.

My Christian brother, as you go forth pleading your Master's cause and facing the frowning faces and scoffs of this wicked generation, take courage, lift up your head, for Zion's warfare is almost ended. Soon the Redeemer will return to Zion. Soon he will come to claim his waiting bride. Though disappointments will come, oh let us not be unmindful of the words of our God, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, oh God, besides thee, what he hath prepared for them that waiteth for him!" Isa. 64: 4.

Denver, Mo.

Willful Ignorance.

J. H. AYRHART.

A GREAT many people are willingly ignorant of the plain teachings of the word of God, and will not accept the truth, even when it is presented in the clearest light possible. Upon the Sabbath question they will acknowledge and say it all looks plain enough. But then, I was raised to keep Sunday, and it comes handiest to keep it. Sometime since one lady visited another in this neighborhood, and while there they fell into a conversation upon the Sabbath question, whereupon the lady visited said to the other, "If you want to hear it explained right, go over to —, meaning the writer, and talk with him on that subject;" to which she replied, "I won't do that; I don't want my mind all torn up on that. Sunday is good enough for me."

Dear reader, how is it with you? Will you accept the word of God in its ancient purity and plain teaching, and have your mind torn asunder from the unscriptural teachings of men, and take God at his word? Or will you rest your mind carelessly and easy here in this life, and have it torn up in the great day of the Lord, who shall judge the nations of earth? When the Son of man cometh, he shall separate them (Matt. 25: 31-46); and to them on his right hand who have served him and kept his Father's commandments, will he say, "Come, ye blessed

of my Father, inherit the kingdom prepared for you." But to those on the left hand will he say, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." This is the second death, from which there is no promise of a resurrection in all the word of God. O horrid fate! Careless one, it is God's displeasure, your loss, and Satan's gain. Think of it, and think seriously. Do not say, My parents never taught such things as Adventists teach, and I do not believe they are right. Dear reader, we do not ask you to believe the teachings of Seventh-day Adventists, but we earnestly ask you to lay off the garb of prejudice against Adventists, and take your Bible and read it carefully for yourself, and we think you will soon agree with us upon gospel light and truth, which we have long since seen; a light and a truth which this poor sin cursed world cannot persuade us to give up and forsake, so long as the great I AM rules within us.

We are a lonely family in the Seventh-day Adventist faith, and have to labor under many disadvantages in this mortal life; but when we explore, by an eye of faith, the glorious inheritance of all God's faithful children, whom he will reward at his coming and kingdom, with life immortal and unending glory, then our troubles are forgotten here. We ask you, then, will it pay you to have your mind torn asunder from the worthless teachings of men, and take the word of the Lord for your guide, and find salvation in the blood of the Lamb that was shed for you and me, that we might forever live in the earth made new, and enjoy his presence, where discord never enters, and where sorrow and death cannot come.

Carrollton, Iowa.

First Work of the Descending King.

THE resurrection, rapture and glorification of the elect, both dead and living, will be the first effect and object of the Lord's coming. He comes for judgment indeed, judgment to be executed summarily, and with overwhelming fury on Antichrist and the assembled nations; but before that, before one drop falls from the thunder cloud above, or one arrow be discharged from the artillery of heaven, he saves his own; they are first in his thoughts, and their preservation shall be first in his acts. Indeed, his coming would be incomplete, in its predicted circumstances, without this act of grace, this preservation and rapture of his saints, in the first instance; for all his saints come with him (Zech. 14: 5). And in order to meet this, it needs be that they rise and meet him in his descent, and join the glorious band. The completion of his host, as well as their own preservation, demands it. They shall swell his ranks; they sit on the throne in judgment with him; they help to execute wrath on apostate Christendom. And again, "a two-edged sword is in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honor have all his saints." Ps. 149: 6-9.

Hence the host from heaven as it first comes—the Lord with the innumerable company of angels—will, we believe, pause in their descent, halt in the very region and atmosphere of this our world; and the trumpet will sound, "the first trump," the "seventh trump"—not for battle, not for the assault of the adversary below, not for the slaughter of the beast, and the kings of the earth, and the gathered armies—that is not yet! No; but it sounds for the completion of the army of heaven; it sounds, that the

thrilling blast, penetrating through the world's wide expanse, through continent and island, ocean and sea, lake and river, the "dead in Christ"—all the dead in Christ, all without one solitary exception who shall have died in Christ, from the beginning till that day—may come forth, not in mortal garb, but "glorious in apparel," with bodies "like unto his glorious body, according to the working whereby he is able to subdue all things unto himself;" for the body "is sown in corruption, it is raised in incorruption; it is sown a natural body, it is raised a spiritual body;" and with such bodies, "incorruptible," "glorious," "spiritual," they come forth." I Cor. 15: 43.

Wondrous spectacle! Noble band! Teeming myriads, even as the dew drops in the morning "Fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6: 10. So they rise! This is the first resurrection! Glorious truth; brilliant prospect! It is a distinct resurrection of saints; the resurrection out from amongst the unholy dead; the rising exclusively and emphatically unto life, which is the point the great point to be laid hold on, contended for, and unshrinkingly maintained; because it is the truth of God's own Word, the precious heritage of all his saints. Luke 20: 35; John 6: 39, 40, 44, 54; 1 Cor. 15: 23; 1 Thess. 4: 16. Rev. 20: 4.

But the "first resurrection" is not the only object for which the trumpet sounds; still is the blast to have further effect, and still, therefore, does the trumpet sound—and "in a moment, in the twinkling of an eye," a change, as wondrous, as glorious, as that which but an instant back passed on the dead, passes now on the living in Christ! Every living saint on the earth's surface, from pole to pole, stands forth manifested as a son of God—the mortal vested in immortality, the corruptible swallowed up in the incorruptible—each and all, like their risen brethren, in glorified bodies; and the whole assembly of the once mouldering dead and mortal living; the whole assembly—Christ's mystical and now glorified body—the Bride in her "fine linen"—"the Lamb's wife made ready"—is "caught up to meet the Lord in the air," and so to be "ever with the Lord." 1 Thess. 4: 16, 17.

Oh! it is a transporting thought; and yet an affecting, deeply affecting thought, too! For what does this import? To what end this rapture of his saints, this separation of the elect from the earth, this glorification of the bride, this her introduction into the presence-chamber of her Lord? What the immediate object and intent of this? What, but her escape from all things that are coming on the earth, her preservation from the "hour of temptation," with which the world is soon to be visited? (Rev. 3: 10.) She ascends from the earth; she enters into "the secret place of the Most High;" she is housed "under the shadow of the Almighty!" And then judgment lingereth no more, damnation ceaseth to slumber.

Thus it has ever been; security, perfect security for the righteous, and then judgment, unmixed, unmitigated, for the wicked; the salt taken out, and then destruction! Noah in the ark, and shut in by God! till then no drop from the clouds above, but then "the fountains of the great deep were broken up, and the windows of heaven were opened," and all flesh died that moved upon the earth! Lot in Zoar; "for I cannot do anything," said the Lord, "till thou be come thither;" but then "God rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven, and the smoke of the country went up as the smoke of a furnace."

The Christians in Pella, for not a hair of their

head must perish; but then sudden destruction upon the city, and not one stone left on another in the beautiful temple. And so yet again; the church in the sanctuary—the chambers—above, for her there is no condemnation; but then let the "windy storm and tempest," yea, the "fire and brimstone, and the horrible tempest," and the overflowing scourge shall pass through, "for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to hear the report."—CAPEL MOLYNEUX, of London, England.

Restoration of Israel.

It is well known to every Bible reader that when God took Israel by the hand to lead them into the land of promise, that he recognized them as one people and nation, and always dealt with them as such, until the reign of Solomon, when the kingdom became divided, because of Solomon's wickedness. When God had determined to rend the kingdom from Solomon, yet for his oath's sake to David he permitted a small portion to remain, it was divided, and the Lord gave ten tribes to Solomon's servant, Jeroboam, while the other two tribes, Judah and Benjamin, clung to Rehoboam, Solomon's son. See 1 Kings, 11th and 12th chapters. At this point we find Israel divided and become two distinct and separate kingdoms. Jeroboam reigned in Samaria and Rehoboam reigned in Jerusalem; and from this time forward God deals with them as two separate kingdoms. Now turn to 2 Kings 17: 24, and we find that God cast off Israel entirely out of his sight, and caused them to be taken prisoners of war, because of their gross idolatry into which they had plunged themselves, and caused their land to become entirely desolate; and the king of Assyria filled their land with people from other countries. Thus we find God's dealing with Israel, which according to chronology took place 725 years B. C. Judah and Benjamin still remained at Jerusalem, while the other ten tribes were in captivity in the Assyrian Empire. And in course of time, when under the reign of the kings, the Jews became corrupt and had plunged themselves into idolatry, the anger of the Lord was kindled against Judah, and he determined to cast them off into the Babylonian captivity, which he also did, which took place 588 years B. C., 137 years later than when Israel was cast off. Now we see that at this point of time Israel and Judah are both held as prisoners of war.

But now we come down to that point of time, as recorded in 2 Chron. 36: 22, 23, to the edict of Cyrus; also in Ezra 1: 3, 4, it will be seen that the time had come that the edict should take effect. An order was given for those tribes to return that would return to their old home, and also to rebuild the temple, which was at Jerusalem. Here we want to notice particularly that both Israel and Judah are in captivity, and the time has come when the edict of Cyrus shall take effect. Here lies the grand foundation of the restoration of Israel. Now, if the twelve tribes respond to this call our hope of the future ingathering of Israel is lost; if they did not our countenance would brighten up brighter than ever, and would say, "Bless God for his holy word!" Turn to Ezra 1: 5, and there we read that Judah and Benjamin only returned to build the temple. We do not learn that there was any gathering after that Judah and Benjamin responded, and Israel is still in the enemy's land. God has declared that he would gather Israel and Judah, 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. Isaiah 11: 12. The question might arise here, What Israel is it that God will gather? Some will say it is new Israel; but we understand the prophet to have special reference to those nations which God drove out of the land of Israel,

and not of a small group here or there, or some single individuals; but to the two kingdoms which were divided, in reference to which Ezekiel (37: 19, 20, 22), declares that he will make them one nation, and one king shall be king over them, and they shall no more be two nations. Jer. 50: 19—And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Ephraim and Gilead. Read Hosea 1: 11; also in Ezek. 37: 12-14, God declares that he will open their graves and cause them to come up out of their graves, and bring them into the land of Israel. O how true God is to his promises! Read vs. 16, 17, where God declares that Israel and Judah shall become one; and verse 24 reads: and David my servant shall be king over them. Read the whole chapter.

Some of our refutors might claim that this was all fulfilled when David took the kingdom and reigned over Israel; but we want to notice a few points concerning this: David died, according to chronology 1015 years B. C.; Israel were cast into their enemy's land 725 years B. C., which leaves 290 years that David died before Israel went into captivity, so we see that that will not apply. We also learn that the prophecy in Ezek. 37 was not given till 428 years after David's death. Could any man mistake these plain Bible truths? unless we should close our eyes entirely against them, and many more strong points which might be brought to bear on this subject, which our refutors of the ages to come can not explain away nor refute. Pride often causes a man to hold fast to his position, right or wrong. But O, what a dangerous position, when a man becomes so set in his ways that no way seems right but his own! Oh, sinful humanity! Can not the past teach you that the future will yet come true? Will thou yet refuse to be clad with a white garment, for fear thy stains may appear?

To the friends of the cause I would say, Hold fast your position and profession; God's truth will yet shine so bright that it will dazzle the eyes of those who would ridicule and try to refute it. God help us all to be honest with ourselves that we may search his word with unprejudiced minds, being assured that if we do not it is against ourselves, and we shall suffer the consequences. But if we will search for truth as for hidden treasure, we shall find the knowledge of God, says Solomon in Proverbs 2nd chapter. God help us all to search.

A. H. F.

Bradford, Iowa.

Signs of The Times.

JUST a few words of gentle suggestion may be right and acceptable to all who love the coming of the Lord. Let us not sleep or be disheartened, but rather, ever watchful and praying, for in the assurance of the special truth of the nearing day, we have an incentive to alertness. We need to dwell in God. We need him to dwell in us. Let our joy be in him and his companionship, which is now, at the best, wanting in the perfect felicity of his presence, and in the perfection of that immortal life which he will give at his coming. There are a few signs of that day drawing nearer, nearer, nearer, and these may be briefly mentioned.

1. For some time past, there has been almost universal peace among the nations. Even turbulent Mexico has been quiet, and the restless South American States have scarcely rippled with a revolutionary agitation. Europe has been resting, though in arms (except the Carlist tumult in Spain). Asia has had no great commotion.

2. But there has been a prodigious activity of preparation for war. Look at Germany, with her immense labor of mind and money and muscle to provide for coming trouble, and France, busy in every fibre and sinew of state,

with immense wealth still at command, hungry for revenge, and victory and pre-eminence.

3. There is world-wise activity in the Romish Church, or in her secret ruling councils. This is not denied or deniable, and there is already alarm among our own honest and observing people at the political conspiracies, and compacts of Romanism in the United States.

4. There is a singular possibility of some great and sudden change in Europe, any day or hour of passing time. Only a pebble's toss perhaps may be necessary to precipitate a crisis. The perilous situation is especially notable from the great age of men in power, as, for example, D'Israeli, in Great Britain, the German Emperor and the Pope of Rome.

5. There has been, and yet remains, a wide-spread commercial or financial stringency and uncertainty; a marked uneasiness among the laboring masses, and obvious timidity of capital.

6. It is eminently an epoch of frauds. It is painful and wonderful to consider what iniquity of public robbery has lately prevailed.

7. In nature too, we find witness of peril, and these portents in the typhoons and storms and floods that have reached far and wide, following the extraordinary winter. We hear the "waves roaring" in the destructive torrents that have wrought havoc in two hemispheres.

8. Spiritualism is active, and fruitful, not of gross deceptions, merely, but of Satanic miraculous phenomena. Beelzebub and the demons truly do wonders, as a careful reader cannot fail to see. And notice that a prominent character in that connection announces herself as a predestined instrument of new and striking developments. Spiritualism is waiting for some new and startling something to occur, to impress the world with awe and astonishment. Let the wise be watchful, praying always with all prayer, and clinging to Christ with perpetual and fervent faith.

9. There is now a remarkable outbreak in north-western Turkey, which may be followed with very important results. In it is involved the delicate and momentous "Eastern Question." Who can tell what consequences are soon to follow? Euphrates is drying up, and it is written of the absent Prince and by him—"Behold I come!" or "Behold I am coming—as a thief. Blessed is he that watcheth."

10. Last of all, we mention the revival movement in Great Britain, in which Moody and Sankey, as conspicuous laborers, distinctly read and proclaim a heralding of judgment to come after. Let us not be slumbering. With these things in view, may we have our hearts full of grace, and our whole being trained to instant readiness for the Coming Man. It is Christ who died. Earth sorely needs him to come to her relief. Lord, come quickly for everlasting deliverance.—C. COLEGROVE, in *World's Crisis*.

"LIFE does not pay," is the echo of voices far down the generations that have past. And life does not pay, considered simply as a game of pleasure—pleasure balanced against the toils, the sorrows and the privations of life. But life does pay, considered as a battle for the right against the wrong. The consciousness of being an instrument of good may bring a joy so exquisite, so intense, so lasting, as to balance a long life of sorrow, privation and toil. But he who lives simply for the pleasure of his own soul, simply for the pleasure of life, whether that pleasure be based upon light amusement, upon sensual or intellectual enjoyment, or the more noble thirst for fame and station, will make a failure of life. He may obtain the external, be surrounded by all the luxuries of life, attain glory, power, wealth, but, if it has all been to satisfy the inner cravings of the heart for selfish pleasure, the internal reward of happiness will never be reached.—Sel.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 13th 7th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Review of Sweeney's "Sabbath Question."

A COPY of the American Christian Review, of March 30, published at Cincinnati, Ohio, containing a sermon delivered by Elder J. S. Sweeney, before his congregation in Paris, Ky., has been sent us by Bro. E. S. Sheffield for examination and review, and upon which we offer the following remarks. There is considerable said in it in the outset that is really in favor of keeping the whole law, unaltered and unchanged; and we do not see how any one can thus reason without carrying out the arguments as they naturally run in favor of the full observance of the law, Sabbath included. The sermon is fully endorsed by the editor of the Am. Christian Review, a leading paper of the Christian denomination, commonly called Campbellites, and is thought to be a very conclusive theory and dissertation on the Sabbath Question. Elder Sweeney's attention was first called to the evidences on the Sabbath question by contact with Seventh-Day Baptists, whom he says were giving the churches "a good deal of trouble" regarding the evidences for First-day observance. He says:

"I was called on to defend the cause against these 'Seventh-day heretics,' and to show why we keep the first instead of the seventh day. I went to work earnestly and honestly to find authority for the change; and to my utter astonishment I couldn't find one word in the Bible about it. I was astonished, mortified, chagrined; and like all other young preachers, went to the theological lectures, the commentaries, and critics, for relief. But I found none. Then I determined to begin an honest inquiry into the whole question, which I did, and pursued for years. I have reached a conclusion upon which my mind rests, and realizes that its real freedom comes only from truth."

Here is a good admission, and one to which every one looking for evidence for a change of the Sabbath must naturally come. Would that more people would search for the evidences of the question, when they could not but be "astonished" at the want of it; and then search for the evidence of the Sabbath being unchanged and perpetual, when they would become "astonished" at the amount of the evidence in its favor; and like honest inquirers after truth, embrace it and rejoice at having found it. But Elder Sweeney, not being willing to give up his Sunday-Sabbath, looked elsewhere for some excuse for Sunday observance.

He thinks the Sabbath was not pre-Mosaic, and says that the passage in Gen. 2: 2, 3, "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," "is supposed by some to teach that the Sabbath was ordained from the creation of man, and that, being coeval with the race, its obligation is hence universal. Possibly it does so teach, but there is, to say the least, some question about it."

A good admission; but about the question of it his reasoning is an attempt to show that because the word 'Sabbath' does not occur in the Bible previous to Exodus 16 it was not ordained or sanctified before that time—before Moses led the children of Israel out of Egypt. He says that

"If we grant what can not be clearly shown, that these words in the second chapter of Genesis, necessarily carry the idea that God blessed and sanctified the seventh day on the seventh day, and hence immediately after the creation, it does not follow that he then and thenceforth required it to be observed as a Sabbath."

If the Sabbath were given in Eden, recorded in Gen. 2: 2, 3, as Eld. S. really admits, it must have been given for somebody: the Creator did not need the continuous rest day, for his work was finished; but it "was made for man," as Jesus

said. Mark 2: 27. Therefore it was pre-Mosaic. And if it was made for man and sanctified for his use, mankind were "then and thenceforth required to observe it." But where will Eld. S. find the law against the worship of idols, or images, or taking the name of the Lord in vain, before the law was written on stone and given to Moses? As the patriarchs worshiped the true God, they observed the Sabbath, as well as worshipping Jehovah and reverencing his name.

We quote further:

"The first mention of the Sabbath in the Bible is found in Ex. 16: 22-26: 'And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers came and told Moses. And he said, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. . . . And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find it [the manna,] in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none.' The circumstances recited in this passage were, of course, not pre-Mosaic; but it is thought by some that the manner in which the Sabbath is herein mentioned implies a familiarity with it upon the part of the Israelites and hence that it must have been known to them before they were brought out of Egyptian bondage. I confess my inability to see such a conclusion. On the other hand, the passage seems to me rather to bear against the position it is brought forward to support. Why should Moses say to the Israelites on the day before, 'To-morrow is the rest of the holy Sabbath unto the Lord,' and again on the Sabbath morning, 'To-day is a Sabbath unto the Lord,' if they were accustomed to observe that day? The explicit manner, therefore, in which Moses gave them instructions seems to indicate that the Sabbath was then a new institution. And we learn, moreover, that some of the people, not hearing or not heeding Moses, 'went out on the seventh day to gather, but found none.' This would not have been so likely to occur had they been before accustomed to keep the Sabbath. And again, why does Moses say, 'went out on the seventh day to gather?' why not say, 'on the Sabbath day,' if the seventh day had been known and observed as the Sabbath from the creation down?"

When Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord," the language used shows that it was known before, for it is not spoken of as a new institution would be given; regarding the falling of the manna it is said, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none;" it is not "shall be," but "is the Sabbath," just the way any one would speak of an existing institution. And Moses says some "went out on the seventh day to gather," instead of saying, "went out on the Sabbath day to gather," because the seventh day and the Sabbath day are and were equivalent expressions. The narrative and the circumstances seem to show that while in Egypt the children of Israel were not allowed to keep the Sabbath, for the message to Pharaoh was, "Thus saith the Lord, Let my people go, that they may serve me."—Ex. 8: 1. It is plain that they were not allowed to offer their sacrifices; and if they were not allowed to sacrifice it is very likely they were not allowed to lose one day's time in a week from their labor in which their servitude was benefiting the Egyptians so much. So then, when they came into the wilderness, Moses, their God-given leader, made known unto them his Sabbath, which they could now keep, and which they should keep, to be the true followers of the Lord, and be his peculiar people. Not by any means that the Sabbath was then first known to Moses, or had not been previously known; and when the children of Israel covenanted to obey God and keep his laws, Ex. 19: 5-8, he to take them for his own "peculiar treasure above all other people," he gave them a written copy of his law, written on stone, the most durable of substances. All the circumstances of the history show that the faithful followers of the Lord observed every principle of the law. But if the Sabbath were not pre-Mosaic there is plenty of evidence for its being binding upon Christians; for if we sustain the relation to the Lord of his

"own peculiar treasure above all other people," which relation the children of Israel sustained, we certainly should keep the Sabbath as well as they should have done. He further quotes:

"Remember the Sabbath day to keep it holy." Ex. 20: 8, and says of it: "This language is in the Fourth Commandment of the Decalogue, and the argument is drawn from the expression, 'Remember the Sabbath day.' It is believed that this expression implies that the Sabbath day was a thing with which the people thus addressed were familiar, and from this it is inferred that it had a pre-Mosaic existence. It is only claimed that the argument from this expression is an inference; and so it is; and to the logical mind only a feeble one when the most that can be made of it."

On the Fourth Commandment we have much more than an inferential argument; but whatever may be said of the word "Remember" in the fourth commandment may be said of it in Ecc. 12: 1: "Remember now thy Creator in the days of thy youth." Certainly the duty of remembering the Creator in one's youth was not then first enjoined.

In arguing that "the Sabbath was a Hebrew institution, and only coeval with Mosaism," he quotes Ex. 31: 12-17, the Sabbath being a sign between God and the children of Israel, throughout their generations. Eld. S. says, "It would be difficult to see how this could be if the Sabbath was given to all people and was of universal obligation." Nothing difficult at all, for all other people surrounding the delivered Israelites were idolaters, and not worshipping God; but if they had a mind to worship God and keep his Sabbath, it would have been a sign between them and God that they were his people, just the same. But the whole nation of these Israelites were adopted of God to be his people, and they had covenanted to obey him; so it was a sign to them while they obeyed him. It was not merely to be a sign while they were in the wilderness, but it was to continue "throughout their generations." The same thing exists now. The church is not a national one as it was then, but the church, composed of individuals from different nations, is, and should be recognized as "God's own people." Why not exhibit the sign that we are such?

Eld. Sweeney quotes Deut. 5: 15, and comments as follows:

"And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." This passage is from the recension of the Decalogue, and it clearly gives the deliverance of the children of Israel from Egyptian bondage as the ground of the Sabbath law. "Therefore the Lord thy God commanded thee to keep the Sabbath day."

In the first place we would ask Eld. S. to harmonize this view of the reason of the giving of the Sabbath being the deliverance from Egyptian bondage, with the reason given in the fourth commandment itself—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it?" But as we cannot, at least now, obtain an answer, we will show how we harmonize it. Because commandments and laws were given to made known to the children of Israel, it is not necessary to take the position that they were not known at any time before that. The commandment to the Israelites to keep the Sabbath might be for some other reason—because God himself employed six days in the work of creation, and rested on the seventh. He loved the children of Israel so well for their father's sake that he took them from their bondage to be his own people, to love and protect them; to be his people they necessarily obey his laws; and therefore they were commanded to obey them, the Sabbath included. Ezek. 20: 10-12 is also quoted, which is the same testimony. Let it be remembered that the Israelites were taken to be God's peculiar people, there

he did much for them; and if the surrounding nations would have obeyed him they must have kept the Sabbath too,—they must have ceased to bow down to and serve idols, and must reverence the name of the Lord.

So with Nehemiah 9: 14, which Elder Sweeney quotes to show that the Sabbath was not known before Moses gave it to the Israelites,—"And the Sabbath was a great blessing to the Israelites, and when they were delivered from Egypt and took up the worship of God, he made known to them his holy Sabbath too, for their servitude prevented their worship and their Sabbath-keeping. It is a forced exposition of the text to say that the Sabbath was not known before that time because Nehemiah says God made it known unto them; for Moses' language in Ex. 16, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath;" and when some went out on the Sabbath day to gather manna, the Lord said to Moses for the people, "How long refuse ye to keep my commandments and my laws?" The Sabbath must then have been among the commandments and laws which they were violating.

(To be continued.)

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE DAY OF ATONEMENT.

"THEN shalt thou cause the Trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of At-onement."—Lev. 25: 9.

ONE week subsequent to our return to Jerusalem from the trip to the Jordan and the Dead Sea, recurred the annual observance of the tenth day of the seventh month. It was, with us, a day of remembrance (of 1844, ever to be revered and recalled in our still waiting hearts as the day of expectation and disappointment, that "the High Priest of our profession" did not then appear to the congregated hosts who were awaiting his re-appearing from the inner sanctuary of the "Holy of holies" (in the heavens), to bless and to "redeem" them "from among men," and "from the earth." And we venture, to-day (Sept. 19th, 1875), the assertion that there is not one of those Advent believers, who is alive, and who then was looking for the coming King and kingdom of our Lord Jesus Christ, and realized their heart's deepest disappointment, but who still cherishes, in a lively degree,

"The love, and the joy, and the peace of the blest, Which unbidden sprang up in their souls;"

and which did, at that time, recorded their names in the "book of remembrance" kept "before the Lord, of them who feared the Lord, and thought of his name," as the "Redeemer coming to Zion," because their hearts had been garnered into that unity of choice—that Jesus was their elected choice, not only as the High Priest, but "King of Saints," and the Lord's "Anointed One"—the King of the whole earth.

This foretaste of the "Eden of Love," which the grace of our Lord Jesus then imparted, as a solace to the "faithful and true" ones in their grievous disappointment, is an earnest of the fruition which will be realized on some near future "tenth day of the seventh month." Then it will be in "fulness of joy" and eternal life. This consolation is our own abiding witness, which still leads us forward, in every year of its recurrence, to reasonably expect and cherish "the blessed hope" of his coming forth on that forechosen day, heralded by the angelic trumpet's sound (See Isa. 28: 13, and Matt. 24: 31), when he ("the Son of Man") will "send his angels to gather together his elect from the four winds, and from one end of heaven to the other." That gathering will not be like those of the self-elected 'Elijahs' and self-imposed 'messengers,' which have, from time to time, appeared among the Advent bands, like Jonah's gourd, "which came up in a night and perished in a night," to seduce, if it were possible,

the very elect, from their steadfastness and adhesion to that "very same Jesus," who disappeared from Mt. Olivet. So, beloved friends of the Second Advent of our Lord Jesus, "do not faint in your minds," nor let go your confidence in him who hath promised; "for it hath great recompense of reward." "He that shall come will come and will not tarry; but the just shall live by his faith." We know that we are "in the time of the end," unquestionably.

The mind of this nation (the United States of North America,) is bending all its wealth, energies, mechanics and other resources, to celebrate next year (in 1876), in Philadelphia (whence the "old bell of liberty" proclaimed the startling sound, "Liberty throughout all the land to all the inhabitants thereof," on July 4th, 1776), the centennial anniversary of the birth of freedom from the foreign yoke of Great Britain; and, if it occurs in 1876, it will be the nation's second fiftieth, or second jubilee year. It may be then, if it does not occur in this, on the "tenth day of the seventh month," that our Lord's elect and waiting people may have the realization of the blessed hope, "the trumpet of the jubilee" shall sound pardon and redemption throughout the "wide, wide world," to every waiting friend of King Jesus: for then will be the time when "the DESIRE of all nations WILL come." The Psalmist predicts, "when Israel shall rejoice, the world shall mourn;" that "when the Lord turneth again the captivity of Zion the heathen shall say, the Lord hath done great things for them"—Israel. So, ye that look for and expect the Lord Jesus to re-appear, bear this in mind, that it is contingent on the "turning the captivity of Zion," and the restoration of "the dispersed of Israel," when "he shall appear in his glory."

During the evening of the introductory day of the Atonement, and the following day—comprising more than twenty-four hours—we visited, in company with two converted Israelites—members of the English Church Mission—seven of the Jews' synagogues, which they had been constantly occupying from the ninth hour (or three o'clock in the afternoon,) of the ninth day of the seventh month, until an hour after the expiration of the tenth day of the seventh month, so as to fully accomplish the time required by Moses' law. They were incessantly engaged in reciting the entire books of the ritual "law of Moses," commencing with the narrative of the Passover from Egypt in Ex. 12 to the closing statements of its obligations in Deuteronomy. Each of these synagogues was filled with men and boys; but the women were excluded from within their walls, and were sitting on the stairs, windows, and door-sills, and peering through the lattices, on the outside. The males all had their heads covered with a white worsted scarf, bordered with blue, and a band of black, and were chanting the words of the law in a piteously low monotonous tone of voice. We were informed by our Christian Israelites that they thus recited their entire book of the synagogue service and prayers, which are composed from the Law, the Prophets, and the penitential Psalms, ejaculating all together. They had not tasted a morsel of food, nor a mouthful of water swallowed, till the full time expired. Where a very aged person, or one in an invalid condition, the rule relaxes somewhat from this rigid exactness, by permitting such to rinse their mouths with water, but not to swallow it; and also to dip their hands in a basin of water, to prevent faintness.

The faces of the Jewish women (in contrast to the Turkish and Arab women,) were exposed—not wearing veils, nor the yashmak—a mask to conceal the features, with holes for the eyes and mouth. Their persons were entirely wrapped in the universally worn (among Oriental women,) white cotton cloth sheet. We noticed there were very many poor-looking and aged persons among both sexes. The whole scene was very solemn and impressive to us.

In the evening services, each of the males of the congregation held, in one hand, the oriental lamp (a deep, saucer-shaped blue-clay vessel, with a spout-shaped depression on the opposite rim from where the handle to the lamp was held. This lamp was filled with olive oil, and the wick was composed of a small, twisted piece of cotton cloth, and afforded a very good light, when ignited, to enable them to read the "book of the law" for three or four hours. By some casual draft of air one of these lamps had its light extinguished. The poor fellow looked quite dismayed—as by Rabbinical construction of the law he could not (nor could his fellow Israelites,) lawfully relight it without defilement or rengaatory his fasting and afflicting his soul. Some of the leaders, or chiefs of the congregation, in every synagogue we entered, seeing by our garments and general appearance, that we were strangers, they courteously invited us on to the "Reading Stand," in the center of the synagogue, where the chief rabbin was leading the congregational services. The poor fellow, seeing us on the stand, motioned to one of us to relight his lamp from the central one suspended over the stand, which we did, of course, as quickly as we learned his wish. He bowed with a very low obeisance, with some Hebrew utterance of thanks, which our Christian Israelite friends informed us was, "May Israel's God bless and enlighten the stranger's heart." He never noticed our friends' presence—they looked upon them as apostates from the faith—Judaism.

In our walk back to the hotel, next day (on the tenth day), M. H.—n, one of the Jewish converts to Christianity, who accompanied us to the synagogue, related a most remarkable incident, which happened, he said, in the year 1844 or '45, in one of the synagogues we had visited that day. He was an eye-witness of the occurrence; and the testimony which he then heard had much to do in determining his own convictions, which before were indecisive of the truth of the New Testament Scriptures respecting Jesus of Nazareth being the Messiah of the "Scriptures of Israel," as he distinguished them. The incident was concerning the celebrated Jewish traveler and convert of Christianity—JOSEPH WOLFF. The incident alluded to occurred on "the tenth day of the seventh month." It was so remarkable, as coincidental with our Advent experience of 1843-4, that we jotted it into our "notes;" but as we have extended our present article too far to give its particulars now, we must defer it for our next letter.

The Gospel Hope.

S. E. BRINKERHOFF.

In hope of eternal life, which God, that cannot lie, promised before [or from] the world began." Titus 1: 2.

WHEN Adam was placed, by his Creator, in the beautiful garden of Eden, he had the promise of eternal life, which he should eventually have if he proved faithful. But if he disobeyed—eat of the "tree of knowledge of good and evil," he would not have this eternal life; he would die, return to the dust, cease to exist as a conscious being. Adam did not prove faithful; he disobeyed God, and consequently he did not have eternal life. "And all the days that Adam lived were nine hundred and thirty years: and he died." Thus we see that Adam did not have that eternal life that was promised him; he died on account of transgression, and returned to the ground from whence he was taken. There is nothing in his obituary notice to carry the idea to us, his children, that only a part of Adam died, while a part still lived. Nothing to carry the idea it was simply his body that died, while his soul or the intelligent Adam went immediately into the presence of God, either to remain there in happiness, or be cast down to hell, there to remain in torment, to the judgment day. We have in the 3rd chapter of Genesis,

the obituary notices of seven of the early fathers of our race, written by an inspired penman, and there is not one word said about that part of man that does not die—that part which we are told is immortal. It is simply recorded that they lived so long, and then died; just as though death was the very opposite of life, and not a transition from one life to another.

It is somewhat strange if man really has an immortal soul, that God did not instruct Moses to give us some intimation of the fact in this connection; for certainly Moses believed that man, as a whole, died. If man still lives, (for we are told that the body never had life only what it derived from the soul,) and that he only just changes his place of abode, why does inspiration, in every instance, say that he died? Why did not the record say, "Adam lived nine hundred and thirty years on earth and then went to live somewhere else?" Suppose that you, or I, dear reader, had lived ten, twenty, or thirty years in a log cabin, at the end of which time we moved into a nice, large brick or stone building, and some of our friends would say on beholding our vacated little cabin, such a one lived there so long but now they do NOT LIVE. What would we think in such a case? We certainly would think our friend had but a poor understanding of our case. We would assuredly think our friend ought to know that now we did LIVE, and much better and more comfortably than we did before. But suppose we change the programme, and move from the large brick or stone building into the little cabin, Would we not still live? Certainly we would.

Now, this is precisely the case, only much more so, with the progenitors of our race, if modern theology be correct; that is, if the soul, or man proper, does not die, but simply leaves off the body—the earthly house, and soars away to be clothed upon with its house from heaven, and there in the presence of God bask in the sunlight of eternal day; or else go down, down to hell, there to suffer the torments of eternal fire throughout the endless ages of eternity. In either case the man has only just changed his place of living, no change whatever in the man, the change is all in his place of abode. Who would say that an individual was dead while enjoying all the pleasures of an earthly court? No one. Again, who would say that a person was dead while suffering all the torments of a popish inquisition? Surely no one. How, then, can any one say that a person is dead while he is enjoying all the pleasures of heaven, or suffering all the agonies of hell? Reader, you can answer this. When God told Adam that he should die if he disobeyed, he did not mean that he should simply change his location; he meant just what he said, that he should die—cease to exist, turn back to dust again. Adam transgressed, not a part of him, but Adam as a whole, conscious, intelligent, responsible being, forfeited eternal life, and died according to the word of the Lord.

But God's purpose was to give man eternal life, not that he had given it to him, for then it would not be a thing of promise; but God has promised eternal life, and his promise is sure for all who will obey him. When Adam transgressed, and brought mortality upon us, his children, the Most High saw our lost condition and provided a ransom for us, even giving Jesus his well beloved Son to suffer and to die that all who would believe on him should be redeemed from death and the grave and have bestowed upon them the gift of eternal life. As eternal life was conditional with Adam, and as a free moral agent he could obey and have it, or disobey and not have it; so it is with us, we can obey the requirements of God and have eternal

life, or we can disobey—refuse to comply with these requirements and die, cease forever to exist! God so loved the world that was under the death penalty that he "gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." From this passage we would understand that whoever did not believe would perish; but who ever heard of an immortal soul perishing! Immortality cannot perish, die, be destroyed, or cease to exist. But man can die, be destroyed, and cease to exist. "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job 14: 10. This question Job answereth in another place: "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust. Job 17: 13-16. Job was a righteous man and yet he did not expect to live always—did not expect to be taken off into the presence of God when he left this state of existence, he expected to wait in the grave until the resurrection of all God's people.

But Job, as well as Paul, had a hope of eternal life; and this hope was beyond the coming of Christ. Hear him in chapter 19: 25-27—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin 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." Job, though he died, was laid away in the grave, and his flesh consumed by worms, yet had the bright hope of seeing Jesus "at the latter day upon the earth," when he would be redeemed and brought back from the "land of the enemy." This is the time that God's promise of eternal life will be fulfilled. Paul tells us that "the gift of God is eternal life through Jesus Christ;" and that it is to be obtained by them who seek for it "by patient continuance in well doing." Rom. 2: 7. Now if all men possessed immortality in this life, how could Paul say it was to be obtained "by well doing?" He could not in truth; for all would have eternal life then, whether they sought for it or not. "And this is the record that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life." 1 John 5: 11, 12. This passage cannot mean this present, mortal life, for all men have this life, whether they have Christ or not. It must, therefore, have reference to the life to come—the future life, which Paul says is "hid with Christ in God." Col. 3: 3. Then it would appear that when we receive the Son, that is, accept Jesus as our Savior and Redeemer, we have the promise, receive the seed, or germ of eternal life. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11. Thus we see that the promise of eternal life is only to those who have Jesus dwelling in them by "the Spirit which he hath given" them (1 John 3: 24); and all who have this Spirit can say with Paul, we are in "hope of eternal life which God that cannot lie" hath promised us.

Dear reader, would you have a hope—a well grounded hope of eternal life? Come to Jesus, give him your heart's best affections, and live to love and serve him here below. Let it be the one great object of your life to honor and obey the great Creator of the universe. Then eternal

life, with all its attending blessings, will be yours to enjoy when Jesus, the Life-giver shall return to give eternal life to as many as God hath "given him," and that is all who will believe on his name. As Jesus said to Martha, "He that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth in me, shall never die." John 11: 25, 26. That is, he that believeth on Jesus in this life, though he has to yield to the great enemy of mankind—death; yet he shall live, be brought back from the "land of darkness" and be crowned with eternal life and glory; while those who believe and are alive when the Life-giver shall appear shall never die, but be changed from mortal to immortality. What a glorious change! Our vile, or mortal bodies made like unto Christ's glorious body! Then, and not till then, can we exclaim in joyful exultation, "O death, where is thy sting? O grave, where is thy victory?" Reader, you would desire to join in this glad exclamation, Then seek an interest in Christ's atoning blood, and live so that you may hail his glorious appearing with joy; then a crown of life and joy unending will be yours, with all the redeemed, in the everlasting kingdom of our Lord and Savior Jesus Christ.

God Wants You.

O, MEN and women, God wants you! A mighty conflict is in progress. It is the war of the centuries, between truth and falsehood, holiness and sin, good and evil, God and the Devil. This conflict deepens. There is not a soul on earth who does not bear a part in it. Each and every one is for or against: neutral positions in this war, there is none. He or she that is little is against God, and to be against him is to be in peril of irretrievable loss, for Jehovah will at last certainly win. There is so much to do and so short a time in which to do it, that to do nothing is a crime of the deepest dye. Besides, to sit down and sit still is personally perilous. Resist, or be swept away. All may, and should work. Wisdom cries, Work well. Some can do much; others but little; all can do something; all can do more than they dream.

Mankind are treading the verge of a wonderful age. Mighty foes heave and toss society. Mighty activities accelerate its masses to a pitch of speed absolutely headlong. Rest or calm there is none. Hurry, hurry, haste, haste, goals on all men. A trumpet-call sounds, "To arms!" Under a blood-stained banner, or beneath a black flag all are ranging. What are you doing? Where is your place? Come out of your hiding, come into the light. Report for active service. You are wanted in the King's grand army. (Sing) to the evil, and you will go down in the swift-coming struggle. Awake! Bestir thyself. Fold not your arms in lazy lock. At the foe. Dare to do right, dare to be true. Do your own work. No other can do it for you. The conflict intensifies as the age's end approaches. It is the last age of sin's reign on the earth. The sinful cherub rages, and his dragon voice roars hideously. His day of doom is fast nighing. Men will be alarmed at his fury and power, but God is not alarmed. God's hour of eternal victory cometh. The storm will end in glorious, ceaseless calm. All that sin has disjointed and marred, shall return sweetly into its assigned place, and be restored to its old time beauty. The conqueror shall rest from toil, and wear the laurels of the hard-won fight.

Once more I charge you, that you are wanted in this sacred war. Again, I say, Do something for God. Do it, even though it is but a little. Enlist, not for a day nor an hour, but for life. Join the thinned ranks of the holy. Inquire

recently, "Lord, what more can I do?" Do nothing rashly nor impetuously, but in the calmness of assured hope and conscious salvation. "Be strong in the Lord, and in the power of his might." To the warriors on Time's battle fields, Eternity's day will be long, its throne will be sure, and its rest will be sweet. The every man according as his work shall be." Then work, O reader, work for your Lord; he wants you!—D. T. Taylor.

Preach Christ Jesus.

As the sun is the center of the solar system, so Christ the center of the Christian system, as he is also its Alpha and Omega. All the doctrines and ordinances of the new covenant are of his appointment, and all the power in them to bless the world comes also from him. As God is the life of the world, so is Christ the life of his people. We must never forget that Christ is a power, a force, and that outside of him there is no true religious life. What are creeds, doctrines, and ordinances without him? What then is the duty of Christ's ministers but to preach him to men? It is their duty to know him for themselves, and from this knowledge to preach him to others. He who knows not the power of the cross can never show the cross to others.

But what we want to say is, Preach Christ and him only. Go forth in his name; go in his spirit. As he loved men, so let us love them. As he wept over them, so let us weep over them. Let us seek to feel ourselves the worth of the soul, that we may correspondingly labor for its salvation. What a curse and woe is sin! O, what is damnation? The soul lost, destroyed with an everlasting destruction from the presence of the Lord and from the glory of his power! For man's redemption, then, preach Christ. Tell the sinner that he is the way to God and salvation. That in him alone is salvation, and that in him is salvation. Tell him how precious is Christ, and how blessed it is to put one's trust in him. In him the soul finds rest. Not only is he as the shadow of a great rock in a weary land, but he is also the defence of his people. Preach Christ in the great congregation and by the wayside. Preach him at the hearth stone and in the room of the sick and the suffering. Preach him to the rich and to the poor, to the strong and to the weak, to the young and the old. Yes, preach Christ to all, and at all times and in all places. O yes, preach him and him only. Don't preach the catechisms and the doctors of divinity, nor even the apostles, but preach Christ Jesus the Lord. Day Christ be preached now and in all coming time, here and everywhere. Preach Christ.—Sabbath Recorder.

The Final Residence of the Redeemed.

WHERE is it? Is it on high? Up yonder? Above the sky? On some remote orb? So we are often told. But we are no wiser; for, after all, no locality is designated. The final residence of the redeemed is this earth. That is the doctrine of the Bible, everywhere. Not this earth, as it now is, polluted by sin and blighted and banned by the cursed, but this earth as it shall be after the Devil and his angels, sin and death and the grave, have been cast into the lake of fire and brimstone, and constituted to purity, beauty, and glory, surpassing those in which it shone when it emerged from the plastic wing of the Spirit brooding over chaos,—sparkling with brighter jewelry than the pristine dewy brilliants of holiness,

bridal-robed in the smiles of him who redeemed it with his blood, and vocal with his praise, never to be disturbed by the sin of man; then this earth will be the fit and final home of the redeemed.

This is distinctly taught in God's covenant with Abraham, when he says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." This land Abraham and his seed have not yet got; but, to secure the fulfillment of this covenant, God has sworn that he will bring them up out of their graves that they may possess it. From this covenant with Abraham, and which was renewed with Isaac and Jacob and their seed after them, it is manifest that this earth is to be their everlasting residence. Could God have declared it in stronger terms? If they are to inhabit the earth forever, after they are raised from the dead, or come up out of their graves, if then it is to be given to them for an everlasting possession, it is evident this earth must be the place of their everlasting residence. So says Ezek. 37: 25—"And they shall dwell in 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 children forever, and my servant David shall be their Prince forever." If language could teach eternal residence of the resurrected children of Abraham in Canaan upon this earth; for it is most positively declared by Jehovah that they and their children, children, through unceasing generations, shall dwell there in forever. But all the saved are to be with Abraham, Isaac, and Jacob in the kingdom; consequently this earth will be the kingdom and the final residence of the saints.

This same doctrine is clearly taught by Daniel 7: 27, "The kingdom and dominion, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High." The kingdom under the whole heaven must mean this earth, for we know of no other kingdom under the heaven, and the Bible speaks of none, and this kingdom is to be given to the saints. It is peculiarly worthy of notice that this kingdom is not on high, nor away up yonder, as the kingdom of the saints is frequently said to be, but under the heavens. Here the common teaching of men and that of the Spirit of God are in direct conflict. Men say the final residence of the saints is on high,—above the heavens—somewhere (but they know not where) in the unexplored regions of space; but Daniel, by the Spirit, positively teaches it is under the heavens; that is, the kingdom which the God of heaven shall set up upon this earth, and which shall never be destroyed, but which shall break in pieces and consume all these kingdoms upon earth, and which shall stand forever or to eternity. The same doctrine is taught by John in Rev. 11: 15, "The kingdoms of this world [earth] are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." We admit the truth; it is herein taught that the kingdoms, not of a world on high, or above the sky, but of this world, earth, are to become the kingdom of Christ, and here he is to reign forever and ever, or to eternity. If, then, Christ is to be on earth forever, when renewed, and his dwelling place is to be the dwelling place of the redeemed, then beyond all controversy this earth is to be the final dwelling place of his saints.

This doctrine is everywhere taught in the Prophets, the Psalms, the Gospels, the Epistles, and Revelation of John; but we shall not attempt at present to present it as exhibited in these. Enough has been said to convince every

unprejudiced student of the Bible that this earth restituted after the restitution of all things, will be the final home and everlasting dwelling place of all the redeemed.

Instead, then, of looking for home beyond the skies, to which we are to be taken by Christ after the judgment, of which the Bible says not a word (for it never says that Christ will leave this earth after he comes to judgment) let us be looking for the renewal of this earth, which shall be accomplished at the times of the restitution "of all things which God hath spoken by the mouth of all his holy prophets since the world began," and for which prophets and apostles, according to the promise of God, with one hope, and faith looked; for this will be our glorious dwelling place forever. Then his tabernacle will be with us, and our communion with him will be more intimate than that of Adam and Eve before the fall. Here, on this earth, the second Adam, the Lord from heaven, with his glorious Bride,—the redeemed children of men,—will dwell forever and ever.—Selected.

A few Leaves Turned Down.

LET me turn down, with their knowledge however, a few leaves of, and mark a few passages in God's word, for those readers who need comfort and support.

For the weak Christian let me turn down the leaf and mark the 12th of Matthew, 20th verse: "A bruised reed shall he not break, and smoking flax shall he not quench."

For the heavy burdened, Matt. 11: 28: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

For the despondent, John 7: 37; John 3: 16.

For the thirsty and hungry, John 7: 37; 6: 35.

Here is a passage for the afflicted one: Isa. 54: 7: "For a small moment have I forsaken thee; but with great mercies will I gather thee."

Here is good news for the backslider: Hosea 14: 4: "I will heal their backsliding, I will love them freely; for mine anger is turned away."

I have marked a few passages for the faithless. Acts 16: 31; 1 John 1: 7; Romans 8: 1.

Here is comfort for those who mourn over the poor results of their work. This is what Christ said, John 17: 12: "Those that thou gavest me I have kept, and none of them is lost."

Many shall run To and Fro.

IN the prophecy of Daniel (12: 4) it is said: "In the time of the end many shall run to and fro, and knowledge shall be increased." We believe events ever thickening, warrant us in regarding ourselves as living in the time of the prediction. Speaking of the prophecy just quoted, Dr. Adam Clark says:

"Many shall endeavor to search out the sense of the prophecy, and knowledge shall be increased by these means."

Matthew Henry says: "They shall read it over and over, shall meditate upon it, sift out the meaning of it, and thus knowledge shall be increased."

Dr. Gill says: "Many shall run to and fro, and knowledge shall be increased: that is, toward the end of the time appointed many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; . . . will carefully peruse the writing of such who have lived before them, who have attempted anything of this kind, and converse with persons that have understanding of these things; and by such means with the blessing of God upon them, the knowledge of the book of the prophecy will be increased, and things will appear plainer and clearer the nearer the accomplishment of them is; and especially, when prophecy and facts can be compared."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 13th 7th Mon. 1875.

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

The City Divided.

BELOW we give an extract from Dr. Cumming's description of the proclamation of the dogma of the infallibility of the Pope of Rome, fulfilling, as he thinks, the prophecy in Revelation, of the division of the great city into three parts. In Europe also, in the past year there have also been three divisions of the Catholics, the Old Catholics, the Liberal Catholics, and the Christian Catholics, just how distinguished we not now remember, only that none but the Old Catholics hold to the Pope's infallibility, and one of the other divisions has renounced the celibacy of the priests. These things show that we are down near the end of time. The reports of the Ecumenical Council of 1869 and 1870 are still fresh in many minds. When the final vote was taken to decide whether the Pope was infallible or not, it stood 450 in favor, 88 against, and 862 did not vote. Dr. Cummings remarks are as follows:

"The Revelator tells us that the great city was divided into three parts. In the first there were those who were in favor of the dogma of infallibility; then there were those opposed to it; and then those who were undecided—*exactly three parts*. After the majority vote declared him infallible, the Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals, and patriarchs, and bishops in gorgeous apparel for a magnificent spectacular scene. The great decree of infallibility was to be read. He had chosen the early morning hour and the eastern window, that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies, emeralds, so refracted and reflected, that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God. In this fullness of splendor, with his illustrious dignitaries about him, and a vast throng assembled to witness the pageant, the Pope posted himself at an early hour before the eastern window and awaited essential effulgence of the king of day. But the king did not appear. The sun refused to rise or shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eye of the would-be god could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever blackening gloom, but had not read many lines before such a glare of lurid fire and such a crash burst from the inky heavens as never was equalled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, 'It is the voice of God, speaking the thunders of Sinia'; and here was fulfilled the seventh vial saying that is written: 'There came a great voice out of the temple of heaven from the throne, saying, It is done'."

WE learn, from an exchange, that the Board of Education, in Chicago, Sept. 28th, voted, with but one dissenting voice, to discard the Bible from the public schools. This is certainly a downward step, and will give Catholics grounds for a strong

plea for separate schools, 'that are not godless,' and where the Bible can be used. Much of the success of the Catholics in this country lies in their schools, and they fondly hope to yet control the public schools and then the government, as Father Gerdemann, the converted priest, in Philadelphia, warned the people to beware of.

BRO. C. P. RUSSELL writes from Jackson, Mich.: I want to be recognized with those who are looking forward to the coming of our blessed Lord for salvation for all the saints when the kingdoms of this world will be given to the people of the saints of the Most High. However rough or smooth the way may be for this small and despised company none of us can divine. We live in hope: and if our ways are pleasing in the sight of God he will give more grace. I had anticipated meeting Bro. Everett at Grand Rapids about this time, but instead I hear of his death. I hope I may live in that manner that I may meet him with all the saints in the Kingdom of God.

Herzegovina.

MUCH interest is elicited from all classes, particularly the different journals, both the religious and newspaper presses, in the little outbreak of an insurrection in Herzegovina, one of the western Turkish provinces. The inhabitants of Herzegovina, as well as of the neighboring provinces of Bosnia and Servia, and most of the inhabitants of Montenegro, are of the Christian faith, and are unwilling subjects of the Mohammedan rule of the Turks. They preferred the dominion of Austria. The Turks have imposed heavy taxes upon them, which on account of their short crops for a few years, have been almost impossible for them to pay, and they have at last risen in rebellion to the injustice. The mountainous nature of these provinces renders it very difficult for an army to operate in putting down the rebellion, and as yet the successes have been almost entirely with the insurgents. The nations of Europe as yet seem to look quietly on, as though the dismemberment of Turkey were a matter of course, to be brought about in some way at the earliest possible period, each one jealous of any advantage obtained by the others. With the place that Turkey occupies in prophecy these events have an interest to us, and which we will do well to heed as signs of the times in the fulfillment of the sacred word, and the coming of our Savior, when the kingdoms of this world will all become the kingdom of our Lord.

ELDER H. L. HASTINGS, having returned from England, announces in the September issue of his paper that he has decided to make London his home hereafter. He intends to go back this fall, and "with the commencement of another year, if the Lord will, *The Christian* will be enlarged to sixteen pages, illustrated, and issued monthly in London, Boston and Philadelphia simultaneously.

FIVE years have already been devoted to the revision of the New Testament, and it is believed that the work will require five years more. The four gospels have been completely revised, with the exception of two disputed points.

A CLEAR STATEMENT.—The *Catholic Tablet* of New York, in discussing the religious status of Protestants says: "They have, as Protestants, no authority in religion, and count for nothing in the church of God. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and places of holding forth."

THE Papal Nuncio has given the Spanish Government to understand that it must submit to the Concordat, that is, be perfectly obedient to the dictation of the Pope, or incur his opposition, and

find him aiding Don Carlos. The government is quite alarmed about the threat.

THE American Jews have organized a college at Cincinnati for the education of rabbis who have heretofore all been trained abroad.

THERE are at present six Jewish deputies in the German Reichstag—Bamberger, Frankenbuager, Goldsmith, Lasker, Oppenheim and Sonneman.

THE extravagant sum of \$250,000 is to be expended in erecting an altar in the new Catholic Cathedral on Fifth avenue, New York.

Received on Subscription.

Matilda Whisler \$1.60, 11-1. W J Wilson \$1.50, 11-8. Jeremiah Davidson \$1.60, 11-10. Asbury York \$1.00, 11-2. Solomon McFarland \$1.50, 11-4.

Received on Donation to Advocate.

R E Wilson, to send the ADVOCATE to the poor, 50 cents.

Books and Tracts Sent by Mail.

Amos Pegg, - - - - \$1.10.

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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

Man: Mortal or Immortal? By J. M. Beedle. 12 pages, price 3 cents.

Man's condition in Death: By J. M. Beedle—12 pages—4 cents.

The Sabbath: By R. V. Lyon, 8 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.

Thoughts on the Sabbath, by A. C. Long. 8 pp. 2 cts.

Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

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

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

Thoughts Suggested by the Perusal of Gilliland and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—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 Rich Man and Lazarus, by Samuel Davison. 12 pages, 2 cents.

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

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

The True Sabbath embraced and observed. 5 cts.

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

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

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Advent and Sabbath Advocate.

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

Volume X.

Marion, Iowa, Third-day, 4th 8th Month, 1875. (Nov. 2, 1875.)

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The Evergreen Shore.

LUCINDA COLLINS.

We soon shall meet on the evergreen shore,
Where God and the Lamb shall reign evermore;
Mid flowers so sweet we ever shall roam,
And dwell in a peaceful, sunny home.

CHORUS.

I want to cross over on the evergreen shore,
With the pure and the blest to dwell evermore;
'Tis then, dear Lord, that I shall be thine,
In that heavenly mansion that shall be mine.

'Tis over there on the crystal sea
We'll join the immortal company.
'Tis there the fields are all dressed in green—
'Tis there where peace shall evermore reign.

CHORUS.

'Tis over there in the realms of glory—
'Tis there we'll tell the wondrous story,
Of a dear Savior's dying love,
Who hath redeemed us by his blood.

When far beyond the swelling flood,
We'll join with angels that are fair and good;
With saints so pure all robed in white,
We'll range on the evergreen shore with delight.

'Tis over the river on the evergreen shore,
Our sorrows shall cease and we'll sin nevermore,
We'll enter the beautiful gate of gems,
All crowned with royal diadems.

'Tis there we'll touch the golden lyre,
With melody sweet we'll join the choir,
Till we shall make the arches ring
With shouts and praises to our King.

Bloomington, Mich.

The Father's Gift.

R. V. LYON.

MANY have been the gifts which have been bestowed on man by his fellows, but all of them sink into insignificance, when compared with the Father's gift! Jesus saith unto Martha, "I am the resurrection and the life; he that believeth in me though he were dead [or shall die], yet shall he live," in the resurrection at or subsequent to the coming of Jesus. "And whosoever liveth and believeth in me [at my coming], shall never die." John 11: 24-26. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish [apollumi, to destroy utterly, Liddell and Scott, without any hope of being revived into life again], but obtain [aionion zoen]

age-lasting life." Jesus testified to the Jews: "I am come that ye might have life, and have it more abundantly." That is, the life the Father has delegated me to give, will never end. "I am the way, the truth, and the life." That is, I am the great central truth, of all truth that pertains to a future state! Hence I am the resurrection and the life; and outside of me or the plan of human redemption there is no future life, either limited or eternal for you or any of the human family. Therefore conditional; and comes through Jesus the "second Adam"—"the head of the body"—the family of God—"the first born from the dead"—"the first born among many brethren"—"the first born of every creature"—the family of God, who only will have a resurrection or future life.

Hep. 5: 8, 9—"Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Hence, those who knowingly and willfully refuse to believe the things concerning the kingdom of God and the name of his Christ, the anointed One, or trample under foot the law of their own country, which is just and right, do not change their course of conduct from wrong to right, and be immersed into Jesus Christ for the remission of sins that are past, and do not continue steadfast in the truth, by keeping the commandments of Jehovah; etc., can never get out of *hades*—the grave—into a future world. And you might as well talk about the moon shining without the sun, as to talk about men and women getting out of *hades*, who knowingly and willfully refuse to comply with these conditions!

John 3: 36—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." And by turning to Gen. 3: 19 we learn what this wrath is: "Dust thou art and unto dust shalt thou return." 1 John 5: 12—"He that hath the Son hath life; and he that hath not the Son hath not life." That is, no future life in Jesus! Hence he dies that death from which there is no revival into life. Reader, can you endure this? John 10: 27-29—"My sheep hear my voice, and I know them and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." John 6: 53, 54—"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life [because Jesus has been formed in him the hope of glory—the inner man]; and I will raise him up at the last day." Reader: if this testimony of Jesus is to be credited, then it follows, of necessity, that all who die outside of the plan of human redemption can never be raised out of *sheol* at the last day, or any other day! Therefore the doctrine of endless, or limited torture, is at war with the Bible of Abra-

ham's God! Hence future life is the Father's gift, and comes through Jesus Christ.

God is the fountain, and Jesus the medium through which every thing comes that relates to a future state. For Jesus has testified John 5: 26; 17: 2, that "as the Father hath life in himself; so hath he given to the Son to have life in himself." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Rom. 6: 23—"For the wages of sin is [*thanatos*,] death," "extinction of life, naturally, or by violence," "but the gift of God is eternal life through Jesus Christ our Lord." Consequently the wicked can never have life in the future, or subsequent to this, unless the Father should give Jesus the power to bestow it upon them, in order that he may exhibit himself as a *tyrant*, instead of a God of love and justice, by placing them in a lake of burning lava, where they will be writhing in keen anguish, and shrieking in hopeless agony! and all this, according to orthodoxy, in sight and speaking distance of the saved!! Oh Orthodoxy!!! Shame on thine ignorance of the plan of human redemption! Is there a father, a mother, a brother, a sister, a husband, a wife, a son, or a daughter, who will have a heart so destitute of those better feelings which Jesus our Life-giver—the eldest child of the woman's seed—possessed when he "wept over Jerusalem," that they can in sight of all this suffering be happy, and shout hallelujah? If so, it is quite certain, according to the Living Oracles, that they are destitute of the love of him who wept over suffering humanity! Hence they will be accounted unworthy of a resurrection at or subsequent to the coming of Jesus.

Reader: would you be made a partaker of this unspeakable gift of our heavenly Father, and enter the kingdom, the victor's palm bear, the white robe wear, the conqueror's song sing, walk amid Eden's beautiful groves, recline yourself among its vine clad hills, which will be dressed up by a hand that is all divine, have your ears saluted with the sweet notes that fall from Eden's feathered songsters, borne along on zephyr's stainless wing, stand upon the sunny banks of life's cooling crystal stream, and gaze upon its waters as they move majestically along among the verdant hills of the Paradise of God, with the saints and faithful brethren of all past ages, stand upon Eden's heights, where the days of your mourning will be ended, the last tear shed, the last sigh heaved, the last groan uttered? Songs and everlasting joy now upon their heads, and a dazzling halo of unfading glory dances upon their glowing faces, and unfading beauty lingers at their steps! Glory be to God! Their sun shall no more go down; neither shall their moon withdraw its shining! Their saving King is with them; a crown of righteousness shall forever sparkle upon their brow, and harmonious music flow from their gladsome tongues! No jarring earthquake, nor sweeping tornado, nor rattling thunder, nor forked lightning shall be there! Wave after wave of glory shall roll over and inundate this entire earth! And beneath the sunshine of an

endless day the redeemed will dwell and bathe themselves in a sea of bliss eternally! To Jesus you must quickly come, by believing the things concerning the kingdom of God, and the name of his Anointed, and yield a loving obedience to all of his commandments! Delay not the work for a moment to secure life in the Christ; for on the last crumbling sands of time that belongs to this age, you are now standing! A little in the distance, and your ears will be saluted with the rumbling of his chariot wheels, as they will be seen rolling down the burning pathway of the heavens! Then it will be too late for thee to secure life in him! But now you can enter the rock that has been cleft, and there find a hiding place amid the storm of vengeance which will soon fall upon a guilty world! And when that storm is over, you will be found safely dwelling in our Eden home! Oh my Father, I thank thee for this unspeakable gift! Reader, will you have it?

P. S. Will *The Restitution* please copy?

R. V. L.

The Study of Prophecy.

A STRONG desire exists in every one to know what shall be hereafter. We see proof of this in the early study of astrology—in the credit given by the ancients to the arts of soothsaying and necromancy—in the attention bestowed on oracles—of heathen deities, and the wild ravings of their priests and sybils. We see it even at the present day, in the prevalence of the doctrine of good and evil omens—the reliance which many place on dreams—in the successes of fortune-tellers and conjurers. No religious creed is so absurd—no imposture so gross,—but it will find adherents; if its leaders and abettors can succeed in convincing the simple that they are prophets.

How lamentable, that this universal and unconquerable thirst for a knowledge of the future cannot be satisfied from the word of God, instead of becoming the sport of visionary enthusiasts and sanetimonious impostors! Strange! that the Author of our being should implant such a propensity in us, if he has withheld the means of its lawful and healthy gratification. Stranger still to create man with such a propensity, give him a book, nearly one-third of which consists of prophecy, and yet couch the whole in language which none can understand, except as it is revealed by inspired historical commentators. And yet the reasoning of some of our wise men would seem almost to reduce us to this condition. The prophecies which have been fulfilled, and which are declared in Scriptures to be fulfilled, they admit are intelligible;—all else, according to this theory, is involved in mystery, and beyond our comprehension. Any attempt to unfold the meaning of these unexplained, and especially the unfulfilled prediction of the Scriptures, they regard as the height of presumption—a little short of an attempt to disclose the "secret things of God." But is it indeed so? Has the Spirit of God purposely mocked and tantalized our feelings by professing to give us a knowledge of futurity, yet given it in language which none but inspired commentators can understand? Has the Spirit of truth deceived us; pretending to reveal the future history of the world, yet involving the whole in mystery and impenetrable darkness? Who will venture such an assertion? Yet this is practically the language, both of the arguments and the conduct, of many of the wisest and best men in our land. A prejudice against the study of prophecy extensively prevails in the community; a prejudice which is fostered and strengthened by the influence of many ministers of the gospel, and even by some professors in our theological seminaries. A change for the better there has been indeed, in some circles, within a few years. Yet it is still almost as much as a minister's reputation is worth, to be known to devote any considerable portion of his time to the

study of the prophecies. A portion of this prejudice arises no doubt from the fact that some who have devoted themselves to this study have become visionary. Having entered on the study without a sufficient knowledge of the principles of interpretation, they have given loose reins to their imaginations; have been governed by fancied resemblances and accidental coincidences instead of making a thorough digest and application of the lesson of history; and adopted conclusions which the more sober part of the vicinity could regard as only visionary; and these opinions have been adhered to in some cases, with a pertinacity which bade defiance to the dictates of common sense, and to the rightful sources of evidence, till the intellects of their subjects have been shattered, and their usefulness destroyed.

The practical, business character of the age undoubtedly operates as another inducement to the neglect of this study. Nothing is now deemed worthy of attention unless it is directly and palpably useful. Unless men can see the practical bearing of a sermon, a lecture or an essay, as they do that of a steam engine, or a rail-road, it is at once set down as mere speculation,—a waste of time and talent. So because they do not at once perceive the utility, the practical benefit, to be derived from the study of prophecy, they adopt the very comforting conclusion; that nearly one-third of the sacred volume may better be passed over without investigation.

Making due allowance for the operation of the causes above hinted at, we are still disposed to maintain that this general and almost universal neglect of the prophetic Scriptures is wrong. It indicates an unhealthy action of the public mind. It shows a disposition either to despair of understanding what God has revealed, or to undervalue and treat as worthless a great part of his word. Wrong there must be somewhere, when nine-tenths of the members of our churches are as utterly ignorant of the meaning of the prophecies as if they had never been written; when not one in a hundred of the ministers of Christ ever attempts to enlighten his people in the knowledge of these mysteries, or even to call their attention to the subject.

Why were these predictions recorded, if not to teach us? Why were they written, if not to be understood, and applied like the other portions of Scripture, for reproof, for correction, for instruction in righteousness? How can the man of God be perfect, thoroughly furnished unto every good work, whilst he remains in utter darkness as to the meaning of those prophecies which constitute so large a portion of the sacred volume? It cannot be right for any Christian, especially for a public teacher of religion, to sit down contented in such ignorance, and no efforts to clear away the darkness that surrounds him. "But what mighty benefit," it will be asked, "shall we derive from this study? Would you have us leave the work of leading sinners to repentance, in order to bewilder ourselves, and confound our hearers by discoursing on these dark mysteries?" By no means.

The duty of repentance, its nature and effect, and the great motives which enforces it, must be made prominent in the ministrations of every one, who would win souls to Christ. But surely this need not occupy the whole time of an ambassador of Christ. A diligent student might at least spare a few hours, now and then to investigate other subjects, without at all diminishing his power to set forth this cardinal doctrine. It is not always the most effectual means of leading sinners to repentance, to be constantly harping on one subject however important. The human mind loves variety. God has wisely accommodated his revelation to the constitution which he has given us. He has provided a vast storehouse of religious instruction, from which we may draw arguments in endless variety, to enforce the great duties of the gospel. The best way of preaching, is to follow the teachings of the Holy Spirit; and

present, at suitable times, and in due proportion, the whole counsel of God.

One benefit is the enlargement of mind, and the clear, comprehensive, and affecting view of God's government, both moral and providential, which are acquired by the study of the prophecies. In the light of prophecy we see the attributes of Jehovah brought out, and combined in uniform and harmonious action. We read the words of him who "declareth the end from the beginning." We read the history of the world, and are satisfied that all the prophecies which relate to events now past, have been exactly verified. We admire at once the wisdom that planned, the knowledge that predicted, the skill and power, and grace, that brought such improbable, yet glorious events into being. It confirms and settles our faith. It leads us to believe, with undoubting confidence, both the history of events that are past, and the certainty of events yet to come. It presents to our vision a sort of panoramic view of the history of our world, from the beginning to the end of time, in which we may behold the stability of God's purpose, the benevolent principles of his government, and the glorious results to which all the seeming disorder we see around us is ultimately tending. It presents a palpable demonstration of the truth, that the world is not governed by chance, nor by a blind and unknowing fate, nor by a being arbitrary, capricious, or tyrannical, but by a God, infinite in knowledge, in wisdom, in power and in goodness.

Nothing can better illustrate the connection between the divine and human agency, than the view here presented. The prophets uniformly address men as free and accountable agents; whilst the positive and definite prediction of events, which depend for their accomplishment on a thousand human volitions, and the history of the exact and circumstantial fulfillment of those predictions, irresistibly compel the conviction, that "God worketh all things according to the counsel of his will." The moral effect produced by the habitual contemplation of these truths, thus exhibited in harmonious and living combination, cannot but be deep and salutary. In the progress of the investigation, the mind has ample leisure to think. The very slowness of the process rather increases than diminishes the impression. And whilst one scene after another rises to the view, and one judgment after another follows in the train of events, emotions of awe and admiration come over the soul; too great for utterance. We learn to look above the clouds and storms which sweep over the earth, to him "who sitteth in the circle of the heavens;" "who maketh the clouds his chariot, and rideth on the wings of the wind," who guides every whirlwind and directs every storm. We feel the blessed assurance, that our interests, the interests of the church, and of the world, are all safe in his hands; and we cheerfully confide the whole to his benevolent care, and powerful protection. (Concluded in our next.)

A Letter From a Theological Student.

... THERE have always been difficulties in my mind in regard to what is termed orthodox religious belief. The views you have adopted would, in a measure, relieve some of them, but to my mind do not relieve them all, while it includes some things that I cannot accept. I cannot conceive of the Author of all things, including that mysterious something which we call life, as a material being. Also the spiritual manifestations which have appeared in all ages of the world have never been accounted for but by the admission that there are bodiless spirits. I therefore felt that I must look elsewhere for a solution of orthodox difficulties. Besides this there is much said about the increase of infidelity which I must meet if I become a minister. When I entered the theological class I resolved that if it was in my power to arrive at a sound logical foundation for my religious belief,

would do it. The preliminary points in regard to manuscripts of the Bible, &c., I got through with, although I was not at ease on some points. As an expression of my views then, I wrote the article "On the supernatural origin of the Bible," which I signed T. S. (Theological Student), and presented it for publication at the request of the class.

Next came the subject of inspiration. On this I studied and searched the works in the theological library for several weeks, but I could find no orthodox ground on which to rest. I could not do as I believe very many have done, and say, "Well, greater and better men than I am have studied this subject, and I have their conclusions, with them I will be satisfied." I could not make up my mind to teach men that the "Lord has commanded thus and so," when my authority only amounted to this—"I have been taught so." My conclusions were that *Orthodox Christianity* rests very largely on a false basis. It cost me the greatest struggle of my life to accept this conclusion, but I could not conscientiously do otherwise. I went to Prof. — and told him my views. I could see that he thought I was a little beside myself. He told me that I had been overtaking myself ever since I had been in school; that I must have rest; that I had better drop the subject and I would be all right after a while. It is true that the mental excitement, added to my labors, was wearing upon me; but my mind was as clear as it ever was. I then went to President —, who told me to read his sermon published in —, and then come and tell him wherein my views differed from his. I heard the sermon delivered, but did not then get the ideas clearly, and had forgotten that it included inspiration. I read it and told him I agreed with him up to where he bases laws for mankind on gifts to a few individuals. He finally advised me to drop the subject until I should complete the theological course, and then take it up. In accordance with the advice I then received I entered the theological class on another term; but I find so much to study that I believe to be useless, or worse than useless, that I shall probably not continue in the class longer than this term. I sent the sermon mentioned above to you some weeks ago. I would like to know by what criterion you decide what is the word of God and what is not.

T. S.

REPLY TO A THEOLOGICAL STUDENT.

You say have some serious difficulties in receiving what is termed orthodox religious belief. I am not surprised at it. There are not a few persons in similar difficulties at the present time; what is gratifying to me in your case is your decision not to sacrifice your manhood or your conscience in order to stand well in popular society: for you cannot be unapprised of the obloquy and reproach that usually follows those who dare to renounce orthodoxy and receive the literal, unperverted word of God in its most obvious sense. I perceive, however, that you labor under the same misapprehension of what we do believe, as do many of our opponents. You seem to think that because we believe in the natural mortality of man, that we believe also that the infinite Creator is a material being. Nothing could be farther from the truth. I have wondered at the persistence with which our opponents charge this upon us. It is possible that some unlettered persons may have used terms in speaking on this subject which may seem to opponents to carry such an idea, but I cannot think it candid in scholastic writers and speakers, to take advantage of these unscholarly persons, and make them the exponents of all those who reject the orthodox sentiment respect-

ing the nature of man. In all my acquaintance with this class of believers I do not know one who believes in a material God.

We believe that "God is Spirit;" not a spirit among other spirits, but that his incomprehensible nature is far above the nature of men or angels; consequently wholly indescribable by us. That divine Being who fills immensity of space with his presence, cannot be flesh and blood, neither can he be of the same substance as the angels of heaven. It is said in honor of the Son of God that he took not on him the nature of angels, but he did take on him the nature of the seed of Abraham. We do believe, however, that from the beginning of the world God, the Creator, has seen fit to assume and appear in that image and likeness in which he saw fit to create man, and that it was in reference to that personal appearance of the Creator that he said, "Let us make man in our image and after our likeness." For my part I cannot conceive what ideas man could at the first have formed of God if there had been no personal appearance of the Creator. It is certain that wherever the Mosaic accounts of the personal appearances of God are rejected or unknown, men have adopted some image or likeness to represent the invisible God. Sun, moon, stars, fire, spectres, phantasmic shades, fourfooted beasts and creeping things of the earth, have been worshiped as images of the invisible Creator of all things. We do therefore adore the wisdom and condescension of the infinite Creator of all things in choosing the highest form of life known to earth in which to make himself known to the man whom he had set over all the works of his hands. At the same time we do not believe that he is of the same substance as corruptible man. Neither do we believe that the soul, the spirit, or the life of man, is an emanation of the divine nature, or in any way of the same substance as the ever living God.

God is omnipotent and omnipresent, as well as immortal, and it is just as easy for me to believe that he meant to make man almighty and all present, when he said, "Let us make man in our image, after our likeness," as it is for me to believe he meant his own immortality. It is as true that God only hath immortality as it is that he only hath omnipotence. When John said, "No man hath seen God at any time; the only begotten Son, who is (now) in the bosom of the Father, he declared him," (John 1:18, B. U.) he had reference to the same great truth that the Lord Jesus enunciated to the woman of Samaria (long before John wrote), when he said, "God is Spirit." In the first ages of the world men had (comparatively,) low ideas of the divine nature; but as the providences and revelations of God educated them in this matter, there was a preparation made for a fuller and higher development of the nature and perfections of God. It appears to me that it was part of the mission of the Messiah to make this apparent to men. When one said, "Shew us the Father," he answered,—"He that hath seen me hath seen the Father likewise; hence ye have both seen and known him." All the attributes of power, wisdom, and prescience, it was given to the Son to manifest among men. And this was requisite prior to the destruction of the temple of Jehovah and the dispersion of the Jews, for that temple had been the only authorized place for men to look to for the dwelling place of God among men from its erection to the appearing of the Messiah preparatory to the proclamation of the kingdom of God in all the earth, when the Messiah shall appear in the glory of the Father, King of kings and Lord of lords.

I do not doubt but that it is to this consummation the apostle refers when he says of the

great Redeemer, "Who is the image of the invisible God, the first born of every creature; because by him were all things created, the things in the heavens, and the things in the earth; the visible and the invisible, whether thrones, dominions, or principalities, or powers; all things were created by him and for him, and he is before [the head of] all things; and in him all things subsist." Col. 1:16. It is without any doubt in my own mind that the apostle here has reference to that eternal purpose of God which he purposed before the world began to make his own Son the head of all his visible creation; when, according to the prophets, he will be Immanuel, God with us; the everlasting Father, a head of this visible creation. To this end God raised him from the dead to die no more; (Rev. 1:18) the first born from the dead to immortality; and in this capacity set him at his own right hand until his foes shall be made his footstool; then shall he come and reign in the glory of his Father. To this testimony John, the beloved disciple says, AMEN: Come Lord Jesus; Come quickly; and my whole soul says, Amen, too.—S. D. (Concluded in our next.)

Receiving the Holy Ghost.

MY DEAR BRETHREN: I have conversed with several persons, who claim to be Christians, on the receiving of the Holy Ghost, who claim that men do not receive the Holy Ghost in these latter days, but that the New Testament is all the Holy Ghost there is now. But I cannot see nor understand how any one that has repented and turned to God can keep the love of God within his heart, and walk in the ways of righteousness, unless he is led by the Holy Ghost. We read in Acts 8:14-18—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they had come down, prayed for them, that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." Why was the holy ghost given in those days, so soon after the Savior was on earth, and while the apostles were yet with them, and not given to us when we have only their teachings? although we do not complain, for that is enough for us.

I claim that the Holy Ghost will guide all who will repent of their wicked deeds and be baptized, not sprinkled, but buried with Christ in baptism, according to Acts 5:32—"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." It seems that all who will turn to God and do his will do receive this blessed gift. And, my dear friends, what can keep sinful man in the narrow path to heaven if the Holy Spirit of God is not with him? for man's heart is full of evil, and is prone to wander from the blessed and holy Father. In Acts 2:38 we read thus, "Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now, every one that would repent was to receive the holy ghost, not the New Testament. It seems to me that these testimonies are so plain that they can easily be understood. May God have mercy on all of us and help us to understand his word! JACOB M. YOUNG.

Oak Wood, Iowa.

FAITH is that quality of a man's nature by which he comes into the realm of the invisible. Hope is that power by which his life goes forward beyond the present sphere, and is ever multiplying itself.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 4th 8th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Review of Sweeney's "Sabbath Question."

[Continued.]

ELDER SWEENEY says that "Christians are not under the law of Moses," which we readily agree with, and he discards the idea of making any different distinctions in the law, such as moral, ceremonial, and political, but in the term 'law' would include all that is said of the law each time in the New Testament. He says he "denies that Christians are under the law." We agree with him here too, but not in the same sense in which he would be understood; for we understand that to be under the law is to be under its condemnation instead of being obedient to it. If he makes no discrimination of the law what can he do with the Savior's words in Matt. 5: 17, 18: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For until heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." For certainly heaven and earth have not passed, and the ceremonial law has been fulfilled. As Jesus here uses both words, destroy and fulfill—he came not to destroy the law—it is clearly evident that the law here spoken of did not pass away by being fulfilled or performed, or that the heaven and earth here spoken of did not refer to the change from the Mosaic dispensation to the Christian. And, as if to confirm the application to the law of ten commandments he immediately says, as recorded in the next verse, "Whoever shall break, or teach others to break, one of these least commandments, shall be called least in the kingdom of heaven; or, as the apostle James writes, shall be guilty of breaking the whole law. When Paul wrote to the church at Rome, 27 years after the ascension of Christ, he speaks of a law as "holy, just, and good," and also, that at that time "by the law" was "the knowledge of sin;" so there must have been a law then as a standard of right; and that standard is the same now that was then, God's law of ten commandments. We should beware of those who claim to be Christians and not under the law, in the sense of being obedient to it, for when people are not law abiding they are to be feared.

Elder Sweeney says that his position "that Christians are not under the law can be supported by almost any chapter in Paul's epistles to the churches;" and cites Gal. 3: 10-13.—"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God is evident, for the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Now if Eld. S. would discriminate between the different laws of the children of Israel he would find a great help in understanding the Scriptures and arriving at the truth. After the conversion of the church at Galatia "certain men from Judea taught the brethren that except they be circumcised after the manner of Moses they could not be saved." Acts 16. Paul writes this epistle to the Galatians a few years afterward, and labored to show them that such teaching was erroneous. He labors to show them that they had received the gift of the Holy Spirit through faith, and not by the works of the law of which circumcision was a part. Commencing with verse 10 he shows them that if they are of the works of the law they should not only observe circumcision but do all the works of that law of which it is a part, else they were accursed, ac-

ording to his quotation from Deut. 27: 26. To observe the sacrifices and offerings they could readily see was not for believers in Christ to do, for he was the antitype of those sacrifices; and seeing this part of Paul's argument he would bring to their understanding the importance and necessity of their seeking to be justified by faith in Christ, instead of by the works of the law, circumcision being a seal of the righteousness of that law. Paul contrasts the ceremonial law with the doctrine of faith in Christ, for Christ's death and atonement takes the place of the offerings and sacrifices of that system, and faith in Christ is how our justification, while the law of ten commandments runs contemporaneous with both.

In the 13th verse of this quotation what a blunder to get the idea that Christ hath redeemed us from the law, because the verse reads that "Christ hath redeemed us from the curse of the law." Can't you discriminate between the law and its curse? How glorious the assurance of the apostle that "Christ hath redeemed us from the curse of the law," which is death, according to Gal. 3: 13 and 1 Cor. 15: 56. The gospel call and exhortation is to come to Christ and be saved from everlasting death, that we may enjoy eternal life and the blessings of the kingdom of God. Dear reader, don't let any expositor of the teachings of Christ and his apostles beguile you with the idea that Christ died to redeem us from the law instead of from its curse. By Christ hanging on the tree, as quoted, he became "a curse for us," that is, died for us, went under the dominion of death himself, to redeem us from the curse of the law—death—and not from the law instead of from its curse.

He next quotes Eph. 2: 14, 15—"For he [Christ] is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Here he again shows his error of considering all the laws given to the Israelites as one law; for the law here spoken of is "the law of commandments contained in ordinances," which is readily seen to be their ceremonial law, for the law of ten commandments contains no ordinances. His quotation of Col. 2: 13, 14, "blotting out the handwriting of ordinances," is a similar testimony to Eph. 2: 14, 15. The law of ten commandments had no "handwriting of ordinances" about it, so it was not the law blotted out, but it refers directly to the ceremonial law of the Mosaic dispensation, which ceased when Christ was nailed to the cross, and thus it is said of Christ, nailing this law to his cross.

Elder Sweeney quotes 2 Cor. 3: 6-11, "the letter killeth but the spirit giveth life," and "the ministration of death written and engraven on stones;" but here he fails to discriminate between the ministration and that upon which the ministering was done. This passage does not say that the ministration of death was to be done away, but simply the glory of that ministration, which was to be surpassed by the glory of the ministration of the Holy Spirit, as saith the 9th verse. Examine and analyze this passage carefully, and see what was to be done away. Because it is said that "the ministration of death, written and engraven on stones, was glorious," and the "glory was to be done away," he argues that this proves the "ten commandments, of which the Sabbath was the fourth, done away, because they were so written and engraven." He says "If this does not teach that the whole ministry of Moses was done away when the gospel ministry came in, it would be difficult indeed for language so to teach." He confounds the ministry of Moses, with the ten commandments, or law of God, and if he would but observe this distinction he might arrive at the truth and have a clear theory. Under the ministration of the former dispensation, or of the law, the glory of God was visible, and was manifest to his people as the Shekinah. This glory of the Lord resting on Moses caused his face "to shine so that the children of Israel could not steadfastly

behold it;" and it was that glory which was done away, according to the text quoted by Eld. S., and gave place to the ministration of the Spirit, which is accessible to all, though it be more glorious, because it is the antitype of what the former ministration was the type. So Eld. S. concludes "that the law, the whole law, as a system and an authoritative rule of life, is done away." In the language of Paul, "the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But when faith is come we are no longer under a schoolmaster." (Gal. 3: 24.) "If any man be in Christ he is a new creature; old things are passed away, and all things are become new. We are complete in him."

Here again it is so necessary to distinguish between the laws of the former dispensation that the Scriptures cannot be understood without it. The law which was the schoolmaster was supplanted by faith in Christ, and pointed to Christ to bring us to him. What was there in the ten commandments, or in any of them, that pointed to Christ, or could serve as a teacher to direct us to Christ? Instead of this it was and is a perfect rule of righteousness itself, if lived up to. The other law was "added because of transgressions," and pointed forward to a mediator. In the epistle to the Galatians Paul is contrasting the sacrificial system of the Jews with faith in Christ. "The law of ten commandments remained firm through a," not as a schoolmaster, whose services cease, or in this case gave way to the justification by faith.

We quote further from Eld. Sweeney's sermon: "But if, as Sabbatizers and Judaizers contend, the moral law, or Decalogue, is, as a system, still in force and binding upon all people, who will ever be saved? Is it not this very law that all are condemned by? Who has lived up to all the requirements of this law? Who, therefore, can be saved by it? But, I am answered, 'Christ has died for us.' So he has, and when Christ comes in for our justification by faith in him, does not that break up the binding force of the law that was against us on account of our transgressions? Judged by the moral law 'the whole world becomes guilty before God,' and so long as the law remains in force the whole world will remain guilty before God."

While Eld. S. may call us Sabbatizers we are not Judaizers. And we do not claim the law of ten commandments as a system of salvation, for it is that "law by which is the knowledge of sin," and "sin when it is finished bringeth forth death." If the ten commandments were lived up to there would be nothing to condemn such an individual. But "sin having entered the world, and death by sin," hence the need of a Savior, for a violated law cannot save those who have broken it. But it certainly is very wild reasoning that the law which shows man to be a sinner should have lost its "binding force" because he has obtained pardon for his sins. "Our justification by faith in Christ Jesus" shows us that we ought to be obedient to the law, which before our justification made us sinners and condemned us. Eld. S. very truly says—"Judged by the moral law the whole world becomes guilty before God." But by Christ's atoning blood there is no need of remaining guilty before God, for in him is pardon and justification.

Eld. S. next says: "Christ came to fulfill the law, and did fulfill it in the sense of performing what was required by it, and of accomplishing its end or intention, and took it out of the way; so that we who believe in him 'are not under the law but under grace.'"

Verily "Christ came to fulfill the law, and did fulfill it in the sense of performing what was required by it, and of accomplishing its end or intention;" but to say that he took the law, as a whole law, "out of the way," is a far fetched statement. But what about the doing away of that law which he came not to destroy? Matt. 5: 17. To accomplish "its end or intention" was to observe its precepts, which our Savior did. We thank God that while we are "under grace"—under obligation to God for his great love and condescension in providing us so great a salvation—we "are not under the law"—under its condemnation; but we thank him for his grace and will

obey his laws—not be lawless, but law abiding. In his reference to Gal. 3: 10—"Cursed is every one that continueth not in all things which are written in the book of the law to do them," and Gal. 4: 21, "Tell me, ye that desire to be under the law, do ye not hear the law?" Eld. S. loses the force and meaning of these passages also by not distinguishing between the classes of laws which the Israelites had and used, and these passages do not refer to the law of which the Sabbath was a part. (Concluded in our next.)

Scenes and Incidents in Jerusalem.

J. L. BOYD.

INCIDENT OF THE DAY OF ATONEMENT.

MR. H—N said: "You may not be posted, nor is it generally known, that the life-career of my friend, Joseph Wolff, has been crowded with adventures almost incredible to those who have not been eye-witnesses of them, during his circuitings around the world for the past 25 years—devoted to the performance of a self-imposed vow, to visit his Israelitish brethren in every corner of the globe wherever and whensoever he could ascertain they were, to give them the testimony of his conversion, and the experience of the grace and knowledge manifested in Jesus of Nazareth as the Anointed One of Israel, as the nation's Savior, and as their only source of redemption. He was converted from Judaism to Christianity when a boy of only 12 years, and he was soon afterwards sent to one of the most noted universities of Germany, to acquire more perfectly the principles of the New Covenant. In early manhood, on his leaving this seat of learning, he started on his world-wide mission, unsustained by any denominational Society; but he found everywhere helpers in this righteous cause by many 'lovers of Israel' in Germany, Gt. Britain, the United States, etc."

"In all these years, no impediments of opposing brethren, vicissitudes of climate, etc., could shake or change his purpose until he was satisfied that there was not a synagogue of the Jews unvisited by him, whether in the heart of China or farther Ind, as well as in more accessible or civilized countries. When it was accomplished he had then settled down in Islington, near London, England, to quietly await the coming of the Lord—as he believed—in 1847-8, cheered, in his later years of life, by the constant presence of his faithful wife, who had followed him in many of his pilgrimages and peregrinations."

"Now, for the special incident which occurred at Jerusalem, on the Day of Atonement, in 1844 or 1845. Mr. Wolff reached here that year from a long and perilous journey of forty days across the Eastern Desert which lies between the Euphrates and Jordan Rivers, coming from the capital city of Persia via Bagdad and Damascus, and passing through many Bedawee tribes. He suddenly appeared in our chief synagogue during the services and came forward to the Reader's Stand, where I was reading, and addressed the amazed congregation, substantially as I now state to you:—

"Brethren of Israel: I have just arrived in the 'Holy City' from the scenes of our fathers' captivity in Babylon and Persia; and I feel impelled by the divine Spirit of Jehovah God, which indited the Holy Scriptures of the prophecies unto Israel, to now speak unto you, my brethren of the flesh, on this most noted day of affliction of souls, to direct your minds unto the 'more excellent way' taught by the 'Master of Israel,' the Anointed One.

"You, to-day, are enjoined by Moses in the Law, to mourn and to afflict your hearts and souls; but this same Law-giver, Moses, also wrote a prophecy that Jehovah our God should raise up another Prophet in the latter days, like unto him, [Moses], OF YOUR BRETHREN; unto him shall ye harken; . . . and he shall speak unto them all that I [Yehovah,] shall command him. And it

shall come to pass that whosoever shall not hearken unto my words which he shall speak in my name I will require it of him."

"Now, my brethren, about forty years prior to Israel's final scattering and dispersion among the Gentile nations by the abominable and desolating Roman power—which is about eighteen centuries ago—a Prophet did arise in Israel, who was of the seed and lineage of our great King David, of the tribe of Judah, who was heralded first by an Elijah-like messenger, named John the Baptizer (whom the Lord's Spirit had commanded to baptize all comers until the Anointed One would be manifested by that rite). This Baptist was told by the spirit of the prophets to thus prepare the "way before him," by the prophecies of Isaiah and Malachi, to turn the hearts of the children unto the fathers." In that time of general expectation in the ranks of Israel, when the prophetic hebdomads (or 'weeks,') of Daniel 9: 24 indicated that the manifestation of Messiah was due, "to be cut off, but not for himself"—but for the people, Israel; at that precise time, I say, the Prophet like unto Moses was manifested, at his baptism in the Yord-dan (Jordan), and appeared throughout Judea for half-a-year of years, "who was mighty in deeds and in the word of Jehovah; who healed the sick, the lame, and the blind, and raised up some from the arms of death and the grave. But, as he taught not according to the schools of our Scribes and Rabbins, these theological teachers became excessively envious of his growing influence and popularity among the 'common people' and the unlearned in the 'traditions,'" and they caused him to be arrested by their Roman rulers, and incited the changeful people, because he would not then deliver them from the Roman yoke and "restore again the kingdom to Israel," to cry out, "Crucify him, crucify him," until the reluctant Roman governor complied with their demand. When our fathers had accomplished to "kill the Prince of Life," after the third day the Lord of Israel raised him from the dead; and when he had for forty days manifested his live presence among his believing brethren, the Jehovah of Israel called him up on high—as he had once before in Israel's annals removed Elijah the prophet into the heavens, to sit there on his right hand, and constituted him (as our King and prophet David, his great progenitor, predicted of him in the 119th Psalm,) "a priest forever after the order of Melchizedek." This priest, Melchizedek, was king of Salem (or Jerusalem), as you all ought to know, who exercised his priestly and kingly office in the days of our father Abraham, and this was 400 years before the law of Moses. By this "MAN'S obedience unto death," of the law given unto Moses, "grace and truth" hath come. He fulfilled its requirements, of the types and shadows of the "good thing to come;" and they are taken away, for he nailed them, with him, to the Roman cross; and they are utterly obsolete. They are now, to ye, only a "vanity and vexation of spirit;" and ye know it; but it suits the interests of your rabbins to still multiply their imposts.

"When our fathers required the Roman governor to put the Prince of Israel to death, when he was inclined to let him go as an innocent man, they took upon themselves and their children the fearful and far-reaching responsibility of "his blood be upon us and our children." They had no conception then in that terrible hour, that you, their children, would, in the nineteenth beyond, be wanderers and fugitives, like the first murderer, Cain, throughout the earth. But so it has proved to be in our nation's history; and this ye fearfully realize. In this, your own loved Jerusalem, ye are only tolerated, and are trodden under foot at the will of the Latins and the sons of Ishmael. Nay, brethren, ye need not repeat your fathers' offence to the Master in my person, to "gnash" upon me "with your teeth," for ye cannot now bite. I fear you not, even though you could work out your evil purpose. The Lord, the

Strength of Israel, is my sure defense. And I tell you to-day, who am "an Israelite indeed," that you are realizing, in all the past eighteen centuries, the consequences of our fathers' awful deed of "killing the Prince of Life," because of your continued unbelief of the righteous claim of Jesus of Nazareth to the Messiahship of Israel; for his is truly the SIMILON of whom the patriarch Jacob prophesied, "unto whom the gathering of the people is to be." This Jesus, the "man of sorrows" (of whom the prophet Isaiah tells you,) predicted, because of this crowning sin, that when the nation's calamity overtook your city and temple, there should be—and has been ever since—"weeping, and wailing, and gnashing of teeth." Our fathers gave him 'gall' and bitterness to drink; and the cup of calamity has been returned 'double' to your own lips. Do ye not see that, as Jeremiah the prophet predicted, that it has been filled to overflowing with calamities, mournings, and woes? Why do ye not see your sin of unbelief? Why do ye not repent? Your stated times (of the tenth day of the seventh month and the afternoons prior to the weekly Sabbath,) of mourning and afflicting your souls, are all a vain oblation. They avail you naught while you continue to refuse the 'Consolation,' to "look upon him whom you have pierced," and "mourn for him." Then, and not till then, can he be your Advocate on high, nor will mercy be extended to you from his Father and our Father, "the Holy One who inhabiteth eternity." When, I repeat it in your ears, you feel your utter need of him, and cease to establish your own righteousness, and shall say in very deed, "Blessed is he [Jesus,] who cometh in the name of Jehovah," the Redeemer "SHALL come to Zion, and shall turn away ungodliness from Jacob." Jesus of Nazareth, I tell you again, is your Anointed One by Israel's One Lord; "for there is no other name given to man (Jew or Gentile,) whereby he can be saved" from death unto life.

"I have now said and done only an imperative duty laid upon me by the Spirit of Israel's Jehovah, and will only add one item more. You all ought to know by the testimony of Moses, which ye have read here to-day, that Israel's release and redemption will come—some time known only by the "Time-keeper of Israel's times"—on the tenth day of the seventh month; at which time the Jubilee Trumpet will be blown, and once more will give "a certain sound;" it will be such "a great sound" that it will awaken the dead ones of Israel, and quicken "all who are written in the book of Jehovah's remembrance," while the others shall remain "in shame and everlasting contempt." Then shall ye see—if ye have sought to look for the Great High Priest of the Melchizedek order—Jesus, the Anointed, come forth from the heavenly sanctuary, to bless Israel's waiting host with his personal presence forever.

"At this point," said Mr. H—N, "the excited Jews, losing all further restraint, pushed Wolff off the platform, tore a portion of his garments from his back, and would have beaten him to death, perhaps, but that the Moslem guard—one of whom is usually stationed near each synagogue on the days of festival and fasting observances—hearing the tumult, gave the signal for others to come and rescue him from their infuriated hands. And Wolff, still undaunted, cried out, at the highest pitch of his voice, and he was certainly the most audaciously brave man I ever saw.—Yes, brethren of Israel, ye shall mourn until ye receive Jesus of Nazareth as the Messiah; for by the obedience of your law, now, no flesh can be justified. Ye and your fathers drowned him with thorns, in mockery—as "King of the Jews;" and ye cannot now discern him. Therefore "look ye to it;" for the endowment of an endless life is only to be obtained through him, the Melchizedek Priest and King. All the words of the Prophet Teacher, JESUS, will be fulfilled to our nation, both for woe or weal. "I testify my Savior openly;" that ever "faithful and true, is Jesus the Jew.""

The Other Side.

We dwell this side of Jordan's stream,
Yet oft there comes a shining beam,
Across from yonder shore;
Whilst visions of a holy throng,
And sound of harp and seraph song,
Seem gently wafted o'er.

The other side! ah, there's the place,
Where saints in joy past times retrace,
And think of trials gone;
The veil withdrawn, they clearly see
That things on earth had need to be,
To bring them safely home.

The other side! no sin is there,
To stain the robes the blest ones wear,
Made white in Jesus' blood;
No cry of grief—no voice of woe,
To mar the peace they thenceforth know—
Their constant peace with God.

The other side! its shore so bright
Is radiant with the golden light
Of Zion's city fair;
And many dear ones over there shall be,
A holy, immortal company,
I seem to see them there.

The other side! oh, cheering sight,
Upon its banks, arrayed in light,
For me the Savior waits;
Over the stream he calls to me,
"Fear not, I am thy guide to be
Up to the pearly gates."

The other side! his welcome voice,
And dear, bright face will me rejoice,
We'll meet in fond embrace;
He'll lead me on, until we stand,
And place a palm branch in my hand,
Before the Father's face.

The other side! the other side!
Who would not brave the swelling tide
Of earthly toil and care?
To wake one day, this life be past,
Over the stream, at home at last,
With all the blest ones there.

—Selected by JULIA A. SHAW.

Christian Prospects.

S. E. BRINKERHOFF.

SUCH is the title of an article in *The Sabbath Recorder* of Sept. 16th, in which the writer, in speaking of the Christian's prospects of a life beyond the grave, says: "With such a prospect, death is a welcome friend, as it at once introduces him to that for which he has been laboring and praying and hoping all his life below." How did Bro. Wheeler find this out? When our Savior was once asked, by his loved disciples, what they should have for having left all to follow him, he did not tell them that when they died—or when their friends would say they had died—for death is an empty word, it is entirely meaningless, it is only just changing a life of toil and care for a life of joy and peace, or else a life of pleasure for a life of unutterable woe—they would go immediately to heaven and there receive their reward. No; he told them that they which had followed him here, in the regeneration—future age, or age of restitution—"when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." See Matt. 19: 27, 28. Think you that if Jesus meant to take his disciples immediately into the presence of his Father and the holy angels when they left this life he would not have told them so? Methinks he certainly would. On another occasion when telling whom we should invite to a feast, he gave us as a reason that we should be "recompensed at the resurrection of the just." Luke 14: 14. No word from the lips of Jesus about "death introducing them to that for which they had been laboring all their life below." With Jesus the reward of his saints was always in connection with his glorious personal appearing and the resurrection of the dead.

Certainly Bro. Wheeler has a different idea of death to what our ancient Bro. Paul had, Hear him: "If after the manner of men I have fought

with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die." Why, Paul, what do you mean? Do you not know that it makes but little difference about a resurrection, that death at once introduces you to that for which you have been striving all your life? Of course, Paul, it will be a great advantage to you to have lived for Christ, if the dead never rise! Do not talk in that way any more or you will be at once classed with those who believe in the unconscious state of man in death. Harken, Paul, to brother Wheeler, let him instruct you a little: "Jesus can't afford to bury the joys and praises of his redeemed ones buried in the grave. Why, heaven asks for them to help in the hallelujahs of God and the Lamb." Now, Paul, if you are going right to heaven when you die—or leave this earth, for you do not really die, there are no dead men in heaven—and will there join in the praises of God and the Lamb, what great difference does it make to you about the resurrection of your poor mortal body? what if it never rises? You will be all right when your immortal soul joins in the praises of the redeemed, just look to death for your reward.

Reader, do you suppose that Paul believed he was going to join in the praises of God and the Lamb at death? No; he believed just as David did when he said: "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. He did not have the remotest idea of death introducing him into the presence of God. He believed and taught that without a resurrection all his suffering for Christ, all his preaching to sinners, all his laboring for the salvation of his fellow beings, was in vain. Could he have thus believed had he not been a believer in the unconscious state of the dead? No indeed; had Paul been a believer in the immortality of the soul, the 15th chapter of 1 Corinthians would never have been written by him. When he talks of his labors, his trials and persecutions for Christ's sake, it is that he "may attain unto the resurrection of the dead." It is not to death he looks for his reward, but to the coming of Jesus,—our Life-giver—the Lord of life and salvation. See his *Christian Prospect* in 2 Tim. 4: 6-8. Not in all the sacred Book of God do we find one soul looking to death for any reward whatever, it is always to the resurrection, or the coming of Jesus in the clouds of heaven, when he comes in majesty to raise the sleeping saints who now lie entombed unconsciously in sea and earth awaiting the sound of the archangel's trump to call them forth to receive their rewards, and the blessed gift of eternal life.

But, again Bro. W. says: "It is true, death is no pleasant theme, if the soul is to be in a state of unconsciousness for ages, and how many ages none can tell, for it is contrary to all the desires of the mind. No wonder that those who believe in such an unconscious state after death, feel gloomy at the prospect of dying." We have often wondered why the ancient worthies felt so gloomy at the prospect of death—for in our day with the bright hope of a soon coming Savior we do not feel so—but Bro. W. has explained it. They looked to a state of "unconsciousness for ages," and how many ages they could not tell. This, then, is why good old Jacob mourned so for his beloved Joseph. Jacob "refused to be comforted; and he said, For I will go down into the grave unto my son mourning." Gen. 37: 35. Yes, he knew, if Joseph was dead as he supposed him to be, he was in the grave—not in heaven—and thus he mourned, and refused to be comforted. Is it reasonable to suppose that Jacob would have been so utterly void of feeling for him he loved so well, and so very selfish for his own feelings as to mourn so, if he believed his son had only just passed over the river a little

before him into the better land; and that even then Joseph had joined his mother, and with harp in hand was helping to swell the sweet notes of redeeming love? No, dear reader, this would not be a reasonable supposition; had this fond father believed his son was in heaven he would not have felt like going down "into the grave to him."

This view of the subject, also, helps us to understand why David and Hezekiah rejoiced as they did, when delivered from death and the grave. Hear them: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." Ps. 116: 7-9. "But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind my back. For the grave cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38: 17-19. Now, would not this be strange language for men who believed that death was going to introduce them to the presence of God and holy angels, and unite them with the friends that had gone before? Death, with God's ancient people, yea, with all Bible writers, was looked upon as an enemy. Never did any of them look upon it as a "welcome friend." Just think of immortal souls being "delivered from death,"—"from the pit of corruption!" What would we think of an individual who was plodding along in poverty and trials almost innumerable, and was brought to the brink of deliverance where his trials would end and poverty be known no more, and by some little incident he was left in the old place, if he should commence to rejoice that he was still left in poverty and trials? But this would not be half so strange as for holy men to rejoice at being brought back to this earth, when just at the verge of heaven—rejoice at being brought back to the trials of this life when just about to join the angelic throng above! No! No! The doctrine of going "to help in the hallelujahs to God and the Lamb," at death was not known—or at least not believed—by Scripture writers. They all, with one consent, or with one mind—the mind of the Spirit—looked upon death as an enemy, a foe, a something to be feared and shunned, in place of being looked upon as a "welcome friend."

Let us now inquire, What is there in the unconscious state of the dead to make the Christian of to-day gloomy? Nothing; we know that we have not ages to lie in the silent tomb. All may feel assured that the last sands of time are fast giving way. All can now, if they will, discern the signs of the times, and rejoice in the glorious prospect of a soon coming Savior. If we are called to sleep in the cold embrace of death we can rejoice while passing into the dark valley that Jesus will soon come and call for us. That soon the trump of God shall sound, and then, O glorious thought! the saints of all ages shall come forth clothed with immortality, and all receive their crown—

"At Jesus' bright appearing,"
Reader, let no vain delusive dream of going to heaven at death, permit you to rob Jesus of his glorious mission. There would have been no need of God giving his only begotten Son to die, if man could have got to heaven without Jesus coming to redeem him from death and the grave. All the life, light, joy, glory, and eternal bliss connected with the Christian's prospects, depend on the coming of our all glorious Redeemer. All the bright hopes of the child of God should center upon this one grand event,

May God help us to read his word with care, and give to each event therein recorded its due weight; but above all may we give to the glorious personal appearing of our Lord Jesus Christ the glory and beauty which belongs to it. Then with the beloved disciple shall we pray—"Come, Lord Jesus, and come quickly."

Report of Conference at Brandywine, Mich., October 15th, 1875.

DEAR BRO. BRINKERHOFF: Our Conference just past, although not as largely attended as we had hoped, was nevertheless very interesting to those present. Preaching Friday evening by Bro. Fabun, from Rev. 21: 25. On Sabbath preaching by the writer from John 5: 39, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Preaching in the evening after the Sabbath by Bro. Fabun. On First-day, as Brother Watkins was not here, Bro. Case preached the funeral sermon of Father Everett to an attentive congregation. Text—Job 14: 14. The brethren still feel a determination to press on to the end of the Christian race, by keeping the commandments of God and contending for the faith of Jesus. May God help us to so live that we may gain an abundant entrance into his everlasting kingdom. Ever yours in the blessed hope,
J. M. BEEDLE.

Fear.

FEAR is not the highest motive to obedience, but it is a motive. Persons who are low down in the moral scale obey only because they must—because they know that the minister of justice "beareth not the sword in vain." Such enforced obedience is better than outlawry.

Those who have risen higher, obey because they ought. Recognizing their obligation, they say, "This I owe; therefore this will I do." This form of obedience is much more valuable than the former.

Those who have grown ripe in the Christian experience, who have risen into the liberty of the children of God, while still recognizing the force of obligation, obey from the sweet constraint of love. The law is written upon the heart, and they can with gladness say, "Oh, how I love thy law. . . Thy statutes have been my song in the house of my pilgrimage."—*Wayside*

Letter Department.

From Sister Pitts.

DEAR BRO. BRINKERHOFF: I once more take my pen to write a few lines at my home again, and it does seem that I am nearer to you than I was in Wisconsin; perhaps I am, but there is a nearness that is not affected by miles, God grant that we may ever feel the loving nearness that makes us one in Christ Jesus. I have seen much, and felt much when in Wisconsin. I have visited dear brethren and sisters in the Lord who are living for God and truth, in whose prayers the *ADVOCATE*, and its Editor, its writers, its readers and all concerned in it, have a lively interest; who are ready for any sacrifice that shall hold it up in truth and righteousness. I have seen the effects of the great division and scattering that happened long ago in Wis., and my heart has been pained to see it, and I feel to pray, "Lord, purge out every error from thy people, and everything that exalts itself above God or his truth, and give a oneness to all of thy pure ones, that they may be strong in the Lord and in the power of his might, that they

may be enabled to take unto them the whole armor of God, that they may stand in this evil time. And having done all to stand, stand with their loins girt about with truth, their lights burning, and they like unto men that wait for their Lord." I bless the Lord for holding up the *ADVOCATE*, and giving you a heart to labor in his cause and not faint. Go on, dear brother, in the strength of Israel's God, and as your day is, so may your strength be. I found the *ADVOCATE* in houses where I did not expect to find it, and it has an influence. I hope Bro. E. S. S. will never grow weary in well doing. I hope none of us will. May God preserve you blameless with all of his chosen ones, unto his appearing and kingdom. Your sister in the Lord,
POLLY G. PITTS.
Fredericksburg, Iowa.

From Bro. Trobridge.

WE are the only Sabbathkeepers here in Big Rapids, but Bro. Brinkerhoff and all the brethren and sisters everywhere, pray that we may live faithful until Jesus shall come, and then we will have the crown of life. We may be strangers in the flesh, but I hope we may meet at the resurrection morning, when man is made immortal. Then, dear brethren, righteousness shall cover the earth as the waters cover the sea. Oh what a glorious hope is ours! to dwell with God and the Lamb and the brethren forever in the fifth universal kingdom! Praise our God forever!
E. L. TROBRIDGE.
Big Rapids, Mich.

From Bro. Hunt.

BELOVED BRETHREN AND SISTERS: I send you greeting, and wish you health, peace, and grace from our heavenly Father, who giveth good things abundantly to those that walk worthy. To you brethren, who walk worthy my heart goeth out, and I feel to praise our heavenly Father that there are some such; to you I would say, stand firm, be faithful, and you shall reap your reward in due, time if you faint not. But to you, dear brothers and sisters, who are lukewarm, indifferent, worldly-minded, and who love the riches and honors of this world more than the honor and glory of God; with you I would plead, yea, I would if I could take you in my arms and carry you into a more sacred nearness with God; but this I cannot do, it is for each one of us to work out his own salvation with fear and trembling. But let me entreat you to get nearer to God, to present yourselves a living sacrifice, holy and acceptable before the Lord; yea, give him your whole hearts, and pray earnestly for more humility of mind, and for a closer walk with God. We must let our light shine, if we would glorify our Father in heaven. But while sinners can point to church members, who profess to be Christians, and say, and that truthfully too, that we are no better than many who make no profession of Christianity, can we expect them to glorify God through our good works? can we expect sinners to come to God through our influence while we walk thus? Then let me entreat you, my brethren, by the love of our dear Redeemer who purchased us with his precious blood, to walk more circumspectly so that we may not stand in the way of sinners.

I am a young man, but I am satisfied of sin and folly; that is, I have walked long enough in sin, and intend by God's help to devote the remainder of my days unreservedly to the service of my Father in heaven. I was a very wicked young man and served Satan pretty faithful, and I hope now by the grace of God to serve my heavenly Master with my whole

heart, mind and strength. If I teach and do not, then I condemn myself; therefore, brethren, I desire you all to pray for me that I may be as earnest and firm as I beseech others to be. I was brought to a knowledge of the truth by the labors of Bro. A. C. Long. Bro. Long is a whole hearted Christian, and is greatly beloved by the brethren in this vicinity. Let us each strive to be true and dear children of God, by keeping his commandments, and walking in the footsteps of Jesus. May the love and grace of God be with us all now and forever, is my humble prayer.
GILES F. HUNT.
Grant City, Mo.

From Sister Leach.

DEAR BROTHERS AND SISTERS SCATTERED ABROAD: I thought perhaps some of you would like to hear from some of us over here in Canada. We feel lonely at present on account of my father-in-law moving away, for there is no other Sabbath-keepers nearer than my father's, which is about thirty-two miles from us. Quite a number of us met there last June, and were immersed by Bro. Lyon, and had a good time. I thought what a happy little band we would be if we could only meet every Sabbath and talk over the glorious truths set before us; but we had to part, and were scattered like pilgrims over the earth, but hope we shall soon all meet again where parting will be no more. O happy thought to be among that white robed band, if we are only faithful to the end! Then let us look away from the perishing things of earth—from our light afflictions here—to that bright inheritance, that crown of never fading glory that was purchased for us by the precious blood of Jesus. Truly the Christian has great cause to rejoice. Yes, to think that we are nearing the fruition of the glorious hope that filled with joy the hearts of millions of God's dear saints, who now sleep in the cold dark grave awaiting the glorious resurrection morn, and the glad voice of Jesus to call them forth from their dusty beds—

Then shall hope be changed to glad fruition, and then shall be brought to pass the saying, "O death, where is thy sting? O grave, where is thy victory?" And with Paul we can say, "Though we are absent from each other in the flesh, yet are we present in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. And as we have received Christ Jesus, so let us walk in him; rooted and built up in him, and established in the faith. See Col. 2: 5-7. But above all let us rejoice that Jesus will soon come, that same gentle loving Savior, who gave his life a ransom for ours; yes, he will soon come in the clouds of heaven with power and great glory, attended by all the angelic throng, to own our worthless names before his Father's face.

Brother, sister, are you lonely, weary, oppressed with the cares of this life? In Jesus there is a balm for every wound. He has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And again he says, "Lo, I am with you even unto the end." Peter tells us to cast all our care upon God, for he careth for us. Then let us cast our care upon our God, and ask in faith for the blessing we need, for it is only the prayer of faith that God has promised to answer. Let us rejoice that the Christian's hope is ours, that our trials are nearly over and our sorrows at an end, and that very soon we shall enter upon the joys that await the righteous, be clothed with immortality and eternal life, and ever be with the Lord. From your unworthy sister,
SARAH ANN LEACH.

Utica, Ontario.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 4th 8th Mon. 1875.

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

APOCALYPTIC THEOLOGY, the work on the book of Revelation, by John G. Wilson, publisher of the *Prophetic Times*, Philadelphia, will be a 12mo volume of about 500 pages, price \$2.00, and will be published when 600 subscribers shall have been obtained. Send him your address to Box 2663—no money asked until the publication shall be announced.

Dear Bro. Jacob:

As I opened the last ADVOCATE, No. 14, and turned to the last page, for I always look over that page first, my heart was made sad as my eye caught the notice of the death of our aged Bro. Everett. He was a good man. His wife was an excellent woman, and possessed a brilliant mind. I knew Bro. Everett before he moved from Mass. to the West. Previous to his embracing what is commonly called the Advent doctrine he was a Baptist, and a successful preacher in that denomination, and was highly respected by all who knew him. He was among those who embraced Bro. Wm. Miller's views; but he was one of those who made progress in divine knowledge. His communications published in the *Advent Herald* and the *Voice of Truth—Advent Harbinger*, published and edited by the late and much lamented Joseph Marsh, who now sleeps in Jesus, were an ornament to those papers. But I had lost his whereabouts until I became acquainted with our brother, the ADVOCATE. One after another of the old '43 pilgrims are falling asleep in Jesus, and soon it will be my lot, if this age last a few years longer, and I think it may. R. V. LYON.
Suspension Bridge, N. Y.

A Scene in Baltimore.

BRO. BRINKERHOFF: I have just (before the Sabbath,) returned from a short visit to Baltimore, and seeing your request, in No. 14, for "more original matter from our contributors," it occurs to me to send you a brief account of the present phase of political agitation in that city.

The Democrats, having already possession of all the offices of the City and State, and not content with that, but have appointed, in every instance where an appointment of underlings is given by them, to Roman Catholics, such as police and other minor officers of the municipal rule in the city and throughout the State, wherever attainable. The Legislature of the State and the School Board of the cities of Baltimore and Annapolis (the State capital,) having a Roman Catholic majority, voted to displace the King James' Version of the Scriptures in the public schools, and have foisted in its place the Douay (or Roman Catholic) translation of the Latin Vulgate, with its garbled bias in favor of Popery, now, not content with that proceeding, are claiming, through their priesthood, a pledge from their candidates for the next Legislature, an enactment that the Common School system shall be dismembered, and a parochial plan adopted whereby the scholars in the schools shall either be taught the Popish catechism etc., or refrain from attendance "where they are heretics." To consummate this crowning calamity these Democrats have nominated for Governor a grandson of "Charles Carroll of Carrollton"—one of the signers of the Declaration of Independence in 1776. He is a bigoted Romanist, and such an out-spoken slave of the priests' behests, that in his canvass speeches in the State he has introduced his theological proclivities and intentions

when the proposed legislative enactment reaches his hands for signature.

All these encroachments having been brought about by continuing Catholics in office, and the indicated result, if their governor and legislature are elected, has, at last, after a Democratic rule of seven years, aroused the latent forces of the apparently extinct "Native American" party, once dominant in Baltimore, and the American Democrats are deserting, in shoals, the "Priests' Party," as they are now designated. They have nominated a complete ticket, State and Municipal. The minority Republican party will make no nominations, and are fused, to a man, with the "Reform movement." The priests' party designated them as "Potato Bugs," in derision, but the reformers now glory in the name, and tell them that they will prove the ruin of their potato dish.

On the evening of our (wife and myself) reaching Baltimore we were met, on every hand, with torch-light delegations from the wards of the city, who all concentrated in a mass meeting at the base of the Washington Monument. One of the ward delegations, in passing by the Maryland Institute, where the old line Democrats were holding a meeting, their 'roughs,' evidently prepared and armed for a collision, attacked the unsuspecting Americans. Pistols and clubs were freely used on both sides, for some Americans go constantly armed of nights, and the Americans succeeded at last in beating back their assailants. When the great meeting at Washington Monument adjourned they marched off with "flaming torches," in military order and rank, *twenty thousand* strong. Uncle Edward Mason (wife's uncle, is one of the very few left of the times of '43 and '44, in Baltimore,) remarked that "Never, in my 35 years' experience and residence in Baltimore, have I, or any one in this city, seen such a sight, both for numbers and resolution. It was a scene, such, as I think, is a presage ominous of a religious and domestic war, as Protestant and Romanist. And it may begin here; for no American, in Baltimore, whether Democrat or Republican, will any longer endure or tolerate the inroads of the Romanist priests bearing rule in our schools and courts of justice. Why, Bro. James, (turning to me more directly,) there are organized clubs in this city who number 22,000 members, who now call themselves the 'Potato Bugs,' and their watch-word is 'Death to all priestly rule in civil matters;' and they are bound to conquer in this fight, not only in this city, but throughout the State of Maryland and the United States. The last feature of 'the woman drunken with the blood of the saints' is that she shall be 'burned with fire, for strong is the Lord God who judgeth her;' for she is 'sensual and devilish,' and only fit for the burning which awaits the unrepentant sinner. And I say for one, AMEN! let it come; the sooner the better for Christ's waiting people."

Uncle Edward has three sons who are ardent partisans in this reform movement, and will all vote the "Potato Bug" ticket, as they call it. One of them informed me that the 'reform' hold meetings every night and that the clubs are increasing their numbers every meeting; and they will win. The editor of the *Baltimore American*, who is my personal friend of forty years' standing, a man of large experience in Native Americanism, and has extensively traveled in Popish countries in Europe, with whom I had an interview, remarked, "I feel confident that the Reform will carry both the city and the State in the November election. The Popish tendencies and seven years' misrule and stealings of the dominant party, have completely disgusted all parties except these Bourbons," etc.

Brethren, these signs are very significant and portentous of mischief and strife—when men go about armed, ready to shoot at the least provocation, one another down. Let us not meddle with the matter, but rather pray God to end it for the right. Your friend and brother in Christ's love and ruling,
J. L. BOYD.

Philadelphia, Oct. 10, 1875.

Appointments.

Quarterly Conference.

THE first Quarterly Conference of the Church of God in the Second District of Missouri will be held at Denver, Worth Co., commencing Friday evening, Nov. 12, and hold over the Sabbath and First-day. It is very desirable that all the churches in this District be represented at this Conference. Come, brethren, and let us have a good time praising the Lord for his many mercies. We are evidently living in the end of the world (the harvest is the end of the world.—Matt. 13: 39). The hour of temptation is upon us, the love of many is growing cold, even in our midst, while the earth, groaning under its accumulating weight of sin and iniquity, gives signs of the speedy revelation of the Lord of life and glory.

H. R. PERINE, Conf. Clerk.

Denver, Mo., Oct. 11, 1875.

Received on Subscription.

Polly G Pitts 75 cts, 11-4. E L Trobridge \$1, 10-12. Daniel Tiffany \$1.60, 11-1. Mehitta Nash \$1.50 11-7. H S Case 50cts, 11-1. Edwin Caneff 50 cts, 10-23. W H Ball \$1, 10-21. Wm P Ellis \$1, 10-21. N M Thomas \$1.50, 11-15. Jane L Madill 70cts 11-4.

Received on Donation to Advocate.

Sarah Ann Leach, - - - \$1.

Books and Tracts Sent by Mail.

Wm Ellsworth 30cts; Jane L Madill 30 cents.

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.
- Where are the Dead?* Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.
- Man: Mortal or Immortal?* By J. M. Beedle. 12 pages, price 3 cents.
- Man's condition in Death*: By J. M. Beedle—16 pages—4 cents.
- The Sabbath*: By R. V. Lyon, 8 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.
- Thoughts on the Sabbath*, by A. C. Long. 8 pp., 2 cts.
- Man, a Living Soul, in the Image of God*, by Samuel Davison. 12 pp. 2 cts.
- The Destiny of the Wicked*, by Jacob Brinkerhoff. 16 pages, 3 cents.
- Mrs. E. G. White's claim to Divine Inspiration Examined*. By H. E. Carver. Price 20 cts.
- The Kingdom of Heaven on Earth*, as revealed in the Holy Scriptures. Price 25 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.
- Thoughts Suggested by the Perusal of Gillilan* and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—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 Rich Man and Lazarus*, by Samuel Davison. 12 pages, 2 cents.
- The Weekly Sabbath: Its Moral Nature and Scriptural Observance*. 48 pages—10 cents.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 18th 8th Month, 1875. (Nov. 16, 1875.) No. 17.

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"Having a Desire to Depart."

LET me go, for I am weary
Of earth's dark and lonely night;
All I cherish here seems dreary
As I see the heavenly light.
I would go where grief and sighing
Forms immortal will not know,—
Where is felt no sickness—dying—
Let me go, oh, let me go.
Blessed rest! for I'm praying—
For that pure and blest abode,
Where angelic bands are staying,
In the presence of their God.
I would leave this world of sorrow,
Where life's blighting evils grow,
And would gain the bright to-morrow—
I would go, oh, let me go. —Sel.

Unprofitable Doctrine.

W. ELLSWORTH.

HAVING read in the columns of the "ADVOCATE" No. 9, Vol. 10, an article from the pen of R. V. Lyon, entitled, "Who will not be blessed or saved?" I venture to speak of some ideas therein advanced which I should consider not only unprofitable doctrine, but also in plain contradiction to many passages of Scripture. I do this not with any spirit of contention, but in the hope that I may lead the thoughts of those who love our Master to things of more vital importance. Of the question of fore-ordination as explained in his writings, I have nothing to say, but shall speak of it only as connected with other arguments advanced. It is a question which has created a spirit of persecution whenever discussed, as seen in the early reformed churches; and even Calvin and Luther, though standing at the head of the Reformation, could not refrain from casting the most bitter invectives at each other while discussing it. Instance the following from Calvin in his address to Luther—"Thy whole school is nothing but a stinking sty of swine. Dog, dost thou understand me, thou great beast!" *Anecdotes of distinguished persons*, Vol. III. p. 94. Such a spirit must come from the Devil; surely not from the meek and lowly Savior. If God, in his infinite wisdom, foresees who will be saved and who lost, it is not for us poor weak creatures of his hand to speculate on, but we should seek for eternal life through Christ our Savior. Read Deut. 29: 29; John 5: 39.
But when he affirms that the wicked have no

resurrection, and then quotes the words of Christ to prove it, he places the Savior in opposition to his own positive declaration. It is this fact which I wish to bring before the readers of the ADVOCATE. After asserting that the Bible justifies no one in believing that those who reject civil or divine law, will ever be resurrected in order that the Lord may know whether they are goats or sheep, he quotes Gen. 3: 15, 16, and then says, "Here we have positive testimony that there was to be a race born that never would have been if sin had not been introduced into the world. . . . Thence a part of the curse, therefore they are not embraced in the plan of redemption." How can this be reconciled with the teachings of the Scriptures; "For there is no respect of persons with God?" Rom. 2: 11. Deut. 10: 17. "For the Lord is not slack concerning his promise, as some men count slackness, but is longsuffering to usward; not willing that any should perish, but that ALL should come to repentance." 2nd Peter 3: 9; John 3: 16. Although the election of some is taught by the apostles, they as plainly teach that "whosoever will may take of the water of life freely."

Again he quotes 1st John 3: 12, to prove that Cain was the seed of the serpent, while Eve, at Cain's birth, said, "I have gotten a man from the Lord." Gen. 4: 1. Was this the seed of the serpent,—of Satan? The Lord declares to Cain that "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." Gen. 4: 7. But by sin Cain became of that evil one and slew his brother. See 1st John 3: 8. He says this seed "shall be cut off from life." But when shall this be? Is it not when "many that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt?" Dan. 12: 2.

In quoting from Psalms, Isaiah, and Romans, he omits the fact that these are they that have "gone aside;" (Ps. 14: 3) "forsaking the Lord," (Is. 1: 4.) and that they once "knew God." (Rom. 1: 21) Thus these "who are not embraced in the plan of redemption" were once followers of the Lord, else they could not have forsaken him. It is evident that David, in Ps. 58: 3-5 could not have meant the natural birth, for "they go astray as soon as they be born, speaking lies." How can an infant be said to speak lies before it can talk? Our Savior says of the children, "Of such is the kingdom of heaven."

As to the reference to Jer. 13: 23, 24, surely the Lord who created the Ethiopian and the leopard, can change both their color and spots; and with this agree his words; "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be white as snow." Isa. 1: 18.

Again, Eccl. 3: 18, 19, speaks of "the sons of men," and according to the writer's previous interpretation, means the sons of God. Not a part, but all of them; which evidently refers to his mortal state. The same idea is conveyed by Ps. 46: 12-20, for if the wicked have no resurrection, how can the upright be said to "have dominion over them in the morning" (of the resurrection), v. 14. The "tares," "goats," and "children of the wicked one," evidently became so in the same manner that "Cain was of that wicked one." 1st John 3: 8, 12. Matt. 13: 39. Is it not a dreadful thought that dooms a certain class to perdition? perhaps a parent, a sister, or a brother, without a chance of salvation or immortality?

We are told in 2 Peter 2: 10-17, that "these as natural brute beasts, made to be taken and destroyed, speak evil of things they understand not." These words, "made to be taken and destroyed," may refer to those who walk after the flesh, or we may understand that the words qualify the object of the phrase, "as natural brute beasts." If the former view is taken, I understand that by giving up to the wiles of Satan, they are "made [by sin] to be taken and destroyed;" indeed, Peter says "they have forsaken the right way, following the way of Balaam the son of Bosor." Yet Balaam was once a prophet of the Lord, and would not be tempted "if Balak would give him his household of silver and gold." Num. 22: 18. How could they forsake the right way if they had never been in it?

After quoting Rom. 1: 18-22 and 2: 12-15, he says, "Therefore they will not be resurrected in order that they may have an opportunity to reject Jesus and die a second time, as some teach, for St. Paul has told us that it is appointed unto men once to die, but after this the sentence." What sentence could be passed upon them without a resurrection? And the text according to the writer's theory of future probation, proves the non-resurrection of the righteous, that is, those placed on probation, as much as the wicked; for surely it could not be termed a probation, if all should be saved that are resurrected. But Paul is not speaking of the punishment of the wicked, but is arguing on the sacrifice of Christ for sin. This conclusion is necessary to harmonize with Rev. 20: 14; 2: 11.

He says that the law was given to Israel. To this we all agree; but this is the law by which we shall be justified or condemned "in the day when God shall judge the secrets of men by Jesus Christ. But can every man be judged according to his works, if "the man that wanders from the way of understanding remains (forever, as the writer, not Solomon, asserts) in the congregation of the dead?"

Finally, he says that "Jesus affirms to the Sadducees that some of the family called human would not be accounted worthy of a resurrection," and offers Luke 20: 35, 36 to prove it. Our Savior says "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; but are equal to the angels." Luke 20: 35, 36. He is not teaching the Sadducees that the wicked have no resurrection, for this they believed already (v. 27); but that in the new world "they neither marry nor are given in marriage, neither can they die any more, but are equal to the angels." The resurrection which our Savior speaks of, evidently refers to that described in Rev. 20: 5. But according to the writer's argument, all who are ever resurrected receive eternal life; where then are they who suffer the second death? Rev. 20: 14. Here is where he places the Savior in opposition to his plainest assertion; the grandest declaration ever made: "Marvel not at this: for the hour is coming in the which ALL that are in the graves shall hear his voice, and shall come forth [mark]; they that have done good, unto the resurrection of life; and they that have done evil to the resurrection of damnation." Could anything be plainer? And yet he says "that Jesus affirms that some would not be accounted worthy of a resur-

rection." If the writer unknowingly confuses the teachings of Holy Writ, I trust he will see his error; and I pray that he, and all who love Christ and are striving to do his will may be guided into all truth, "For now we see through a glass darkly; but then (and very soon) face to face." 1st Cor. 13: 12. Let us seek to learn the will of Our Father, to do our duty, and let these useless speculations go, to follow Christ, keep his commandments, and watch for his coming.

Of the doctrine of future probation, after Christ comes, I have little to say, believing it to be unprofitable. For if God designs to give those who have not heard the gospel message probation in the Age to Come, it can profit us nothing to teach it to those who have, but it will be to many a "peace and safety cry,"—an excuse to put off coming to Christ. Why, if I believed in that, I should feel I were doing an injury to those heathen who have not heard of Christ, for surely they would believe sooner if they saw him in his glory, than they would from being told of him! But "this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. Besides I find no plain assertion in the Scriptures to prove the doctrine. And what if, after teaching it, we should be disappointed when our Lord shall come? Shall we not trust in him? Shall not the Judge of all the earth do right? Then let us seek to do our Master's will; remember that by our words, spoken or written, we shall be justified or condemned. And may it be said unto us at last, "Well done, good and faithful servant; enter into the joy of thy Lord."

I trust the brother will see the error of his teachings; and if what I have said saves one soul from going astray, to the Lord be all the praise.

Fredericksburg, Iowa.

The Study of Prophecy.

(Concluded.)

That good men in former days were in the habit of thus interpreting and applying the prophecies, is known to every reader of the Bible. See Daniel 9: 2, 3: "I Daniel understood by books the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And I set myself to seek by prayer, and supplication and fasting, and sack-cloth and ashes."

See also the intimation given by the evangelists that the Jewish nation were generally looking for the Messiah just at the time when he appeared. Even the "wise men of the East" had learned from the prophets to expect the same event, and at the same time. Hence they were ready to hail the appearance of "his star," and to come to worship him. Nor were the heathen nations ignorant of these predictions. They had heard the story from the wandering Jews, till many of them fully believed it; and there was, we are told, "a general expectation throughout all the Roman Empire that some great personage was about to be born at Jerusalem." Who now will deny that this state of excited expectation did much towards preparing the minds of the men of that age, both Jews and heathen, to receive the Gospel? Who will venture to affirm that the religion of Christ would or could have taken such a hold on the minds of men, if they had not been prepared to believe the story of the apostles respecting Jesus, by this previous expectation, derived from an interpretation of the prophecies? And who will affirm that a definite and clear exhibition of the predictions of the Scriptures respecting the latter day glory would be of no use in the hands of our missionaries, to prepare the minds of the heathen to believe and welcome the message of salvation in the Gospel?

The followers of Christ would not sleep as they now do, nor would they waste their strength in angry controversy respecting the shibboleths of

party, did they fully realize the truth, that the way is even now preparing for that last great contest which shall precede and usher in the day of Millennial glory. Surely they would not, did they feel that we are just approaching the period when the three unclean spirits shall go upon the breadth of the earth to gather the nations to battle, when the seventh seal shall be opened, and the seventh trumpet sounded, and the seventh vial poured out; and there shall be felt the heavings of that great earthquake, which in its progress shall shake not only the earth but also the heavens—which shall break up the deep foundations of iniquity and oppression, and dash to the ground every temple of idolatry and superstition—uprooting the custom of ages—scattering the thrones and scepters of despotic power in broken fragments amidst the rubbish of departed days—revolutionizing the whole face of society, and eventually establishing the kingdom of Jesus on a basis broad as the foundations of the earth, and deep as the pillars of the eternal throne.

We affirm that the modern system of missions, so far as this country is concerned, had its origin in the study of the prophecies; and that it has been sustained, even to the present time, in no inconsiderable measure, by the impression, (vague and faint though it may be,) that we are doing the work assigned to the present generation in the prophetic Scriptures. Take away this impression from the public mind, and the work would soon flag and come to an end. Give this impression definiteness and power over the minds of the mass of Christians, by a lucid exhibition of the prophecies, in connection with the signs of the times, and who can calculate the result?

1. The prophecies are a part of the word of God, given by inspiration of the Holy Spirit, and written for our instruction. To say that the prophecies cannot be understood, is to charge our Maker with the absurdity of giving that for our instruction which cannot be learned.

2. He has pronounced a blessing on him that readeth and them that keep the sayings of this book. Rev. 1: 3. Such a blessing is worse than a nonentity—it is downright tantalizing us, if the sayings therein are unintelligible.

3. God men in former ages have understood the prophecies which related to their times; and were instructed and comforted and directed by them. The case of Joseph on his dying bed; of Daniel and the captive Jews in Babylon: the wise men of the East, and of Simeon and Anna at the birth of Jesus; of the disciples of Christ at the siege of Jerusalem; are examples directly in point. In all these cases the predictions were understood before they were accomplished; and the individuals referred to were prepared by this understanding to act in accordance with the will of God.

4. All intelligent Christians do now profess to understand some portions of the prophetic Scriptures. And they shall yet believe the position on which we rest this argument, viz.: That if it is possible to understand one part of the writings of the prophets and of the revelation of Jesus, it is possible to understand the whole. The followers of Christ will yet pursue the study, with renewed vigor, and with signal success. They will derive fresh courage for the conflict that awaits them, as they decipher the mystic figures which reveal the purposes of God, and the destiny of his chosen, till they reap the full benefit of the blessing which our Saviour has pronounced on them that read and keep the sayings of his Book.

May we be found among the number of those who thus wait for his appearing. The light that beams from a just interpretation of these mystic symbols is already shining with a kindly influence on the hearts of many of the friends of Zion; they feel the benefit of the reviving rays; and they rest assured that the whole truth shall yet burst upon their vision, as certainly as that the full blaze of noon-day shall follow the faint glimmerings of the morning.—Selected.

"Fair Chance Theory."

R. V. LYON.

As the 16th chapter of Ezekiel has lately been called up to sustain this false theory by one of its advocates, I have concluded to give the following as the result of my investigation in 1852 of this memorable portion of Holy Writ.

That the prophecy of Ezek. 16: 55—"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate"—is figurative, and relates not to the people, but to the place, the city, is evident from the following considerations:

The prophecy was given for Jerusalem (v. 2), of which it is said in the next verse, "Thy birth, and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite." Abraham, the father of the Jewish people, was of "Ur of the Chaldees," Gen. 11: 31; and Sarah his wife was of the same country. But Jerusalem was located in the land of Canaan, which was possessed or inhabited by the Amorites, Hittites, and other heathen tribes. Hence the city, in this chapter, is addressed under the figure of a woman. This being the fact it is also a fact that the cities of Sodom, &c., are spoken of under the figures of women. And as the literal cities or localities are referred to in one case, they are in the other case. Keeping these facts in view, we can see that when Jerusalem shall be restored to the favor of the Lord, according to his promise in the 16th verse, then "Sodom and her daughter, and Samaria and her daughters, shall return to their former estate," verse 55; not as "sisters," or equals, but as daughters, verse 16, of Jerusalem, or subordinate cities to Jerusalem, the metropolis of the kingdom of Israel restored, and of the world.

This, we believe, is the true light on this portion of divine truth: and this understanding of this highly figurative prophecy furnishes us with immutable testimony that a glorious restoration of Jerusalem, her sister cities, and the land of promise in which they were located, will be realized. If the people are addressed, then a part of Christ's mission is to bring into the world to come as vile a race of human beings as ever drew the breath of life! A race, whom Jehovah destroyed on account of their wickedness! And St. Paul made a great mistake when he informed his Hebrew brethren that "Christ, once in the end of the *aeon* ages, hath appeared to put away sin by the sacrifice of himself."

That Jude refers to the corrupt, wicked people of the cities of Sodom, &c., is self-evident from the fact that his language is not figurative. Therefore the people are meant; and besides, he says, "They gave THEMSELVES over to fornication;" hence it is the *people*, and not the literal cities, that have "suffered the vengeance of eternal fire." While their doom is unalterably fixed by the eternal fiat of Jehovah, the cities which they inhabited, will be restored when Jerusalem shall be redeemed. This view makes a harmony in the Scriptures, while the opposite involves innumerable difficulties, absurdities and contradictions!

Suspension Bridge, N. Y.

Reply to a Theological Student.

(Concluded.)

You likewise say that you cannot conceive of that mysterious something which we call life, as a material being. Here it appears to me, you lay aside all your logic. Life is not a personal being; it is not an entity, nor is it a discernible

integral part of any visible substance. It is an attribute of all sentient beings, of angels as well as of men. It is originally given of God. He is the author, and he imparts it by breathing. In animals it is propagated by trauduction; but before separation from the paternal stock it is that part of the paternal life, and is dependent upon that for its maintenance. When separated from its paternal stock, life cannot be maintained without breathing air. Cease to breathe permanently and life becomes extinct. This has always been God's method of giving and maintaining life. Nature and revelation are equally expressive on this subject. Ps. 104: 29, 30 says, "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; thou renewest the face of the earth." The original word is *ruach* in both members of the sentence, and the Bishop's Bible of 1575 renders the 30th verse, "When thou lettest forth thy breath they shall live [that is, again]; and thou shalt renew the face of the earth." Ezekiel 37th chapter gives the same process for the resurrection of the dry bones. Breath expired has not the same qualities as when it is inspired; without fresh air all breathing animals would soon die. It is good air they need. It is said when one breathes his last breath, and life becomes extinct, it has returned to God who gave it; because it is God's prerogative alone to impart life; and when it goes forth with the last breath it is returned to that vast pabulum in which it is treasured up all round our globe; and we can no more follow it than we can the extinct flame of a candle.

All the sacred writers utter that God is the author and supporter of life, "In him we live and move and have our being." No one can say what life is; nor make it a separate entity among other entities. The question of its being material or immaterial is as far off from us as the nature of God himself. God alone gives life, and he only can tell what it is.

Further: You say, "Spiritual manifestations which have appeared in all ages of the world have never been accounted for but by admitting that there are bodiless spirits. Here you assume a postulate which has been a matter of dispute in all the ages to which you refer. There have been marvels, imaginary and real, which superstition has seen no way of accounting for but by attributing them to the agencies of disembodied spirits; but wherever they have been fully investigated they have always been traced to a natural cause, or a divine interposition. It is a matter of inference only—*sheer inference*—to attribute the marvelous to the interpretation of disembodied spirits! Whoever saw a spirit without a body? For any one to say he did is to say he saw nobody! A very impersonal being indeed! But thus there are even good men that have said, "I saw a spectre." I have known such persons in the church, and in the ministry. What then is a spectre? An *apparition*; a *ghost*. Did you try to touch it, I have asked? Occasionally I have found one to say, I did, but it eluded my grasp! Did you never see a child try to catch his own shadow? I have! But it always eluded his grasp. So will all night and evening spectres.

Modern exhibitions of so-called Spiritualists are but a revival of the old occult practices of necromancy, which God himself prohibited on pain of penal death. And why prohibit it with such a penalty? The answer is found in Deut. 18: 31 and corresponding passages.—"I AM THE LORD YOUR GOD." Necromancy is pretending to consult with disembodied spirits of dead men, and there are at least two sins comprised in it. 1st, It attributes to mortal men power over times and events which it is the prerogative

of God alone to show. 2nd, It is a virtual denial of God's sentence upon man for his transgression viz., "Dust THOU art, and unto dust shalt THOU return." It says nothing of the body separate from the spirit! It is the THOU that sinned that is to return to the dust; for the THOU that sinned is the THOU that was made of the dust of the ground. It seems to me that nothing can more plainly show that there are no such things as disembodied human souls than this oft repeated law in Israel.

As to other orders of superior beings, as the angels of heaven having bodies, or that the resurrected dead come forth with bodies, I see no room for disputation among them who believe in the existence of angels, and in the resurrection of the dead; because the plain testimony of holy Scripture is, "There are bodies terrestrial, and there are bodies celestial." There is an animal, "or natural body, and there is a spiritual body." I think all the scriptural accounts of the appearances of angels represent them as personal and bodily beings. They ate, they drank, they stood, they ran, they walked, they lay down, and they sat, they talked, and they sang, and they cried as when a lion roareth, and they flew in the midst of the welkin. But they are never said to be flesh and blood. I suppose they are made of an element more pure and rarefied than the atmosphere which surrounds our globe, and hence they can, and do ascend and descend from world to world. It is the climax of the condescension of the Son of God that he took not on him the nature of angels but the nature of the men he undertook to redeem from death. Believe the Scriptures and there can be no dispute about the bodies of even angels or of redeemed men.

You ask me another question: viz., "By what criterion do you decide what is the word of God, and what is not?" I reply, I accept the collection of sacred writings commonly called the Bible, as well authenticated accounts of God's providences and revelations to men. I believe fully, that all the writers of those sacred books were men called of God to that work, and that they have open and sensible attestations from him of their appointment to that work. It follows of course that God regarded them as qualified for that service, and his own honor stood pledged to sustain and direct them in it. What they knew by the part they had in the transactions of their own times they needed no new revelation to inform them of. When they were divinely directed to write these things, and make them plain, that was their authority and commission to set them before the nations, and their posterities. What God commanded, and foretold, they were to write without adding or taking from his words to them, or to their rulers; or to their people, or to the nations at large. That they did so, is manifested by the concurrent testimony of their successors, by the confirming testimony of the Lord Jesus, by the judgments of God upon those who transgressed these written laws, and also by the fulfillment of the threatenings sent to the peoples of their own times, who disregarded the warnings which were sent unto them, and likewise by the fulfillment of predictions respecting peoples and events of succeeding ages. The fulfillment of the promises made to righteous men, and the general progress of predicted events in the world, largely show that all things are tending to the great consummation foretold by all the prophets from the beginning of the world. As there is a perfect harmony in all the sacred scriptures respecting these things, they evidently form the faith once for all delivered to the saints. Whatever theory conflicts with this faith is not of God, and is not his word, but a heresy of the

great apostasy. If, as is often said, Christ Jesus crucified is the great central truth of divine revelation, Christ consummating the divine purpose in the restitution of all things to holiness and happiness, is the crowning truth of all the revelations of God to men; and not until this is done will the topstone of God's work among men be brought forth with shoutings of grace unto it. Any system of religious belief which leaves out or excludes this great crowning truth of divine revelation is a device of men, and not of God.

No matter how eminent the men who devised, or who propagated it; no matter what their success therein may be; no matter what apparent reforms they may effect in society; however venerated their names may be among men; if they speak with the tongues of angels, and have knowledge of all languages, and understand the mysteries of all human science; if they speak not according to the plain import of the prophecies of God, and the apostles of Christ Jesus, respecting the grand consummation of the kingdom of God UNDER the whole heavens, the light of divine revelation is not in them; and the religious order they have built up without it is a plant that God hath not planted, and must be rooted up. The number of the disciples found waiting in Jerusalem for the promise of the spirit after the ascension of the Lord, was, on the morning of the first Pentecost one hundred and twenty; if those who wait for the coming of the Lord in his glory, should be reduced to a like number, I want to be one of them.

Inspiration is a distinct work from that of revelation. The word inspiration is derived from the Latin *inspiro* compounded of *in* and *spiro*. It signifies to breathe life or spirit into any one. It is often used in the same sense as enliven, or to animate, and expresses the communication of a strong moral sentiment or passion, when used mentally or religiously; so that a man may be inspired by men, and things, and circumstances, and sentiment, and yet have no inspiration of God, in the scriptural acceptance of that term. The original word in 2 Tim. 3: 16, the only place where it occurs in the New Testament, is *Theo pneustos*. *Theos*, God, *pneustos* or *pneustos*, inbreathed, without any *is* in the passage. So that it naturally reads "All Scripture inbreathed of God, is profitable." When God had a special work for men to do he was accustomed to give his chosen servants wisdom and understanding suited to the work; thus Bezaleel and Aholiab, and others, were qualified for building the tabernacle in the wilderness. But they had a divine pattern given by God to Moses, by which they were to work. So when the apostles of the Lord were sent out to preach the gospel they received the gift of tongues, and wisdom to know how to declare and defend that gospel. But they had a special direction from the Lord Jesus to teach the nations all things whatsoever he had told them. They were not to frame a system out of their own hearts. Knowing the fruits of the human mind, especially in trying circumstances, the Lord promised them that the Holy Spirit should bring all things to their remembrance which he had spoken unto them. Under the same regulations they wrote the gospels and the epistles; and we are bound by the same rule in receiving and teaching the holy Scriptures. No amount of religious influence can justify any one in departing a tittle from the written word. s. d.

Do not let us confound zeal with faith. A man may be zealous, yet have little faith. No; we must believe the promises. We must have it engrained into our beings that God is the rewarder of those who diligently seek him. Our faith in the Lord has been such for years that we felt as one would on being told the Lord was in our house and we had but to open the door to see him face to face.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 18th 8th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Review of Sweeney's "Sabbath Question."

(Concluded.)

PASSING from this kind of reasoning Eld. S. asks the very reasonable question, "If we are under the law yet—if it is unrepealed and irrevocable, as some contend, why keep the first day of the week as a Sabbath?" and then makes the following clear deductions: "It was the seventh day that God rested on, and that he 'blessed and sanctified.' It was the seventh day that Moses enjoined upon the children of Israel as a Sabbath unto the Lord. And there is nothing clearer than that, if we are still under the law 'written and engraven in stones,' then the Sabbatharians are clearly right." Then follows as plain statements respecting the first day of the week as can be made:

"It cannot be shown that Jesus or the apostles ever authorized the transfer of the Sabbath idea and observances from the seventh to the first day of the week. It will not be claimed that they did. It cannot be shown that the change was made in the apostolic times. It cannot be shown that it was done in the first three centuries of the Christian era."

Now would we not expect that one reasoning in that manner would cease to contend for the first day of the week being a Sabbath altogether, and abandon the field to the claims of the seventh day? These are plain statements of truth on the Sabbath question. His arguments take the phase of no-Sabbathism, or, as some say, if there is a Sabbath for this dispensation you seventh-day keepers have it. We have examined his position of the Sabbath not being pre-Mosaic, and have seen that it existed from the creation. We have examined his texts from Paul's epistles to prove the law done away, and see that instead they confirm the obligation of the law and leave it perpetual; then, according to Sweeney's own deductions and conclusions "the Sabbatharians are clearly right." Eld. S. does not claim that the "Sabbatic idea" was ever placed on the first day of the week, a good point on this subject, which all first-day observers will do well to remember. Then why observe the first day at all?

The first day of the week being in use among professed Christians, and being unwilling to yield to the claims of the seventh day, some subterfuge must be adopted to sustain the practice. Eld. S. has acknowledged that the first day of the week has no claim to divine sanctity from the Bible, and that the Sabbath idea was never given to it, and that neither the apostles nor early Christians kept the first day. But here comes a passage from his sermon which does not exactly agree with the preceding one, we think, which we last quoted, which is this:

"From the resurrection of our Lord until the present, Christians have observed the first day of the week as a day of convocation and religious worship. This custom has certainly apostolic sanction and approval."

But where is the proof of this? He offers none. It is so simply because he says so. But for us we want better authority. Eld. S. teaches that the Sabbath ceased at the cross, and since then we have no Sabbath. His next remarks are interesting on this question.

"But this day was never called a Sabbath by any New Testament writer or speaker. It was never claimed by any New Testament writer that it in any sense came in place of the Sabbath. On the other hand, the Christians all, for more than two centuries, denied that it had any sort of connection whatever with the Sabbath, claiming, on the other hand, all along, that as it was a different day it had altogether a different meaning. There was no such thing in apostolic times as a Christian

Sabbath. There was no such thing till centuries had passed away. The first day, or the Lord's day, was made a Sabbath strictly, that is, a day of rest from secular concerns, by no higher authority than that of the emperors, beginning with Constantine, in the year 321. So that the strictly Sabbath idea, and hence the name Sabbath itself, as attached to our Lord's day, have no higher and no other, than human authority."

Here is very much of the whole Sabbath argument admitted; but Eld. S. and his school are at variance with the views of most others who contend for first day observance. Now here is your Sunday Sabbath admitted to have no higher than human authority. We will hear him further:

"Here I must not be misunderstood. For observing this day as one of meeting and worship there is divine authority. It is a Christian duty to so observe it, not by resting, which is the fundamental idea of Sabbath, but by meeting and worshipping. Since Jesus rested in the grave on the Sabbath no person has been, by divine authority, commanded to observe it. It is gone with the types and shadows of the past dispensation; gone with the ministration of death, written and engraven in stones; gone with Mosaicism, which was a 'shadow of things to come,' gone with that law which 'was added on account of transgression till the promised seed should come.'"

But he offers no proof of this divine authority, nor of the first day of the week being the Lord's day. He has not shown that the divine authority for keeping the Sabbath ceased when Jesus rested in the grave on the Sabbath. We have shown that the Sabbath was no part of "the types and shadows of the former dispensation." Elder Sweeney has not told us what the Sabbath was a type of? If it were a "shadow of things to come" it must reach to its antitype; and if a type of the heavenly rest, it must last until that rest be obtained, hence binding still. Don't fail to look at the types in their full bearing. We have shown that the Sabbath was not of the ministration of death, nor of that law that "was added on account of transgression, till the promised seed should come," hence it shines forth as brilliantly as when sanctified in Eden, except that the majority of mankind are trampling upon it. We quote again:

"We find no one commanded to keep the Sabbath in all the book of the Acts of the apostles. Neither is there any such command in any of the apostolic epistles. The Sabbath is mentioned, it is true, by the New Testament writers after the resurrection of the Lord, but always as a Jewish, and not as a Christian institution."

That the apostles mentioned the Sabbath "as a Jewish and not as a Christian institution," needs proof, but it is not forthcoming. Eld. S. next argues that the apostle Paul labored to show in his epistles that Gentile Christians were free from all customs that in any wise pertained to the Jewish people, and classes the Sabbath among them, quoting Rom. 14: 5, "One man [the Jew,] esteemeth one day above another; another [the Gentile,] esteemeth every day alike; let every one be fully persuaded in his own mind," applying the day here mentioned to the Sabbath. Must this one text be arrayed against all the plain declarations of Scripture on this subject? The context from the first verse to the sixth, shows the subject to be that of eating, or the days of festival. The term "every day," is used in Exodus 16: 2, 21, in reference to the falling of the manna, where the Lord says to Moses that "the people shall go out and gather a certain rate every day," and "they gathered it every morning." In these passages the Sabbath is not included, for the history of the falling of the manna shows that none fell on the seventh day, and some who went out to gather it then were reproved for breaking God's laws. So in Rom. 14: 5, in so plain a matter as the Sabbath law, the "every day" spoken of by Paul had no reference to the Sabbath day, but to festival days.

Eld. S. should remember that the book of the Acts is not a book of commandments; and when a thing is commanded, as was the Sabbath, it holds good until repealed, which has never been done. Elder Sweeney quotes Col. 2: 16, 17, to further prove his Sabbath indifference: "Let no man judge you in meat, or drink, or in respect

of a holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ," and applies this also to the seventh day. The apostle shows the sacrifice of Christ as meeting all those ceremonies and festivals. Having instructed the disciples he says, "Let no man judge you," &c. This passage says "Sabbath days," not the Sabbath day, and these are "a shadow of things to come," while the Sabbath is a memorial, and not a type, unless it be a type of "the rest that remaineth for the people of God," (Heb. 4,) and then it must reach to the rest, the type unto the antitype. Reader, let no man judge you in respect of the Sabbath day, but keep it according to the commandment, and have a conscience void of offence toward God and man.

Elder Sweeney says that "by keeping this day [the first day,] the church commemorates one of the fundamental facts of Christianity—the resurrection of the Lord from the dead. . . . The Lord's day worship cannot be neglected without sin." If they keep the first day of the week to commemorate the resurrection, and observe baptism for the same purpose as well as his death and burial, they have two ordinances or events to commemorate one thing. He very consistently offers no Bible evidence or other proof for keeping "this day to commemorate the resurrection, and none to show it to be sin to neglect the first day worship. Why not keep the crucifixion of Christ as well as the resurrection day? as it is the death of Christ that atones for sin." If Christians should keep first day to memorize the resurrection of Christ, where are they enjoined to do so? Eld. S. very consistently offers no proof of it, for there none, and at the same time those who observe first day set at nought a day divinely commanded to be observed by Christians as well as by God's people before the death of Christ.

Elder Sweeney concludes his sermon with marks against "compelling men of the world to commemorate the resurrection of our Lord by meeting with Christians on this day," but is in favor of enforcing the Sunday laws of the State.

We have now followed Eld. S. in his points of opposition to the Sabbath and the law of God, and find his evidences are all on the side of the Sabbath being a perpetual institution, and the law of God unchanged and irrevocable; hence we have a Sabbath and a divine law for it, and may expect the blessing of God for keeping his laws. Reader, give this important subject due consideration, and put yourselves on the Lord's side, for in favor there is safety and in his truth there is life eternal.

Parable of the Wheat and the Tares.

IN the parable of the tares sown among good seed in the field, which we read in the 13th chapter of Matthew, 24-43, we have an illustration of the workings of the gospel from its being sown in the minds of men, or of its being preached into the kingdom of heaven at hand or approaching to its consummation or finishing work when tares are gathered out of it, and "the righteous shine forth as the sun in the kingdom of the Father." Jesus Christ came preaching peace and pardon, and the kingdom of heaven approaching. After him his disciples continued the gospel, and to gather out of every nation, kindred, tongue and people, those who love and serve him, and reign with him in the approaching kingdom of heaven.

The "field" of this work is the world, place where this good seed is sown is the world. But the good seed is not suffered to take root unmolested. An enemy is at work, and among good seed he sows the tares, or evil seed. The gospel call—the heavenly truth of God and of things concerning the kingdom of heaven—sent forth by the Son of God, implants the field, which is the world, with "the children of the kingdom," while at the same time the enemy, which is the Devil, has his work going on too, and the seed

of the tares impregnates the world with "the children of the wicked one." Thus the field—the world—is stocked with the two seeds.

But when the servants of the householder, in the parable, came to him to know if they should gather out the tares from among the wheat, he bade them "let both grow together until the harvest," lest in gathering up the tares the wheat be rooted up also. The harvest is the end of the world. Then the gathering time comes. Then the grain is fully ripe, and the Master—the Lord Jesus, who is then King of kings and Lord of lords—sends forth the reapers, the angels, those messengers or ministers of God, to "gather out of his kingdom all things that offend, and them which do iniquity, and casts them into a furnace of fire."

No gathering of the wheat or of the tares until the harvest or the end of the world. Here is a pillar for the truth against tradition, that the heathen dogma of the soul's immortality is not true, and that those souls are not gathered into heaven and hell as fast as mankind falls into the tomb. No, whatever gathering there be does not transpire until the end of the world, "when the Son of man shall come in his glory, and all the holy angels with him," whom he shall "send to gather out of his kingdom all things that offend, and cast them into a furnace of fire." If the theory of natural immortality were true it would be contrary to Christ's teachings in the parable; for if that theory is correct, the souls are gathered all of the time, and do not wait for the harvest. It will not do to say that "the end of the world" here spoken of is the end of the world to each individual when they die, for this is not speaking of individuals, but of the world at large; and we see the righteous and the wicked—the wheat and the tares—both gathered out of the world or rooted up which the Savior said was not the way it should be done. The same is evidently the time when Jesus comes the second time with mighty power to take possession of the kingdoms of this world and set up his everlasting kingdom; and in the harvest, the end of the world, the wicked are burned, which all shows the impracticability of applying it to the death of individuals.

Here the wicked are compared to tares, which when cast into the fire are utterly consumed. So in the end of the world the children of the wicked one are cast into the fire and entirely consumed, burnt up, gotten rid of, so that they are of no further annoyance or trouble. The language is similar to that used by the prophet Malachi, in describing that same scene. "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . For they shall be as chaff under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 1, 3. The language and the symbols used are all of entire and complete destruction. If the wicked are burned up "root and branch" they are certainly annihilated. They are burned where they are gathered; in the field, in the world, and thus we pass to notice another feature of this parable, that

The kingdom of God, or of Christ, is to be this world, and not that the saints, or their souls, are to be gathered out of the world to have the kingdom set up somewhere else; for the field of this parable is said by the Savior to be the world, where the wheat and the tares have both grown; and in the first verse he says the reapers, which are the angels, shall gather the tares out of his kingdom or the place of his kingdom, and after they are burned the righteous are left in the kingdom to shine forth as the sun in the kingdom of their Father. The world is thus shown to be the kingdom, or where the kingdom will be, and in the time of the setting up of the kingdom the wicked are destroyed—annihilated as living

beings—and this earth, which other Scriptures declare shall be renewed and restored to its former glory, shall constitute the kingdom of heaven, the eternal abode of the righteous, where Jesus shall forever be with them, and God himself shall be with his people to forever dwell with them. Who would not wish to be there?

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE DAY OF ATONEMENT—NO. 3.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; for the day of the Lord cometh."—"They have blown the trumpet, even to make ALL READY."—Joel 2: 1; Ezk. 7: 14.

OUR reflections, after hearing of the daring and timely testimony of Joseph Wolff, in the synagogue of Jerusalem, taken in connection with our own and others' experience in the United States, on the 10th day of the 7th month, 1844, were on this wise: They brought forcibly to mind the prophecy of Isaiah, 18th chapter, beginning with this language: "All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ENSIGN on the mountains; and when he bloweth a TRUMPET, hear ye." Considering the Lord's work in bringing forth from the nominal church "a people for his name," who, in this Advent movement, were a "willing people," whose name of reproach identified them as "a peculiar people," like unto Israel, who were consecrated as WAITERS for the kingdom of God—we realized here, in His Holy City, where he has "placed his name," and no man, nor human devices, can obliterate it nor change its locale, for "ON Mt. Zion, shall be deliverance;" we here, I repeat, realized that the Lord had blown a trumpet's blast thro' the mouth of this willing people, throughout the world at large, and that its re-echos had been resounding, through the mouth of Joseph Wolff, the solitary Hebrew, to his own people of Israel, here, in his holy mountain—Mt. Zion. The words of the prophet Ezekiel are, "even to make all ready," who were willing to hear, and to judge the hearts of men, whether they desired or opposed the event of Christ coming to reign.

While we reflected how many single-minded men and women, at that time, ran to and fro with these glad tidings of the Lord's coming, we could but rejoice, with no regrets; that we had been elected to be of the number; and from that hour (in 1843,) to this (in 1875,) we cannot refrain from thanking our God that we were so privileged. For, as we considered its outgrowths, that never before or since, in the history of Christ's church, has there been such a spectacle as was then presented to an astonished and gazing world, of earnest zeal and personal sacrifices to accomplish a specific object; for it was "the King's business, which required haste." We really "did better" than we knew of then; for all classes and conditions of people throughout the nations were more or less arrested to give some attention to the message, to either scoff and reject or to take heed and be ready for the approaching event. And though disappointment in the main issue—of Christ's coming—was met, and the sound thereof soon faded out of the mind of the "wayside" multitudes, and the excited fervor of the "zealots," who loved his appearing, relaxed, and was only latent, yet still the 'first love' of Christ abided, and was not lost in "the hearts of his chosen and tried" ones, with the "faithful and true."

Indeed, after the lapse now of more than thirty years, we are satisfied that the 'first sounding of the seventh angel's trumpet will never cease its reverberations entirely, until he, the "DESIRE of all nations, shall come." The low and corrupt status of both the church and civil polity compel every thinker and desiring mind to the conviction that a change is imperative and a deliverer from the mass of iniquity must occur, or no flesh can be saved; for the leaven of unrighteousness per-

vades every grade of religious and social life. Every few years since the first soundings, "in the days of the voice of the seventh angel's" sounding, a rearranging of the prophetic 'time-table' recurs; and there has been, and will still be, found some devoted men and women willing and equal to the occasion, to give out its lingering notes and echoes all "the days of the appointed time," until the END shall be accomplished; for the mystery of God shall be finished, as he hath declared to his servants the prophets—who spake in the days of old. See Rev. 10: 5-7.

Yet, in all these four more prominent calls to the "Supper" of the "marriage of the Lamb," because our Lord Jesus has not been manifested the second time, and because the Father, who retains in his own hands, "the times and the seasons" when he will "restore AGAIN the kingdom to Israel," does not gratify our forestalling wishes and expectations, to do up "his strange work" like the lightning's flash, when the will of man sets down their calculated stake, and says it shall so come, some there are who say, in their haste, "all men are liars; and other some, that "the whole Advent movement is a failure." Neither of these hasty utterances or unwise conclusions are correct. Solomon, the wise man—at least in his writings—has verily said, "To every thing there is a season, and a time to every purpose under heaven; because to every purpose there is both time and judgment."

Brethren, beloved of the Advent, there are some things that surround us, as a people called of God, which we ought to consider; and being considered in the light of prophecy, dismiss from our minds once for all. We cannot legislate for God. He will not be dictated to, as to the exact time when "he shall send Jesus Christ," in the times of restitution of all things spoken by the mouth of all his holy prophets since the world began." His eventuations require the elapse of time, at "the time of the end," to which we all, willing or unwilling, have been compelled to submit. Enough has occurred, in our personal experiences of the past 30 years, to have taught us that we cannot require God to send Jesus Christ in accordance with our calculations of the prophetic numbers; yet he certainly "will come and will not tarry." Those prophetic endings, in no instance, directly or implicitly, say that the Anointed One will come then; yet are they a chain, connected by links, in the history of Israel and of the days of the church of grace during the "treading down of the Holy City." The people of Israel, in Jerusalem, as we have witnessed, are praying to Jehovah, day and night, to send the Messiah of their Scriptures—and those scriptures enjoin upon them "to give the Lord no rest, until he makes Jerusalem a praise in all the earth." And the pious devotees among them are doing so. There is not one Advent man or woman who has any conception how "terribly in earnest" the "poor of the flock" in Jerusalem are thus engaged. They suffer such deprivations, sufferings, and contumelies as no American Adventist is called upon to undergo. Think you that God is unregardless of this, or forgets his promises to them and their fathers, that he will turn unto them, when they turn unto him with their whole heart? His word is pledged, by both prophets and apostles, (see Amos 9: 15 and Acts 15: 14-17,) that after he has "visited the Gentiles to take out of them a people for his name," "he will return and build again the tabernacle of David, and set up the ruins thereof;" and "I will build it as in the days of old," that "the residue of men might seek after the Lord," says James, the apostle. And this agrees with another prophet: "The Lord shall save tents of Judah first." Of this one thing the large part of Adventists deny, that there is in the future any restoration of Israel to their own land; yet to those who have become disenchanted of this error, nothing in the whole tenor of the prophetic scriptures is plainer or more specifically re-

iterated than that "the dispersed" and "the preserved" of Israel—the REMNANT—whom "the Lord hath called," will be restored and re-established in their own land; will "look upon him whom they [in their fathers'] have pierced, and mourn for him as for an only son." The "slowness of heart to believe ALL that the prophets have spoken," cannot prevent God from restoring Israel, nor Christ from acknowledging his "brethren of Judah," when they recognize him, on his return, as the Shiloh sceptred King on David's throne in their own loved Mt. Zion. The Lord hath promised this, for their fathers' sakes—Abraham, Isaac, and Jacob. For, says Micah, "Thou wilt perform the truth to Jacob, the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. He will turn again; he WILL have compassion on us; he WILL subdue our iniquities: and thou wilt cast ALL their sins into the depth of the seas." See Micah 7: 19, 20. It is sheer folly for Gentle Christians to appropriate such like promises to themselves.

Other reflections than the aforesaid also recurred to us, as a consequence, perhaps the resulting consequence, of our "standing up for Jesus" in 1843-4 and onwards; which is, that we have learned Christ is, in very deed and truth, our Life-giver; that in and through him only is a future life to be obtained for men, whether Jew or Greek, bond or free, male or female. When we first came out from the nominal church, in '43, how much of Rome's transmitted rubbish still clung to our garments. Indeed, our whole experience from that day to the present is, that we have more to unlearn than we had then any idea or conception of the extent of her traditional lore and unscriptural dogmas, which were educated in us from our childhood. How simple, grand, harmonious, and inspiring is the plain, unvarnished word of the Lord disassociated from the venerated varnish of the schools of men! We should, therefore, in this passing "time of the end," abide by the utterance of the angelic messenger to Daniel: "Many shall run to and fro, and knowledge shall be increased" "in the time of the end." It is quite possible that there is still some new things, or "hidden treasures," that are to be found and brought forth from the "Scriptures of truth," which will tend to sanctify and to increase our growth "in the grace and the knowledge of our Lord Jesus Christ." Let us "follow on to know the Lord," "whom to know aright is life eternal."

In conclusion, brethren, let none of us regret what we have done, "as unto the Lord," when we made a covenant with him by sacrifice, when it was done in the singleness of our hearts; but let us all chasten our hearts unto his standard of humility, and not become petulant fault-finders of others' consciences. Let us, each one, examine ourselves and "remove every root of bitterness," and so eat of "the hidden manna." They only who humble themselves shall be exalted in due time. For it is the mark of the anti-Christ of our day, that they and their dupes are self-arrogant and self-exaltative, and become inflated in their fancied consequence; for they are given over to "strong delusion to believe a lie," that they are endowed as specially deputed by the God of Israel to gather his "little flock," by the promulgation of a system of "cunningly devised fables," into some desert place, on the top of a mountain, or into secret chambers, and they make out a pious standard of self-denial of meats and drinks, forgetting, or scarcely knowing, that the admonition of the Master was, "Not that which goeth into the man defileth, but those things which proceed from the heart, and they defile the man; for out of the heart proceed evil thoughts, blasphemies, etc.; these are self-styling themselves *Elijahs*, *Cyruzes*, and *Christs*, and other designated names which mark them as bastards of the apostatized harlot of Babylon, who have, for the past thousand years, claimed to reign as "princes in the earth," because they have usurped their titles;

and the end thereof will consign all such to the "blackness of darkness." Brethren, let us walk humbly, and in the light. In Christ Jesus, the offspring of David, is light, and no darkness at all. There is no gathering until "Zion shall be redeemed with judgment."

A Word of Cheer.

GILES F. HUNT.

CHEER UP, cheer up, desponding pilgrim; Soon your warfare will be o'er, When you shall live and reign with Jesus— Reign with him forevermore. Cheer up, cheer up, my feeble brother, We will help your burthen bear; Be thou faithful, be thou watchful, And neglect not humble prayer.

Cheer up, cheer up, ye aged veteran, Who hath long been in the cause; Fight on yet a little longer, Press onward and do not pause. Cheer up, cheer up, my loving sister, Fix your heart on your best friend, Who will send his Holy Spirit To be with you to the end!

Cheer up, and to Christ be faithful, Let his words abide in you; Tell him all your wants and trials, He will guide you safely through. What have saints to make them fearful? What have they to fear or dread, With so many a blessed promise?— Then lift up your drooping head. Grant City, Mo.

"Sorrowful yet Always Rejoicing."

POLLY P. COOPER.

THESE words to the man of the world may seem to be contradictory and without meaning; but to the true Christian they are full of meaning. They were spoken a long time ago by the apostle Paul, one whom we should think was well qualified to understand the full import of this language. He had been a great persecutor of those who professed the religion of Jesus Christ, but in a most singular manner he was shown that it was Jesus of Nazareth—the Messiah—that he was persecuting, and immediately he says, "Lord, what wilt thou have me to do?" Paul was then told that he was a chosen vessel to bear the glad tidings of salvation to the Gentiles, and immediately he commenced the work. Up to this time he had thought he was doing the will of God by persecuting, and even putting to death the followers of Christ, for he had been taught in all the laws and customs of the fathers, and he verily thought that he ought "to do many things contrary to Jesus of Nazareth; but he tells us that he obtained mercy because he did it ignorantly in unbelief. We find in his labors that he had many causes of sorrow, he was imprisoned, he was beaten, he was in perils by false brethren; he was in weariness, in hunger and cold, and much more might be mentioned, besides the care of all the churches which came upon him daily. The mystery of iniquity was already at work in his day; grievous wolves were soon to enter in among them not sparing the flock; even men of their own selves should arise speaking perverse things to draw away disciples after them. These things were all causes of deep sorrow to him and those who were with him, as we read that "they all wept sore."

The Christian here in this life has many times great cause of sorrow. The state of religion is low, many professing Christians seem to care more for the world and its allurements than for Christianity and the cause of God. The Lord may for a time, for some reason, seem to hide his face from him, perhaps that he may more fully feel his dependence upon him. Many times those who are near and dear to him by the ties of nature (although they may have

been exalted to heaven in point of privileges, have wandered far from God, this to him is a cause of deep sorrow. It seems to be a part of the nature implanted in man, by his Creator, to feel deeply for his off-spring, and those of kindred ties; as we see in the case of David mourning over his son Absalom. David might have been, at least, partially consoled had he had the evidence that his son had fallen in the battles of the Lord; but Absalom fell as an enemy of the Lord, and we see how great was the grief of his father. Also in the case of Paul, he could wish himself accursed for his kinsmen according to the flesh. But the Christian is required to give up all these if need be for Christ. The Savior said, "He that loveth son or daughter more than me is not worthy of me."

Let us think for a moment of all that Jesus did for us. He left the glory he had with the Father before the world was, came to this world and took upon him our nature, lived a life of suffering, was mocked and scourged, a crown of cruel thorns pricked his tender temples, and nailed to the cross he died in agony, and all this to save rebellious man from eternal death. Yes, Jesus has died that we might live, he was a perfect sacrifice, he kept his Father's law, and fulfilled all righteousness. And now, if we would be his, it remains for us to accept salvation, walk in the footsteps of Jesus, and while in the world be not of the world, deny ourselves of all ungodliness and worldly lusts. In view of what Jesus has done for us, is he not worthy of our best affections?

But while the Christian has many causes of sorrow, he has also much cause for rejoicing. Jesus has left many precious promises for the child of God; he has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." That is, if we trust in him and obey his word we shall have the desire of our heart. He has also said that God "is more willing to give the Holy Spirit to them that ask it, than earthly parents are to give good gifts unto their children." Ask, Who would withhold a gift from their children which they were satisfied would benefit them? I think no parent with natural feeling would. Then how precious is the promise? With what a boldness the Christian can approach a throne of grace, and the promise is that God's grace will make a way of escape. Paul, though "sorrowful," could rejoice in his "light affliction," because they worked out for him a "far more exceeding and eternal weight of glory," while he looked not at the things that are seen, but at the things which are not seen. While he was sorrowful in view of the present, he could rejoice that there was a crown laid up for him that the Lord would give him at his appearing, and also to all those who love the Lord.

The Christian of to-day can rejoice in the prospect of a soon coming Savior; when he comes to make an end of sin, and to bring in everlasting righteousness, and an inheritance in the earth made new to all them that are sanctified. The Christian is sanctified by obedience to God's word, the Savior prayed, "Sanctify them through thy truth, thy word is truth. Yes, Jesus will soon come and open the prison doors of our loved ones, where they have been held captive by Satan, and they shall come forth shouting victory over death and the grave, and then shall they be forever with the Lord. Can we not in view of these things rejoice in the Lord always? Although cast down by many sorrows, we can still be enabled to rejoice in the prospect of deliverance from sin and death, the prospect of soon meeting with all of the redeemed and Jesus our dear Savior, and of being forever with our Lord. Marion, Iowa.

Our Lord's Return.

CHRIST'S birth of the Virgin Mary is no more explicitly unequivocally asserted, or more certainly attested, than his return again to the earth as generally and truly as he went up out of it. Nor is there a creed in Christendom, so far as I know which does not embrace it as an essential part of the church faith. "He shall come to judge the quick and the dead," says the creed that bears the name of the apostles. "He shall come again with glory," says the Synod of Nice. "We believe that thou shalt come to be our judge," has been sung for ages in the Te Deum. The great confession of Augsburg affirms that "Christ shall openly come again to judge them that are found alive, and re-ign to life those that are dead, according to the creed of the apostles." "He ascended into heaven and there sits until his return to judge all men at the last day," says the church of England. "We believe, out of the word of God, that our Lord Jesus Christ shall come again from heaven, and that after a corporeal and visible manner as herebefore he hath ascended, being adorned with great glory and majesty, that he may appear as judge of the quick and dead," says the confession of Belgia. And with the same unequivocal fullness is this article incorporated in all our hymn-books and choruses, celebrated in our sacred songs, woven into our very prayers, and uttered over the graves of our friends as we consign their bodies to the ground. Indeed it is one of the great mount-peaks of christianity—one of the three grand particulars in which its sublimest substance lies. The first advent, the cross, and the second coming are the pillars upon which everything distinctive in christianity is suspended, to which its doctrinal system is adjusted, and upon which the hopes of the world depend. To strike out either one of these would be to mangle the Scriptures and end, to stifle the voice of prophets and apostles, to spoil the noblest of Christian utterances in the days of the church's greatest purity, and to emasculate religion itself.

If Christianity, then, can teach us anything, if the declarations of the Scriptures are at all binding upon us, as we profess to believe that we are, we must accept it as truth and rely upon it as an infallible verity, that the same Jesus who was born at Bethlehem, crucified on Calvary and received up into heaven from Mount Olivet, literally and personally to return again to this world, to be seen with our eyes and heard with our ears, as he was seen and heard the day that he was taken up. If this be not true, there is no grace, and the promise is that God's grace will make a way of escape. Paul, though "sorrowful," could rejoice in his "light affliction," because they worked out for him a "far more exceeding and eternal weight of glory," while he looked not at the things that are seen, but at the things which are not seen. While he was sorrowful in view of the present, he could rejoice that there was a crown laid up for him that the Lord would give him at his appearing, and also to all those who love the Lord.

The Christian of to-day can rejoice in the prospect of a soon coming Savior; when he comes to make an end of sin, and to bring in everlasting righteousness, and an inheritance in the earth made new to all them that are sanctified. The Christian is sanctified by obedience to God's word, the Savior prayed, "Sanctify them through thy truth, thy word is truth. Yes, Jesus will soon come and open the prison doors of our loved ones, where they have been held captive by Satan, and they shall come forth shouting victory over death and the grave, and then shall they be forever with the Lord. Can we not in view of these things rejoice in the Lord always? Although cast down by many sorrows, we can still be enabled to rejoice in the prospect of deliverance from sin and death, the prospect of soon meeting with all of the redeemed and Jesus our dear Savior, and of being forever with our Lord. Marion, Iowa.

Sleeping in Death Until Jesus Comes.

JACOB M. YOUNG.

WE read in Psalms 6: 4, 5, "Return, O Lord, deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Is this plain? If, when we die, we ascend to heaven, why is there no remembrance of the dead? When we are asleep we all know that we do not know anything. Job 14: 12—"So lieth down and riseth not till the heavens be dissolved, and shall not awake nor be raised out of their sleep." Now is not this plain that when man dies he is in perfect slumber? until the blessed Redeemer will come and awaken him to be judged; and it will appear as a dream to them. We read in John 11: 11, 12—"These things said Jesus, and after that he saith unto them, Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." Those that were by thought that he was in natural sleep, but Jesus explained it to them and told them that Lazarus was dead. Surely he was not in heaven! Would he not have hated to leave that blissful place and come back to this world of sorrow? Would his Father have sent him away from where there is no sin to a world of sin and sorrow? Again we read in Acts 2: 34, that "David is not ascended into the heavens." Again, John 20: 17, "Jesus saith unto her [Mary], Touch me not, for I have not yet ascended to my Father." Now, where was the blessed Savior if he was not in the grave nor with his Father? He was not hid in some place to keep the disciples from finding him. But, my dear friends, he was asleep in the cold tomb until the time came that he was to be raised from the dead. Blessed be his holy name forever. Amen. Oak Wood, Iowa.

DEAR BRO. BRINKERHOFF: In looking over the different views held by Christian societies, I thought it might be interesting to some of the readers of the ADVOCATE to notice some of their proof texts, or inferential proofs, as some are pleased to call it. The first I will quote is from a Presbyterian writer, trying to prove Infant Sprinkling. He says, "I argue against immersion, further, because it is not fitted to represent what is set forth in baptism." He says much proof might be brought from plain testimony. Then he goes on to say the Scriptures no where teach that we are commanded to keep the first day of the week for the Sabbath, or to pray with our families, yet we learn much of our duty from plain inference." Now, I will ask, as J. M. Stephenson once did, "How many plain inferences does it take to make one positive fact?" Now I will give the Presbyterian proof texts for sprinkling: Ezk. 36: 25; Matt. 3: 11; Acts 2: 33; 10: 44; Isa. 32: 15; 44: 3; 52: 15; Ezk. 39: 29; Joel 2: 28, 29; Zech. 10: 9, compared with Acts 2: 17; 8: 16; Titus 3: 6, &c.

From the end of religious controversy, as given by the *Rev. John Milner, D. D. V.*, Letter 43 to the *Rev. Ebert Cloz, M. A.*, on purgatory and prayers for the dead. texts, 2 Mac. 12: 43, 45; 1 Mac. 13: 30, 31; 1 Cor. 15; Luke 16: 22. On this subject Bishop Portus begins with saying "there is no scripture proof of the existence of purgatory. Heaven and hell we read of perpetually in the Bible, but purgatory we never meet with, though surely if there be such a place, Christ and his apostles would not have concealed it from us." I might expose the inconclusiveness of this argument by the following parallel one: The Scriptures nowhere command us to keep holy the first day of the week. We perpetually read of sanctifying the Sabbath or Saturday, but we never meet with the Sunday as a day of obligation, though if there be such an obligation Christ and his apostles would not have concealed it from us.

This is the title of an article in the *Advent Christian Times* of May 12th; "Whom shall we hear; Christ or Moses?" The writer speaks of Christ as a prophet who was to come, and as a teacher sent from God; and of Moses as a type of Christ. He adds: "So we look to Christ; he is the Captain of our salvation and the author and finisher of our faith. Yet he never told us to keep the seventh day Sabbath. On the first

day of the week, on which day Christ rose triumphant from the dead, his disciples met together, and he met with them and blessed them. After eight days they met again and he met with them; and the evidence is that ever after Christians have met on the first day of the week for prayer and praise. John 20: 1; 19: 26; Acts 20: 7; 1 Cor. 16: 1; Rev. 1: 10. Hence we recognize the first day of the week as the Lord's day. And as the love of Christ constrains us, we obey him because we love him. Love is the fulfilling of the law. So our loyalty to him constrains us to observe this day as a day of thanksgiving and praise. Not that we are commanded thus to do, but the love of Christ constrains us."

Another writer in the *A. C. Times* for Sept. 2, in his 15th question, says: "He could not have changed but one of the ten commandments without doing violence to the moral law. In him, therefore, was changed the seventh day Sabbath to the first day Sabbath, which was the atonement, or the day on which Christ rose from the dead, according to the law, or according to the Scriptures," and gives his proofs, 1 Cor. 15: 3, 4. Lev. 23: 5, 7-29, 30, 35, 36, 39. "Here we find the Scriptures typifying the first day Sabbath as the day of atonement." Now if the writers views be correct it seems like a failure to me, the saying of our Savior in Luke 16: 17, "It is easier for heaven and earth to pass than one tittle of the law to fail." I have heard sectarians say that both the law and the prophets were fulfilled at Christ's first advent; but I think the writer in the *A. C. Times* would not admit all that. Luke 16: 16.

Now whom shall we hear? the writer in the *A. C. Times*, or the *Presbyterian*? The *Presbyterian* says, "We are no where in the Scriptures commanded to keep the first day of the week, yet we learn much of duty from plain inferences." And a Roman Catholic writer, John Milner, says: "The Scriptures no where command us to keep holy the first day of the week. We perpetually read of sanctifying the Sabbath or Saturday; but never meet with the Sunday as a day of obligation though if there be such an obligation Christ and his apostles would not have concealed it from us."

Some of the *A. C. Times* party are very favorable to W. Sheldon's view of no future age to come. As one of his proofs he quotes Neh. 9: 7, 8, 23, 24. In proof of the weekly or seventh day Sabbath, I quote Neh. 9: 13, 14; following the reference through the Scriptures for a few proofs for the subject. Gen. 2: 3; Ex. 20: 8, 11; 31: 13; 35: 2; Deut. 5: 12; Luke 23: 55, 56. "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." Ex. 20: 10—"The seventh day is the Sabbath." Luke 4: 16; Mark 2: 27, 28; Matt. 12: 8; Acts 15: 21; 13: 14, 44; 16: 13; 17: 2; 18: 4. The reader will please examine these few texts. The exhortation of our Savior is: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." JANE L. MADILL. New Market, Ont.

The Lord's Money.

It is related that Dr. Goodall, when soliciting funds for missionary purposes, once called on a wealthy merchant, who, perhaps vexed at the persistency of other collectors, did not even salute him nor ask him to be seated, but looking up as he entered the door, exclaimed: "Humph! a beggar, I suppose." "No," said Dr. Goodall, "not a beggar, but a collector. I am informed that you have some of my Lord's money in your hands, and I have come to collect a portion of the interest." "Nothing for you," was the surly reply. "Very well," said Goodall, "I will go and tell my Master what you say. He is very patient and long suffering," and so he went away. Just what he told his Master is not related, but next morning the merchant sent him two hundred dollars.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 18th 8th Mon. 1875.

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

Report of Labor.

DEAR BRO. JACOB: Since my last I have, by request, spent one First day with the Baptist church at Sanborn, some nine miles from this, and gave three discourses, which were listened to with interest. Expect to visit them again and reach the word. I have given a number of discourses in Detroit, Mich. Immersed three, which were the fruit of my labors. One of them was born in Holland; was a member of the Protestant Calvinistic church of that country.* He came over to this country seven years ago. A few months ago he bought my book, and read it critically, comparing it with his Holland Bible. And the result has been a conversion to the truth as I understand it. And a conversion to the truth, is a conversion to the Christ of the Bible.

Spent a number of days with the brethren in two different localities in Canada, preached the things concerning the Kingdom of God, and the name of the Lord Jesus. Had good meetings, and a general turnout, on the part of the two families. R. V. LYON.
Suspension Bridge, N. Y.

BRO. W. L. TIREMAN writes from Ogden, Iowa: I was listening to my wife reading in the *ADVOCATE*, and it occurred to me that I would write; though I do not know what to say to cheer any one; but I would say to all—Go on, pray on, the prize is getting nearer, and the Savior will reward those who have been faithful unto the end. We are trying to keep God's commandments and the faith of Jesus. Pray for us that our faith fail not. We are called ignorant and silly for believing the Advent doctrine, but we rejoice in having the truth and in looking for the coming of the Redeemer to take us home.

SISTER ELIZABETH GEER writes from Lansing, Minn.; As one number of the *ADVENT AND SABBATH ADVOCATE* has just come to our notice we feel like thanking God and taking courage, as we did not know of any Sabbath-keeping Adventists except those known as Seventh Day Adventists, whose headquarters are at Battle Creek, whose creed we could not endorse. Consequently we have been alone for seven years, except the Master is with us indeed, and now the thought that we may possibly find brethren with whom we can be associated in the faith and hope of the gospel, fills our heart with joy. We are two old pilgrims waiting for the kingdom of God. Will you please let us know what constitutes your creed, your test of fellowship, church rules and regulations?

REPLY,—Our creed is the Bible, and our test of fellowship or church covenant is the keeping of the commandments of God and the faith of Jesus. We have no other.—EDITOR.]

Unanswerable Objections.

If the soul is immortal, or an undying part of man,—it must survive the death of the body. It is, or is not, the conscious part.

*He has a brother who is a preacher among that people.

If it is not,—then the dead are dead, soul and body, and both are mortal.

If it is the conscious part,—it is the only part God ever spake to; how, then, could he say to immortality—thou shalt surely die?

If the soul is immaterial, it is not material. Immateriality cannot die a material or literal death.

If the soul dies a spiritual death, it must be spiritually mortal. For nothing can die, except what is mortal.

If the soul is a spiritual thing, and immortal, it must have a spiritual immortality; then it cannot die a spiritual death.

If literal death destroys a literal thing,—spiritual death destroys a spiritual thing.

Again, if the soul is the conscious part, it is the only part capable of sinning, and the only part that incurs or suffers the penalty of the law. This penalty is death.

A death that does not kill is no death at all. Neither does it mend the matter to say the soul is spiritually killed; for if the soul is spirit, it cannot be killed any other way than spiritually. And spiritually killing a spiritual thing, is the same as literally killing a literal thing. So the penalty of the law is death. If it is not just that, it is just nothing, as we have shown, and we are at liberty to sin without fear of punishment of any kind.—*Age of Gospel Light.*

Casting Care on the Lord.

CASTING care on the Lord is not laziness. The two must be sharply distinguished. A good deal which looks like the laying of burdens on Providence, and the committing of outcome to Providence, is not that. It is an indolent tempting of Providence. It is an effort on the part of man to make Providence do its own work and theirs too. A man sitting down beside his broad fields in the springtime, doing nothing, when he ought to be pressing the ox to the yoke, and putting his own hand to the plow, and fertilizing and mellowing the soil and scattering the seed, though he quote every passage giving assurance of divine support to be found in the Bible, and though he seek to comfort himself and justify his conduct by pointing to every sparrow in the heavens and to every fish in the sea, and to every lily in the valley, is not in any acceptable way committing the matter of his future maintenance into the keeping of the Lord. He is criminally trifling with his own abilities and opportunities. He is a wicked idler.

And when one of these shiftless good-for-nothings talks piously about the Lord's providing, and with the skill of the Devil mouths, "Sufficient unto the day is the evil thereof," and on the high ground of devout trust refuses to weary and vex and tax himself with the ordinary industries of life, his conceit is to be sharply punctured, and he is to be made to know that what he is indulging in is sheer laziness. Men are to work. God's care for us just meets but never overlaps that which we can do for ourselves. The brain, the moral sense, the tongue, the hands, all powers and faculties and instincts and emotions of the soul are to be employed to the utmost of wise activity. And I do not know of any attitude that is further from the right, as I do not know of any spectacle in religious life which is more sickening than that of a man, under pretence of having mounted up into the serenities and ecstasies of an extraordinary experience, withholding himself, his energies, his counsels, his money, his influence, from the rough, hard work which so much needs to be done, and which our Lord exacts, according to the measure of our ability, from each one of his trusting followers.

Casting care on the Lord is not shirking. It is this least of all. Practically, however, there is not a little of it which is just this, and nothing more—shifting our own burden to other shoulders and shoving our own tasks over into other hands. It is so easy to deceive ourselves by christening ugly faces with fine names. It is so easy, too, to

mistake one fact for another, and to fancy we have the genuine article when we have only an ingenious counterfeit. But, covered up with never so much cant, and tricked out with all fair disguises, shirking is still shirking, and in no phase of it is it commendable; in all phases of it, rather, it is infinitely mean.—*Independent.*

Being His Own Pilot.

A bright boy who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of a ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no: not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply.

Intent upon reaching port by morning, he took a narrow channel to save distance. Old, bronzed, gray-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain, and besought him to take the wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak. He was ashore before daybreak.

We need not describe a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life-boat manned. Enough to say that the captain was ashore earlier than he promised, tossed sportively upon some weedy beach, a dead thing that the waves were weary of, and his queenly ship and costly freight were scattered over the surf acres of an angry sea. How was this? The glory of that young man was his strength; but he was his own pilot. His own pilot! There was his blunder—fatal, suicidal blunder.

O, young men, beware of being your own pilots! Take the true and able Pilot on board who can stride upon those waves, who can speak, "Peace be still," to that rough Boreas, that "with Christ in the vessel, you may sail at the storm." To be emptied of self, that is your need. Send a message to heaven for help, Telegraph for a pilot. You will not ask in vain. And encouraged by the help that is vouchsafed once, you will ask again, and seek grace to help in every time of need.—*Selected.*

Appointments.

ELDER Varnum Hull, Seventh Day Baptist minister, will be in Marion on Sabbath, Nov. 20, and the following evening will commence lecturing against Spiritualism in the Christian Church.

Received on Subscription.

M J Mullet for Alexander Loofboro \$1, 11-1. I S Chaffee \$1, 11-1. S G Cottrell \$2, 11-1. Kiser \$1, 10-11. Elizabeth Geer 75 cts, 11-2.

Books and Tracts Sent by Mail.

J J Kiser 20 cts; E Geer 20 cts; S E Stringer 20 cts.

Books and Tracts For Sale at this Office.

The Bible Student's Assistant; a compendious 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; Jacob Brukerhoff. 32 pages—price 8 cts.

Advent and Sabbath Advocate.

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

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The Christian's Hope.

S. E. BRINKERHOFF.

The Christian's hope, how bright it shines,
When darkness veils the sky—
When earthly hopes and pleasures fade,
And brightest fancies die!
It sheds a light upon our path,
And smoothes the roughest road,
It soothes the anguish of the heart,
And lightens every load.

The Christian's hope, how bright it shines,
Through all life's trials here!
It bids us view that brighter world,
And look for Jesus near.
It sheds a radiance all around
On life's dark troubled sea,
And bids the Christian look above,
Where he may Jesus see.

The Christian's hope, how bright it shines,
Through all the gloomy night!
It bids us look beyond this life,
To that bright world of light,
Where we shall view a glorious scene,
Which Jesus shall unfold,
When we shall in his kingdom dwell,
And his dear face behold.

The Disturbed Thessalonians.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 Thess. 2: 1, 2.

The Christians at Thessalonica seem to have constituted the model church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experience and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says, "Ye turned from idols, to serve the living and true God;" this is the first article; and to wait for his Son from heaven" (1: 9, 10); this is the second article. And this was the whole of their Christianity.

From this, then, it appears that the earnest

and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the second advent, are only about half converted. They may have turned from idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item, of waiting for his Son, Jesus Christ, from the heavens, they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted gives intimation that the church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken that the Thessalonian Christians were in distress and perturbation at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be farther from the facts in the case, or the real meaning of the apostle's words. It is abundantly evident, from both epistles, that these Thessalonians were most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes of happiest rest at the revelation of Jesus Christ. How could it be possible, then, that their agitation of mind and perplexing trouble were the result of an apprehension that the Savior was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

But this being "at hand," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only about

to come. The original word is *enesteeken* (from *enistemi*), and occurs seven times in the New Testament, but nowhere else in the sense of impending or near, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word present, in the sense of already come. The phrase, at hand, is used in twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is it *enesteeken*, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, is come. The Swiss version renders it the same, *est arrivé*. Macnight translates it, hath come. And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei*, to be present, to exist at the time. Olshausen says it refers to "what is present." Bengel says, "*enesis* means present." It does not mean something at hand, in the sense of being near, though not yet come, but something at hand in the sense of already come—as being already present—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord had already come; that it was then present; that it had arrived, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead would be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had already come, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine, then, as that the day of the Lord had come, was a virtual subversion of their Christianity and their hope. It was well calculated to shake them from their mind as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day

of the Lord had come, or was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending, and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and complete fulfillment of what Jesus promised, and his inspired apostles so constantly preached. It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that, concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker. 2 Tim. 2: 17, 18. And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming, and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.—Selected.

Deliverance from Tobacco.

Early in life I contracted an appetite for tobacco. My parents using it, and I, being brought up surrounded by its influence, may say that tobacco smoke was my native element. After using the weed for a number of years, and making fruitless efforts to break the bonds of habit, I was at last brought to the feet of Jesus who said to me that he would accept my love, and love me in return, but could not accept my tobacco, there being nothing about the filthy mouth of a tobacco user that could glorify God.

Well, I resolved to quit the use of the drug, and if resolutions had been all that were necessary I should certainly have broken the habit, but habit with me was stronger than resolution. It is all very fine to make resolutions when the system is braced up with this narcotic, but wait till the effects of the tobacco are gone, and the nerves are relaxed, and the system prostrated, and then resolution steps out.

I remember one fine morning in the spring of '70, I was laying fence. I resolved to then and there stop the use of tobacco, and laying my tobacco box upon the ground I placed a large stone on it and built a corner of fence on it and went my way rejoicing. But before the day was half gone my resolution had vanished like the "baseless fabric of a vision," and I had torn down the fence and resurrected the tobacco and was again—well, read Prov. 26: 11; that will describe it better than I can.

At night my system was braced up so that I could make resolutions again, and I again resolved to break the habit. Going to a large flat stone that had been used as a step-stone to an old house, I pried it up, and threw my tobacco box under it and again boasted of my resolutions. But the next morning my last resolution had gone to look

for the first, and I was left alone with my weakness, and again I returned to my filthy servitude. I made no more resolves for about two weeks, and during this time my state of mind was far from being enviable, for I was convicted, as is every other tobacco Christian, that I could serve God more acceptably and affectionately without the accursed drug.

I continued in this state of slavish weakness until the fifteenth day of April. I was in the field plowing, when I determined by the help of God to be free, and first emptying my pockets into the furrow, I fell on my knees and asked God's help, acknowledging my weakness, and promised to give him the glory, and now, more than four years having passed, I can testify that from the moment I gave my tobacco to God until this present writing I have felt no desire, no longing, none of that which tobacco users call hankering for the weed.

And I am strong in the faith that he who has kept me for the last four years, is able to keep me, not only four years, but "I am persuaded that he is able to keep that which I have committed unto him" until "that day." Therefore I rejoice, not only in believing, but knowing, that the God who has the power to "create in me a clean heart and renew a right spirit within me," has the power also to cleanse the mouth, and govern the appetites if we will but give them into his care.—D. T. CALL, in Advent Christian Times.

The Pentecost Holy Spirit.

MANY claim to have this spirit and the power of it in this dark age of the world. This I think is a great mistake. Jesus commanded the disciples not to depart from Jerusalem, but to "wait for the promise of the Father, which," saith he, "ye have heard of me." Acts 1: 4. Accordingly they tarried, and in due time the Spirit and the power came.

These disciples were the only persons who had ever been fitted to receive this gift. They had followed Christ, been with him in his temptation and suffering, and received from his lips all needful information. They had seen and heard important things which prophets, kings, and righteous men had desired to see and hear, but died without the sight, and without the knowledge. But after all they had seen and heard and learned, they were weak and but natural men still.

Satan desired to sift Peter, and in the hour of temptation he denied his Lord, and cursed and swore. But said Jesus, "When thou art converted strengthen thy brethren." This shows that Peter could not strengthen the brethren until he had received strength himself—something more than all he had learned, seen or heard.

After Peter received the Holy Spirit on the day of Pentecost, we find him full of courage, strength and wisdom. Now he could and did strengthen the brethren. He had a power that worked mightily in him, taught him all things, spoke through him, and feared not man. He knew Ananias lied without calling witnesses to prove it. He could heal the cripple without medicine or calling upon God to send down the power, for such as he had—the power that dwelt within him—he imparted to him and he was made whole.

If church leaders and builders in this age had this power, hypocrites would be kept from joining them, which would, doubtless, very much reduce their numbers. Proof is not lacking that no such power is possessed by our religionists of this age.

When a certain damsel, possessed with a spirit of divination, followed Paul and his company, crying out, "These men are the servants of the most high God, which show unto us the way of salvation," Paul was grieved and cast that spirit out of her.

If such a damsel should follow the leaders of our time who claim to have this same Holy Spirit that Paul and Peter had, they would call her a

bright Christian, full of the spirit and power of God.

The apostle says they had the first-fruits of the Spirit in that age. If the manifestations of the Spirit there was only the first-fruits, what will the harvest time be in the age to come? The watchmen will see eye to eye, the lame will leap as an hart, the blind will see, the dumb speak, and the people will all become righteous, and all know the Lord from the least to the greatest. Wars will cease to the ends of the earth, and nation will not lift up sword against nation, neither will they learn war any more. All can sit under their own vines and figtrees, and there will be none to make them afraid. The ferocity of the wild beasts will be taken away, and they will not hurt nor destroy in all God's holy mountain, and the earth will be full of the knowledge of the Lord as the waters cover the sea. In that age the people will all be taught of God and fitted for the reception of the Holy Spirit, and it will be poured out upon all flesh. This will be the harvest time of the Spirit.

Then let thy kingdom come, that thy will may be done on earth as it is in heaven. Amen.—Selected by Jane Stults.

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

R. V. LYON.

DR. FRANKLIN learned the art of calling down the lightning from heaven to the earth, but it was left to the ingenious and active mind of Prof. Morse to learn the art of controlling it, so as to use it in conveying tidings from one city to another, and from one continent to another, though predicted interrogatively by Jehovah, ages before Morse was born.—Job 38: 35.

Being satisfied that his invention would be of great use to the world, he resolved to go to Washington, during the sitting of Congress, and present it to them for the purpose of securing their influence and aid to carry it into operation. But he was looked upon as a fanatic; and to many of that body his telegraph was a chimera, a visionary dream, rather to be a matter of merriment than to be seriously entertained. Then he visited England and France; but he met with no encouragement in Europe, consequently he returned. And struggling on for four years longer, renewing his appeal at Washington year after year, he was still hopeful in the midst of poverty and trouble. However, on the last night of the session in March, 1843, he left the capital entirely disheartened, after waiting through the day. But the next morning, to his amazement, he learned that in their hurry and confusion of the midnight hour, the exploring Congress had voted \$30,000 to construct a line from Baltimore to Washington; 89 votes were cast for the bill and 83 against it; and this was done out of respect for the Professor, not because they thought his invention was to be of much use. But prior to the passing of the bill, a number of amendments were proposed by some of the most prominent members of the House, such as the following: Mr. Cave Johnson moved that a part of said sum of money be given to Mr. Fisk, a gentleman lecturing on Mesmerism at that time in Washington, to carry on experiments as well as Prof. Morse. Mr. Houston moved that Millerism should also be included in the benefits of the appropriation. Other motions, disparaging to the passing of the bill, were made; such as to appropriate part of the money named in the bill to construct a telegraph to the moon! But the bill passed. And to-day the lightning plows the ocean, bringing the account of a battle fought a few hours ago in Europe. And who can estimate its worth to the world? Is it a chimera?

Reader: Remember that as it has been in science, so in theology? The moment the preacher gets in advance of his brethren, and dare venture to proclaim what he has learned to be the truth, as taught in the Bible—truths that they ought to learn and believe, in order that they have a correct knowledge of God and the plan of human redemption which he has devised—the mission of Jesus—and when it shall be accomplished, and the exalted position that they occupy under his reign, as the result of learning these truths, and yielding implicit obedience to all of God's commandments, and thereby fitting themselves for greater usefulness during their trial here, for the world to come,—at once the cry of "heresy" is heard! "They are a chimera!" "Belong to the apostacy! and we hope you will be so kind as to let them alone whilst with us, and preach what we are agreed in!" Therefore he is excluded from the stand at the annual Camp-meetings, and from the rostrum and pulpit. And all this is done by those who would have plucked out their own eyes to benefit him, whom they now brand as a heretic. Yet they claim to believe the Lord is soon to come. Popery in the seven-hill-city, is equally as good as it is, when found in the church professing the one faith, or in Adventism! God is LOVE! The plan of redemption, and all his acts in the past dispensations, in connection with the one which we now enjoy, coincide with this revealed truth. Therefore it would not be reasonable for us to conclude, or even harbor the thought, that his love does not embrace his own family. And having devised a plan of human redemption, it is reasonable for us to conclude that in the plan to save he has embraced all of his own children; leaving out of that plan the curse, the tares, the goats, the children of the wicked one—the Devil. Peter and Jude call them "brute beasts," "made to be taken and destroyed." They are the surplus seed, a race that never would have been born if the "messengers had kept their first estate!" consequently the result of sin—Gen. 3: 15, 16. And "Like brutes they live, Like brutes they die!"

Hence, it devolves upon him to place his family, or cause it to be done, where they can embrace Jesus the Life-giver, and be saved. And having made their salvation conditional in this and all past ages, he can never save one of them only as they are made acquainted with the conditions, and comply with them. From the fact that he is unchangeable, his purposes are immutable and his ways equal. Therefore he can never save his own who may have died in infancy, or without the opportunity of hearing the gospel; only as they shall hear it, and embrace it. And we have positive testimony that Tyre and Sidon would have repented if the mighty works had been done among them, which were done in Chorazin and Bethsaida; and that it will be more tolerable in the day of judgment—the day of Christ's rule—for Tyre and Sidon, than for Chorazin and Bethsaida; because they will be taken out of the grave, and placed where they will embrace Jesus as the Life-giver and rightful heir to the throne of David, whilst Chorazin and Bethsaida will be held in the empire of death eternally for rejecting Jesus—Matt. 11: 21, 22; Luke 10: 13, 14.

But if God can and will save the infants and the heathen without the knowledge of the gospel, and faith in it, and obedience to his commands, as some teach, then the work of preaching, writing, translating the Bible into different languages, and printing it and other religious works on the plan of human redemption, sending out missionaries to the heathen, building houses of worship and dedicating them to God,

paying out millions of dollars for men to fill their pulpits on the first day of the week! is a work of supererogation, an imposition on community, and should never be countenanced by any of the admirers of consistency!

St. Paul informs us in our text, that Jesus "gave himself a ransom in behalf of all, the testimony in its own seasons." * Diaglott. That is, at the time fixed upon in the council chamber of the eternal Father, for Jesus to die on Calvary's rugged mountain! he gave himself—his entire being—by consenting to suffer the ignominious death of the cross, on account of the sins of the family of God—the all spoken of in the text—the families that are to be blessed—saved. And at the time appointed he will present them without spot or wrinkle to the Father, as the purchase of his blood, hence his blood is the testimony. Therefore, we conclude that the all, for whom he "gave himself a ransom for," are "the families," "the nations," "the kindreds of the earth," embraced in the oath and promise of God to Abraham. Gen. 12: 3—"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Also Gen. 16-18—"By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the families of the earth be blessed; because thou hast obeyed my voice." Count the stars! Number the sand that is upon the sea shore! Then you will be able to count the multitudinous seed of Abraham. And this great promise Jehovah, under a solemn oath, renewed to Isaac and Jacob, Gen. 26: 25; 28: 13, 14.

In this portion of Holy Writ Jehovah positively affirms, under a solemn oath; 1, That he will perform the oath which he swore unto Abraham, the father of Isaac and Jacob; in thy seed shall all the families—nations of the earth—be blessed. 2, That he would multiply the seed of Isaac and Jacob, as the stars of heaven, and as the dust of the earth: INNUMERABLE! 3, He informs Jacob that he is the "Lord God of Abraham, and the God of Isaac." 4, That because Abraham obeyed his voice, and kept his charge, his commandments—and the Sabbath was one of them—his statutes, and his laws," he would perform his oath, which he swore unto him, "in thy seed shall all the families of the earth be blessed."

And in St. Peter's memorable sermon, that he delivered subsequent to his performing a miracle in the name of Jesus of Nazareth, he quotes this promise, and locates the time of its fulfillment under the reign of Jesus our Life-giver—the times of restitution. Acts 3: 25—"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." And it must be obvious to all, who do their own thinking; that this promise has never been fulfilled! And that God never designed to bring about its fulfillment either in this age or the ages that are past! But like the man who has invented an engine which will be of great use to the world when built, his first work is to make the tools, and when they are completed, then he builds the engine. Thus the great Architect of the universe has been and still is preparing agencies, by taking out of the nations a people for his name, honor and glory,—the bride, the Lamb's wife,—rulers, who are to share in the reign and glory of the kingdom, and a people to be employed in accomplishing the work to be done in the ages to come—the

* To martyrion—the testimony, is marked doubtful by Dr. Griesback.

blessing all nations, the reconciling of all things in heaven and in earth by removing the curse, and peopling it with a sinless race.

Obstacles to the Truth.

AMONG the obstacles to the prevalence of the truth we may enumerate the following:

1. Prejudice.—The judgment is often formed without light—without evidence. And should the truth be presented to a mind thus pre-occupied, before it can lodge there it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.

2. Pride of Opinion.—When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to it with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness, a degradation to which he cannot submit.

3. Authority.—There are but few minds which think for themselves, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his Magnus Apollo, to which he listens as to an Oracle. And whatever changes the responses of his Oracles may undergo, he changes with it, and echoes its last dicta.

4. Education.—When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigor. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.

5. Interest.—What multitudes are governed by calculations of profit and loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie.

6. Personal Attachments.—Man is a social being, and has his favorites, who insensibly exercise a control in the formation of his opinions.

7. Personal Aversion.—When the truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source.

8. Consciousness of Error.—This often prevents men from coming to the light, lest their deeds should be reproved. They love darkness rather than light, because their deeds are evil. And though conscious of their error, they are not willing to confess and forsake it.

9. The Dread of Ridicule.—How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.—Sel.

A Chinese teacher told Dr. Dean that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct such as the missionary could only have written after full acquaintance with the people.

When the late President Day, of Yale College, first had his attention called to Spiritualism, a quarter of a century ago, said he, "Either nothing is in it, or the devil is in it." Dr. Day was generally right and we think he was not far from right in this instance. The subsequent history and fruit of Spiritualism confirm the soundness of his judgment.

We should never learn to interpret duty by success. The opposition which assails us in the course of obedience is no evidence that we are mistaken.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 2nd 9th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Christian Graces.

"AND besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Peter 1: 5-8.

This list of the Christian graces is given by the apostle Peter as of great importance to the Christians in his day, by which to improve or complete their Christian character. It is just as important to us of this day, in the close of the Christian dispensation, that we have a correct faith, be virtuous, be intelligent, temperate, patient, godlike, loving, charitable. To be followers of Jesus is to be all that is good, and is an elevating principle, bringing no one down, but every body up to a higher and nobler plane. It is an improper thing to say "Christianity brings us all down to a level," as it is applied to the conversion of the rich and those who have been considered the aristocratic of the world. It elevates all to an equality of union in Christ, oneness in faith and hope, and a desire to realize the glories of the heavenly inheritance. Paul says "There is neither Jew nor Greek, bond nor free, male nor female, for ye are all one in Christ Jesus." Gal. 3: 28.

The Christian perfection to which we should aim is to possess these graces which Peter has named in our text. He tells us that if we possess these, we "shall be neither barren nor unfruitful in the knowledge of our Lord Jesus." Then he further exhorts to "be diligent to make our calling and election sure; for if we do these things we shall never fall; for so an entrance shall be ministered unto us into the everlasting kingdom of our Lord and Savior Jesus Christ." What more desirable! If we obtain an entrance into that kingdom our eternal happiness is secured. But with this diligence and these Christian graces, we not only have an entrance, but an abundant entrance. Then will be received the crown that Paul said that abundant entrance the Savior will say, "Well done, good and faithful servant, enter into the joys of thy Lord."

But for a foundation on which to build the Christian graces we must have a correct faith. People will say, "Every one has a right to his own opinion." This is correct no further than you form that opinion on correct principles, and the Scriptures are given for that purpose, "for doctrine" as well as "for reproof, for correction," and also for this very purpose of opinion, "for instruction in righteousness," 2 Tim. 3: 16. Paul says to the Corinthians, "Examine yourselves whether ye be in the faith." We present you the evidence of our faith on the Sabbath and God's law, on our nature and hope in Christ, with other subjects, for your consideration, and with an exhortation to do as did the noble Bereans (Acts 17: 11), to "search the Scriptures daily, whether these things are so." You want a correct faith, for none other will stand the test of that great day.

"Bro. BRINKERHOFF: Please not to send the ADVOCATE any longer, as I do not see any reason for your being disunited any longer from the other Seventh Day Adventist people, seeing they have put the visions in the background."

The above is a copy of a letter we received a few weeks ago from one who has been a subscriber from nearly the first issue of the *Hope of Israel* in Marion, and who had always paid promptly

If he does not wish the ADVOCATE any longer it is his privilege. But as to uniting in fellowship with those who are organized by the name of Seventh Day Adventists, it is about as far from practicable as when they cast us off or drove us from them because we could not endorse those visions; for although they may say they do not make the visions a test of fellowship they said so then; and they do not consider us who have conscientiously stood off from their close and fanatical test with enough favor to believe the Lord will save us in the great day of his coming. We have been told by them, that we are that class spoken of in Matt. 7: 22, 23, "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils and done many wonderful works? And then will I profess unto them, I never knew you." While such is the case, would they want us in their fellowship? Having set up such false tests of fellowship they have driven many of their numbers from them, and overthrown the faith of many.

Also they endorse a system of faith which allows of no departure, for it being advanced or brought out, and Mrs. White's mind receiving it, in her trance states or visions her thoughts go over the same things, and to that people puts the stamp of inspiration on those doctrines or articles of faith. So, as they say, they have a chain of evidence or articles of faith which is so complete that to remove one link destroys the chain. In this chain is the cleansing of a sanctuary that never was defiled, and the passing of the Savior into the Most Holy apartment of the heavenly sanctuary in 1844, instead of the Scriptural view of it being when he ascended into heaven from this earth; the termination of the prophetic periods in 1844, which time marked no event in history but the disappointment of those who looked for Jesus to come at that time, and none in prophecy, except, perhaps, Rev. 19; the saints going to heaven to remain there during the thousand years, while the earth is desolate and uninhabited, and the restoration of the earth as an immediate work instead of it going through the restitution age; an ignoring of the prophecies concerning the restoration of Israel; the application of the two horns to the United States government, which, whether it applies there or somewhere else, must be endorsed by them; and the third angel's message just and always ready to swell into a loud cry, instead of it going forth with a loud cry at the first, as is declared in the prophecy. Could they have toleration for others' views on these and other subjects, there might be some use of talking about uniting.

To the writer of the above letter, and perhaps in his vicinity, the visions are kept in the background; but they constitute a prominent feature of the faith of that people, and they hold them as tenaciously as their points of faith. Are not these differences between us and that people, and the free investigation of them and Bible subjects, of sufficient importance to sustain a paper devoted to the Advent and Sabbath faith and the free investigation of the Scriptures? The *Advent Review* and their other periodicals shut out an investigation of these subjects named, for they must run in their prescribed channel. For us, we believe every one should decide these questions for himself, and we do not hold the ADVOCATE as an article of faith for its readers, but a paper in which to consider the Bible evidence on Bible subjects. But while this is the case, we must exercise some discretion as to the character the ADVOCATE must make, while we ask God's blessing upon our labors.

"1000 newspapers suspended and went down last year for want of support," is a newspaper paragraph that has gone the rounds of the surviving ones. The question naturally comes up, Why is it? It is because the expense of publishing exceeds the income of the business, and sometimes the proprietors are in debt for their printing ma-

terial, calculating on the good results of the business to pay the same. Much of it is also due to the amount of unpaid subscription, especially with the religious papers, where the main dependence is on the subscription, and where they have not the income of advertising and Job Printing of the local or newspaper press. People will subscribe for a religious paper, paying a year's subscription, or promising to pay, and neglect to renew or pay at all, and when the publisher thinks they are not going to pay he may stop sending the paper. The ADVOCATE has lost much in this way and is now suffering the need of unpaid subscription. We have no complaint to make of the liberality of those who have kindly donated of their means to assist us, but when we see that much of our subscription list is delinquent, we feel that we ought to have some of it now. Some of our delinquent subscribers can come to our relief soon we hope they will not hesitate to do so.

Look at the papers which started in 1874 and before the year closed had suspended. The *Good Tidings*, an Adventist paper in Chicago, had a life of about six months. The *Bible Investigator*, Columbus, Kansas, run a course of about five months, and reported "Not sustained." The *Millenarian*, another Adventist or restitution journal of Chicago, commenced in 1874 and closed before the year ended. The *National Protestant* a large monthly started in New York last July became so financially embarrassed in a very few months that it was compelled to suspend. We know our readers do not wish it to be so with us for many of them have expressed their appreciation of our labors. We took up our present business as a matter of duty to the cause, and we expect to go on with it, but we expect our readers to help us in this manner unless they inform us they are not able to do so. Few people unacquainted with the printing business realize the expense of publishing, let it be conducted ever so economically. The *Herald of Life*, published at Springfield, Mass., by an association called the "Life and Advent Union," weekly, and some larger than the ADVOCATE, is sustained by its friends, and at the last annual meeting the statement was made that it would require \$2,300 to sustain it another year, and immediately \$1400 was subscribed. There is a difference between the needed amount to sustain that paper and ours, but we speak of it merely to make a comparison between it and the ADVOCATE.

We know our list is small and it affords a small income; but the burden of the work must fall on the few who donate to our help, but we hope that our subscribers will not be behind, they can help it. The impoverished state of Kansas and Nebraska prevents our subscribers there from assisting us at present, but if they wish the ADVOCATE continued they must have Thanks to those kind friends who sent us money for some that cannot pay, so that we are enabled to continue it to them. We do not wish to be too urgent, for we believe you all appreciate the paper, but we want to hear from you all during the winter. We know, too, that in money matters it is hard times with very many of our subscribers, but in a few months we have reason to hope it will be better; and with enough means to manage through with we are satisfied to wait better times; but in the next four months we want to hear from all who have not yet reported to us.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES—NO 1.

"Speak unto the children of Israel, saying, The fifteenth day of the seventh month shall be the Feast of Tabernacles, for seven days unto the Lord. . . . And ye shall take unto you, on the first day, boughs of goodly trees, branches of palm-trees, and willows of the brook. . . . shall celebrate it in the seventh month. . . . shall dwell in booths seven days." etc.—Lev. 23, 40-43.

THAT we should attend, from the first day to the last (the eighth), "the Jews' Feast of Tabernacles" at Jerusalem, was one of our chief purposes before we had entered the borders of the land of Israel. We had felt, as the representatives of "a people scattered and peeled," from the far-off "land shadowing with wings" (which is emblemized by the out-stretched wings of the eagle of the United States government), that we should tarry in Jerusalem until we had witnessed this celebration of a "feast of ingathering" of fruits and cereals by assembled Jews from every clime under heaven and on the earth, who, since their dispersion eighteen centuries ago, having neither planted nor gathered a harvest from the fields and vineyards of their former God-bestowed land, nor have had a place of sacrifice or oblation since their temple was destroyed by Titus the Roman. We desired to see, with our own eyes, how closely it could be observed, as thus restricted.

We are taught, by the prophecy of Zechariah (14: 10-19), that, after our glorious Melchizedek Priest and King (Jesus, King of Salem), has reappeared on Mt. Olivet, and has destroyed and subdued all his enemies and taken out of his kingdom "all things which offend," he will re-institute this festival; in all its fullness, it will be the "marriage supper" of the Lamb; and, subsequently, he will extend its participation to "every one that is left" of all the "nations who fought against Jerusalem;" that "they shall come up, from year to year, to keep the feast of tabernacles," etc. Also, recalling to mind that our blessed Lord Jesus, in John 7: 37, 38, on "the last, the great day of the feast—the very last time he was present at the feast in Jerusalem—and, doubtless, when its celebrants were reciting Isaiah 12: 3, "Therefore with joy shall ye draw water out of the wells of salvation"—he then spoke those blessed and soul-inspiring words which have ever since stirred the deepest heart-touchings of every live and kindred soul of his discipleship: "If any man thirst let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Jesus was quoting Solomon in Prov. 18: 4, "The words of a [wise] man's mouth are as deep waters; the well-spring of wisdom is as a flowing brook."

The Jewish residents of Jerusalem, on this festive time, all flock to the synagogues, both morning and evening of each one of the eight days while the festival continues, and there recite the formula prescribed for each day. The synagogues are all adorned with wreaths of evergreen and palm branches, which are suspended around, interspersed with the choicest clusters of grapes and dates, and bunches of pomegranates, oranges, lemons, citrons, etc., etc., all of which impart a very pleasing effect to their otherwise plain and unadorned places of assembly. But it is on the first and last days of the feast that the assemblies exhibit the greatest demonstrations of rejoicing, singing and dancing before the Lord, which we purpose to relate more in detail, subsequently.

Both their houses and their persons, during the festival time, to the extent of their available resources, they adorn. The more affluent assist their poorer brethren and families to renovate their faded or worn-out wardrobes, and replenish their empty larders. Each individual wears, on the festival days, either a new suit of attire or at least a new garment of some sort. As they stood side by side, or marched two by two circuiting the synagogues, we noticed some in the richest array with others of more shabby attire, in part; yet the latter had on either a new pair of red morocco shoes, or a new fez cap, or a turban of variegated blue-and-white tissue. And thus they would march along, reciting the Psalms of David; while the file-leaders—from two to seven in number—carried copies of the Law of Moses, written on rolls of parchment, and, for their festive occasion, adorned with silver and gold orna-

ments and musical bells and pomegranates, festooned with scarlet and blue ribbons. When the recitations of the chanted Psalms required repeating, as the Allelujahs and Selahs, the ranks would wheel, and, faces inward, the living belt of voices would re-echo the louder hallelujahs with a power and melody that was truly impressive and inspiring.

But the saddest feature of all was, to us as strangers, to behold some Israelites, on their own soil, and in their beloved city of Jerusalem, soliciting alms at the doors of the synagogues—(on these set days of rejoicing, of strangers and visitors. Our tears started while responding to their solicitations. Poor, poor Israelite; how hast thou been cast down!

In the course of this festival time a friendly Christian Israelite introduced us to some of the most affluent Jewish families, who resided in Mt. Zion precinct. They all received us, as strangers and Americans, very cordially. One visit, in particular, we will here more fully describe, as illustrative of the general mode of celebrating the festival within their dwelling boundaries. The patriarchal father of this family—of three generations—was named Am Z—k. In his early life, many years before he came to Jerusalem, he had resided in the town of Gibraltar, as a merchant. Afterwards, he migrated along the shores of the Mediterranean, in the various seaports of Spain, France, and Italy. He understood the English language, and could speak it, conversationally, in a good degree, so as to be apprehended by us. He was quite a tall man—fully six feet high—and of a portly figure; and in his flowing garments was the finest specimen of an Oriental Israelite we had met in Jerusalem. From his venerable appearance and silvery long beard, we judged he was about sixty-five years old; and attired in his rich silken robes, and courtly grace of manners, gave to us an apprehensive idea of what his father (our father) Abraham, in his primal day, might have appeared, when he first reached the land of Canaan as a stranger and a sojourner. The ladies of his household (a wife, three daughters, and two grandchildren—little girls), were all dressed in a mixed English and Oriental style, in silken robes of varied colors. They very courteously escorted us over the house—to every room—and finally ushered us into the tabernacle, or booth. This was located in a summer-house in the court, which is the center-space of a hollow-square—the usual form of opulent oriental houses of the East. Its sides were hung with blue curtains of fine worsted stuff, and a yellow silk canopy covered it, and festoons of evergreen, interspersed with palm-branches, and with rich clusters of grapes from Hebron, and the finest specimens of pomegranates, citrons, oranges, lemons, plums, peaches, etc. In this booth they ate their meals throughout the feast. After some pleasant conversation, while seated in the booth, on divans, the three "daughters of Jerusalem" brought in, on silver waiters, a collation of fruits and confectionery, and some choice grapes from the vale of Eschol, which had been procured at great cost, being the most prized in the whole bounds of the land by both Jews and Arabs, because they grew in the neighborhood where Father Abraham so long while resided and had pitched his tent in the plain of Mamre. Finally they gave us each, on rising to depart, a glass of new wine, and wished us "all good luck" (or "God's goodness") to attend us in our adventures in the Holy Land and on our way home in the "far-away America." They pressingly invited us to call again, which we did in the course of the week.

Our friend, on introducing us to another family as American travelers, "who had made the pilgrimage to the fathers", Abraham, Isaac, and Jacob's, resting-place in Hebron," the patriarch of this household was almost as demonstrative in his joyful welcome as was our Austrian Jewish host at Hebron—which some of the readers of the

SABBATH ADVOCATE may recall as described in our sketch of "A night in Hebron." He said, in his earlier years, in all his commercial trade in the ports of Italy, he had never been defrauded by any American; which he could not say as regarded the "Englishers;" and remarked that the United States government and nation was the only nationality where the people of Israel were recognized and treated as equal citizens. This was in 1849, our readers must remember. Since then, Israel, throughout the European nationalities, have looked up, and have accorded to them all the rights that are allowed to other citizens of these several governments.

We afterwards, on the evening of "the last great day of the feast," met both these Jewish gentlemen and Am Z—k, at the largest synagogue in Jerusalem, where they obtained for us seats in the reader's stand (the highest public compliment they could accord to Gentile strangers), where we witnessed the last closing scene of the "Feast of Tabernacles." We never can forget this act of kindness of these noble-hearted Jews to the American strangers; nor omit, on this occasion, to emblazon this record and our appreciation of them. Our prayer was, May they live to behold Jesus Messiah, as the Crowned head of the greatest feast "in the tide of prophetic time," and be partakers thereof! Amen!

Absurdities of the No-Law Position.

1. It assumes that the law did not exist till Moses; hence there was no law against idolatry, profanity, murder, &c., till that time.
2. It assumes that the Gentiles never had any law given to them, that God never made any claims upon them.
3. It gives no reason why God singles out the ten commandments and gave them in so conspicuous a manner as he did.
4. It teaches that the ten commandments were all abolished at the cross and nine of the ten re-enacted at the same instant.
5. This was done simply to get rid of the Sabbath as the law would have been all right but for that.
6. Or, as some claim, the law was abolished at the cross and re-enacted at Pentecost, which leaves an interregnum of fifty days without any law.
7. God came from heaven to give his law, then sent his Son to abolish it.
8. Christ came to die for the law and in the very act of dying for it killed the law itself.
9. Christ could not die for two laws at the same time; hence, if he died for the old law, he did not die for the new law; and vice versa. Therefore, either those under the old law, or those under the new law, have no Savior and must be lost.
10. Christ died for his own law before that law existed or any one had broken it; thus making provision for sin.
11. It impeaches God's wisdom as a lawgiver, showing that his moral laws need altering, amending, changing, &c.
12. It makes Christ the law giver and leaves the Father out entirely; and so we need an advocate with Christ.
13. It makes Christ an advocate between us and his own law.
14. The world was in rebellion against the law of the Father. God sent his Son to reconcile them to himself; but Christ abolished his Father's law and set up one of his own, thus becoming the greatest rebel of them all.
15. Men cannot be judged by any abolished law; hence all those before the cross will go free in the Judgment having no law to condemn them. An abolished law is annihilated. "The general principle relied upon, independent of some statutory rule, is not controverted, that when a statute is repealed it must be considered as if it never existed, except with reference to such parts as are saved by the repealing statute. And equally well settled is the doctrine that, though a party may have instituted his suit, and the same be pending at the time of the repeal, the jurisdiction

is gone, without some saving clause." Decision of the Supreme Court of Iowa, 1862.—*Iowa Reports*, Vol. 12, p. 311.

16. It assumes that a new law has been given, but can produce no record as to when it was given, where it was given, how many precepts it has, which is the first or the last commandment, who gave it, what its penalty is, to whom it was given, wherein it differs from the old law, &c.

When a new law is to be given to the people it must always be done in the most public and definite manner possible. Take as an example the New Constitution of Iowa. Art. 12, Sect. 13 reads: "We, the people of Iowa," &c. This Constitution shall be submitted to the electors of the State at the August election in the year 1857. Then it provides how the voting shall be done. "And if it shall appear that a majority of all the votes cast at such election for and against this Constitution are in favor of the same, the governor shall immediately issue his proclamation stating that fact, and such Constitution shall be the Constitution of the State of Iowa, and shall take effect from and after the publication of said proclamation."

Are God's laws of less importance than men's? Is God less particular than men? Those who claim a new law ought to produce it in as plain a record as the above. But no such record exists, hence there is no such new law as is claimed. What would the people think of the man who would claim a new law of his State, but could produce no record of it?

17. When an attempt is made to find a new law, some of its precepts are found enacted during the life of Christ and before it is claimed that the old law was abolished, thus having two moral laws in operation at the same time.

18. Then other commandments are found for the first time in the epistle of the apostles not given till thirty years after the decalogue was abolished, thus leaving thirty years without any commandment against various sins.

19. This makes the apostles, instead of God, our lawgivers.

20. It assumes that the decalogue has been abolished when no record of its repeal can be found. Notice how carefully the record is made when even human laws are abolished:

Law repealed. "Be it enacted by the General Assembly of the State of Iowa, That section 2,498 of the Revision of 1860, be and the same is hereby repealed." Approved Feb. 7, 1870. *Session Laws of the Thirteenth General Assembly of Iowa*, p. 112.

Let our opponents bring something like this for the repeal of God's law and we will believe them.

21. Finally, upon the most important and vital of all subjects, the giving of the law of Jehovah by which the eternal destiny of the human race is to be decided, it leaves us to mere inference and guess-work.

A theory which involves so many and so great absurdities must be a very bad one.—*Advent Review*.

"Ye are Not Your Own."

S. E. BRINKERHOFF.

THE apostle Paul declared to the Christian church of his day that they were not their own, but that they were "bought with a price;" and this price the apostle Peter tells us is the "precious blood of Christ." Who would for a moment suppose that the professed Christian church of to-day were not their own. They talk, walk, and act as if they were their own, and as though no other power had any claim upon them. But with the professed Christian world we as Adventists have but very little to do, only so far as our individual influence goes; hence our remarks are for Adventists. We profess to be a people who have not only come out from the world, but have come out from the religious denominations of the world, to obey God in

keeping all of his commandments and the faith of his Son Jesus Christ. And not only this, but we profess to be looking for the speedy return of our Lord and Master, to come and set up his kingdom, and give us, with all those who have in past ages loved his appearing, eternal life therein. In view of the profession we make, How ought we to live? As we look over the professed Adventist church of to-day we see pride, fashion, love of pleasure and show, almost as extensive as in any other place; and the love of the world is so deeply rooted and grounded in the Advent people, with but few exceptions, that there is but little room left for anything else.

Now, this is a deplorable fact, and yet fact it is which we cannot deny, we may try to evade it or shut our eyes against it, but deny it we cannot. The cry of poverty and hard times is very convenient and ready on all occasions, only when self has to be gratified. How many we see among us who can eat, drink, and dress, just like those in like circumstances who make no profession of religion; but the Lord's cause, Ah I am too poor to give anything to that! If there are a few who are willing to go and preach the gospel, and take what they can get, all right; or if the Lord should feed them as he did Elijah of old, and cause their garments not to wear out like the children of Israel, why all are willing that the gospel should be preached; but to give anything for the spread of truth, for the cause of God, for the salvation of sinners, ah, we are not able!

Brethren, beloved of the Lord, these things ought not so to be, and if we had the love of God and precious souls at heart as we ought, they would not be so. We are no poorer than multitudes of others around us, who each can give to help sustain his individual cause, and they do not make half the profession that Adventists do. How does this look to the outside world? True, they profess to be the followers of Christ, but they do not pretend to be looking for his soon coming in glory. We profess to believe that Jesus is soon coming, and yet making but little effort to warn the world of impending judgment. We profess to be followers of him who had not where to lay his head while he went about doing good, and yet we can have our houses and lands and still feel that we have but little duty beyond ourselves. If we really believed that Jesus was soon coming we would show it more in our actions. We would show it to the world around us, not by a multitude of words, but by a quiet persevering effort to advance the cause of our dear Redeemer. We would show "our faith by our works," by living more for the future inheritance, and less for the present; more for eternity, and less for time. O that we could each feel our responsibility! and see our own selfishness as it is seen by him who reads the heart!

Selfishness, love of the world, a desire to be like other folks, as well off as other folks, have as much money as other folks—or, at least, make as big a show as others—are the besetting sins of this age; and Adventists are not free from them. But as well might we think of gaining a home in Eden restored with these worldly desires and feelings, as we might think to put a camel through a needle's eye. Both are utterly impossible. Many of us are just in the same position that the young man was who came to the Savior, when on earth, to know what good thing he might do in order to have eternal life. He was a commandment keeper, or at least trying to be, for he could say "all these have I kept from my youth up." And right here let us notice that Jesus did not dispute his word, and we have no right to do so when the Savior did not. But he lacked something; yes,

he lacked the pure, unselfish, self-denying, life work of the Savior. This, brethren and sisters, is what we lack. We are trying to serve God and keep his commandments; and, no doubt, the Savior beholding us loves us; but, alas, how often we grieve him by our selfishness, and say to the world by our actions that we love our own gratification much better than we love God or his cause! Would to God that these things were not so, and that it was only my imaginations! But who of us does not often feel that worldliness is fast creeping in among us? Where is the self-denial, the plainness, the self-sacrificing devotion to the cause of God, the holy zeal for its advancement that characterized us as a people in the years gone by? It is gone to a great extent, and as the Savior said, "Because iniquity shall abound, the love of many shall wax cold." Not because trials, persecution, or hard times shall abound, but because "iniquity," injustice, wickedness, "shall abound the love of many shall wax cold."

"Ye are not your own." Do we realize this fact? Do we ever remember that we are not our own, but that we are bought with the precious blood of Jesus? Let us for a moment look at the price that was paid for our redemption. Christ, the well beloved of the Father, gave his own precious blood to "redeem us from all iniquity," that we might be to him "a peculiar people, zealous of good works." Not a people that would profess good works; but a people that would do good works, so that others beholding them might be led to glorify our Father who is in heaven. Now how much good works can the world see by our resting from labor and going to meeting on the Sabbath? or by our saying when we get there that we believe Jesus is soon coming again? Observing the Sabbath, and professing to believe in the soon coming of Jesus will do very little for us without a holy, self-denying life. And when we say self-denial we mean something more than a mere observance of the Sabbath, and a nominal profession of faith in the near coming of Jesus Christ. We mean a giving up of selfish desires and pursuits, and an entire consecration to the will and service of our heavenly Master. God never designed that his cause should be carried on in this world without self-denial on the part of his children; and a crucifying of the affections and desires of the flesh in them. He could support his ministry, and sustain his cause without the aid of man, if that were his alwise purpose, but it is not. It is God's purpose that we should work while here, all of us, men and women, old and young, poor and rich, all who are followers of Jesus must work, for he that gathereth not with him scattereth abroad; and the more we work for God and his cause the more we will delight to do so. The more we try to realize that we are not our own, the more will we strive to serve him who purchased us with his own precious blood.

Brother, sister, think of what Jesus has done for us—and that while we were enemies to the government of God—he lived a life of suffering and sorrow, and then died the shameful death of the cross that we might have life. He bought us with his blood; then he and he alone has a right to our time, our talents, our energies, and our all. How many of us realize this? how many of us feel that our time and means belong to God? Is not eternal life, with all its attending blessings, worth our life work while here? Could we but think of the joys of the eternal weight of glory that await us, if faithful, when Jesus comes, we would arise with renewed zeal and energy in the glorious cause of our dear Redeemer. "They that turn many to righteousness shall shine as the stars forever and ever."

Are we, who believe that Jesus is near at hand, making all the effort we can to turn many to righteousness? The hosts of darkness are gathering around, the perils of the last days are upon us, are we ready to meet them? If our strength is in the God of Israel, and our hopes firmly fixed upon the coming of Jesus, and our life one of watchfulness and prayer we will be able to stand against all the fiery darts of the enemy. But, alas, for those who are idle, lukewarm, and careless, they will be swept away in the swelling tide! May God wake us up to life and to duty! Time is short, the work is great and what is done must be done quickly. Then let us each and all arise, gird on the armor, and fight manfully in the battles of the Lord. Work while the day lasts, so that in that great day we may receive a crown of dazzling glory, an inheritance that is incorruptible, and hear the sweet voice of our Savior pronounce to us the glad words, "Well done."

Come to Me.

WITH tearful eyes I look around,
Life seems a dark and stormy sea.
Yet midst the gloom I hear a sound,
A heavenly whisper—Come to me!
It tells me of a place of rest—
It tells me where my soul may flee;
Oh! to the weary, faint, oppressed,
How sweet the bidding—Come to me!
When nature shudders, loth to part
From all I love, enjoy, and see,
When a dread chill steals o'er my breast,
A sweet voice utters—Come to me.

Come, for all else must fade and die;
Earth is no resting place for thee.
Heavenward direct thy weeping eye,
I am thy portion, Come to me.
O voice of mercy! voice of love!
In conflict, grief, and agony,
Support me; cheer me from above,
And calling sinners—Come to me!
—Selected by MRS. EMMA STEVENSON.

He that is of God Heareth God's Words.

JOHN 8: 47.

JULIA LAMB.

WITHOUT the Holy Scriptures we could never have had any knowledge of God, and we would be ignorant of the creation of the world and all things therein. But we read in Genesis 1: 1, "In the beginning God created the heavens and the earth;" and the record goes on to specify the things created. After creating the heavens and earth, he created light; and as light makes manifest, we see the wisdom of God in the creation of light that we might behold his glory and adore the author of all for that inestimable blessing. But he has given the earth to the children of men, and created everything necessary for our enjoyment here; the sun for light, causing the earth to vegetate and bring forth food for his creatures. Think of the care of our heavenly Father in this one thing. Did you ever imagine the gloom that would envelop the earth if the great luminary of heaven should be withdrawn? What would be more terrible! But are we as grateful as we should be for this great blessing? How little do we appreciate God's goodness toward us, and how prone we are to forget him! Is it any wonder that the prophet Isaiah represents him saying, "Hear, O heavens, and give ear, O earth, for I have nourished and brought up children, and they have rebelled against me?" How have we rebelled? We have turned from him and served other gods. He, as our Father, gave us commandments, which were holy, just, and good. He has given us one day in seven for rest, and has blessed and sanctified it by resting from his labors; not because he was weary, but because he cared for his children.

And has he not a right, as a father, to enact laws that are for our benefit? and if we are obedient children we will willingly obey out of pure love, studying to know his will that he has left on record for us. We cannot love and at the same time live in rebellion to his laws and government. Have we not all one Father? Hath not one God created us? Then why these divisions among professed Christians? Because they have broken the everlasting covenant, and are content to obey the commandments of men. They have drifted away from God, going with the current, down, swifter and swifter, and at last God gives them up to hardness of heart; for, as Ephraim, they are joined to their idols and are left alone.

I entreat you, one and all who may read these few lines that are written by one who loves you, and would have all come to the knowledge of the truth, Search the Scriptures. There you will learn the will of God concerning you, and may you be honest hearted. We must seek for ourselves if we would have pleasure in keeping the commandments that we may have a right to the tree of life, because the works of the Lord are great, sought out of them that have pleasure therein.

May we be earnest seekers after truth, is the prayer of your sister in Christ.

Bedford, Iowa.

The Sleep of Death.

"Do you think the little girl was really dead?" asked the teacher of a class of neglected-looking boys gathered in from the lanes, who had been painfully toiling to read through the story of Jairus' daughter.

"Please 'm, I think she was," answered a ragged little fellow at the end of the form.

"Why, then, do you think, did the Lord Jesus say she was sleeping?"

"Please 'm, it was only sleep to him; he could wake her so easy."

"Only sleep to him"—how sweet the thought that, terrible as death is to us, with its icy chill, its gloomy pallor, its dust and ashes, and corruption: it is "only sleep to Him" who has the keys of hell and of death, and can wake the slumberer with his slightest word!

Let us then bury our dead in hope. Gloomy as death seems to us, "it is only a sleep to Him," and the hour is coming when all that are in their graves shall hear the voice of the Son of God, and shall come forth, and those who sleep in Jesus shall be caught up to meet the Lord in the air, and so be forever with the Lord.—Selected by E. C. M. BOYD.

Letter Department.

From Sister Stults.

DEAR BRO. BRINKERHOFF: I write you a few lines for our much loved paper, the *ADVOCATE*. We are very much interested in the communications from our beloved brethren and sisters; there are some who have the privilege of meeting together on the Sabbath for prayer, and have the word preached, and can talk of the things pertaining to the kingdom of God; while there are others that are all alone, one here and another there. I hope all you who have the privilege of meeting together from Sabbath to Sabbath, will be indeed and in truth like a city set on a hill, whose light can not be hid. And to you, dear lonely ones, placed as we are, without any one to speak to of like precious faith, let us live near to God, be like the noble Bereans, search the Scriptures daily to see whether these are so. Finally, let us all be of one mind, and have compassion one for another, love as brethren,

ren, be pitiful, be courteous. Do not let any of us do to others, as some do to us. There is a people near here that call themselves the remnant, and the last true church; we go to their meetings some times, they wish us to take part but when we happen to say anything that does not suit their theory, they manifest they same spirit that all churches do. How then can they be what they claim to be, when they do the same thing which they condemn others for doing? O how sad these things are! I long for the time to come, when the watchmen shall see eye to eye, when we can all have the privilege of coming up from Sabbath to Sabbath, and from one new moon to another to worship the Lord of hosts. Let us all look well to our ways and deny ourselves of everything that is not right in the sight of the Lord, and live so that when Christ comes, we may "have a right to the tree of life, and enter in through the gates into the city." Your sister in the love of the truth,
JANE STULTS.

Fort Atkinson, Wis.

From Sister Adams.

"DEAR BROTHERS AND SISTERS: I esteem it a duty as well as a privilege to write a few lines for our paper, as I have been a reader of its columns for some time, and love to read its cheering letters from those of like faith. What great promises and blessings are left on record for the overcomer of sin. I desire to overcome this vile world of sin, so that I may inherit that happy home that our dear Savior gave his precious life to obtain for us. I desire to keep all of God's commandments that I may be permitted to enter in through the gate into the city, eat of the tree of life, and live forever with the Lord, and the loving ones who have been faithful in doing his holy will. I wish I could do more to revive the work of God. I am afraid that the church will go down here under persecution, for some of our members have turned against us, and some of our friends say, "Keep still. Keep the gospel still!" O what would become of this vile world if the blessed gospel was kept still? I pray to God that it be proclaimed louder than ever, that it may reach the heart of that poor sinner that he may never again say, "Keep still." I often feel that I am alone fighting against this world of sin, but I am determined to fight on to the end that I may wear that starry crown in glory.

My dear brothers and sisters, I exhort you to be faithful in keeping God's commandments. Christ Jesus was faithful to him that appointed him, so also was Moses faithful in all his house. "Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, as in the day of temptation in the wilderness." And the meaning is, we are to keep all the commandments of God, and have faith in Jesus, and not harden our hearts to commit sin, for sin is the transgression of the law. Therefore, we are to keep the seventh day of the week for the Sabbath, for the same voice that said, "Thou shalt have no other gods before me," said also, "Remember the Sabbath day to keep it holy." Now if we fail to keep this or any other, we fail to be received into the rest that remains for the people of God. Let us labor to enter into that rest by obeying the voice of the Lord, and keeping all of his commandments. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." And now be faithful in the good work and do not keep still.

CATHARINE ADAMS.

Martinsville, Mo.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 2nd 9th Mon. 1875.

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

We would call attention to our very small receipts in this and the previous numbers of the *ADVOCATE*, and we know that no publisher can publish a paper on such a fund. We try to be patient, but with printing paper needed, and wood for the winter, and much of the subscription delinquent, we must necessarily consider the situation. Now, cannot those who have not paid their subscription send it now? or if you cannot send it all, send a part; it will be a great help.

As announced, Elder Hull gave two lectures in the Christian Church in Marion. His proposition was to show the evil tendencies of Spiritualism, and that the leading journals and lecturers on that subject have upheld and countenanced vice and crime. He proved his point, which met the approbation of many of the citizens of Marion, while a very few Spiritualists opposed him. They are not very strong in Marion. Bro. Hull met with the church on Sabbath, Nov. 20th, and after his lectures returned to his home to remove to Wisconsin.

We were very glad to greet Bro. A. C. Long, of Mo., on Thursday, Nov. 18, to whom the Marion church had extended an invitation to labor for a few months in Iowa. We were glad also to meet Bro. J. H. Nichols, of La Porte City, the next day, who had come to spend the Sabbath with us, and to hear Bro. Hull's lectures on Spiritism. After the close of Bro. Long would speak on the nature and source of Spiritism, from a Scripture standpoint, in our meetinghouse. A fair audience gave attention, and Bro. Long showed the Satanic nature of Spiritism, and the impossibility of the communication of the spirits of the dead—that there are no such spirits. During the succeeding evenings of the week, he continued to discourse on the nature of man, and Christ as the only source of immortality, to be realized at the resurrection. The church at Marion is strengthened and encouraged by Bro. Long's labors with us. On Monday, Nov. 29th, Bro. Davis accompanied him to Delmar, Iowa, near where he will hold a series of meetings.

THE P. O. address of Elder A. C. Long, for the present, is Marion, Linn County, Iowa, in care of Jacob Brinkerhoff.

A subscriber in Canada has returned his paper, but as it does not bear his name or address we do not know which one of our Canada subscribers it is. He must send us another notice.

ERRATA.—In No. 15 of the *ADVOCATE*, in "Scenes and Incidents in Jerusalem," page 117, 3d column, 15th line, it should read, "without defilement or render nugatory his fasting and"—In No. 16, page 125, 2d column and 26th line, instead of reading "half-a-year" it ought to read "half-a-week." In the 12th line from the foot of the same column, instead of reading as published, "in the nineteenth beyond," it should have read "in the nineteenth century beyond." J. L. BOYD.

THE BIBLE IN THE PUBLIC SCHOOLS.—The bold strike that the Catholics have, and are making at the Bible in the public schools, is only the entering wedge for future development. Give them this, and at once they will make a bolder strike at the very foundations of our Christian liberties.—*Phila. Eve. Express.*

IN publishing a free paper, in which each writer is made responsible for his or her own sentiment, it is not to be expected that each and every reader of the paper will agree with all the ideas advanced; hence we must exercise toleration for each other, and investigate Bible doctrine for ourselves. Some would exclude from its columns what they would not endorse, but this would destroy the character of a free paper. In controversy on disputed subjects, let a spirit of brotherly kindness prevail, harsh or unkind language in controversy will not be admitted. We hope that ideas not generally endorsed by the majority of the Advent people will be well considered before giving them to the public.

We write with reference to Bro. R. V. Lyon's views of the resurrection of a portion of the dead to believe on and accept Jesus as their Savior in the age to come. This does not seem as reasonable as the view that resurrects all those who have died without having heard the gospel, to a probation after Jesus comes; which view we have not endorsed either. We feel called upon to make a few remarks on this subject, which we do in all kindness and respect to Bro. Lyon. If the dead are raised for the purpose of accepting Jesus in the age to come, and God knows that they will accept him, it is no probation, but a decree of the Almighty, and they cannot do otherwise. We understand Bro. L. that those who have rejected the gospel will never be resurrected to life at all. We cannot endorse the view, as we have previously written, of a portion of the human family being born to receive everlasting destruction. This destroys their free moral agency, and their responsibility in the matter. We believe one part of mankind to be his children as much as another, until they accept Jesus, after which they are called "the sons of God." Jesus said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." As to their being resurrected for the purpose of accepting Jesus, the Bible does not tell us; but by Bro. Lyon's view they are not lost, but eventually saved. Now we know that many of our readers do not look at the blessing upon the nations which comes through Abraham, as their being saved. It is a great blessing to the nations to have Jesus and his salvation offered to them, but that the blessing saves each individual, or saves them as nations, is another thing. We offer these remarks with kind wishes to all. Search the Scriptures. Let us try not to misunderstand any one. Bro. Lyon writes many good things, for which we commend his writings to your consideration.

THE following extract sent us by Bro. Boyd will be of interest as additional matter in reference to Catholic affairs in the City of Baltimore, and shows why the Reformers of that place did not make good their expectations of politically revolutionizing it:

INFAMOUS.—Catholic Democratic Baltimore again disgraced itself on Tuesday. Organized fraud and ruffianism held possession of the majority of the wards. In many of them bullies captured the polls, and with pistol and bludgeon remained in possession of them all day, while the ring judges stuffed the ballot-boxes. There was a preconcerted attempt early in the morning to check the colored vote, and it proved successful. Almost every one of the few colored men who managed to get to the polls were refused their votes by the judges on lying pretences. In the wards where the colored men were numerous, they were attacked by bands of ruffians as soon as the polls opened, and effectually intimidated. There were probably two hundred persons beaten or wounded. Fully five thousand Reformers were disfranchised by fraud and violence, and the ring judges piled up at least ten thousand illegal votes.—*Phila. Sun Republic.*

THE *National Protestant* has resumed publication again after a temporary suspension of a few months. It is now published by Messrs Vogel & Co, 67 Liberty St., New York, under the editorial management of D. M. Gazlay. Price \$1.00 per

year, monthly. As we before noticed, we believe this journal has a worthy object, that of informing the country of the danger it is in from the inroads and aggressions of the Roman Catholic power, and we wish the *National Protestant* a successful course.

Quarterly Meeting at Denver, Mo., Nov. 12-14.

DEAR BRO. BRINKERHOFF: By a vote of the delegates present at our quarterly meeting, I was requested to send you a statement of the proceedings of the meeting for publication in the *ADVOCATE*. Meeting commenced Sabbath evening. Sermon by Bro. A. C. Long. Sabbath morning had a very interesting social meeting. We were encouraged by words of cheer from the brethren and sisters, especially from Bro. and Sister Lamb, who are keeping the Sabbath of the Lord alone, near Bedford, Iowa. Although fifteen or twenty miles from any place of worship with the brethren, they often meet with us, and are in earnest and deeply interested in the great truths concerning the coming of Christ, and those who are keeping the commandments of God and the faith of Jesus. It is really refreshing to the lover of Jesus to listen to the testimony of those who are growing old and have waited long for the coming of the Savior, and are not yet discouraged, but are still willing to wait though he should tarry. Such was our Sabbath meeting; it was really a refreshing season to those who are looking for the second coming of the Lord.

On First-day evening, following our Sabbath evening, we spent a short time in making arrangements to fill Bro. A. C. Long's appointments and keep up Sabbath meetings while he should be in Iowa. We have seven or eight brethren in this District who are able to labor to some extent. They were nearly all present and expressed not only a willingness but a determination to do all they could for the prosperity and advancement of the cause. As time for preaching drew on we adjourned and listened to a discourse on the ten commandments, or law of God.

On Sunday morning Conference met. Bro. S. C. B. Williams was elected Chairman, *pro tem.*, and H. Woodruff, Secretary. Churches reported by their delegates to be in good moral standing. Further arrangements were made for Bro. Long's visit to Iowa, though his labors were needed here.

The members present unanimously resolved to do all in their power and to make any sacrifice that they may be called upon to make, either in labor or means, rather than see the cause suffer for support or go down. They also resolved that Bro. Long should be supplied with means to keep him above want. Also resolved that we try to furnish more original matter for the *ADVOCATE*. It was then decided that our next quarterly meeting be held at the Victory School-house, commencing Feb. 4th. Bro. Moore and others made request that special mention be made of the interest manifested in the meeting.

Conference closed by singing, "Children of the heavenly King," and pledging ourselves to carry into effect the resolutions that we had made. After conference closed we had a sermon from Bro. Spencer on the nature of man, and a sermon from Bro. Long at night. The meeting closed with the best of feeling and a growing interest. Brethren, let us all pray God earnestly, both in secret and in public, and around the family altar, to keep this interest growing, to keep us all faithful that we may at last be overcomers and enter in through the gates into the city.

H. WOODRUFF, Sec.

Received on Subscription.

J L Boyd for H J Willis 85 cts, 11-5. N S Hemmenway \$1.15, 11-16. John Vandergyp \$1.15, 11-16. A A Manning, \$1, 11-1.

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Jane Stults, \$3.00.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 16th 9th Month, 1875. (Dec. 14, 1875.) No. 19.

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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-
to observe the Bible Sabbath (the seventh
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,
Earth restored to its original glory and condi-
tion, as the future inheritance and abode of the
blest and the Kingdom of God, The Atonement
and Redemption by Jesus Christ, The
Prophecies, The Christian Life, and kindred Bi-
subjects.

Jesus is Near.

How so glad that the prophets of old,
Christ's appearing and kingdom foretold;
All the promises which we hold dear,
This is the sweetest, that Jesus is near.

Choro.—I am so glad that Jesus is near,
Jesus is near, Jesus is near,
I am so glad that Jesus is near,
Soon in a cloud he will appear.

Meet will the song of the ransomed ones be—
"This is our Lord, we have waited for thee;"
Lift up your heads, your redemption is here,"
Then herald the tidings that Jesus is near.

Those who revile him, and laugh at his word,
With Satan and death shall receive their reward;
And ere before him they tremble with fear,
Then list to the warning that Jesus is near.

In the new song with the angels we'll sing
Of glory and life that is won by our King;
And we will sing till we get over there,
And join in the chorus that Jesus is near.

ELLA M. MILES, in *World's Crisis*.

A Second Time to Salvation, Without a Sin Offering.

I. N. KRAMER.

THAT Jesus should come a second time to
salvation without a sin-offering, implies that he
did come a first time with a sin-offering to sal-
vation. And so it is declared that when he came
into the world, "he saith, Sacrifices and offerings
thou wouldst not, but a body hast thou pre-
pared me. In burnt offerings and sacrifices for
me, thou hast had no pleasure; then said I, Lo,
come, in the volume of the book it is written
of me, to do thy will, O God."

Sacrifices, or the offering of the life of animals
in consequence of sin, by which the
life of man is forfeited, is of very ancient date.
It was not possible that the blood of bulls
and goats should take away sins. First, because
those animals offered in sacrifice for sin were
not possessed of moral responsibility, nor en-
dowed with intellectual ability; and conse-
quently incapable of discerning between virtuous
and vicious actions, so that in consequence of
these defects they could not be constituted a per-
fect sacrifice to make atonement for sin. And
secondly, those animals were not themselves
emptied from the general sentence of death that

came upon all living creatures in consequence
of man's sin. "For the creature was made sub-
ject to vanity; not willingly, but by reason of
him who hath subjected the same in hope; and
the whole creation groaneth and travaileth in
pain together until now, waiting for the adop-
tion—the redemption of the body." Rom. 8:
22, 23. So that if the life is already forfeited, or
held under sentence of death, it could in no
wise become a perfect sacrifice for the life of any
other creature.

But of Jesus it is declared that he was made
like unto his brethren, that he was without sin.
And more, that he might be a perfect represen-
tative sacrifice for the whole human race, he
came forth from the Father, and though not
subject to death, he was made under the law for
the suffering of death. Thus God, having pre-
pared him a body, he became the *only* true and
complete sacrifice for sins.

Nevertheless, the majority of those professing
to be the people of God rejected him, refused
the sin offering and despised the sacrifice, and
declared that there was no first coming of the
Just One with a sin offering. Just so it is with
the majority of those that are to-day professing
to be the people of God. They ignore the doc-
trine of his second coming without a sin offering
to salvation, rejecting the plainest declarations
of Scripture concerning it, as the Jews did that
of his first coming.

The Jew could see only the crown of glory,
and the conquering King, while they entirely
overlooked the cross, the humiliation, and the
sin offering; and the professed Christians of to-
day can only see the humiliation, the sacrifice,
and the sin offering to salvation, procured by
his first appearance upon earth, and do not com-
prehend how he can come a second time to
salvation, as the long expected Messiah, the
Anointed One, the conquering King. They
seem to think it impossible that he should re-
turn to God, the Father, without first complet-
ing the work of redemption. Could it be that
Christ should ascend again on high without first
restoring all things spoken of by the prophets?
Upon this rock the Jewish people foundered,
because he did not at that time restore the
kingdom to Israel; and even some of the disci-
ples spoke doubtingly when they said, "We
tusted that it had been he which should have
redeemed Israel;" and upon it Christian peo-
ple are now foundering, because they do not see
an Israel to be restored. Nevertheless, he did
not leave this earth until he had first employed
agents to carry on the work of salvation in his
absence, not until he had first commissioned his
disciples to go forth into all the world, preaching
and baptizing in his name, so that whosoever
believed their word could be saved; and when
their work is completed, their mission unto all
nations fulfilled, and the gospel of the kingdom
preached in all the world for a witness unto all
nations, then shall the end come, at which time
Jesus must come again to perfect the salvation
of his people. He needs no body of sin offering
now, for having made one offering for sin, he
perfected forever them that are sanctified, so

that there remaineth no more sacrifice for sins;
but to all who do not accept this offering once
made for all, a fearful looking for of judgment
and fiery indignation, which shall devour the
adversary.

He came the first time with a sin offering to
salvation. He now comes to bring that salvation
to them, thus secured by means of that sin offer-
ing. If it were not so, how could an apostle
say, "Now is our salvation nearer than when
we believed?" confirmed by another who says
that those begotten unto a lively hope in Jesus,
"are kept by the power of God through faith
unto salvation, ready to be revealed in the last
time." Yea, more; "The whole creation has
been groaning and travailling in pain together
until now, waiting for the adoption, to wit, the
redemption of the body." Even the children
of God have need of patience, that after they
have done the will of God, they might receive
the promises, together with those ancient Chris-
tian worthies who "died in faith, not having
received the promises, but having seen them
afar off, were persuaded of them, and confessed
that they were strangers and pilgrims in
the earth;" for to such the promise was made
that "they should inherit the earth," "God
having provided some better things for us, that
they without us should not be made perfect;"
(Heb. 11: 13, 40.) and we too are taught to wait
for his Son from heaven. 1 Thess. 1: 10. And
if we wait the grave is our house: Job 17: 13.
For having no continuing city we seek one to
come.

In harmony with these statements of the
apostles, Christ himself declared that he would
go and prepare a place for his people; and that
if he went and prepared a place for them he
would *come again* and receive them unto him-
self, that where he is there they might be also;
for he would not leave them comfortless but
come again unto them, John 14: 2, 3, 18, 28.
And while they beheld him taken up, a cloud
received him out of their sight; and two angels
beholding them looking steadfastly toward heav-
en, as he went up, said, "Ye men of Galilee, why
stand ye gazing up into heaven; *this same Jesus*
which is taken up from you into heaven shall *so*
come in like manner as ye have seen him go into
heaven." Acts 1: 11. "And they shall see the
Son of man coming with power and great glo-
ry." Matt. 24: 30; Mark 13: 26; Luke 21: 27.
"Even so them also which sleep in Jesus will
God bring with him." Neither shall those who
are alive and remain unto the coming of the
Lord be in advance of them which are asleep,
"For the Lord himself shall descend from heav-
en with a shout, and with the voice of the arch-
angel, and with the trump of God, and the dead
in Christ shall rise first; then we, who are alive
and remain, shall be caught up together in the
clouds to meet the Lord in the air [not to re-
main there, but to be with him where he is,
when he shall sit upon the throne of David, to
order and establish it forever]; and so shall we
ever be with the Lord." See 1 Thess. 4: 13-17;
Isa. 9: 7; Luke 1: 32.

"You therefore, who are troubled, rest with

us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints." 2 Thess. 1: 7-10. For "he cometh with clouds and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: 7. "And he that sat on the cloud thirst in his sickle on the earth, and the earth was reaped. And another angel cried with a loud cry to him that had the sickle, saying, Thurst in the sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe." Rev. 14: 16-18. The harvest is the end of the world; the field is the world; the good seed is the children of the kingdom. The tares are the children of the wicked One. Let both grow together until the harvest when the reapers are to gather tog ther first the tares and bind them in bundles and burn them, but the wheat they gather into God's barn (the renewed earth). Matt. 13: 30-39. "So shall it be in the end of the world, the angels shall come forth, and sever the wicked from among the just." Verse 49. "They shall gather out of his kingdom all things that offend, and them which do iniquity; and cast them into a furnace of fire." Verse 41. "The last enemy that shall be destroyed is death." Then death itself will be swallowed up in victory; and then shall be completed the salvation of God.

Marion, Iowa.

Esteemeth every Day Alike.

The same year that Paul visited Troas, he wrote as follows to the church at Rome:

"Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. 14: 1-3.

These words have been quoted to show that the observance of the fourth commandment is now a matter of indifference; each individual being at liberty to act his pleasure in the matter. So extra ordinary a doctrine should be thoroughly tested before being adopted. For as it pleased God to ordain the Sabbath before the fall of man, and to give it a place in his code of ten commandments, thus making it a part of that law to which the great atonement relates; and as the Lord Jesus during his ministry spent much time in explaining its merciful design, and took care to provide against its desecration at the flight of his people from the land of Judea, which was ten years in the future when these words were written by Paul; and as the fourth commandment itself is expressly recognized after the crucifixion of Christ; if under these circumstances we could suppose it to be consistent with truth that the Most High should abrogate the Sabbath, we certainly should expect that abrogation to be stated in explicit language. Yet neither the Sabbath nor the fourth commandment are here named. That they are not referred to in this language of Paul, the following reasons will show:

1. Such a view would make the observance of

one of the ten commandments a matter of indifference; whereas James shows that to violate one of them is to transgress the whole. James 2: 8-12. 2. It directly contradicts what Paul had previously written in this epistle; for in treating of the law of ten commandments, he styles it holy, spiritual, just and good; and states that sin—the transgression of the law—by the commandments became "EXCEEDING SINFUL." Rom. 7: 12, 13; 1 John 3: 4, 5. 3. Because that Paul in the same epistle affirms the perpetuity of that law which caused our Lord to lay down his life for sinful men; Rom. 3. which we have seen before was the ten commandments. 4. Because that Paul in this case not only did not name the Sabbath and the fourth commandment, but certainly was not treating of the moral law. 5. Because that the topic under consideration which leads him to speak as he does of the days in question was that of eating all kinds of food, or of refraining from certain things. 6. Because the fourth commandment did not stand associated with precepts of such a kind, but with moral laws exclusively. Ex. 20. 7. Because that in the ceremonial law associated with the precepts concerning meats, was a large number of festivals, entirely distinct from the Sabbath of the Lord. Lev. 23. 8. Because that the church of Rome, which began probably with those Jews that were present from Rome on the day of pentecost, had many Jewish members in its communion, as may be gathered from the epistle itself; Acts 2: 1-11; Rom. 2: 17; 4: 1; 7: 1; and would therefore be deeply interested in the decision of this question relative to the ceremonial law; the Jewish members feeling conscientious in observing its distinctions, the Gentile members feeling no such scruples. Hence the admirable counsel of Paul exactly meeting the case of both classes. 9. Nor can the expression, "every day," be claimed as decisive proof that the Sabbath of the Lord is included. At the very time when the Sabbath was formally committed to the Hebrews, just such expressions were used, although only the six working days were intended. Thus it was said: "The people shall go out and gather a certain rate every day;" and the narrative says "they gathered it every morning." Yet when some of them went out to gather on the Sabbath, God says, "How long refuse ye to keep my commandments and my laws?" Ex. 16: 4, 21, 27, 28. The Sabbath being a great truth, plainly stated and many times repeated, it is manifest that Paul in the expression, "every day," speaks of the six working days among which a distinction had existed precisely co-eval with that respecting meats; and that he manifestly excepts that day which from the beginning God had reserved unto himself. Just as when Paul quotes and applies to Jesus the words of David, "All things are put under him," he adds: "It is manifest that he is excepted which did put all things under him." 1 Cor. 15: 27; Ps. 8. 10. And lastly, in the words of John, "I was in the Spirit on the Lord's day," Rev. 1: 10; written many years after this epistle of Paul, we have absolute proof that in the gospel dispensation one day is still claimed by the Most High as his own.

To show that Paul regarded Sabbath observance as dangerous, Gal. 4: 10, is often quoted; notwithstanding the same individuals claim that Rom. 14 proves that it is a matter of perfect indifference; they not seeing that this is to make Paul contradict himself. But if the connection be read from verse 8 to verse 11, it will be seen that the Galatians before their conversion were not Jews but heathen; and that these days, months, times and years were not those of the Levitical law, but those which they had regarded with superstitious reverence while heathen. Observe the stress which Paul lays upon the word "again" in verse 9. And how many days superstitiously regard certain days as "lucky" or "unlucky days," though such notions are derived only from heathen distinctions.—J. N. Andrews' History of the Sabbath, pp. 182-186.

The Bride.

In the forty fifth Psalm is a beautiful description of the marriage of the Lamb with his bride, and of her attendants, the virgins. First, the King, the Lord Jesus Christ, in all his glory and majesty is presented.

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. . . . Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God hath anointed thee with the oil of gladness above thy fellows. . . . Upon thy right hand did stand the queen in gold of Ophir. . . . The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace." Please read the whole Psalm.

Here notice particularly that a kingdom and a throne are presented in connection with the marriage, and not a church. When Christ comes, he comes to restore again the kingdom to Israel, and reign upon his father David's throne.

Also please notice specially that the queen and her companions are not the same, but two distinct parties. The queen is the twelve tribes of Israel, and the virgins, her companions, are the Gentiles, who are called to the marriage supper of the Lamb.

The virgins in the parable of Matt. 25, are not the bride, but her companions. And the wise ones will enter into the marriage, not be married themselves, but as invited guests. The prophet Isaiah in speaking definitely of the nation of Israel says: "For thy Maker is thy husband; and the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, who thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but thy everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54: 5-8.

What could be plainer? Though for a time rejected of the Lord and cast off, as they are not yet with great mercies and everlasting kindness are they to be gathered to him again. They will be fulfilled such prophecies as the following: "And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the month of the Lord shall name. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, (that is, my delight is in her, and thy land Beulah; (that is, married); for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." Isa. 62: 2-5.

Then, Israel will say, "I will go and return to my first husband; for then was it better with me than now." And the Lord will reply: "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." Hosea 2: 7, 19.

The evidence appears to be satisfactory that the twelve tribes of Israel will constitute the bride, the Lamb's wife, gathered, cleansed, and reorganized under the kingly authority of Christ, and built up upon the twelve Apostles of the Lamb, all under his supervision. Christ himself will build them up upon those twelve apostles under a kingly form of government instead of ecclesiastical.

Let us now suppose for a moment that some means it should be ascertained that a mistake had been made in the ancient manuscript, and instead of the names of the twelve tribes

of the children of Israel being on the gates of the new city, they were twelve names unmistakably applicable to the Roman Catholic Church; what would be the result? The Pope would need no council to settle the Infallibility question; neither would the Protestants dispute Rome's claim of being the true church of Christ. This would settle the whole dispute in their favor, and ought now to settle it in favor of the twelve tribes of Israel.

But suppose again that the names of the twelve leading Protestant denominations should be found on the gates of that symbolic city, what would they say? Would they not in triumph point to it as incontrovertible evidence that they were the Lord's chosen people? Can they now point to anything a hundredth part so convincing as that would be? And yet, in the eyes of all this accumulation of evidence in favor of the poor out cast Israelites, it is considered heretical by many to believe they will be thus honored of God.

Let Ecumenical Councils be called, and let the world-be leaders in Christianity do everything in their power to establish their claims, these little passages outweigh them all:—"And the twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." In the very Scriptures which the Israelites now reject, are found incontrovertible evidence that they are the true people of Christ.

This city was shown to John in vision to represent the bride the Lamb's wife. These twelve apostles are the rock, or foundation, and these twelve tribes whose names were on those symbolic gates are what the translators call the church, but what is in fact a national congregation called out ones built upon that foundation. When the marriage has taken place and the bride is restored to her land and to favor with God, and when the Bridegroom has taken the throne of David to reign as Lord over his bride the house of Jacob, then will a national family be raised up by Christ and his people, in the conversion of the Gentile nations. Then will Abraham become the father of many nations, then will Christ be king over all the earth, then will all nations serve the nation of Israel, and Israel will eat the riches of the Gentiles, and in their glory, (the glory of the Gentiles, for they will all be glorious,) will they boast themselves."

There is a glorious future before us to believe in, to hope for and to pray for.—Selected by JANE LYON.

The All For Whom Jesus gave Himself!

Or the Oath and Promise of God to Abraham.

1 TIM. 2: 6; GEN. 13: 3; 2: 16-18.

R. V. LYON.

(Continued.)

WHAT IS it to be blessed; or what are we to understand by the promise—"shall be blessed?" We answer unhesitatingly, that it is to save. Please listen to the testimony, Gal. 3: 6-9—"Even as Abraham believed God, and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Here we have positive testimony that all who have the faith of Abraham, or shall have it, are to be blessed with him; because they are his adopted children, from the fact that they belong to Christ, verse 29. Hence heirs to the blessing spoken of in the text, which is life—this life is eternal. Eph. 3: 6; Titus 1: 2.—"How that by reve-

lation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." "In hope of eternal life, which God, that cannot lie, promised before the world began." And earth, in its renovated state, will be the permanent home of all those who shall be blessed with Abraham.

God has made a number of promises or covenants with Abraham; which constitute the gospel to be preached in this age, as a motive to obedience and salvation. And these promises will be the basis of the everlasting gospel which is to be proclaimed in the age to come, by a class of messengers, symbolized by the angel that John saw flying in the midst of heaven. Rev. 14: 6, 7.

1. "In thy seed shall all the families of the earth be blessed"—SAVED. Gen. 12: 3; 22: 17, 18.

2. "I will give to thee and thy seed, all the land of Canaan, for an everlasting possession." Gen. 13: 14-17; 17: 1-8. And Canaan is bounded on the west by the Mediterranean Sea, on the south by a small river called the river of Egypt, and the desert of Paran and wilderness of Zin; on the west by the Sea of Galilee, the river Jordan, and the eastern shore of the Dead Sea; on the north by Lebanon or Mount Lebanon. See Bible Atlas, by Richard Palmer, Revised by Prof. Geo. Bush. And this boundary is sustained by the Divine Record! Num. 27: 12, 13; Deut. 1: 4-11; 10: 17-33; 11: 1-24; Deut. 34: 1-4; Josh. 1: 1, 2. These promises have never been fulfilled; but will be in the ages to come. See Acts 7: 1-5; Rom. 4: 13, 14; Gal. 3: 15, 17.

3. God promised a son; and at the time appointed, Isaac, the son of promise, was born. And at a subsequent period, in obedience to the command of God, he offered him up as a sacrifice; accounting "that he was able to raise him from the dead, from whence he received him in a figure"—a type of Jesus, who was also a child of promise—the seed in whom all the promises center, that pertain to a future state. Gen. 22: 1-18; Gal. 3: 16; Heb. 11: 17-19. Here we have immutable testimony that Abraham looked forward to the resurrection, or a period of time subsequent to it, called the age to come, or ages to come, when these great promises should be fulfilled; and that his faith in the resurrection embraced only the children of promise—the families or nations of the earth, who were to be blessed—saved! Ps. 86: 9; Rev. 21: 24. These nations constitute the family of God—the "all" for whom Jesus "gave himself a ransom!"

It is true that in the same day that God gave Abraham a sign, by which he might know that he would inherit the land promised to him, he made a covenant with him, relative to his seed which was to go down into Egypt, that embraced all the land from the river of Egypt unto the great river Euphrates! Under the reign of Solomon, it was literally fulfilled. Gen. 15: 13-18; 2 Chron. 9: 25-28. Paul informs us that this inheritance was, by virtue of the law, given upon Mount Zion; and not by virtue of the law.

* The prophets were those set in the church by its head—Jesus our Life-giver.

† The Dead Sea covers a part of the land promised to Abraham and his seed. Hence, it will be restored. For it is written that "there shall be no more sea," which has a direct reference to Canaan.—"And there shall be no more curse; but the throne of God and the Lamb shall be in it." Inasmuch as the Dead Sea is a part of the curse, it must be removed. For Jesus has said that "it will be more tolerable for the land of Sodom and Gomorah in the day of judgment, than for thee;" because that land will be lifted up or restored, and be safely inhabited, whilst you, who knowingly have rejected me, will be left in *hades*—"the empire of death."

promise made to Abraham and his seed.* Rom. 4: 13-15. Hence those who blend this covenant with the former covenants, and call it a part of the gospel which is to be believed in order to be saved, greatly err! not having a correct knowledge of the plan of human redemption.

* If they had lived in harmony with that law or kept it, and the Sabbath was a part of it, and walked in the steps of the faith of father Abraham, which he had before he was circumcised, and received Jesus as the Life-giver and promised heir to the throne of his father David, they would have possessed that land to-day by virtue of that law. See Lev. 25 chapter; Ex. 15: 26; Deut. 26: 16-19; 27th and 28th chapters, Exodus chapters 19 and 20.

Why Unprofitable?

AFTER a hard day's labor, this evening I came to my room and upon my table I found Vol. 10, No. 17, SABBATH ADVOCATE, which is ever welcome; this number contains an article from Bro. W. Ellsworth, criticising R. V. Lyon, "Who will not be Blessed, or Saved?" Bro. E. quotes many strong passages of Scripture to prove it to be in direct opposition to the word of God, and that it is erroneous, which he makes plain and positive. But in the conclusion of Bro. E.'s criticism, he touches on the Age-to-Come, and says of the doctrine of future probation after Christ comes, that he believes "it to be unprofitable." Why, dear brother, call it unprofitable? Cannot we allow others to be done by as we would have our heavenly Father do to us? What have we to boast over our poor degraded brother creature, whose ill luck it was to fall in "heathenish darkness?" Not his fault to be born a heathen, yet he is one of God's creatures. God owns him, feeds him, gives him breath, rain, &c. If some, through unavoidable ignorance, died without ever having a knowledge of the true God and Jesus Christ our Lord, cannot we realize the love of God towards poor, ignorant humanity that they also might have as good a chance as we to know a Savior's love? Can God be true to his oath to Abraham and yet allow the heathen to perish, and death hold them in its grasp through all ages of eternity? And yet we learn that God, through Christ, has destroyed the power of the grave, that all might have a resurrection, and there to witness each for himself, and not be held in death because of Adam's transgression; so then, the time must come when they must know good from evil, to choose or refuse; and God has declared in his word that all that are in the graves shall come forth to judgment; so then death can not hold them. Now if they have never had any knowledge of good and evil, what are they resurrected for? and if they are not resurrected then death is not destroyed, and they have died for Adam's transgression, there to remain on account of unavoidable ignorance. But God must be all in all, so there can no power exist that can hold his creation in its grasp; so if a man becomes a subject of eternal death it must be for willful sin and not through unavoidable ignorance.

Bro. E. further says: "For if God designed to give those who have not heard the gospel message probation in the Age-to-Come, it can profit us nothing to teach it to those who have." I say it can in this way: Whereas men are so apt to set God forth as a tyrant, and as one who had pleasure in creating a race of people upon whom he might pour out his unmitigated wrath, in which way he is commonly set forth, and is the means of driving hundreds, yea, thousands, into the ranks of Spiritualists and infidelity. But in the doctrine of the so-called Age-to-Come we make him out a God of love and justice and mercy, true to his oath to Abraham, and set forth the plan of salvation upon a platform as recorded in Isaiah 45: 22-24.

Bro. E. also quotes Matt. 24: 14—"But this gospel of the kingdom shall be preached in all the world for a witness unto all nations." This is very true; but please tell us what you will do with those who died long before the gospel was sent to them? Shall not the judge of all the earth do right? Then let us ask for wisdom according to James 1: 5, and pray that God may enlighten our eyes that we may see clearly. Let us, according to Rev. 3: 18, anoint our eyes with eyesalve that we may see clearly, so that we may behold beauties in God's word, which we are otherwise so apt to condemn. Dear brethren, if you have never fully investigated the doctrine of the ages to come, take the counsel of Gamaliel in the Jewish Council, Acts 5: 34-39; for if it is of God you cannot overthrow it; lest haply you be found fighting against God. A. H. FLEISHER. Bradford, Iowa.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 16th 9th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Free Agency of Man.

"THE tendency of the doctrine of free agency is to exalt man in his own estimation and degrade and belittle the Almighty."—The Herald of the Age to Come.

Just the reverse of this. Give men to understand that they are responsible for what they do, that they are so circum-stanced as to decide their own destiny, that they are free to choose what course they will take, and that great and grand results to them will be awarded if they make a right choice, and in the nobleness and strength of his God given agencies he is more likely to accept salvation, and adore and praise the Almighty for bestowing upon him such privileges, than if he be led to believe that his destiny is sealed for him from or before he is born into the world. Instead of degrading and belittling the Almighty it redounds to his honor and glory that he has made man with such capacities and opportunities to secure so great a boon as eternal life. While God is omnipotent, allwise, and omniscient, it redounds very much to his attributes of justice and mercy to allow man to choose his course and decide for himself.

If man were not a free moral agent he is not on probation—not on trial now for a future and eternal life hereafter; for if he is not a free moral agent he is but a machine, as it were, to act only as he is acted upon, and cannot do otherwise than he does, and cannot escape the punishment awaiting a course of sin and wrongdoing. Angels were once on probation, or how else could some of them have fallen from their first estate, as we read in Jude 6th verse? If as great beings as the angels were once on probation for immortality they were free moral agents, free to choose a right course or a wrong one. If the angels were free moral agents why should it be thought unreasonable that man, who was made "lower than the angels," should be a free moral agent too?

The doctrine of the free agency of man has a tendency to exalt God in the minds of his creatures, and shows man how dependent he is on God for all he has, and in his mercy for a hope of salvation. Man may see his frailty, how like a flower of the field he is, may soon be cut down and withered away, is, as it were, "but dust and ashes," is dependent on God, and how necessary to constantly depend on God for his grace and Holy Spirit, that he may rightly turn his footsteps and actions, that our heavenly Father may give us eternal life.

We do not see how any one can read the Scriptures and deny the free moral agency of man. Jesus calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Isa. 55.—"Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat. Seek ye the Lord while he may be found, call ye upon him while he is near." Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Deut. 30: 1— "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Josh. 24: 15—"Choose ye this day whom ye will serve." Also the choice of the Israelites in making a covenant with the Lord, Ex. 19: 5-8. God is all powerful, and because he knows all things some people conclude that he must have known every thing before hand; but this is a far fetched conclusion, for he would then have known all the sin and misery of this world in time to prevent it, and not doing so

is more like being responsible for it; and in the language quoted at the head of this article would be more like degrading and belittling the character of the Almighty. When God, by his prophets, has predicted that certain things should be, he brings them about. But to say that he foreknew all things does not accord with Jer. 7: 31; 19: 5; 32: 35, that the people of Israel committed sins which the Lord said "came not into my mind." Almost the closing words of inspiration consist of an invitation to come to Christ; "and whosoever will let him take the water of life freely."

Add to Your Faith Virtue.

HAVING a correct faith we have something substantial on which to build our hopes, and a good foundation for our Christian work. Paul writes to the Hebrews that "faith is the substance of things hoped for, the evidence of things not seen." Our faith, then, should have substance, should be founded on the immutable word of Jehovah, and should not be drawn from inferences, from the reasoning of philosophers, or from the so-called fathers of the church. Our faith should have Jesus Christ for its basis, according to 1 Cor. 3: 11; then if the building which is made on this foundation can be compared to gold, silver, or precious stones, it will stand, stand in the great day. If the graces that should adorn the Christian character be built on a correct faith the work will be substantial, and in the day of the Lord's coming the Master will say, "Well done, enter into the joy of thy Lord."

If we do not add a virtuous life to our faith we make shipwreck of our faith, for such a profession will not stand, and merits the denunciation of the Savior, that their place shall be appointed with hypocrites and unbelievers. Peter writes in his epistle that the saints are "called to glory and virtue;" virtue being a prominent trait of character in those who are called to be saints. Virtue is defined by Webster to be "strength, moral goodness." The professing Christian should possess moral goodness, so far as it is in the power of mortal flesh to be good. Our merit must be in the goodness of Christ, for in and of ourselves we are prone to evil, and liable to yield to the temptation surrounding us. But "through Christ strengthening us" we should give no place to the evil one, but should manifest the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Gal. 5: 22, 23. Let us be consecrated to God, and have our minds set upon Jesus and the Christian life; and, pursuing a life of Christian virtue, we shall have that abundant entrance ministered to us into the everlasting kingdom, which is in reservation for the followers of Jesus.

The other meaning of the word virtue, "strength," is also carried out by the original language of the text, which may also be rendered "fortitude." The Christian, going forth to battle for the right and to maintain his righteous cause, should possess fortitude as well as moral goodness—he should be courageous. With this Christian courage, and a well grounded faith, he should "be steadfast, unmovable, always abounding in the works of the Lord." His courage is not to go unrewarded, for the apostle continues, "forasmuch as ye know that your labor is not in vain in the Lord." The ancient worthies and martyrs of Jesus had this fortitude, for they stood firm in the face of all the opposition that came against them, some of them sealing their faith with their blood. We are not called upon, in this age of the world, to endure such persecution, but if we would have the crown which awaits us at the end of the race, we must patiently bear whatever opposition comes against us, so as to be able to say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto them also that love his appearing." 2 Tim. 4: 7, 8.

Signs.

PEOPLE will continue to preach that we are near the Millennium, or golden age, when the world will all be converted to God and to Christ. Our unexampled age of progress in literature, art and science, in which we are just on the verge of that golden era, is made a theme for thanksgiving on each returning Thanksgiving Day. But what advance is made toward that grand consummation from year to year, in the world growing better and becoming evangelized by the gospel? We would think that the teachers of that the world would become discouraged at seeing the world going in an opposite direction from what they are looking. There is truly an advance in the world in literature, art, and science; but is the world growing any better on account of it?

As it was in the days before the flood so shall be in the days of the coming of the Son of God. No doubt that progression was then boasted of, much as now. We read in Gen. 4, in a few generations before Noah, that one "Jabal was the father of all such as handle the harp and organ or that he taught the use of these instruments. And his brother "Tubal-Cain was an instructor of every artificer in brass and in iron." Notwithstanding their inventions and discoveries, growing better and wiser in their own estimation, yet "the flood came and took them all away." They perhaps could not boast of the telegraph, railroads, steamships, balloons, and such other things as does this age, yet from the limited record we have of those times we see they saw out many inventions. While they grew in knowledge and science, they had not grown in righteousness; so they perished. So it is in this age. Very few, if any of the great inventors and scientists are men of God.

With increased light and knowledge comes increase of responsibility; but instead of the lightened world coming up to its responsibility, men use this increase of power to advance in crime and wickedness, and taking advantage of their fellow men. Some of the principal powers of the world can see things aright. Hear of them:

"I do not see how God can afford to stay any longer. It seems to me this world has mangled of sin long enough. The church has such slow headway against the Paganism and Mohammedanism and the fraud and the lie, and the drunkenness and the rapine and the murder of the world, and there are ten thousand hands now stretched up, beckoning for the come, and to come now. Enough corn is in brewing and distilling to feed five million. Every grog shop, every dishonest store, gambling saloon, every dishonest store, insurance company, declare there is no God there is, let him strike if he dare! Corruption is the most of the city governments—corruption reaching from the weather-vane, on the city halls, down to the lowest stone foundation. Thousands of men anxiously wait for Tweed, the apostle of scoundrelism, to be of gall; churches with men in their members not clean enough to swab the door step of the theaters, huge houses of shame; three-fifths of the newspapers, with their editors, reporters and printing presses suborned of the devil; and European society rotten until the drips hissing through into the world beneath smells up sickening to the world above; and Prussia feeling for each other's throats, and although the dead in battle outnumber the living, and the present population of the earth nations longing for war, and this hour six million men arming for conflict, while applauding to look on, and the cry is 'blood! give us more blood!' The earth staggering under the successive waves like a floundering ship at the moment when the passengers cry, 'She's going down!' The present necessity for the world's reformation purification I take as proof of the fact that the coming of the Lord draweth nigh."

That God is coming with his judgments of the nations, I cannot doubt. Look at down on both sides the sea. France going down on the wave; the wealth of nations swept off the day; harvests, vineyards, villages annihilated; Look at the insectivorous assault which first considered hardly worthy of a small

a newspaper; but the grasshopper, and the Colorado bug, and the army worm, have gone on until public fasts have been declared and the Lord Almighty invoked to arrest the national calamity. Look at the marine disasters and hear the voice of the shipwrecks. Listen to the roar of the unparalleled conflagrations in Chicago, and Boston, and London. See the toppling over of great commercial establishments everywhere. I tell you that God's controversy with the nations has begun. "The coming of the Lord draweth nigh."—Tatler.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE FEAST OF TABERNACLES—NO 2.

"Thou shalt observe the Feast of Tabernacles seven days after thou hast gathered in thy corn and thy wine." "On the eighth day shall be a holy convocation."—Lev. 23: 36; Deut. 16: 13.

In our preceding letter we described the services in the synagogues of this festival, on the first day; which we also attended on the subsequent six days, in which nothing occurred of variation worthy of note. It is, however, "the last (the eighth,) great day of the feast," which we now describe, as we witnessed it, in Jerusalem, at the closing evening's (the ninth evening's) exercises.

Oh this day, and its succeeding evening, the attendants (all who have the ability to appear so,) are habited in their richest robes and costliest jewelry. The chief men of the synagogue take possession of the "Reader's Stand," located in the centers. As we entered the assembly of the largest synagogue (accompanied by a young Christian Israelite, a physician in the "English Dispensary for the Jews," we noticed our acquaintances of the past week, Am Z—k and C—n, were there. They, recognizing us, motioned with their hands for us to come up, and the crowded ranks courteously made a lane for the Occidental strangers to reach the stand. It was, indeed, a singular and novel sight for us to behold—and only once in the year can it be seen in Jerusalem, as the poor, despised, and buffeted Israelites dare not, if inclined, venture, except on this day of note, to appear on the streets and lanes of their holy city, arrayed in the bravery of their richest Oriental garbs and most precious and hidden treasures of ornaments and jewels, to tempt or excite the cupidity of their Moslem oppressors. But, on this great day and crowning evening of their grandest festival of yearly observances, the Pasha governor is usually bribed by a large *booksheach* (present in cash,) to surround each of the synagogues with a sufficient patrol guard to protect them from any fanatical Mohammedan rabble or the thieving propensities of the watchful Bedawee.

The services, this evening, consisted almost exclusively of singing, or chanting, the Psalms of ("the sweet singer of Israel,") David, while the congregation were marching and dancing. Some of the most aged men of the synagogue, when they had formed the line of marching in double rank and file, taking the lead, clasped in their arms, or held aloft, alternately, the adorned scrolls (or rolls,) of the Law of Moses (written on parchment). This evening they were to march, or circuit the synagogue, SEVEN times. The first three circuitings they marched with slow and measured tread, in their red or yellow morocco slippers, reciting, with clear, deep voices, the chanted Psalms—the leading events and passages of the 90th to the 100th, and the 145th and 150th Psalms; and, after the third circuiting, their steps commenced to quicken, and one after another, they all shoved off their slippers, and their chantings became more and more exciting, as their voices were pitched to the highest key, and they clapped their hands, and danced along, "with all their might." They would, in many instances, clasp one another in their arms, and kiss each other's cheeks—as none but an Oriental can do, so gracefully and gently—while all the time, on the gallop, they were rehearsing and gesticulating to each their partner in the dance of

Israel's former deliverances and of the glory of Israel's Lord, and of the forthcoming power and glory which the promises of Is-ra-el's Yehovah's final interposition in their behalf, when "SALEM" shall (again) be His tabernacle." The 72nd Psalm, our aged friend, Am Z—k, informed us, was the last one recited, and was the enacted climax to the whole.

While we were gazing with delighted astonishment on this moving spectacle, and involuntarily our own voice emitted (in English, of course,) "Hallelujah to our King, Jesus!" a young man, standing by our side—the only one beside ourselves and our Jewish friend, Elijah M., who wore the civilized or European garb—observed to us, in tolerable English, "Christians, how like you my oriental brethren of Is-ri-el; they are filled with new wine to-night." In reply to him we inquired if he was aware that he had quoted a passage in the New Testament Scriptures (Acts 2: 13)? "Oh yes; for I have learned some of the 'more better way.'" But yet, on this occasion, it is literally applicable and true here, to-night. The wealthier people of each synagogue give freely from their wine-jars at home to their poorer brethren, who cannot afford to purchase all the wine (new-made wine) that they wish to drink; and when they reach the synagogue, and as they would naturally get excited by its fumes and the exaltation in their minds incident to chanting the psalms of our glorious prophet-king, DA-UD, their hands and feet most naturally respond to their enlivened emotions; and they do, as indeed do all Israelites, feel that they are performing a similar and acceptable duty unto the Jehovah, like the example of Da-ud did, before the 'Ark of the Testimony,' when he danced with all his might before the Lord." I told him that the "Shakers" (dancing Christians,) quote the same high example as their precedent for their dancing exercises in worship.

While the dancing continued, the women from the doorway and vestibule pressed into the synagogue proper,—which they are only allowed to do on this great day,—and they were responsively clapping their hands, and reciting the song of Miriam of Israel's deliverance from Egypt (so we were informed); and some of them, with little children in their arms, whose hands they would guide to touch the passing scrolls and their tinkling ornaments in their evolutions. Some of the young men, too (who were probably their fathers,) would snatch the child from its mother's arms, and thus "go marching on" and around the synagogue or holding the crowing young one aloft in his strong arms, or toss him up and down with the "motion of the hour." One among these we recognized as "a friend indeed," and in our need,—Soliman L—r, a young French Jew, whom we met, as a fellow-passenger, on board the Arab feluka, on our voyage from Egypt to Syria, who had given to us much of time and attention in imparting the Arabic language, and from whom we had parted in Syria, after our twelve days' quarantine together at Beirut. We had been, ever since our first arrival in Jerusalem, solicitous to find him, but had failed hitherto. We, in our joy of seeing him again, asked our companion, Elijah, to hail him, as he passed, in Arabic. He did so, and Soliman came to our side, quickly, and saluted us in true oriental style, by suddenly seizing and kissing our right hands. We, at once, appointed an hour for a meeting next day, at our hotel; and shall, in a future sketch, give a more extended account of this young Israelite, and of his kind offices and friendly acts of kindness to ourselves.

At the close of the services in the synagogue, as we passed along by the alcove where the scrolls of the law are deposited, we noticed that a new curtain had replaced the plain blue silken one that was there on the first seven previous days. On its beautiful purple surface was a crown, worked in its texture with threaded gold. We pointed it out to the attention of Am Z—k, who seemed to be waiting there to bid us good-night,

and inquired, "Is that typical of the Anointed One's (Messiah's,) kingship?" He replied,—"A-man" (the Arabic for Yea.) We then observed, "Our New Testament Scriptures say that Jesus of Nazareth, our Savior, is to re-appear in Jerusalem just as you expect Messiah of the Israel's Scriptures to come; and he, as King of Israel, will reign over 'the house of DA-UD forever.'" "As the Jehovah of Israel pleases, I hope," he responded. And thus we parted, as good friends, with the good-night of the Oriental phrasology.

As we journeyed through the vestibule into the open air, accompanied by our Israelitish friend, the physician, and attended, from the doorway, by his Arab servant, who had been awaiting our appearance, with a lighted lantern, who led the way through the crowd of Israelites, who, also, in family groups, had each their torch-bearer, it was a marvelous sight to behold them filing off into the various lanes and by-paths which criss-crossed our own path leading from Mt. Zion to the hotel; and, as these lights scattered and moved along, they imparted to the localities a most weird-like scene, peculiarly Oriental. Its impression can never be effaced. Altogether, this night and its views and scenic effects, both in the synagogue and on the streets of Jerusalem, are an event in one's life which must have been witnessed to fully realize its lasting impress and general satisfaction. Some of our immediate after-reflections, on reaching the hotel, we shall transcribe from our 'Notes' in the next article.

"Let Not your Hearts be Troubled."

THESE words of comfort fell from the lips of our Savior many centuries ago. No doubt his disciples were troubled at the thought of Christ leaving them, they knew their own weakness and felt they were about to lose a friend that could sustain and strengthen them, when temptation darkened their pathway. We might think that because they could talk with Jesus and be guided by his counsel, that for them to live a Christian life was comparatively easy; but by careful study we find it was with them as it is with many of us now—"the spirit is willing but the flesh is weak."

We find a great many things in this world to perplex and grieve us, but perhaps our greatest trouble is, the thought of our own unfaithfulness. When we think of all that Christ suffered for us, it is no wonder that our hearts are troubled to think how ungrateful we have been to him. We find many times that it is much easier to make good resolutions than it is to keep them, often when we would do good evil is present with us. These things show us the weakness of human nature, and our inability, if we trust in our own strength, to do any good thing. Christ has said, "My grace is sufficient," and if we would only accept that grace, so freely offered, many of our difficulties would disappear.

In this age of the world when there is so much wickedness and misery around us, we can receive much comfort from these words—"Let not your hearts be troubled." How satisfying it is to know that Christ can pity us; he was tempted and had to travel a thorny road while here on earth; he was betrayed by one who professed to be his friend, and was reviled and cruelly put to death by his own country-men. We know that trouble and sorrow often brings us nearer to God, for "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Prosperity smiles on us, we forget that we are only "strangers and pilgrims here"—that this is not our home—but when adversity cometh we go at once to the outstretched arms of Jesus, and receive that comfort that he alone can give. At our griefs are ordered by him, and how often do we realize that they were needed to remind us of how far

we had wandered from the narrow way that leads to life. He will not afflict us willingly, and though often we may not be able to see what is best for us, yet we ought to trust him who has said that "all things work together for good to them that love God." Earthly friends may slight us when we are overtaken by affliction and sorrow, but we have the blessed assurance that we have *one* friend that "will never leave or forsake us." He will guide us through all our life wanderings, and though the journey may be long and the road rough, we know that he trod the way before us, and can safely guide us through.

He went away to prepare a place for his people, and we know that he will soon come again; the signs that were to precede his coming are being rapidly fulfilled. We are living in the last days of this world's history, and ere long we shall have to stand before the Judge of the earth, and give an account of our words and actions. O, that we may be found among those "who have washed their robes and made them white in the blood of the Lamb!" and who will hear the glad words, "Well done, good and faithful servant, enter into the joys of thy Lord."

A. R. M.

Marion, Iowa.

Look Forward and Look Upward.

MARIAN BERNSTEIN.

Look forward and look upward,
Though dark thy path may be,
Some light still shines from heaven,
To guide and comfort thee.
Though the past has brought but sorrow,
And the present brings despair,
Yet the sunshine of to-morrow
May dispense all clouds of care.
Look forward and look upward,
Where comfort may be found;
There's always light above us,
Though gloom may reign around.

Oh! learn to think all sorrows
But clouds that pass away;
Though long those clouds may linger,
They cannot always stay.
Every night must have a morrow,
And the dawn will seem most bright,
When its beams dispel the shadows
Of a dark and stormy night.
Look forward and look upward,
Where comfort may be found;
There's always light above us,
Though gloom may reign around.
5 Dunrobin Place, Paisley Road,
Glasgow, Scotland.

The above will form part of a new volume of Songs and Poems, entitled "Mirren's Musings," which will be published as soon as a sufficient number of subscribers have sent in their names to the authoress. Price 2 shillings, 6d, cloth, gilt edges, with portrait.

A Word of Exhortation.

JULIA LAMB.

It has never entered the heart of man to conceive of the things that are in reserve for them that love the appearing of our Lord and Savior Jesus Christ; for "unto them that look for him he will appear the second time without sin unto salvation." In his first advent in this world, he took upon himself our nature, and suffered all the privations that ever befel the lot of man to suffer. Isaiah says, "He was a man of sorrows and acquainted with grief; he was despised, and rejected of men." Isa. 53: 3. His own beloved people, the Jews, not receiving him; for John says, "He came unto his own, and his own received him not." "He was reviled, but he reviled not again." He suffered the pangs of hunger, but would not yield to the tempter, giving us an example to resist the Devil, as he came off victorious; so we, if we would stand

firm, must put our trust in God, and overcome in the strength of Christ, as he was tempted to succor them that are tempted. The weakest saint may take courage, knowing the Captain of our salvation careth especially for him; for when you feel your own weakness then you will see the need of coming to the strong for strength. O come to him in earnest prayer, that you may have strength given you to withstand all the fiery darts of the Devil.

And to you that feel your poverty. Could you be poorer than your Master? for we read that he "had not where to lay his head." What! the Son of God not where to lay his head? Dear child of God, bear patiently all the afflictions of this world, and count it all joy that we are counted worthy to suffer reproach for the name of Christ. Let us bear the scoffs and frowns and hard names, by which we are called (such as soul sleepers, and like names); for if we suffer reproach for his sake we shall reign with him when he comes the second time to reign on the earth made new. Let our daily prayer be, "Thy kingdom come." As he is preparing subjects for that kingdom, who are willing he should reign over them, a people that are inquiring after the old paths, and heeding the voice of the third angel's message in coming out from the corrupt churches and keeping the commandments of God and the faith of Jesus, let me say to you, Be steadfast, immovable. Let your conversation be such as becometh the saints of God. Strive to walk in wisdom to them that are without, that we may win some to Christ; for every man that hath this hope in him purifieth himself, even as Christ is pure. Let us strive to be more like Christ in our conversation, and live as becometh those that must give an account in the judgment, trusting alone in the merits of the crucified and risen Savior for salvation. If we abide in him, and he in us, we can stand boldly in defence of truth. May we live more in the fear of God before whose bar we shall soon appear, is the prayer of your sister in Christ.

Bedford, Iowa.

Meetings in Iowa.

DEAR BRO. BRINKERHOFF: Allow me, through the medium of the *ADVOCATE*, to thank the brethren of Missouri for their kindness and the sacrifice they have so generously made, in sending to our aid at this time, their beloved Bro. A. C. Long, who has, through the blessing of God and his own unfeigned love for the cause of truth, and for the upbuilding of the great and precious truths of the gospel, greatly comforted and encouraged the hearts of the brethren here. We were hungering, thirsting, yea, almost starving, to hear the words of life and truth preached once more in their purity. And truly, brethren, our hearts have been greatly rejoiced and made glad; and like Peter, when he knew that the blessed Savior was risen, and was with them again to comfort and to cheer their hearts, we feel like saying, "Blessed be the God and Father of our Lord and Savior Jesus Christ, who hath begotten us again unto a lively hope." We feel strengthened and more determined to stand up for the truth, as it is revealed in God's word, earnestly praying that the truth may have a sanctifying influence upon the hearts and minds of the people, and that we may see a turning to the Lord, who will abundantly pardon all of our transgressions, if we will forsake them and turn unto the Lord, and put our trust in him. But we believe that God requires implicit obedience at our hands, and that we are to observe all that he has required of us; that we are required to keep all of his commandments, yes, that we are to walk

in all of his laws and precepts blameless, not doing our own will, but the will of our Father which is in heaven, that we "may have a right to the tree of life," and so have administered unto us an abundant entrance into his everlasting kingdom, when he shall come to make up his jewels, and to give rewards to his servants, the prophets, and all those that have loved his appearing.

Bro. Long came here last Monday, and commenced meetings on Tuesday evening following. The Seventh Day Baptist brethren at Welton kindly gave him the use of their meeting house, and also kindly received him amongst them, with that warm benevolence and friendly feeling of brotherly love of which that people are characteristic; for which we also tender our sincere thanks and heartfelt gratitude. And we pray God the Father that they may receive a reward of eternal life, and a crown of glory when the time of refreshing shall come from the presence of the Lord. The meetings have continued every evening, and also on Sabbath day; and notwithstanding the weather has been bad, there has been a good attendance and the interest is steadily rising. On Friday the Freewill Baptist brethren invited Bro. Long to preach for them, which invitation he gladly accepted, and presented the truths of the gospel to them in so clear and lucid a manner, with that earnest devoted Christian spirit which he knows so well how to exercise, that he left very favorable impressions upon their minds.

Last evening there were present quite a number to hear him on the subject of the kingdom. After Bro. Long was through with the discourse, one Eld. Maxwell, a Methodist brother, arose and asked permission to make a few remarks, which request was kindly granted. He raised several objections to our position and to the Advent doctrine, saying that those doctrinal argumental discourses were of the Devil, or that the Devil comes to us in them; also that he did not care a cent where the kingdom was, or was to be, and urged the people not to give heed to these important truths of God's word, concerning the great, grand, and glorious plan of salvation, redemption, and restitution. Bro. Long reviewed him briefly, but in such a manner as to more fully confirm the facts which he had stated and fully proved from the Bible, leaving Elder Maxwell in a very awkward position indeed. This little opposition only tended to raise the interest of the meeting, which closed for the evening with general good feeling and satisfaction all around. The meetings will continue through the week, and we do earnestly desire that the Lord will bless the labors of his servants here and elsewhere, who are proclaiming his truth; that it may be seed sown upon good ground, and spring up and bring forth fruit to the glory of God, and that many souls may be brought to a saving knowledge of the truth as it is in Jesus. Hoping we may all continue faithful, and at last be permitted to walk the golden streets of the holy city, the new Jerusalem, with harps of gold and a crown of glory, and sing together the praises of God and the Lamb forever, I am your brother in hope of eternal life.

M. J. MULLEN.

Delmar, Iowa, Dec. 6, '75.

CHEERFULNESS honors religion. It proclaims to the world that we serve a good master. Cheerfulness is a friend to grace; it puts the heart in tune to serve God. Uncheerful Christians, like the spies, bring an evil report on the good land; and others suspect there is something unpleasant in religion, that they who profess it walk so dejectedly.

Report of Labor.

BRO. BRINKERHOFF: The morning of Nov. 10th found Bro. Leard and myself on our way to Sullivan Co., to fill appointments which we had previously announced. The evening of the 12th we arrived at Bahdstown, the place of our first appointment, and commenced meeting the same evening which continued until the 24th. An earnest and continued opposition was kept up during the meeting by those who are willing to follow tradition and the teachings of early education rather than the plain teachings of the Bible. Quite a number who were willing to hear and then judge, decided that we had truth and that we clearly sustained the same by the Bible.

The last meeting was held at the house of Bro. Henderson, where we met for the purpose of organizing into a church capacity; and which we again urged upon those that had never started in the religious life to make a start at once. Four persons decided to make the start and came out decidedly on the side of the Lord. May they put their utmost confidence in him who is able to sustain us in every time of need. The 25th started for Valparaiso, arrived at the home of Bro. Gilbert Rogers where we were kindly received. Meetings commenced to-night. Pray for us.

W. C. LONG.

Valparaiso, Sullivan Co., Mo., Nov. 26th, 1875.

From Bro. Case.

DEAR BRO. BRINKERHOFF: Enclosed you will find 75 cts, which put to my account. I feel anxious to see the paper sustained, and we will do all we can for it. I have been sick over two months, which has hindered me much. Bro. Beedle and I think of laboring some this winter, if my health will permit. I am sorry that so few are interested in sustaining the paper. I wish all could have a little more charity, and feel that we are brethren in Christ, though we have different views. Let love and Christian character be the bond of union. I never expected brethren that agree in all points of faith, learned years ago that "education forms the common mind, just as the twig is bent the tree is inclined." I hope that in all our improvement and learning we shall not forget that all important lesson taught us by the apostle in 1 Cor. 1-7. Oh, let us not wear the golden chain of love, so long buried in the earth, and twine it around our hearts as one of the choicest of the Christian jewels; and let that feeling of envy, hatred, and malice die; and then a better state of feeling will exist among us. Remember that love is the fulfilling of the law. Show me a professor of the religion of Christ who has not love, and I will show you one that is like a barren fig-tree.

God is love, and he has manifested his love to us in giving his son to save us. Christ is filled with love, and in his death has given a lively exhibition in dying to save us. Should not we show that same love, to give some of our means to send the truth to the destitute ones who sit in darkness, that they may see light, life, and love. On this point I fear many among us have but a small idea of their duty to God and the cause that they profess to love so much, but do so little for. I have heard it said to a poor minister who had left a wife and children at home, and labored hard to comfort and strengthen the things that were ready to die, "God bless you, brother, come again." To such I would say, How many "God bless you's" would it take to buy a cord of wood, or a bushel of wheat? Be ye warmed and fed on nothing, looks like the barren fig-tree.

H. S. CASE.

Hawford, Mich.

From Sister Geer.

DEAR BRO. BRINKERHOFF: That little welcome messenger, the *ADVOCATE*, has just found its way to our lonely home again. We hail its visits with glad hearts, believing it was providential that we saw the first number a few weeks ago. In looking over its pages, among other things I see a request from some brother for you not to send his paper any longer, as he did not see any reason why you should be discontinued any longer, from the other Seventh Day Adventist people, seeing they have put the visions in the background. Now, where that Bro. got his information or the authority for saying that they have put the visions in the background, I don't know; but it is my duty and a privilege to say what I do know in reference to that matter. I do know that that statement is not true of them as a people, but that they do hold them as sacred as any part of the Scriptures, believing them to be divinely inspired. I formed an acquaintance with them in '69, have taken their periodicals ever since, embraced the Sabbath truth with them, have kept it with increasing delight to the present time, and shall till the Master comes. There are precious ones among them, including two of their ministers, with whom I have been associated more or less ever since I have kept the Sabbath. They are ever welcome at our home. I love to worship with them; I love them in the Lord; but the test of church fellowship I do not love; and some of their church rules, to my understanding, the word of God condemns. For this reason I never united with that church. I have no ill will towards any one. I love the good of every name, and pray for all mankind.

I enclose Five Dollars; 75 cents of it is to send the *ADVOCATE* to Rebecca Williams, Lansing; the other is a thank-offering to the Lord, for blessings received in afflictions. You can use it in defraying expenses of the *ADVOCATE*.

ELISABETH GEER.

Lansing, Mich.

N. B. - We request that the brethren and sisters living nearest to us would write to us that we might make their acquaintance. We live about 20 miles from the Iowa line.

ALPHONSO & ELISABETH GEER.

By the way many people in society waste their passing time one would think that they expected to live eternally.

BRO. BRINKERHOFF:—I clip the following article from the *Philadelphia Times*, as corroborating evidence, lately ascertained of the locality of Mount Moriah being the site on which King Solomon's famous Temple was erected. Trusting that its statements will afford as great satisfaction to many of the *ADVOCATE* readers as to myself, yours in Christ's love,

J. L. BOYD.

A Famous Discovery.

EVERY Palestine explorer of note has occupied himself more or less with attempts at fixing the site of Solomon's Temple, and of the more celebrated travelers, Drs. Robinson, Porter, Williams, Warren, Lewin and Fergusson have each reduced the results of their investigation to map form. None of them, however, although their plans have obtained a certain amount of credence with Biblical students, have been able to fully satisfy all the conditions of scriptural and historical measurements. They all, we believe, agree in locating the temple on Mount Moriah, and within the *Haram ash Sharif*, as the Moslems now call the most beautiful hill-top of Jerusalem, wooded with the cypress and the olive tree and adorned with marble fountains, domes, cupolas, arches, and graven pulpits; but here this unanimity ceases. The *sakhra*, or sacred rock, which

crowns the mountain of the temple, has been for them all an insurmountable obstacle in the way of every theory. This pinnacle rises to a height of 163 feet above the lowest level of the Haram level, and around it there is nowhere place to locate an edifice of the magnificent dimensions of the temple, without encroaching upon the neighboring slopes. Wherever, therefore, explorers placed the site of the main structure, this mysterious rock defied their figures and contradicted their theories. It has been reserved for an American, Mr. S. Beswick, a civil engineer of New York, to identify the *sakhra* in its relation to the temple, and from that starting-point to accurately fix the lines of the temple itself, and verify all its divisions and localities. Mr. Beswick's method of arriving at this discovery is explained at length in the current numbers of *Scribner's Magazine*, but it was in brief, this: Assuming the western wall of the enclosure of the Haram as a base line and the *sakhra* as a central station, he made a survey of the various distances and found that his results coincided exactly with the biblical measurements, and saw that the *sakhra*, or old Rock of Moriah, must have occupied the position of a central cone to the area, carrying upon its shoulders the temple pavements and courts, and upon its crown supporting the temple structure itself, in strict accordance with the "law of the House," as laid down in Ezek. 43: 12, and the description of Josephus in his "Jewish Antiquities" 15: 11, 3. The distance of the *sakhra* from the outer wall he found to be 250 cubits, which doubled gave the total length of the area as figured by Ezekiel, and he was then able to identify accurately the divisions of this space into the Courts of Israel and the Court of Priests, with the height and number of the steps leading up to each, and the area converted into the Court of Gentiles in Herod's Temple. He verified these discoveries by numerous tests, the leading one of which was, of course, the distance from the gate to the porch of Solomon's Temple, which was 250 cubits (369.-26 feet), or exactly the distance of the *sakhra* from the outer wall, proving that the temple area in Solomon's day was a quadrangle, whose four sides were each 200 cubits in length, with the top of the mountain occupying the same central position as the modern *sakhra*. All his measures, indeed, so perfectly accord with the historical levels, the scarping of the rock where it was shaped to fit, the location of the steps and temple pavements, and the general contour of the Haram, that if the temple as it originally existed could be reproduced it would fit upon the rocky surface like a mould.

Mr. Beswick was similarly able also to verify the position of the "Holy Place," in the middle of which stood the "Mercy Seat," identify the *sakhra* where it was cut down to fit the porch of the temple; substantiate the assertion of Josephus that the Court of Gentiles, as arranged by Herod, could have no western side, owing to the proximity of the wall there to the temple area; determine the site of the second and third walls; fix the precise location of the Fortress Antonia, which he places at the southwest corner of the site where the rock shows unmistakable evidence of having been cut to the shape of a corner for a structure of this character; and, in fine, to trace the work of Nehemiah's builders from beginning to end, including the ancient gates, towers, the site of David's sepulchre and the Jews' waiting place. Fulfilling as it does every condition, meeting every test, Mr. Beswick's discovery, it seems to us, deserves to be ranked among the most illustrious truths of mathematics a record that, however sacred in the eyes of Christians, has been always open to the charge of being exaggerated, if not wholly a fiction. As to its effect, the least that can be said is, that it will revolutionize the whole course of biblical study, and give to the Scriptures a practical meaning that they have never had heretofore.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 16th 9th Mon. 1875.

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

DISTRIBUTE TRACTS.—We have tracts that we want distributed to those who will read, which we offer at the extremely low price of 50cts per hundred. These tracts are "Thoughts on the Sabbath," "The Sabbath," "Second Coming of Christ," "Signs of the Times," "Where are the Dead," "Destiny of the Wicked," and "Man, in the Image and Likeness of God." 75cts per hundred for the tracts "Man: Mortal or Immortal," and "Man's Condition in Death." See our list of books for the size of these tracts. These tracts are doing no good on our shelves, and small as this price is we want the means, and when these tracts are gone, we want to fill their place with others. Who will take them and send out the little silent preachers?

THE Report of Meeting, published in last ADVOCATE, was somewhat abridged. Arriving by the last mail before the close of the paper, and the space already occupied, we thought best to condense it rather than defer it to the next issue. Let reports be sent as early as possible after the meeting.

Herzegovina.

THE political troubles of Turkey with her rebellious provinces are far from being settled. Sometimes they have been reported as adjusted, the Turkish government having promised reform in her taxes and laws. But the weakness of that power to make guarantees of carrying out her promises makes the matter anything but satisfactory, and the Great Powers of Europe not being ready to open the Eastern Question, or quarrel about the balance of power, they have not interfered in the movement. The Turkish government is considered too weak to even attend to its own affairs.

We look with much interest to the development of affairs in the East, as an important sign of the times, and that the events of prophecy are fast being recorded on the page of history. That the Mohammedan rule, now vested in the Sultan of Turkey, must cease from the land of Palestine ere the coming of the Savior, we have for some time believed; and ceasing from Palestine it first, or in connection with it, is driven from Europe. Garibaldi, the Italian Reformer and Revolutionist, has written to his Christian brethren of the Herzegovina and the neighboring provinces, to rise in their strength and right, and drive the Turk across the Bosphorus, out of Europe. In this war the Turks have not been successful, though victorious in some of the engagements, and the *London Times*, a few weeks since, expressed the belief that Turkey had lost Herzegovina. Turkey, or the Euphratean power, is fast drying up.

Another prominent feature of these political changes, which is reported in the last two weeks, is that England has purchased controlling stock in the Suez Canal, which is augured by political statesman that she is ready for a share of the possessions of the Sultan, and that that share is Egypt. Of course we cannot understand exactly the diplomacy of the nations, but by observation we may discern the signs of coming events, and especially when these events are matters of prophecy. Russia, wanting and designing to have Constantinople, is rapidly advancing from Central Asia, where her armies are swallowing up and absorbing the Independent States of Tartary. This done she is ready, with little or no opposition, when

hostilities are declared, to advance into Palestine and Syria. Right here, it seems to us, the last verse of Dan. 11 will be fulfilled. "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." Whether "he," in the passage, refers to the "king of the north," or to the wilful king of verse 16, it seems to apply well to the Sultan of Turkey; if to the king of the north, Turkey is relatively north of Egypt, which country was represented by the king of the south in the division of the Grecian Empire, while Syria, which soon after ruled what is now Turkey, was represented by the king of the north. If "he," in the text, refers to the wilful king, or to Mahomet and his successors, the Sultan of Turkey is that successor, and, following the prophecy, will go forth with his army and camp to meet the foe in Palestine, or "between the seas in the glorious holy mountain." "And he shall come to his end and none shall help him." None of the nations are now willing to help this "sick man," so the prophecy seems well to apply to that power. Let us watch the signs of the times, for to those who are faithful and watching the Savior comes to save his people.

THE P. O. address of Elder A. C. Long, for the present, is Marion, Linn County, Iowa, in care of Jacob Brinkerhoff.

Man Lifeless and Alive.

"The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7.

No careful reader of this verse can fail to see that the creation of man is described in two distinct stages, in each of which he is spoken of as man, though his condition in these two stages is widely different. The first stage is the creation of the organized body and figure in a lifeless state: "God formed man of the dust of the ground." Here we have the figure as it lay lifeless and thoughtless. And yet this figure was man. We cannot dispute this, for God tells us so himself. It was man before he could think, or feel, or breathe.

That we are not straining language with any desire to accommodate it to a theory is evident from the fact, that writers and reasoners of the highest ability, and whose opinions on the subject of our present work, differ altogether from ours, have taken the very same view of it that we do. "Man," says Bishop Hall, in his "Contemplations," "God did first form, then inspire." "Man," says Augustine, "was up to this only body." "He was already man," says Tertullian, "who as yet was but earth."—*American Paper*.

LUTHER'S soul was cheered in his darkest hours by the letters which came to him from all parts of Germany with the assurance, "We are praying for you."

The 9th of Ab.

AUGUST 10, 1875, the anniversary of the destruction of the Temple of Jerusalem, was celebrated by conservative Jews throughout the world as a day of mourning, for on that day the first temple was destroyed, and, by a remarkable coincidence, on the 9th of Ab, the second temple was razed and burned by the hand of Nebuchadnezzar. In subsequent centuries, on the 9th of Ab, Jerusalem too was totally destroyed by the hands of Titus.

Half a century afterwards on the same 9th of Ab, Bethar, the stronghold and place of refuge of the Jewish people, was stormed, and the blood of thousands failed to satisfy the inhuman vengeance of the emperor Hadrian.

The 9th of Ab has indeed been a gloomy period,

and must form a dark and bloody page in Jewish history. No wonder the day has been set apart for fasting and prayer by that people. J. E. CLARK, in *Advent Christian Times*.

Received on Subscription.

Parker Rowley \$2.00, 11-8. H G Cahoon \$2.00, 11-14. A H Fleisher 50cts, 11-2. Ann Pearson, \$1, 11-19. Geo Murdock \$1.10, 11-19. Geo Vanevy \$1.10, 11-19. Jas B Henderson \$1.10, 11-7. J H Sloan, 50cts, 11-5. Jas Rogers for Thos M Alexander 75cts 11-13. W C Long, 75cts, 11-5. H S Case 75 cts, 11-13. Erasmus Clark \$2, 1 yr, 12-1. Mrs E G Farmer \$2, 1 yr, 12-1. Elisabeth Geer for Rebecca Williams, 75 cts, 11-10. John Davis for B Clement \$1.50, 11-19.

Received on Donation to Advocate.

Elisabeth Geer, \$4.25.

Books and Tracts Sent by Mail.

N S Hemenway, 15 cents; Received on Book Account from W C Long, \$2.25.

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.

Where are the Dead?—Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

Man: Mortal or Immortal: By J. M. Beedle. 12 pages, price 3 cents.

Man's condition in Death: By J. M. Beedle—16 pages—4 cents.

The Sabbath: By R. V. Lyon, 8 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.

Thoughts on the Sabbath, by A. C. Long. 8pp, 2cts.

Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

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

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

Thoughts Suggested by the Perusal of Gilfillan and other authors on the Sabbath question, by Thomas B. Brown. 64 pages—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 Rich Man and Lazarus, by Samuel Davison. 12 pages, 2 cents.

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

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

The True Sabbath embraced and observed. 5 cts.

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

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

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 1st 10th Month, 1875. (Dec. 28, 1875.) No. 20.

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The Morning Cometh.

O hark! I have news, glad news for thee,
It has thrilled my soul with joy,
And to sound it abroad henceforth shall be
My life-long, sweet employ.
The morning cometh! The radiant time
We have longed for, draweth nigh;
O publish the tidings in every clime,
Proclaim them from earth to sky!

Hast thou watched in the gray dim light of dawn,
Ere the sunbeam shineth forth,
When all is still, save the fluttering breeze
Which stirreth and whispereth mid the trees,
And seemed to call on their myriad leaves,
To wake and to welcome the coming morn?
So methinks I have seen earth's star grow dim,
And her moonlight fade away;
And all around I have heard the sound
Of his Spirit's breath, in this realm of death,
Bidding us awake and watch for him!

And then, as the sunbeam breaketh forth,
And lighteth with glory the waking earth,
Hast thou heard the sweet burst of joyous praise,
Which seemeth to rise in the morning lays
Of the wild birds to the sun?
Thus soon shall a song, a wondrous song,
Triumphant, glorious, free,
Hail the first ray of that endless day
And praise him eternally!
For the morning cometh! The radiant time
We have longed for, draweth nigh!
O publish the tidings in every clime,
Proclaim them from earth to sky! —Sel.

Resurrection.

A. C. LONG.

"If a man die shall he live again?"—Job 14: 14.
THIS is, perhaps, one of the most important questions that ever suggested itself to the human mind. It is but natural, when we stand around a grave, and see one, whose life and affection have been blended with ours, lowered into the silent tomb, to ask the question, "Shall he live again?" At least, this would be the natural form of the question, when asked from a Scriptural stand point; but the theology of the present day would present it in this form: "If a man die, is he alive?" which shows how theologians have departed from the truth. The question is not, If a man die is he alive? but shall he live again? that is, If a man becomes unconscious in death, shall he ever become conscious again, like he was before death? The

Savior answered this question: "All that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Jno. 5: 28, 29. "The earth shall cast out the dead." Isa. 26: 19. Here we have the fact that the dead shall live and come forth from their graves; and thus we see that the resurrection is the way, the door, or the channel through which the dead enter the future world of glory.

But many people claim that death itself is the gate, the door, or channel, to that future world of bliss, and that the righteous enter that world at death. Let us examine this a moment. What introduced death into the world? Sin, for Paul says, "Death came by sin." And who was instrumental in bringing sin into the world? The Devil, for he persuaded Eve to sin by partaking of the forbidden fruit. So then Satan was instrumental in introducing death into the world. Now if death is the gate, door, or pathway by which the righteous enter heaven, then the Devil, and not Christ, has opened the way for them; and those who enter that heavenly country through death ought to sing glory, glory, GLORY, to SATAN! and honor and praise be to his name, for he has opened the way to glory!! Then Christ ought not to have come "to destroy the works of the Devil, and he ought not to abolish death, neither ought death be called "an enemy," nor the Devil "an enemy of all righteousness," for if he has thus opened the way for the righteous to enter glory, he certainly is their friend, and the Devil is not such a bad person after all.

But can we believe that Satan thus opened the gate to the kingdom of glory? That he has built the bridge that unites this world to the future world of bliss? If so, Satan has taken the place of Christ, and is now our Savior, instead of Jesus! Who can believe such absurdities? No one, certainly. Satan always bars the way to that glorious world; and those who depend on entering heaven on the bridge of death, will find it too short by two or three spans.

But as we see that death is not the gate to glory, the question presents itself, What is the gate, and who opened it? The gate is the resurrection, and Christ opened it: For he says, "I am the resurrection and the life. Jno 11: 25. "I am the door of the sheep." Jno. 10: 7. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14: 6. From this we learn that instead of Satan being the way, it is Christ, and no man can come to the Father but by him.

We also learn that the resurrection is the only way, door, or channel, by which the righteous dead can enter the future world of glory. This was Paul's belief, for he says: "If the dead rise not, then they who have fallen asleep in Christ are perished. "If after the manner of men I have fought with the beasts of Ephesus, what advantageth it me if the dead rise not?" 1 Cor. 15: 18, 32. Here we learn that Paul did not expect a reward for his faithful labor at Ephesus, unless

the dead would be raised; and also that the hope of the ancient people of God was based entirely on the resurrection. For Paul says of "Hymeneus and Philetus, who concerning the truth erred, saying that the resurrection is past already; and overthrew the faith of some." Now as these early Christians had their faith overthrown by believing that the resurrection was not in the future, but in the past; so we would say that Adventists would have their faith overthrown by a similar belief. Therefore the faith of Adventists and of the early Christians is the same.

But did God's ancient people base their hope on the resurrection? They did, and for proof of this we call your attention to the language of Job, in which he expresses his hope—"Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body YET IN MY FLESH shall I see God." Job 19: 25, 26. From this language we learn that Job expected to die and be remanded back to the dust; yet nevertheless he expected, when his Redeemer should stand upon the earth, in the latter day, to see God in his flesh, and consequently expected a realization of his hopes through the resurrection. David says, "I shall be satisfied when I awake with thy likeness." Ps. 17: 15. Of the ancient worthies it is said that "others were tortured, not accepting deliverance, that they might obtain a better resurrection." Heb. 11: 35. This better resurrection, in which the people of God based their hope, is the resurrection to eternal life, unto which only the righteous will attain. Paul expresses his hope in a similar manner. "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. And to the Philippian brethren he expresses his hope by saying he desired to know Christ, "and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death, if by any means I MIGHT ATTAIN unto the resurrection from the dead." Thus we see that the resurrection was the hope of God's ancient people; and if we throw away the doctrines and commandments of men, it will be our hope also. May the Lord help us to do so, that we may have a Bible hope.

Love and Law.

THE Baccalaureate Sermon of President McCosh at Princeton College, June 27, was a timely discourse on 'The Royal Law of Love; or Love in relation to Law and God.' The texts were: 'Love is the fulfilling of the law' (Rom. 13: 10); 'If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.' James 2: 8. In these passages, said he, there is reference to three things—to love, to law, and a king. I see before me an arch set upon earth, and spanning

the heavens; the one side is law, the other side is love, and the keystone binding and crowning the whole is God. Our theme is the royal law of love. Let us first contemplate love and law separately, and then in their combination in God.

THE LAW.

Of law, he said:— Law is in the nature of God from all eternity, and is the instrument of his government; it was inscribed on the nature of man when he was created; it was graven by God's own finger on the granite blocks of Sinai; it was spoken in the gentle and attractive tones by our Lord in the sermon on the mount, and it is written by God's own Spirit as a new commandment on the hearts of God's people. It goes with man wherever he goes, to tell him, if he is prepared to listen to it, what is right and what is wrong, and in the end to punish him if he refuses to obey.

That law has been broken, but is still binding. When Moses came down from the mount with the two tables, he threw them from him and brake them when he witnessed the wickedness of the children of Israel. But he had just to re-ascend to the mount and have them written again by God's own finger, which thing may be unto us for an allegory. Man has broken God's law; but that law retains all its claims, and ever renews them. The law is embodied in the gospel. Christ came not to destroy the law, but to fulfill. The gospel, wherever it goes, carries within it the law fulfilled by Christ, the law still binding on his followers.

The law has two marked features. (1.) It is imperative. It speaks as one having authority; it speaks in the name of God. It says, 'Thou shalt do this, thou shalt not do that.' 'The Categorical Imperative' was the designation given to it by the great German metaphysician. Its function is not to tell us what is, but what ought to be. All its affirmations are commands; all its negations are prohibitions. It has rewards, rich and numerous, for those who obey it. It has penalties, certain and terrible, for those who transgress it. God has a vicegerent to sustain it, in the conscience, 'which shows the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another.' There is a witness within which constrains us to acknowledge its right to obedience. (2.) It is determinative. It is categorical; it has its definite requirements which it cannot forego, and will not lower. 'Guilty or not guilty' are the alternatives it proposes. It admits of no middle course of compromise; it accepts no excuse; it will not listen to any plea of extenuation.

RELATION OF LOVE AND LAW.

The planet is held in its sphere by two influences; one impelling, the other staying it. So it is with mortal beings; they are drawn by love, but it is love regulated by law. It is well that the earth should have an attraction toward the sun, without which it would wander into an outer region of coldness, darkness, and destruction; but were there no restraining power, it would be drawn into the sun's atmosphere, and be consumed by his heat. In like manner, moral excellence implies of necessity these two things, love and law; the one to attract, the other to guide in the right path.

It is not easy to embody in human conceptions, and to express in human language, the relation of law and love. We know that the two are closely connected. Their connection is in God, the source of both. Even as God is the origin of all other things, of nature, of force, of matter, of mind, so is he also the origin of love and law. All these streams, if we follow their

up sufficiently far, carry us to the Fountain. Love is the refreshing water; the law is the channel for it to flow in; and the spring is in the bosom of God. Let us love one another, for the love is of God. Charity is the highest of all the graces: 'And now abideth these three, faith, hope, and charity; but the greatest of these is charity.' But then charity never tries to set itself above law; if it did so, it might work only mischief. 'Love is the fulfilling of the law.' Love takes the form of a commandment. When asked by the lawyer, 'Which is the great commandment in the law?' Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Thus indissolubly are charity and commandment joined in Scripture. It is love that makes us like unto God, who is love; but the love of God is a love regulated by eternal justice.

'What therefore God hath joined together, let not man put asunder.' There is no propriety in drawing invidious comparisons as to the relative importance of the two. It might be argued that the law is the higher, for it commands love, says when it is to flow, and where it is to stay. But then love is the very end for which the law exists; the end of the commandment is charity. Law without love is a mere form without life; love without law is a life without a body in which to reside. Law without love is a channel without a stream; love without law may be a stream bursting forth and spreading destruction. Let the two revolve around each other like binary stars, each with its own color, the one the compliment of the other. Let righteousness stand forever on the pedestal on which he has been set up, with his high look and unbending mien the master and the guardian; and ever beside him, beneath him, and leaning upon him, yet beautiful and graceful as he, let there be seen love, with smiles upon her face and gifts in her hands.

NOT TO BE SEPARATED.

I believe they were never separated till sin appeared. Alas, that seducer and corrupter has severed them! There has arisen a stern doctrine, which has no tenderness; whose gaze is as unmoved and unmovable as that of the Egyptian sphinx, looking out from its desert of sand. If there be theologians still dwelling in a cold palace of ice, I recommend them to let the beams of the Sun of Righteousness shine upon it and thaw it. But the defect I am now speaking of belongs rather to the seventeenth than the nineteenth century. We are now more in danger of a sentimental and simpering faith, acting the part of a Delilah, pro essing love to the man who boasts that he is strong, only in the end to show how weak he is, and to consign him to blindness and darkness. Let us have charity, they say; but charity without principle to guide it may distribute its gifts very indiscriminately and injuriously. Let us have fire, they insist; but we cannot have fire without fuel to feed it, and fire cannot be allowed to burn and consume in every place and as it pleases. While the sun has a photosphere to radiate its beneficent influence, it has also a solid body to keep up the supply of heat and light. There should be a vessel to contain the pleasant incense that we offer, otherwise it will soon dissipate into insanity.

LOVE WITHOUT LAW.

It is true that there have been men who have preached or practiced a Pharisaic morality; that is, a law without love. A law has been

set forth and enforced which is not the law of love, and has driven men away from God, who is love, and from the gospel, which is essentially a message of reconciliation from God to sinful men. The terrors of the law have been used, not as by Paul to persuade men, but to tempt or drive them to rebellion or resistance. In ages past, law has been used lawlessly by monarchs and by masters. But in the present day, the tendency seems all the other way. If some preacher, in ages gone by, preached hell and damnation instead of Christ, it is possible that some in these times are so relaxed by a weak charity that they have not the courage or faithfulness to bid men flee from the wrath to come. If there have been preachers in certain ages who insisted on nothing but stern duty, there are not a few in our day who recommend love without the due restraint of law, who are tampering with the marriage relation, lowering the sacredness of wedlock, and allowing such liberties of divorce as is fitted to break up the family, which, I may remark, is the only means of securing proper moral culture, and training the rising generation to virtue. More evil may arise from lawless love, which is fascinating, than from hatred, which is repulsive. So we have no intention of changing the truths of God's word, on the miserable pretense of making them softer and more lovable than God has made them in his word.

THE FRUITS OF SUCH TEACHING.

It is a profound saying of one of the brothers Hare: 'To form a correct judgment concerning the tendency of any doctrine, we should rather look at the form it bears in the disciples than in the teacher. For he only made it; they are made by it.' We may now see the kind of characters that are made in this school of love and humanity. There was first a turning away from the old doctrine, and this has been followed by a turning away from the old morality. — *Examiner and Chronicle.*

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

R. V. LYON.

(Continued.)

III. THE seed through which the blessing is to come, and the agencies employed in the coming ages to accomplish this great work. Jesus our Life-giver, the offspring of Abraham—of David according to the flesh—Ps. 89: 3, 4, 35, 36; 132: 11; Matt. 1: 1; Acts 2: 30; Rom. 1: 3—is the seed in whom all the promises center, that pertain to a future state—Gal 3: 16. Hence, he will be the Melchisedec High Priest—upon his throne in Mount Zion! Therefore, —upon his reign. Ps. 110: 4; Zech. 6: 12, 13. Inasmuch as God, in renewing the promise to Jacob, made him and his seed a medium through which the blessing is to come to the nations, which the blessing is to come to the nations, therefore, Israel restored to a union with the one living and true God, that shall never be dissolved, by embracing Jesus as the Life-giver and rightful heir to the throne, the kingdom of David, whom their fathers and the Gentiles put to death; and permanently settling them in the land of Canaan, will be made the instruments of ambassadors, in the hand of Jesus, and his associated rulers, in blessing the nations, and filling the earth with peace and plenty. Rom. 11: 12—'Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more the fullness.' The fall of Israel as a nation, and their dispersion among the nations of the earth, was clearly predicted hundreds of years before

it took place, by the prophets of Jehovah! And there is no truth in the Bible more positively asserted and established than that of the gathering and conversion of the residue of Israel, subsequent to the coming of Jesus, to establish his kingdom in EDEN—CANAAN! In doing this work, the Lord will eminently promote his own glory, and cause their restoration to be attended with the most blessed effects to all the earth.

His promise in Ezek. 34: 26, 27—'And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the trees of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them.' Being fully satisfied that all are convinced that this is literal Israel, we deem it that which is so obvious to all! Nor has the promise yet been fulfilled; for then they shall not 'bear the shame of the heathen any more.' — Verse 20.

The following testimony is in point: Jer. 33: 7-9—'And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.' And will not this excite a burst of surprise from those who profess to be looking for the coming of Jesus our Life-giver! who ought from the word of God, to have learned his gracious designs of goodness and prosperity to his ancient and 'elect people?' Why should that which God declares shall be to him 'a name of joy, a praise, and an honor,' be so obstinately rejected, or so reluctantly received by any of his prospected friends?

Isa. 61: 4-11—'And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolation of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen, and your vine-dressers. But ye shall be called the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . For I the Lord love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. . . For as the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.' This portion of Holy Writ shall be fulfilled, when they 'repair the waste cities, the desolations of many generations,' when 'they shall rejoice in their portion,' and when for the 'shame' they have endured, 'in their land, they shall possess the double.' Verses 4, 7.

Zech. 8: 11-13—'But now I will be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and as a blessing: fear not, but let your hands be strong.' This being subsequent to the restoration of both Judah and Israel, from among the heathen whither they have been driven, proves conclusively that the prophecy has not been fulfilled.

Verses 20-23—'Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another,

saying, Let us go speedily to pray before the Lord; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before him. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.' No Biblical scholar will ever be heard to assert that this portion of Scripture has been fulfilled! This prophecy points forward to a time, subsequent to the coming of Christ as the restorer of all things predicted by the prophets for its fulfillment.

Micah 5: 4-8—'. . . '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 subsequent to the return of Christ, and after he has restored them to their own land, and in the day when their last oppressor shall be destroyed; when the 'Ruler in Israel' shall deliver them from the Russo-Assyrian Empire of the 'latter days,' encamped upon the mountains of Israel—then the eldest child of the woman's seed will make Israel or Judah his 'battle-ax and weapons of war,' in smiting the IMAGE upon its feet, and all its ingredients will become like the chaff of the summer threshing-floor; and the wind will carry them away, that no place will be found for them; and the stone will become in due time, a great mountain and fill the whole earth. Then shall Israel 'go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.' Isa. 55: 12, 13. 'And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.' Isa. 66: 19. The escaped spoken of in this text are the Jews, represented by the angel-messenger of Rev. 14: 6, 7, who will have the honor of proclaiming the everlasting gospel of the age to come—ages to come, 'to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and have the opportunity under the reign of Jesus our Life-giver.

In this time succeeding their long captivity, Isa. 27: 6—'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Here we learn that it is through the Jews—Israel—the descendants of Jacob, who are to take root and flourish, increase and prosper, under the reign of the Messiah, that he will fill the world with righteousness and salvation; by peopling it with a sinless race! And to accomplish this glorious mission, he will 'turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.' See Zeph. 3: 8-13. And it is evident to my own mind, that this language will be the Hebrew; from the following considerations: 1. It is said to be the purest language spoken. 2. The Old Testament Scriptures were written in Hebrew, except a part of Daniel and Ezra, which were written in the Chaldee—and by the Jews they have been preserved. Rom. 2: 2, 3. The Jews who are educated, and most are, understand the Hebrew, and when restored, will be qualified to go out as heralds of the everlasting gospel, under the guidance of Jesus, their King. And every obstacle having been removed, that stood in the way of their mission, hence their message will be credited and obeyed. 'For as the rain cometh down, and the snow from heaven, and re-

turneth not thither, but watereth the earth, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: they shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. 55: 10, 11. Consequently, their restoration will prove a greater blessing to the world than their fall. For 'those that be planted in the house of JEHOVAH shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be rich and green.' Ps. 92: 13, 14. *Barnes' Translation.*

The Bible and Baptism.

MORE than eighty times is baptism referred to in the New Testament. As an ordinance, therefore, it is of no small importance. By a careful study of all the instances where it is commanded, observed, or referred to, we shall be able to learn what our Lord intended us to do in the premises. The surest way to correct our errors, and come to a knowledge of the truth, is to carefully study the Word of God. We would advise every inquirer to read all the passages of Scripture which refer to baptism one by one, and mark each verse that gives any clue to the act the Savior requires us to perform. If a verse is found that favors sprinkling record the fact; if any favor pouring set them down; if any indicate that immersion was the law of Christ and apostolic custom, mark those down, and when the list is complete, when every text is examined, the truth will be plainly revealed, and the path of duty obvious. Having pursued that course, we find no statement, allusion, example, or intimation favorable to sprinkling, or pouring, but in all cases where the form of the act is, to any degree, specified or implied, immersion is that form.

We will cite a few examples. Mark 1: 5. 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.' This is a record of John's baptism, which he performed 'in the river Jordan.' In verses 9 and 10, we have an account of our Lord's baptism by John in the same river. 'And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway, coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him.

The example of our Savior should have great weight with us; it is blessed to follow in his footsteps wherever we find them. Remembering that baptizo means to immerse, there is perfect harmony between this word and the act of our Lord; he was baptized 'in the river Jordan,' and consequently not sprinkled, nor poured upon, but immersed. As he was baptized, he commanded all who believe on him to be baptized.

In Acts 8: 38, we find a description of an apostolic baptism. The Ethiopian eunuch believed on Jesus, and requested baptism. Philip acceded to his request, and the Spirit records what he did. 'And they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more.' There is no reference to this rite in any part of the New Testament, which in any way favors, hints at, implies, or renders probable any form of baptism besides immersion. Every record of the observance of the rite, which gives any clue to the real act done, suggests, and indeed, necessitates immersion. Is not that conclusive?

A query is raised in regard to the baptism of the 3,000 on the day of Pentecost. It is supposed that so many could not be baptized in one day. The supposition is the merest shadow; there was no more difficulty in baptizing 3,000 than 300. It is by no means certain that they were all baptized in one day. The fact is recorded that they were all baptized, but several days may have transpired before it was done. The essential point of the

narrative is that they believed, gladly received the Word, and were baptized on their faith. Yet their baptism on that very day could have been easily performed. There were seventy disciples, and twelve apostles, making eighty-two administrators in all, ready to perform the duties of the hour. Divide 3,000 into eighty-two parts and we have less than thirty-seven candidates to each man. An administrator can baptize one a minute without haste, so that the three thousand could have been baptized in less than forty minutes.

In the epistles, baptism is referred to as a burial; and never under the figure of sprinkling. Rom. 6: 3-5. "Know ye not that so many of us were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The description of the baptism of the Romans will apply to all Christians. They were buried, planted with Christ. Biblical scholars, from the earliest ages of Christian history, with only two or three modern exceptions, have agreed that this passage refers to the primitive act of baptism, and accurately describes it. Christ Jesus was buried when he was baptized, and believers were buried with him, buried in the same manner in water, following his example, and obeying his command. Again, in Col. 2: 15, the same statement is repeated. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Thus we may search the New Testament, examine every verse that alludes to this rite at all, and the allusions, descriptions, and attending circumstances, all imply, require, or are perfectly consistent with immersion, and in no case do they imply, suggest, or point to any other mode. With a sincere desire, therefore, to obey the Lord, and walk carefully in his precepts and example, we should certainly go "down into the water," and be "buried with Jesus Christ in baptism." We urge this, not because much water is better than a little water, but wholly because this is the way our Savior has appointed, and therefore the way his disciples should be eager to walk. It is not form, but obedience that is important.—Baptist Union.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light." MARION, IOWA, THIRD-DAY, 1st 10th Mon. 1875. JACOB BRINKERHOFF, Editor.

The Sanctuary.

THIS is an important subject in connection with the study of prophecy, and requires careful study to arrive at a correct understanding of it. We offer a few remarks on the subject, though we would rather see it treated by some abler writer. Sanctuary is defined to be "a sacred place, a house of worship, a place of refuge." We find the word first used in the Bible in Ex. 15: 17—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary which thy hands have established." The quotation is from the song of Moses, on the occasion of the Lord having led the children of Israel through the Red Sea, delivering them from the Egyptians. It will be well for us to notice its meaning where first used, and its bearing on the general subject. Moses was leading the children of Israel, the descendants of the patriarchs to whom the promises were made that they and their seed should have the land of Canaan for an everlasting possession, and having been a participant in the miracles by which God had overthrown the Egyptians, and the Lord having talked directly with him, he had undoubted confidence

that the Lord would fulfill his promise to them, and thus in his song of deliverance he gives utterance of assurance that the Lord will "bring them in and plant them in the mountain of his inheritance." This inheritance was the promised land, the land of Canaan, or Palestina, as called in the song of Moses. His word was established that it should be so, and hence the land of Palestina was to be the sanctuary, or sacred place, where the Lord was to dwell. We here see that in its first use the sanctuary is applied to Palestina, the promised land to God's peculiar and chosen people. We find in Ex. 19: 5-8, that the Lord made a covenant with the people of Israel by which he took them to be his peculiar people, and they promised to be obedient to him. He led them into the promised land, and drove out the wicked inhabitants, and placed his name there.

The Psalmist, in rehearsing God's marvelous and merciful dealings with his people, in Psa. 78, says, "And he [God] brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased."—Verse 54. This is additional and positive testimony that Palestina was the Lord's sanctuary; or more particularly that it was Mt. Zion, according to the 68th and 69th verses, "But chose the tribe of Judah, and built his mount Zion which he loved; and he built his sanctuary like high palaces, like the earth which he hath established forever." So also Psa. 114: 2—"When Israel went out of Egypt, Judah was his sanctuary, and Israel his dominion."

After bringing the Israelites out of Egyptian bondage, God directed them to make a place of worship, where they should bring their offerings and sacrifices, and where an order of priests from their number should minister. This was made of curtains, with pillars, coverings, altars, the ark where the law was deposited, covered with the mercy seat, and its other furniture—read Ex. 25 and onward—which they carried with them while journeying. In giving directions to Moses for the people to build this place of worship, he says, "And let them make me a sanctuary, that I may dwell among them." Ex. 25: 8. This sanctuary—this place of worship—was to be a holy place, and its worship holy. It was the place where God would meet with the worshipers, for he would dwell there. Although everywhere present by his attribute of omnipresence, having taken the people of Israel to be his own peculiar people, he would be very near to them in the worship of the sanctuary. He talked with Moses face to face, but in the sanctuary he answered the priests by means of the breastplate which the high priest wore. This sanctuary where the people worshiped, and the Lord dwelt with them, was also called the tabernacle, and was included in the tabernacle. Tabernacle means "tent, or temporary dwelling place;" and in this temporary dwelling place was to be the sanctuary, or dwelling place of the Lord, with the Israelites while they were journeying to the promised land, and until they had amore substantial place of worship.

This sanctuary Moses and the people were directed to make "according to the pattern showed him in the mount." Ex. 25: 9, 40; Acts 7: 44; Heb. 8: 5. While Moses was in the mount forty days the Lord directed him how to make the tabernacle and sanctuary, and showed him a pattern, or showed him the sanctuary which is in heaven, according to which Moses was directed to have the earthly one made. That there is a real sanctuary in heaven, where Jesus is now officiating as High Priest, read the 8th and 9th chapters of Paul's epistle to the Hebrews. The position that Moses was only caused to see an appearance of the sanctuary, not a reality, might be entertained with some show of reason but for the authority of Paul, in writing to the Hebrews, that a sanctuary, of like construction, existed in heaven.

In this sanctuary constructed by Moses, was placed the ark containing the ten commandments, over which was the mercy-seat, and the

cherubim covering it, between which the Lord said he would meet with his people, and the Lord was thus said to dwell between the cherubim.—Ex. 25: 22; 1 Sam. 4: 4; 2 Sam. 6: 2; 2 Kings 19: 15; Isa. 37: 16. When the people of Israel had the tabernacle completed and set up, "then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle" (Ex. 40: 34), and God dwelt between the cherubim, according to the above references.

When the children of Israel entered into and possessed the land of Canaan, the tabernacle continued to be the place of worship for them until the temple was built for that purpose by Solomon, preparation having been made for the building by his father, David. It was built in the same form, after the same pattern, as was the tabernacle. And when completed and occupied by the sacred vessels and dedicated to the Lord, "it came to pass that the glory of the Lord filled the house of the Lord."—1 Kings 8: 10, 11. The temple then became the sanctuary, or place where all Israel met to worship the Lord, and where he gave answer to their inquiries while they were faithful. Here, then, the first and second uses of the term sanctuary met together in one. The Lord brought the people in and planted them in the mountain of their inheritance, in the place which he had made for him to dwell in; in the sanctuary which his hands had established, according to Ex. 15: 17. The temporary place of worship had now given place to the more permanent one of the temple, on Mount Moriah, the same mount to which Abraham went to offer up his son Isaac; this mount was adjoining Mt. Zion, and became incorporated with it, and was thenceforth all called Mt. Zion.

The people of Israel held their sanctuary in great reverence or veneration, which we may learn by reading their history. The tabernacles or sacred vessels were carried in solemn procession in their journeyings. Its priests, their ministers, were consecrated to the Lord. In the Savior's time they considered it blasphemy to speak against the temple, and when they arrested him and brought him before Pilate they bribed false witnesses to say that he had spoken against the temple, which accusation in their minds was sufficient to condemn him to death, so great was their veneration for the temple, as well as their hatred for him. Earlier in their history, when the Philistines captured the ark, the most sacred part of the sanctuary, and carried it away to their own country, they said, "The glory hath departed from Israel."

THE SANCTUARY DEFILED.

We have seen that the primary signification of the sanctuary was the land of Canaan, and that the primary embraced the secondary meaning. We will now show that the Bible teaches that the land of Canaan and the temple thus described, is the sanctuary defiled. The sanctuary was defiled by the people of Israel departing from the Lord, and worshiping idols, forsaking the worship of the sanctuary; which sin of theirs brought the judgments of God upon them. Ezek. 5: 11. Also Ezek. 23: 38, 39—"Moreover this have they done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary, to profane it, and lo, thus have they done in the midst of my house." Having thus defiled the sanctuary the Lord no longer dwelt among them. Like testimony occurs in Jer. 16: 18—"And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things." For their iniquity the Lord forsook them and their enemies came upon them and overcame them, and the king of Babylon carried them captive into his own country, burning their city and temple, thus casting down and defiling the sanctuary

and subverting its worship. In this state of desolation the language of Ps. 79: 1 applies: "O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." Also Psa. 74: 7—"They [thine enemies, v. 4.] have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground." See also Isa. 63: 17, 18. We see, by these quotations that the coming of the heathen into the land of Canaan, and the defiling of the land by the sin of the people of Israel, together with the destruction of the temple, is called the defilement of the sanctuary. (To be Continued.)

Add to Virtue Knowledge.

THE Christian should not be deficient in knowledge, for if he is he has not an intelligent faith. The Holy Scriptures is the handbook of the Christian, and they are given us for our instruction; therefore we should study God's word and understand what it teaches. Jesus said, "Search the Scriptures." Though Jesus was conversing with the Jews who would not believe that he was the Messiah, and he bade them to search the Scriptures to find where they testified of him, that they might be convinced that he was the very Christ, yet this injunction is just as profitable to us—to "search the Scriptures, for they testify of Jesus,"—that by so doing we may learn what is truth. Jesus prayed to the Father to "sanctify the disciples through the truth." Then as if to show what is the standard of knowing what is truth, he adds, "Thy word is truth." We cannot be sanctified in or through the truth unless we know what truth is, and we should study the holy word and live up to its teachings, so that we may have both an experimental and a saving knowledge of the truth.

The apostle Peter closes his second epistle "to them that have obtained like precious faith," with an exhortation to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." This knowledge surpasses all other—the knowledge that Jesus came into the world to save sinners, and which knowledge Paul says to the Corinthian brethren that he determined to know nothing among them save Jesus and him crucified." This is the all important knowledge, that Jesus died to save sinners, that by his death and resurrection we may have the forgiveness and remission of our sins, and inherit the joys in reservation for his people, prepared for them from the foundation of the world. This truth embraces or leads to all other Biblical knowledge; for believing in Jesus, we want to know all that is revealed in the Scriptures for our instruction and profit. Hence the desire to learn what God hath revealed concerning his everlasting kingdom: what his laws are for our government and by which we may be obedient to him and sustain a high character of morality; what is our nature, our condition in death, and what shall be the future existence beyond the grave; to learn instruction from the prophetic page, of fulfilled prophecy and future predictions; the operation of God's holy Spirit, and its consummated work, the salvation of the disciples of Jesus.

There may be a knowledge of the truth without its being a saving knowledge. James 2: 19,—"The devils believe and tremble." Their belief would not save them, for their probation is past, and they are awaiting the execution of their judgment. But nevertheless they believe. James mentions this to show that "faith without works is dead," that a belief alone will not save, that a belief must be followed by obedience. To believe that Jesus is the Son of God and that he died to save sinners, is not enough, we must accept him as our Savior by a genuine repentance of our sins and prayer for their forgiveness, and the putting on of Christ in the ordinance of baptism (or immersion), to arise to walk in newness of life, or a new life of obedience to God and living according

to the teachings of the Savior. Then as Jesus said, "All men shall know that ye are my disciples;" and more than that, our Father in heaven shall know it, and in the great day of reward will crown us with eternal life, and a seat at his right hand, where sin and evil will be unknown.

Peter represents knowledge as prominent among the Christian graces, which shows that the Christian should not be unlearned concerning the faith and things pertaining to the kingdom of God. We do not want that "wisdom of the world which is foolishness with God;" nor do we want "vain deceit and philosophy, after the tradition of men, after the rudiments of the world," which "spoil" the disciples of Jesus; neither do we want to indulge in "science falsely so called;" but we want that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." James 3: 17. See Prov. 8. True science, truthfully so called, always agrees with revelation and reason, and helps to lead us to God and our Savior, and is knowledge that is profitable for us. Above all, we want to exercise that saving knowledge of Jesus, which gives us joy in this life and world, which gives us faith to triumph over death and the grave, and gives us a foretaste of the joys that are to come. Let this faith and knowledge be exercised and we will abound with the fruits of the Spirit, and in the end have everlasting life.

Scenes and Incidents in Jerusalem.

J. L. ROYD.

THE FEAST OF TABERNACLES AND THE MARRIAGE SUPPER OF THE LAMB.

"In this mountain shall the Lord of hosts make unto ALL people a feast of fat things, a feast of wines on the lees," etc. "Blessed are they which are called to the marriage supper of the Lamb."—Isa. 25: 6, and Rev. 19: 9.

HAVING, now, witnessed all the varied and surprising features of "the Jews' Feast of Tabernacles" from the first to the last, the impressions were focused to this point of light: that the Jehovah of Israel, in this festival, had prefigured and indicated a result,—a crowning FEAST "unto ALL people,"—in which his darling (or the beloved) Son should be the central one among the "many sons and daughters," and that he should be the cynosure of all eyes and interest. That, when "the harvest of the earth" is ripe, it will be reaped; that it will be at "the end of the world" (or aion, this age of grace to the Gentiles); that "the wheat" and the goodly fruit ripened, will then be garnered; and that "the tares" and "all things which offend," will "be bound in bundles to be burned;" and that then (afterward) the Lord God and Father of our Lord Jesus, will give unto his ingathered A FEAST, of which the festival of Tabernacles was but the typical "shadow of the good things to come," as it is written by the prophet and apostle in the above texts; that the elected 144,000 of the twelve tribes of Israel, who are the representative number of the whole house (Judah and Ephraim again united,) of Israel, and all of that "innumerable company," which the apostle John saw, whom "no man can number," gathered out from the other nations and peoples, "who have washed their robes in the blood of the Lamb;" that here, unto MT. ZION, will they be gathered; here, will they all be recipients and partakers in that surpassing and indescribable feast,—THE MARRIAGE SUPPER OF THE LAMB." What a glorious festival it will be! Doubtless it will be protracted for more than seven days,—perhaps seven times seven.

In the fervor of the Spirit, growing out of these reflections on the closing scene of the Feast of Tabernacles, we could not sleep "the livelong night," but lay awake in its glamour. Methinks we hear some carping Adventist inquiring, "Do you mean that old Jerusalem, half-ruinous and dilapidated Jerusalem?" No, surely not, the di-

lapidated Jerusalem, where the papacy and her daughters, and the false prophet, Mohammed, have erected their shops, to retail their nonsensical and fictitious wares and systematized dogmas; but it will be the Jerusalem which is to be rebuilt and rehabilitated, "on its own heap" and locale,—on this very Mt. Zion, which Jehovah has desired for his habitation, where he will plant the New Jerusalem. It is fitting—most aptly fitting—that on the self-same place where the Jehovah's beloved Son, our beloved Master, was put to shame, contumely, and death, that there, and justly there, he should be manifested again in glory, potency, and life-giving recall; and, in his own proper person, that all men—both Jews and Gentiles—will realize that he is "Jesus, the King of the Jews," not only re-manifested, but crowned and seated on "the throne of his father David and over the house of Jacob forever,"—the "twelve tribes of Israel, now scattered abroad," and will be also "the Lord of the whole earth" (the Kosmos) besides. And, as our thoughts thus traversed the heavenly economy, contrasting its transcending beauties with the past earthly, how elevating became our transporting emotions!

Jerusalem, in her long history of the past 3800 years, has been the scene of many ups-and-downs. Ruin and destruction have occurred and recurred many times; but her glorious restoration and rebuilding is yet, in the future, to occur; and is, we trust, but a little way onward in the scale of time. The promise of Jehovah is absolute, that "thine eyes (Israel's) shall see the King in his beauty;" and the time hasten greatly, when "the prayers of the saints" will be turned into "a new song, saying, Thou [oh! glorified Jesus!] hast REDEEMED us to God out of EVERY kindred, and tongue, and people; and we SHALL reign on the earth." The view in this once hallowed—and again to be re-hallowed—spot, was so enlarged and entrancing, that every power of our mind and entirety of our being seemed touched as with a lambent flame, which

"Quicken'd and told, in its mystical flow, The return of the Bridegroom and Bride." We realized, in words, John's language in Rev. 5: 12, 13: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and ALL that are in them, heard I [John], saying, Blessing and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

The pre-requisite to make 'ready' for this most wonderful feast of "fat things and wines on the lees," in the words of the Psalmist, are, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Jehovah, and in it doth he meditate day and night."—Psa. 1: 1-3. Those who shall dwell in Jehovah's holy hill, are who "walk uprightly and worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person [in Syria, a thief and a slanderer,] is contemned," etc.—Psa. 15: 2-4. "Blessed is every one that feareth Jehovah; that walketh in HIS ways: the Jehovah shall bless thee out of Zion."—Ps. 138: 1, 5.

The master of the feast, our Lord Jesus, in his famous discourse to his disciples "on the Mount of Olives," gave the same essential features of the discipline of preparation: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the pure in heart, for they shall see God." Etc.—Matt. 5: 3-12. The apostle Peter, also, exhorts his fellow-disciples to follow the example given by the Master, in bearing patiently the scoffs and rebuffs of those who persecute and condemn them for "seeking for the righteousness which is in Christ Jesus." He thus testifies, that when Jesus "was reviled

he replied not again; when he suffered he threat- ened not, but committed himself to him who judgeth righteously. Who, his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness; by whose stripes we are healed."—1 Pet. 2: 23, 24.

And John, the Revelator, brings us to the final result of this preparation, in these life-thrilling expressions: "And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA! for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give him honor; for the marriage of the Lamb is come, and his wife [or spouse] hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. Write, Blessed are they who are called to the marriage supper of the Lamb."—Rev. 19: 5-9.

And Jesus, in his last testimony, says, "I, Jesus, have sent mine angel to testify unto you these things in the churches: I AM the Root and the Offspring of David, the bright and morning star. And the Spirit and the Bride say, Come. And let him that is athirst, Come. And whosoever will let him take the water of life freely." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "He which is faithful in these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22: 14, 16, 17, 20.

Whosoever.

S. E. BRINKERHOFF.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16.

Or all the beautiful passages in God's word, this is one of the most beautiful. It is full of comfort and consolation to every son and daughter of Adam's race. In it is displayed the wonderful love of God to a lost and ruined world. All had sinned and come short of the glory of God. All were alike helpless, and groaning under the death penalty. No man could save himself, or give a ransom for his brother. But God, the great Creator, against whom man had transgressed, could look with pity and compassion upon a doomed race; and not only this, but he could provide a ransom—his own arm could bring salvation to a fallen world. This he did in the person of his only and well beloved Son. If there was any one way in which God could more fully display his matchless love above another in the redemption of a lost world, it was in this gift—the gift of his own dear Son! Well might the apostle exclaim, "God is love!" Could sinners but realize the truth of this portion of Scripture, surely they would turn to the Lord with full purpose of heart and serve him without fear.

"God so loved the world"—the world that had sinned against him—the world that had "worshipped and served the creature more than the Creator." Yes, God loved the world, not a part of it, but the world that was justly doomed to death on account of sin. And in consequence of this love, or because God did love this world of sinners, this condemned race of Adam, all of them—for all had sinned, and God is not a respecter of persons—he gave "his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Precious thought! With these blessed words of our divine Master, as he went forth on his heavenly mission, sounding in our ears, we need have no fears but what the plan of redemption covers the whole race of Adam, if they will believe and obey. That "whosoever," anybody, everybody that believes can have life. In all the English language we could not get a word that would so fully cover the ground of every-body, rich and poor, white and black, Jew and Gentile, free and bond, as this word "whosoever." To illustrate this, Suppose a school-teacher would say

to a certain class of his pupils, whosoever of you will work out a certain problem which I will give you, shall have a reward. Of course we would suppose he meant every one in the class; and if you, dear reader, and I, were in the class, and we would feel assured that he meant us. But now that teacher writes down his problem, gives it to A and B, passes C, gives it to D and passes E, and so on to the end of the class; Would any one suppose for a moment that he meant what he said? No; all would pronounce him a cheat and a deceiver; saying what he did not mean. Could those pupils who received the reward look upon their teacher in after days with that degree of love and confidence they could, if all had had an equal chance with them in receiving the offered prize? I think not; for they would ever feel that their teacher was partial and unjust. And yet, this is the way some would have us believe that Jehovah dealt with man. They would have us believe that when God says whosoever, he means—the sheep—his own, &c.

Now, can we for a moment believe that God, by the mouth of his Son Jesus Christ, would trifle with his creatures? that he would declare that "whosoever believeth" should have life, when he very well knew that for a great portion of those whom he was addressing there was no provision made? Can we suppose that Christ would declare that "God so loved the world, that he gave his only begotten Son," when the facts were that he only loved his own family, and for them alone gave his Son to die? No, dear reader. We can rest assured that when Jesus says God gave his Son that whosoever believeth in him might have life, he meant just what he said—whosoever, any-body, all mankind, every son and daughter of Adam's race.

"He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Verse 14. Because he hath not believed, not because there was no provision made for him, not because he was the seed of the serpent, a goat, or a tare; but because he did "not believe in the name of the only begotten Son of God." The provision is made, God hath given his Son, that "whosoever believeth" may have life; but he that believeth not, he that rejecteth the offered provision which God has made, is condemned and shall not have life—shall perish. It is, however, his own free and voluntary act. Jesus said unto the Jews, "Ye will not come to me that ye might have life." He did not say, "Ye cannot come"—but, "Ye will not." Of this very class Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him [Christ] the iniquity of us all." Isa. 53: 6. Behold Jesus weeping over Jerusalem, because its inhabitants did not know the day of their visitation! Would the Son of God weep over the seed of the serpent, goats, or tares? Would he weep over those who would come forth in the morning of the resurrection, and embrace him as their Life-giver, and their rightful King? Methinks he would not. He wept over Jerusalem because she, or her inhabitants, did not know the time of their visitation—they would not receive their King. In this is a solemn warning for us—God's Spirit will not always strive with man. If we resist offered mercy, resist the Holy Spirit, as did "our farmers," like them the time of our visitation will pass, and we will lose eternal life. Not because Christ did not die for us; but because we would not accept the Father's free gift, and comply with his conditions.

Man, as a responsible being, has a will, a free choice in this matter; and he, and not God, is responsible for that choice. God will not com-

pel us to believe and be saved, neither will he compel us to disbelieve and be lost. We had thought, until recently, that this doctrine, like the popish inquisition, had been swept into oblivion, by the light of God's unerring word, and the promptings of man's better nature. If man now, as in times past, resisteth the Holy Ghost, does despite unto the Spirit of grace, he makes himself, by his actions, the seed of the serpent, a goat, and a tare; but on the other hand, if he yieldeth himself to the Spirit's influence, and accepts offered mercy, he will by so doing make himself a part of the family of God—a joint heir with Jesus Christ, by believing in him—and to the Father and the Son he will ascribe all the praise in a world without end.

In John 7: 37 Jesus says; "If any man thirst, let him come unto me, and drink." Not if any of the wicked men? that is, that portion of the human family which some would have us believe are the seed of the serpent, for whom no Savior died! Are they men? See Ezek. 18: 26, 27. Here are two classes of men, the one righteous and the other wicked; one dies in their iniquity, the other does not; yet, they are both by the prophet called men. Now we believe that when the Savior says, "If any man thirst, let him come unto me, and drink," any man can come, and if they do not come it is their own free choice. God is no respecter of persons, he is just as willing to save one lost man as another—one sinner as another. Jesus came not to call the righteous—the family of God, or the angels—but sinners to repentance. Suppose a master to have ten servants, they are all sick of a malignant disease, but there is a fountain in his dominion that, if they will drink of it, will heal them. He immediately sends a messenger to tell them if they will all go and drink from that fountain they will live. But now while the messenger is declaring his message to those servants, the master comes, takes five of them and carries them to the fountain and makes them drink; while he leaves the other five bound by some enemy so they have no power to move. Should those servants die, who is responsible? not themselves for they are helpless. The master is responsible for their death, for he left them bound by their enemy with no way to help themselves. Just so it would be in the sinner's case, if he has not the power to go to the fountain of living water and drink. If God provided a plan of redemption for one part of Adam's race which excluded another, he is responsible for the sinner's death; but the Bible and the boundless love of our heavenly Father forever forbid such a thought to be harbored for a moment. God does not ask us to come without making a way; he does not tell us to knock unless he intends to open; he does not invite us to ask unless he means to give. There is no empty compliments in God's word. He does not, like too many of his professed followers, ask us to come, when he don't want us to come. No; when God invites us, we may rest assured that it is his desire that we should accept the invitation.

The Lord by the mouth of Ezekiel says, "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 33: 8. Now, if Jehovah will make his children responsible if they do not warn the wicked, is it reasonable to suppose the wicked are not responsible themselves when they are warned? But if the plan of salvation embraced only those who will be saved anyhow, if not in this age, they will in the next, why should God require the blood of the wicked at our hand? Does God require the blood of the

seed of the serpent, goats, or tares, at the hands of his servants? Nay verily, God is just and no unrighteousness in him. And if men will wrest the Scriptures (2 Peter 3: 16.) to their own destruction, or the destruction of their fellow beings, it is man and not God who is responsible for their destruction.

Letter Department.

From Sister Goff.

DEAR BRO. BRINKERHOFF: Not until we have been deprived for a time of blessings, can we fully appreciate them, or realize to the full our indebtedness to the Great Giver of all good, for those blessings. Having been deprived in a great manner, of the use of my right arm, for some months, by acute rheumatism, now that I am once more in comfortable use of it to the extent of waiting upon myself, and also in assisting somewhat in rendering those around me more comfortable, I feel so to rejoice that the language of my soul is, "Praise the Lord, for he is good, for his mercy endureth forever!" and "ever exalted be his holy name." Dear brothers and sisters of the ADVOCATE, let us make it our constant aim, and endeavor to approach still nearer and nearer in our lives to the example given us by the blessed Savior, ever remembering amongst his sayings, "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me," and "inasmuch as ye did it not," &c. Let us not only proclaim our faith in words but in works.

A Brief Report.

A few months ago I was requested by the brethren of Marion to visit Iowa and spend a short time laboring in the ministry. After a consultation with some of the brethren in Mo. I concluded to comply with their request, though it was with a painful heart that I left those dear brethren in Mo.; and my daily prayer is that God may bless them richly. I was quite glad to meet the brethren at Marion. Bro. Brinkerhoff and wife are earnest and zealous workers in the Master's cause. They labor hard, day after day, and week after week, and continually, in order to send forth spiritual food to the readers of the ADVOCATE. God is blessing them in their work of love. God's spirit prompts his warm hearted servants from time to time to reach into their pockets and thus supply the wants of the ADVOCATE. May the Lord open the hearts of more of the brethren to thus show their faith by their works. Bro. Brinkerhoff is a very conscientious Christian, and exercises all the economy in the publication of the ADVOCATE possible. He has made quite a sacrifice in order to keep up the paper, but as he is engaged in the Lord's cause, he feels that the Lord will sustain him by prompting the minds of his servants to give of their means. I also formed a very pleasant acquaintance with Bro. Kramers, Carver, Davis, and others, who appear to be very conscientious Christians. Our meeting here resulted in the encouragement of the brethren.

From Sister Beedle.

DEAR BRO. BRINKERHOFF: Although strangers here, I hope and trust that we shall all know each other in the kingdom, and be as one family with our God; and none but those who have been redeemed and brought nigh by the blood of Christ can have a part in the first resurrection. Let us so live that we may be able to stand in our lot and place at his coming. Dear Brother and Sister, I hope the Lord will give you strength that the ADVOCATE may go forth laden with the precious truth as it is in Jesus. I hope that the ADVOCATE will be sustained bountifully. If every one would do a little it would help to bear the burden. I intend to do something for the paper as soon as an opportunity affords. I feel to praise God that we have his precious word to read; therefore I feel it a duty to say a few words in honor of the cause. I take new courage when I read letters from brethren and sisters that are alone striving to outlive the storms and afflictions of this world, and preparing for the kingdom. If we could but fully realize what great things God has done for us we would not feel to complain of those light afflictions which are but for a moment. I can say for one that I don't feel like giving up, but by the assisting grace of God to press forward to the end of the race. Yes, his grace is sufficient for us all, and by his help I mean to persevere so that when the Lord comes to gather his own, I may be among the number that will exclaim, "Lo this is our God; we have waited for him and he will save us." Yours in hope of a home in the kingdom.

After closing these meetings we visited Bro. Mullet in Clinton Co.; we found him a whole hearted Christian who shows his faith by his works. As we made our home principally at his house we formed a pleasant acquaintance with his family, who treated us very kindly, for which they have our thanks. We also formed an intimate acquaintance with other brethren in this vicinity. We held a very good meeting in the Seventh Day Baptist church. Eld. Hull, their former pastor, assisted us part of the time. These meetings resulted in the encouragement of the brethren generally, and in two persons embracing the Sabbath of the Lord. We also held a few meetings in a school house near Bro. Mullet's, which closed with a rising interest. May the Lord bless his cause in that vicinity.

From Sister Tickner.

To the dear brethren and sisters, love and greeting. Surely goodness and mercy have followed us all the days of our life. Although sometimes darkness gathers round us, and a bitter cup is pressed to our lips, yet oh! how sweet when the Lord reveals himself to us with a "Fear not, I am with thee; be not dismayed, for I am thy God." We have, the past summer, found the Lord to be a very present help in

Letter Department.

From Sister Rodgers.

DEAR BRO. BRINKERHOFF: I have been a reader of the ADVOCATE since last March. I like the paper very much, especially the letters from the brothers and sisters, and have often thought that I would contribute my mite to its columns, which might cheer the heart of some lonely brother or sister. We are living among strangers, yet the Lord has not forsaken us, nor will he forsake those who put their trust in him. We have a church organized here now, but there are a great many people here who never heard the advent doctrine preached until brethren A. C. Leard and W. C. Long stopped over night at our house last Feb. on their way to Valparaiso and promised to preach one sermon on their homeward trip, which Bro. Long did, his subject being the Sabbath; from this several became interested. The brethren promised to return at some future time, which they did last June, and held a series of meetings, the glorious result of which I shall never forget, as through those meetings and the Bible, myself and husband were brought to repentance, and were among those whom Bro. Long reported as being led down beneath the yielding wave. Brothers and sisters, I can say that since that time I have been walking in newness of life, although I do not enjoy perfect happiness, for we all have our trials here, and it is to those who endure unto the end that crowns of life are given. We Adventists here at Bairdstown have our persecutions to bear, yet we have some warm friends.

Brethren Leard and Long arrived here again Nov. 12th, and commenced meetings, which lasted two weeks, when once more their efforts were crowned with success. During these meetings we were pleased to see friends become interested who are very dear to us. Dear friends, I cannot say that I was led to Christ by any unseen power, further than that I became convinced that I was transgressing the law of God, and by so doing was a sinner in his sight, and that every day I remained out of Christ my situation was becoming more perilous. Under this conviction I made up my mind that I would serve my heavenly Master the rest of my life. But oh the contest! I have found it very hard to tear myself from a life of sinful habits, and I often find myself in great trouble over something that I have said or done that was not in harmony with the love of God. But I have found that there is joy and happiness for the Christian in looking forward to that promise which will be fulfilled when Christ comes to gather his jewels, if we are found faithful; and I am determined by the assisting grace of God to be found waiting. My desire is to so live that there may be many stars added to the crown which fadeth not away. I feel that there is great responsibility resting upon me as a Christian in regard to those over whom it is possible that I may exert an influence, and I desire an interest in the prayers of all God's people.

Enclosed find one dollar for contribution to the ADVOCATE. May it count as much as the "widow's mite" of old. I would not like to do without our dear little paper. Here at this distance from old familiar friends-of like precious faith, it is truly cheering and welcome visitor to me. Your sister in hope of eternal life. Philadelphia, Pa.

From Sister Beedle.

DEAR BRO. BRINKERHOFF: Although strangers here, I hope and trust that we shall all know each other in the kingdom, and be as one family with our God; and none but those who have been redeemed and brought nigh by the blood of Christ can have a part in the first resurrection. Let us so live that we may be able to stand in our lot and place at his coming. Dear Brother and Sister, I hope the Lord will give you strength that the ADVOCATE may go forth laden with the precious truth as it is in Jesus. I hope that the ADVOCATE will be sustained bountifully. If every one would do a little it would help to bear the burden. I intend to do something for the paper as soon as an opportunity affords. I feel to praise God that we have his precious word to read; therefore I feel it a duty to say a few words in honor of the cause. I take new courage when I read letters from brethren and sisters that are alone striving to outlive the storms and afflictions of this world, and preparing for the kingdom. If we could but fully realize what great things God has done for us we would not feel to complain of those light afflictions which are but for a moment. I can say for one that I don't feel like giving up, but by the assisting grace of God to press forward to the end of the race. Yes, his grace is sufficient for us all, and by his help I mean to persevere so that when the Lord comes to gather his own, I may be among the number that will exclaim, "Lo this is our God; we have waited for him and he will save us." Yours in hope of a home in the kingdom.

Pine Grove, Mich.

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trouble. All we have and are is the Lord's. Though our journey be long, or short, rough or smoothe, our way is on, on—nearer, and still nearer to our heavenly goal. Oh how gladly we count the appointed harbingers of our blessed Savior's appearing. Though men's hearts fail them for fear, while looking for, they know not what, but something inexpressibly fearful, our hearts grow warm, and thrill with expectation of meeting him whom our soul loveth. Be patient therefore, brethren, unto the coming of the Lord. Behold he standeth before the door. Your sister, Marquette, Wis.

From Sister Rodgers.

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The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 1st 10th Mon. 1875.

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

WRITE FOR THE *ADVOCATE*.—Is the *ADVOCATE* a benefit to the cause? We are encouraged by the communication of the brethren and sisters from different localities of their appreciation of our little paper; then we feel called upon to make the *ADVOCATE* as good a paper as we can, and we wish its circulation and standing would justify its weekly publication. In order for the *ADVOCATE* to continue to be appreciated it must, as a dear brother wrote to us at the outset, "it must be good." Then, brethren and sisters, you who have written for our columns, and who know that you have written to good acceptance, it is incumbent upon you to help keep up a good interest and make the *ADVOCATE* useful to the cause. Give us articles on the evidences of our faith and hope which are so various and so substantial. Give us some articles on the spiritual or higher life, which we live as children of God and joint heirs with Christ to a heavenly and a future inheritance. Give us letters for the Letter Department, aglow with the love of God shed abroad in the heart, looking and longing for the coming of our blessed Redeemer to take us to himself, and renew this earth, once so glorious, to its primeval state. We want you to feel that it is devolving upon you to make the paper interesting and useful to the cause, and it will not cease to be beneficial and appreciated. Much of our writing has been on the Sabbath and the Law, because the keeping of the Sabbath is a distinctive feature of our faith, one of our main characteristics as a people; therefore we think it and its evidence should be kept prominently before the people, and our paper should be, as its title indicates, a *Sabbath Advocate*. We want your help in this respect to keep up the interest for the paper on this subject.

SEVERAL inquiries have been made of us as to the prospect of publishing the "Advocate" weekly, to which we can only reply that it would give us much pleasure to publish the paper weekly; for its friends give us much encouragement as to the good the paper is doing, both individually and where there are churches, and its weekly publication would be a great benefit. But the subscription is too small to warrant the undertaking, and we would not want to place too heavy a burden on those dear friends who from time to time give us of their means to help keep up the paper, and a weekly publication would be adding very much to the running expence of the office. But cannot the subscription list of the paper be advanced so that it may to some extent, be depended on? To aid in this work we have thought best to make a general proposition for a reduced rate in obtaining new subscribers; that we will receive subscriptions for new subscribers at the rate of \$1.10 per year, the 10 cts to prepay postage. We do not think this will be considered unjust toward the old subscribers who pay at the usual price, for many of them know the difficulties under which we labor, and feel a deep interest in the cause. We do this hoping that a sufficient standing may be obtained to justify our starting weekly, as our usefulness would then be increased, and with a weekly publication, agents and ministers could more readily obtain subscriptions. Let us hear from you. Pray that God may direct us in the path of duty.

DISTRIBUTE TRACTS.—We have tracts that we want distributed to those who will read, which we offer at the extremely low price of 50cts per

hundred. These tracts are "Thoughts on the Sabbath," "The Sabbath," "Second Coming of Christ," "Signs of the Times," "Where are the Dead," "Destiny of the Wicked," and "Man, in the Image and Likeness of God." 75cts per hundred for the tracts "Man: Mortal or Immortal," and "Man's Condition in Death." See our list of books for the size of these tracts. These tracts are doing no good on our shelves, and small as this price is we want the means, and when these tracts are gone, we want to fill their place with others. Who will take them and send out the little silent preachers?

TO BUILD UP A CHURCH.—I. Encourage your minister. How?

1. Attend every church service and each prayer meeting.
 2. Avoid criticism; find no fault; pray much.
 3. Co-operate in revival services; call on him socially.
 4. Sympathize with him; pay him promptly.
- II. Encourage your fellow-members. How?
1. Speak lovingly and hopefully to them.
 2. Avoid all contentions; pour oil upon troubles.
 3. Know no party; utter no complaint.
 4. Disturb no one; be a loving disciple.
- III. Encourage the community. How?
1. By always speaking well of church and community.
 2. By never retailing the infirmities of your brethren.
 3. By inviting and inducing them to come to church.
 4. By showing yourself pleased when they attend service.
- Application.—Follow these rules strictly, and there will result: 1. Personal growth in grace. 2. Increase in good fellowship. 3. A revival of God's work.—*Bowen*.

The Mosaic Sabbath Slandered.

THE enemies of the Sabbath never weary of casting opprobrium on the Jewish Sabbath. Without investigation or argument, it is taken for granted that the day, as observed in Jewish homes was a day of gloomy asceticism, on which childish mirth and cheerful social intercourse were repressed with a heavy hand. With equal freedom it is assumed that the example and teachings of Jesus were, in some sense, opposed to the Mosaic requirements in this matter. And, to a remarkable extent, this view has crept into the minds even of the friends and defenders of the Sabbath.

But, for this opinion, there is not a shadow of warrant in the Jewish scripture, our only source of evidence on the subject. The original design of the institution as a holy festival commemorating the creation of the world, was utterly opposed to such a mode of observance. The severity with which the breach of the Sabbath was punished argues nothing to the contrary. It was not the cheerful keeping of the day, but the deliberate and wanton breach of it, which drew condign punishment upon the transgressor. The New Testament shows that it was not the Mosaic Sabbath whose obligation our Savior relaxed, but the superstitious and tyrannical additions which had been made to the law by the Pharisees. They were gloomy ascetics in this matter. They bound heavy burdens, grievous to be borne, and laid them on men's shoulders. They forbade even works of mercy, though they allowed many works of necessity which ministered to their covetousness. It was this hideous caricature of the Sabbath which our Savior denounced and ridiculed. And it is this which many superficial readers, half understanding his words, have mistaken for a delineation of the Old Testament Sabbath. On the contrary, it was the Mosaic Sabbath of which the Savior says, "it was made for man." And when he and his disciples used the day freely for good works, he did not excuse himself or them for an apparent breach of the day, but always vindicated his conduct and theirs as in strict accordance with its spirit and design.—*Christian Statesman*.

Curious Archæological Discovery at Jerusalem.

THE *London Athenæum* has the following: A curious archæological discovery has just been made at Jerusalem. The proprietor of a piece of ground outside the city, 150 yards north of the Damascus Gate, and on the west of the north road, while digging a cistern on his property, came upon a rock 12½ feet below the surface. It appeared to him to sound hollow when struck. He broke it through and found beneath a series of sepulchral rock-cut chambers. They present nothing remarkable in their structure, and consist of two irregular quadrilateral vaults, one of them being 15 feet long by 10 feet broad, and 8 feet high, together with a third, the plan of which is at present imperfect, and, under the smaller of the two vaults, another, with 3 loculi occupying the whole of its area excavated to the depth of 10 feet below the first. But in the larger chamber was found a stone chest, of very unusual dimensions, which contained, when discovered, human bones. It is cut from a single stone, measures 7 feet 7 inches in length, 2 feet 8 inches in breadth, and is 3 feet 2 inches in height. It stands upon four feet, and has the rim cut to receive the lid, portions of which were lying in the chamber. The rock roof of the vault has been cut away to admit the chest, which Dr. Chaplin thinks is of much later date than the tombs. He suggests that it was constructed to hold a wooden or leaden coffin, since rifled and removed. Near to this spot, and perhaps over it, stood the church dedicated to St. Stephen. "Is it possible," asks Dr. Chaplin, "that we have here the last resting-place of Eudocia?" An excellent plan, with sections, has been made of these tombs by Herr Schick.—*Selected by JACOB GRIM*.

Are We Bible Christians?

THIS is a very simple question, and each may answer, "I hope so," and then dismiss the question. But stop! This will not do. To hope so is not sufficient. The interests at stake are too vast to be left in any doubt. Life, eternal life, with all its unspeakable joys is at stake. There must be no doubt, but certainties. If we are Bible Christians, we must be living in strict accordance with all the Bible's teachings and requirements. If we are not Bible Christians we are not true Christians. This proposition is self-evident, but it does not the less need our most solemn thoughts, for what we are most willing to admit, and most firmly believe, we are most apt to disregard.

Jesus declares, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We are then to be judged by the obedience we yield to his will, that is, the law of the Father. We are to be judged, not by our favorite commentator, not by our pet sermonizer, not by the teachings of priests or ministers, not by our own self-established standard, not by the opinions and customs of the circle in which we move, not by the church which accident, interest, or our friends, have induced us to join, but by the Bible alone. By the Bible we must live, for by the Bible we shall be judged.—*Sel*.

Received on Subscription.

Mrs. Sarah Robb 80 cts, 11-7. Abijah Thayer \$2, 11-17. David Tickner \$1.50, 11-17. Mrs. P. Mitchell 25 cts, 10-16. John Davison \$2, 11-1. S. A. Loveless \$1.50, 11-1. H. S. Case \$1, 12-4. C. W. Monroe \$1.60, 11-1.

Received on Donation to Advocate.

C. S. Goff \$1. S. A. Loveless \$1.30.

Books and Tracts Sent by Mail.

S. A. Loveless, 20 cts.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 15th 10th Month, 1875. (Jan. 11, 1876.) No. 21.

The Advent and Sabbath Advocate,

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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.

Have You Counted the Cost?

HAVE you counted the cost of living a Christian, While here in this wilderness, lonely, you roam? Have you thought of the trials, crosses and danger That you may encounter before you reach home?

Have you counted the cost of traveling the journey That Jesus our Savior before you hath trod? Do you know that the road is often times thorny, But will lead you at last to the city of God?

Have you counted the cost of being slighted by many, Whose names, in your memory, still are so dear? Can you bear the cold frowns which the world casts upon you, [revere? While the name of your Savior you love and
O then if you can to Jesus prove faithful, Remember the promise to those who endure; A home he will give you in that blissful country, And forever you'll live with the good and the pure. A. R. M.

The Resurrection of the Dead.

J. M. REEDLE.

"BUT this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and in the prophets; and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24: 14, 15. We propose to call the attention of the reader for a few moments to a subject of vital importance to every believer in the religion of Jesus Christ. I know that there are a great many professors of religion who claim that it is no matter what a man believes, if he only lives as near as he can to the teachings of the Bible as explained by modern theologians. It make no difference, say they, what we believe, if we are only prepared to die and go to heaven.

Now Paul would have escaped a great deal of persecution among the Jews if he had not preached the resurrection of the dead. "Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Acts 24: 21. I claim that it does make a difference whether a man has a true or a false hope; and

it is the duty of every follower of the Lord Jesus to search the Scriptures that they may be enabled to follow the admonition of the apostle Peter, "But sanctify the Lord God in your hearts; and be ready always to give to every man that asketh you a reason of the hope that is in you, with meekness and fear." 1 Peter 3: 15.

We propose showing in this short article that the resurrection of the dead was an event of infinite importance in the view of sacred writers: an event which they longed and hoped for; which they were willing to sacrifice everything temporal to obtain; an event to which all the faithful have looked for the realization of their fondest hopes. We will notice it without making any discrimination or determination in its order or character. It was the patriarch Job's only hope. "If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer." "If I wait the grave is mine house." "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin 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." Job 14: 14, 15; 17: 13; 19: 25-27. It was David's hope. "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Ps. 17: 15. It was the great theme of the apostle Paul's preaching and his hope. He preached unto them Jesus and the resurrection, "and when they heard of the resurrection of the dead, some mocked." "Of the hope and resurrection of the dead I am called in question." Acts 17: 32; 23: 6.

It was the time and event pointed out by our Savior when the virtuous were to receive their reward. He said, "But when thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. A host of worthies suffered the loss of everything that "they might obtain a better resurrection." Heb. 11: 13-39. It was Paul's mark and prize. "That I may know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. 3: 10, 11. It was acknowledged by our Savior that without it those given him by the Father must be lost. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." John 6: 39.

Notice the infinite importance attached to the resurrection in the 15th chapter of 1st Corinthians. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we

have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. . . . If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if the dead rise not? let us eat and drink; for to-morrow we die." 1 Cor. 15: 12-32.

We invite especial attention to several points clearly set forth in Paul's argument in this place, touching the resurrection. He notices several calamities which must necessarily follow the non-resurrection of the dead: a notion which some in the Corinthian church had fallen into. "For if the dead rise not, then is not Christ raised. Then they also which are fallen asleep in Christ are perished." How could it be said of those whose immortal souls were in glory in the presence of God, where is fulness of joy and pleasures forevermore, that they are perished, unless the dead body is raised up? What would the resurrection of the unconscious clay have to do with the endless felicity, the seraphic joys of the emancipated soul? It could enjoy bliss and glory, honor and life, quite as well without a resurrection as with it. Was a believer in the immortality of the soul ever heard to put forth such a sentiment as this? The immortal soul dogma, instead of leading its advocates to speak in this manner concerning the resurrection, leads in quite another and contrary direction, even to the total denial of the resurrection of the body; which is proven to be its legitimate result and practical tendency.

Note another result in case of a non-resurrection of the body. "If after the manner of men I have fought with beasts at Ephesus, what advantages it me, if the dead rise not." If the dead rise not, all the apostle's labors and self-denial, and sacrifice would prove of no advantage whatever; the virtuous and vicious would meet the same fate, provided the dead rise not. Let us eat and drink, make the very best we can of a bad case, for to-morrow we die, and that is the end of our hopes and fears. Is this the style of immortalism? is this the way current theology looks upon the resurrection of the dead? The answer is obvious. It would soon expire under such reasoning as this. The supposed vast and important benefits occurring to men from this source would soon be lost sight of and swallowed up in the more scriptural hope of a part in the first resurrection, a hope that makes religion a reality and God's plan of redemption perfect and complete, and drives away the mists and fogs of heathen superstition.

We invite attention again to the use Paul makes of the resurrection, as being entirely incompatible with the idea of his believing in an intermediate state of happiness. 1 Thess. 4: 13-18—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with

the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." The circumstances under which the apostle penned this language were such as would have called forth the doctrine of the soul's immortality and an intermediate state of bliss for the faithful, had it been true. The Thessalonian brethren were liable, like others who have the sympathies of human nature, to grieve at the loss of their kindred and brethren, and Paul would not have them without comfort under such circumstances. Would an expounder of modern theology, in such a case, neglect to make known to the circle of sad and tearful mourners the fact that the immortal soul, free from every clog, was now in the enjoyment of bliss and glory at the right hand of God? This would be the very occasion for him to expatiate upon the enlarged capacities and the perfect happiness of the emancipated spirit; but the apostle comforted the brethren at Thessalonica with far different words. What were the words? Christ will come and your dead friends shall live again. What more comforting words could he give them than that their loved ones should be delivered from the fetters of the last enemy by that great Conqueror who has said that we should have deliverance if we put our trust in him?

We still further remark upon this circumstance, that their belief in the resurrection of Jesus was to be the basis of their hope touching the resurrection of their friends, "If ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now I would like to know what logical connection there is between the resurrection of Jesus and the flight of an immortal soul at death? How could the one aid in the belief of the other? It should rather be, "If ye believe that Jesus died and his immortal soul fled to heaven, even so the immortal spirits of those who die will God take there with his." This text is explained sometimes after this manner: If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with him; that is, when Jesus comes down from heaven God will bring along with him from heaven the immortal souls of those whose bodies are sleeping in Jesus. This difficulty, if it be one, grows out of the expression of God's bringing the sleeping saints with him from some place. What place is this? heaven or the grave? "Now the God of peace that brought again from the dead our Lord Jesus," Heb. 13: 20. Also, "Knowing that he which brought again from the dead our Lord Jesus shall raise up us also by Jesus." 2 Cor. 4: 14.

The language of the Savior, in comforting the sorrowing Martha, was similar to Paul's in the case just cited. "Jesus saith unto her, thy brother shall rise again." Not thy brother is in heaven. Martha replied in harmony with this sentiment: "I know that he shall rise again in the resurrection at the last day." John 11: 23, 24.

Much more testimony might be brought to bear on this subject, but as we have occupied more space than we intended we will conclude by citing the reader to 1 Peter 3: 4, 5. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appear-

ing of Jesus Christ." Verse 7. The trial of your faith in what? Paul says that "faith is the substance of things hoped for." Is it not for eternal life? Then how are we to obtain it? Only by faith in the promises of God, and by the resurrection of his Son from the dead. By his resurrection we have a living hope, a hope of eternal life, which Jesus has promised at his appearing, and not before.

Dear reader, do you wish for eternal life? Do you wish to be delivered from the terrors that death brings? It is your privilege as well as mine. The invitation is to all that will, come and live. All that is required is obedience to the commandments of God and faith in the Lord Jesus Christ. If you are among God's children you will be able to stand in that day when the ungodly calls for rocks and mountains to hide them from the indignation of him that sitteth upon the throne. May God help you to look to these important things that pertain to your eternal welfare, for the day of the Lord hasteth greatly, and who shall be able to stand? God's promises are sure. The day of the Lord will come as a thief to those who put off these things and are not looking for him. O be wise unto salvation, seek the Lord while he may be found, call upon him while he is near, and he will save you with an everlasting salvation.

Pine Grove Mills, Mich.

The 119th Psalm.

S. E. BRINKHOFF.

We often hear people say, "O! you Seventh Day folks are all law and commandments;" and as we read this beautiful psalm, and try for a time to catch the spirit of it, we can but exclaim, "Lord, grant that we may be all law and commandments!" and so be a companion of the sweet singer of Israel. Over forty times in this one psalm does David speak of the law and the commandments of God. In it he expresses his love for the law of God and his determinations to keep it in language not to be excelled, and also prays that the Lord may not let him wander from it. Then if David thus loved the law of the Lord, surely there can be no harm in keeping the whole law now; and if it is right to keep it, why should it be thought wrong to talk about it? In the first verse of this psalm we read, "Blessed are the undefiled in the way, who walk in the law of the Lord." Here is a blessing pronounced upon those who walk in "the law of the Lord." Surely it is not wrong for us to try to walk in this law, so that we may claim and obtain the promised blessing. And if it is not wrong for us to keep the commandments of God, then it is not wrong for us to talk about them and try to get others to keep them, so that they may also obtain the blessing promised to those who walk in "the law of the Lord." Our Savior says that one of the great principles of this law is to love our "neighbor as ourselves." Then just in the proportion that we love God's law will we try to do all in our power to have our neighbor love it also.

This is a psalm worthy of much careful study. In it is contained prayer, praise, and a profession of obedience to all the requirements of our Creator. This psalm should be the language of every Christian heart. "With my whole heart have I sought thee, O let me not wander from thy commandments!" verse 10. David thought that to seek the Lord with the whole heart, was to keep or obey his commandments; but to wander from them was to commit sin. See verses 21, 118. In verse 18 David prays, "Open thou mine eyes, that I may behold wondrous things out of thy law." If some of those who profess to have sought the Lord with their whole heart

in these days—and are no doubt honest in their profession—would thus pray earnestly, we feel assured that they would soon see that wonderful and obscure seventh day Sabbath shining forth out of God's holy law in all its glory and beauty. We know that it was not for this contrary seventh day—this fourth commandment—all the rest of the law would be good with every lover of the pure principles of Christianity. But the seventh day—the Sabbath of Jehovah—that is something that many of the professed followers of Jesus do not wish to have anything to do with. And for this reason many of them shut their ears against hearing the law, forgetting that it is said, "He that shuteth his ears from hearing the law, even his prayer shall be an abomination." Prov. 28: 9. We believe, however, that if they would just allow themselves to pray, "Lord, open thou mine eyes, that I may see wondrous things out of thy law," they would soon be led to exclaim with David, "O how love I thy law! it is my meditation all the day." Yes, and they would soon learn to love Jehovah's rest day, and keep it as a foretaste sweet of heaven.

If David could say in his day, "It is time for thee, Lord, to work; for they have made void thy law," why may not we in this age say the same when we see men making void the commandments of God by the traditions of the fathers, or rather by the willful devices of the "man of sin." God's law ought to be, and is, as dear to the hearts of his children now as it ever was; hence our efforts to get men to keep it. The fourth commandment is as precious in the sight of Jehovah now as it was when he enrolled it in the very bosom of the decalogue, and had it placed in the most holy place of the earthly sanctuary beneath the cherubim and mercy seat. God has lost none of his respect for his holy Sabbath since he said, "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. Never was there a time in the history of our world when the people of God needed a sign to know that the Lord doth sanctify them, more than at the present time. A form of godliness is everywhere present without the power of sanctifying grace. In the keeping of the Lord's Sabbath we not only show our love to him and our willingness to give up our own ways for his, but we bring into exercise patience which Paul says "worketh experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts."

We believe that the Most High looks with the same degree of approbation upon those who keep his Sabbath in these days of darkness and error that he did when he said:—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Reader, do you desire to delight yourself in the Lord, so that you may, in the regeneration, when the Son of man shall sit on the throne of his glory, ride upon the high places of the earth, and be fed with the heritage of Jacob? If so you must obey God, while in this probationary state, by keeping all of his commandments. Make his Sabbath your delight. Seek to know all his righteous will, and let his word be the man of your counsel. Obey him in all things, and soon you will be able to say, "Great peace

have they that love thy law, and nothing shall offend them." May we each, and all, be able to say with David: "I love thy commandments above gold; yea, above fine gold;" and from a heart overflowing with love and gratitude to God for all his goodness and loving kindness to us say, "Seven times in a day do I praise thee because of all thy righteous judgments." Yea, let us study our own hearts, especially those of us who are trying to keep God's holy law, and see if we can say in the language of David, "I have longed for thy salvation, O Lord, thy law is my delight," and, "rivers of water run down mine eyes, because they keep not thy law." Yea, let us strive more earnestly, work more faithfully, in the future than we have done in the past, to lead our fellow-men into a willing and cheerful obedience of God's holy law; so that they with us may have an abundant entrance into the everlasting kingdom of our Lord and Savior, when he comes.

An Exhortation.

V. M. GRAY.

"I determined not to know anything among you save Jesus Christ, and him crucified."—Paul. It is with pleasure that I look forward to the time when our little paper, the *ADVOCATE*, is to make its appearance, as it always brings messages of love and comfort, which are a blessing to the heart of the lonely pilgrim while traveling through this vale of tears. I rejoice to hear of the onward march of the truth; of the zeal and determination of God's people to fight the good fight; to keep the faith; to overcome the world, the flesh, and the Devil; truly this life is a warfare and we need to keep the armor on. The Captain of our salvation will lead us to certain victory if we are faithful, and give a crown of righteousness to all them that love his appearing. Let me, dear brethren and sisters, here exhort you, that "as ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." Col. 2: 6, 7. In the eighth verse comes in this solemn warning, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

It appears to me sometimes when looking over our dear paper, and seeing the conflicting sentiments advanced by the different writers upon various subjects, that the warning of the apostle was never more needed than at the present time. Here let me say that I hope no one will understand me to be opposed to investigating the Scriptures. By no means, but I am opposed to making hobbies, and riding them (to death), that is, until we lose all our spirituality; and find ourselves just riding a bare theory. For instance, one picks up the restoration of Israel before the coming of the Lord; another after his coming; another that all the heathen nations will be put on probation in the age to come; another that the wicked dead will not be resurrected, and various other views are presented, all having their advocates and their controversialists. Whether these propositions are true or false, is not the question for me to solve; there may be a hobby made of an abstract truth as well as of an error. We often see in those articles (that are controverted) statements like this, "Reason teaches thus and so." If our reason is in harmony with revelation it is very well; if not it is not worth a straw. All the errors that exist in the religious world are according to reason, to those who are under the delusion; thus if this was our criterion, it would soon do away with the necessity of the Bible altogether.

May the Lord help each one of us to live in harmony with his will, to grow up into Christ, our living head, to demonstrate more and more of the life and power of the spirit of God oper-

ting upon our hearts, by our consistent lives of consecration to him and his service. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Although we are scattered far and wide over this present desolate earth, let us keep this grand central truth in view, that Jesus has gone to receive a kingdom, and that his return is very near, at which time the kingdoms of the world shall become the kingdom of our Lord and of his Christ. May the language of our heart ever be, "Come Lord Jesus, come quickly."

Jewell, Kans.

Is the Church the Bride?

H. S. CASE.

We often hear it said that the church is the bride, the Lamb's wife. Is this true, or is it error? We must let the Bible decide. Look at Rev. 19: 9,—"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." The first thing that I would call attention to is the parties brought to view. In verse 7 it is said, "For the marriage of the Lamb is come, and his wife hath made herself ready." Here are three distinct parties mentioned. First, The Lamb, or Bridegroom. Second, The Bride; and third, The guests, who are blessed and called to the wedding. Many good brothers and sisters have got the idea that the bride is the church, from father and mother, and it has been handed down from generation to generation. But I for one want to get rid of every doctrine that is not clearly taught in God's sacred word, regardless of popular opinion.

First, Who is the Lamb? John 1: 29,—"John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world." See Isa. 53: 7. Here the prophet compares Jesus to a lamb; and John calls him "the Lamb of God;" and to make the matter sure that he is talking about this same Jesus, under the figure of a lamb, (see Rev. 5: 6,) "as it had been slain," the Lamb is thus shown to be Jesus, and under this figure John speaks of him 22 times in the book of Revelation, as the Bible record will show.

Second, Who is the bride? Why, say the Baptists, "We are the bride." So says a hundred of other churches and orders, all at variance with each other. To me the claim looks like a false one, for they are different organized bodies, and are not one. But thank God, we are not left to grope our way in uncertainty as to who the bride is. Rev. 21: 9, 10—"And he showed me that great city, the holy Jerusalem, descending out of heaven from God." Now, what did John see? The holy city, the new Jerusalem. Where does it come from? It descends out of heaven, from God. Again, look at verse 2—"I John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Here we have the city, and bride, the same thing. See also Gal. 4: 26—"Jerusalem which is above, is free, which is the mother of us all." This testimony is conclusive, if there was no other. Here Paul tells us that the new Jerusalem, which is above, is our mother; and Isaiah tells us that Christ shall be "called the everlasting Father, Prince of peace." Isa. 9: 6. Here we have both Father and mother of us all, brought out in a clear manner. And having now shown who the Lamb is, and also who the bride is, it now remains for us to find out who are the guests.

Third, The guests are the saints out of every nation. Rev. 19: 9—"Write, Blessed are they that are called to the marriage supper of the Lamb." In the first place we will look at this

call in Acts 2: 39, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." How many are called? Isa. 45: 22—"Look unto me, and be ye saved, all the ends of the earth; for I am God and there is none else." Then the call is to all; but who will get the blessing? They that have on the wedding garment, Matt. 22: 11. These texts show that the guests are none other than the church.

Now we ask the reader to candidly reflect for a moment on the position of the church being the bride of Christ. I cannot believe it for the following reasons: 1st, John was shown the city the holy Jerusalem. Rev. 21: 10. 2nd, I cannot see how the children can be their own mother. Gal. 4: 25, 26. John says that the city is the bride. Paul says she is the "mother of us all." I would ask where can I find such a rule of interpretation in the Bible that makes the children their own mother or the mother her own children? How is it that the bride is the guests, and at the same time the guests be the bride? And again, how is it to be interpreted that a part of the bride is cast out into darkness, because she had not on a wedding garment? (Matt. 22: 11,) and at the same time John says the bride had made herself ready. Rev. 19: 7.

Now if John told the truth the bride had on no Babylonish garment, but was arrayed in fine linen, clean and white. Rev. 21: 2—"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Being thus adorned she cannot be the guest that had not on a wedding garment. She descended from heaven, and is the tabernacle of God." Rev. 21: 3. Oh how glorious is the thought that Jerusalem which is above is the mother of us all! coming down to earth with her twelve gates open to the twelve patriarchs and twelve apostles, and all the saints, like a dear absent mother with open arms to receive her children; and God will wipe away their tears.

"Oh happy day; when wars shall cease,
And ransomed earth be filled with peace."
Harford, Mich.

Influence of the Bible.

It was a noble and beautiful answer, that of Queen Victoria, the monarch of a free people, reigning more by love than law, that she gave to the African prince, who sent an embassy with costly presents, and asked her in return to tell him the secret of England's glory. The beloved queen sent him, not the number of her fleet, not the number of her armies, not the account of her boundless merchandise, not the details of her inexhaustible wealth. She did not, like Hezekiah, in an evil hour, show the ambassador her diamonds, her jewels, and her rich ornaments, but handing him a beautifully bound copy of the Bible, she said: "Tell the prince that this is the secret of England's greatness."

In our own beloved land, the secret of our own national greatness may be traced to the influence of this blessed, this God-given book. It is said that the first liberty pole ever erected in America was erected by the people of Massachusetts, and that they surrounded it with an immense pile of Bibles. No wonder that the people of that grand old State have always been the champions of liberty.

The act of Congress in 1777, providing for the importation of Bibles, evidently had much to do with our national greatness. The influence of the Bible on men's hearts and lives more fully displays the power of the Bible. The seed of truth may spring up long after being sown.—*Christian Record.*

Look at the bright side. Keep the sunshine of a living faith in the heart.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 15th 10th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Continued.)

THE SANCTUARY TO BE CLEANSED.

When the Jews were carried to Babylon by the armies of Nebuchadnezzar, they remembered the Lord and mourned on account of their sins, which had brought upon them such a great calamity. "By the rivers of Babylon we sat down and wept when we remembered Zion." They could not sing the songs of the Lord in a strange land. Ps. 137. The prophet Jeremiah took up his lamentations for the miserable estate of the city, and people of Judah and Jerusalem, as recorded in the book of that name. He says, "the heathen entered into her [Jerusalem's] sanctuary, whom thou didst command that they should not enter into thy congregation." "The Lord hath violently taken away his tabernacle; he hath abhorred his sanctuary." Lam. 1: 10, and 2: 6, 7.

The Lord had predicted by the prophet Jeremiah that the people of Judah and Jerusalem should be held captive by the king of Babylon seventy years (Jer. 25: 12), and by the prophet Isaiah that one Cyrus should deliver them from Babylonian captivity, "even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundations shall be laid." Isa. 44: 28. We have, in the book of Daniel, in his histories and visions, more of the history of the Jews during this captivity than from any other Bible writer. In his vision recorded in the 8th chapter, he saw a power which took away the daily sacrifice, and cast down the place of the sanctuary (v. 11). He says, "Then I heard one saint speaking, and another saint said unto that certain saint, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Daniel 8: 13, 14.

On this sanctuary to be cleansed several different opinions prevail. But why should there be? why should the sanctuary here have a different meaning from its hitherto use? Only three verses before this 14th, where we read that the sanctuary is to be cleansed, we read of a sanctuary that had a daily sacrifice or service, and which sanctuary had a definite place; also in verse 13 that it was trodden under foot—that is, desecrated from its holy and intended use; and the question to which the time until the cleansing of the sanctuary is an answer, was concerning such a sanctuary, which specifications all pertain to the sanctuary or temple at Jerusalem, which was located in that land which was primarily called the Lord's sanctuary.

NOT THE CHURCH.

One class of people, or prophetic expositors, take the position that the sanctuary to be cleansed is the church. The only evidence for this belief can only be that one meaning of the word sanctuary is a holy place, or a place of worship, and that the church of the former dispensation, which had a definite locality, gave place to the Christian church, which was scattered throughout the world. But will that answer the specifications? Did the church of the Christian dispensation ever have a daily sacrifice? "Christ was once offered." The daily or continual worship of God by Christians will not fill the specification, for no power on earth could prevent Christian individuals worshipping, unless they took away their lives. If it refers to the church what is meant by some power

casting down its place? The church has never yet been gathered, or had a definite location, as had the church or worship of the former dispensation. The cleansing of the church belongs to each individual member, and devolves upon them during the life of each one. The coming of Christ brings about the restoration of the earth and the establishment of his kingdom, when the last individual of the church in the Christian dispensation must be cleansed from sin, and the church, both the living and sleeping members, shall be gathered into the kingdom.

NOT THE HEAVENLY SANCTUARY.

Another class take the position that the sanctuary to be cleansed of Dan. 8: 14 is the heavenly one, after or like which the earthly sanctuary was built, and that its cleansing took place or commenced in A. D. 1844. But this seems untenable from a consideration of the scriptures which speak of the purifying of the heavenly sanctuary, in connection, or by contrast with the earthly. The ministration of the earthly sanctuary was typical of the heavenly, and the offerings and sacrifices of the earthly sanctuary pointed forward to the sacrifice and atonement of Christ. Paul says, "It is not possible that the blood of bulls and goats should take away sins;" (Heb. 10: 4.) that is, there was no virtue in those sacrifices to take away sin; but as they typified Christ and his more perfect atonement, in whose blood there is remission of sins, individuals under that dispensation had real and true forgiveness. By the blood of those sacrifices being carried into the tabernacle, it is said that the sins of the people were carried there, and one day in every year an atonement was made, in which the high priest went alone into the most holy place, to cleanse the people that they might be clean from all their sins before the Lord. Lev. 16: 30. This typified Christ's entering heaven after having offered himself on the altar of sacrifice, figuratively carrying his own blood there, into the holy places, to make a veritable atonement with the Father for the sins of his people.

WAS THE MINISTRATION OF THE HEAVENLY SANCTUARY CHANGED IN A. D. 1844?

When was this atonement made? or more properly, when did Christ enter the most holy apartment of the heavenly sanctuary? Was it when he ascended into heaven, or was it not until 1844? What does the divine record say? We will first notice Rev. 3: 21—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." When Jesus gave this testimony he was sitting with his Father in his throne. Jesus does not occupy his own throne until his mediatorial work ceases in the heavenly sanctuary, when he comes for the redemption of his people, and to take vengeance, or execute justice, on them "that know not God, and obey not the gospel of our Lord Jesus Christ." 1 Thess. 1: 8. Where is the Father's throne? In heaven, of course; but more definitely; in the earthly sanctuary, corresponding to the heavenly, we have seen that the Lord dwelt between the cherubim, on the mercy-seat, covering the ark, which contained the ten commandments, and which were in the most holy place. Ex. 25: 22; Num. 7: 89; 1 Sam. 4: 4; 2 Kings 19: 15; Ps. 80: 1. Then, corresponding with the earthly house of worship, the Lord's throne in heaven is between the cherubim, on the mercy-seat, over the ark, which is in the most holy place, or second apartment; consequently the Savior entered the most holy apartment long before A. D. 1844, as many as 1800 years before, which we think can be plainly shown.

We will first quote Paul's letter to the Ephesians, 1: 20; "When he [God] raised him from the dead, and set him at his own right hand in the heavenly places." Also Heb. 1: 3—"When he had by himself purged our sins, sat down at the right hand of the throne of the Majesty on high." See Heb. 8: 1. We thus see that when Jesus was

raised from the dead, or soon after, he ascended to heaven and sat down on God's throne, which was between the two cherubim, in the most holy place of the heavenly sanctuary; and this before Paul wrote his epistles.

That Christ entered the most holy place of the heavenly sanctuary at his ascension into heaven, without waiting in the outer apartment until A. D. 1844, is further shown from Heb. 6: 19, 20; "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner hath for us entered, even Jesus, made a high priest forever after the order of Melchisedec." This text shows us that Jesus had then entered within the veil, which veil separated the two apartments.

Heb. 9: 23 states definitely that the heavenly things should be purified with better sacrifices than the earthly. The better sacrifice being the blood of Christ, he entered heaven itself to officiate as high priest in the cleansing work; and verse 24 states that he not only entered the outer apartment, or holy place, but that he entered the most holy place also: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." The contrast drawn is that Christ has entered the holy places made without hands. In the 12th verse of Heb. 9 there is also direct testimony: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place [holy places], having obtained eternal redemption for us." The Greek word in this verse translated "holy place," is *hagia*, of plural signification, the same that is translated "holy places" in verse 24. Then we see that Jesus' ministration was in both places, the holy and the most holy. This does not conflict with the typical service of the earthly sanctuary, for it appears that before the death of Aaron's sons, he, the high priest, was not restricted to going into the most holy place once a year; for after their death "the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat, which is upon the ark." Lev. 16: 2. This language would be unnecessary had this been the case from the beginning of the sanctuary service. Paul seems to bear out this idea, that the going of the high priest into the holy place within the veil, of the earthly sanctuary once a year, did not have an antitype in the heavenly, as to time, for he says in his commentary on the sanctuary worship, in Heb. 9: 7-12—"But into the second went the high priest alone once every year, not without blood, . . . the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while the first tabernacle was yet standing, which was a figure for the time then present. . . . But Christ being come, . . . by his own blood he entered in once into the holy places, having obtained eternal redemption for us." The "holiest of all" is in heaven, and when the way into it was made manifest by Christ, through his blood, he entered into the holy places, both of them, to minister for the sins of this people.

Heb. 10: 19, 20—"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." This is direct evidence that Jesus' ministration in heaven was in the most holy place as well as the holy, for "the holiest" is certainly the most holy; and if his ministration was there and then, the ministration in the heavenly sanctuary was not changed in A. D. 1844, and the vision supporting that view was of no higher inspiration than the mind of the woman who saw it. The point of Paul's argument in Heb. 10: 19, 20, is that we can now have access to a throne of grace by the blood of Jesus, who being alive, and being there himself to intercede for us, constitutes a new and living way.

All the cleansing the Bible brings to view of

the heavenly sanctuary is by the ministration of Christ, which we have noticed, and is the antitype of the ministration in the earthly, and is not the fulfillment of the prophecy of Dan. 8: 14. We say this is the only cleansing of the sanctuary, except it be Rev. 16: 17, when the seventh angel pours out his vial, and "a great voice out of the temple in heaven, from the throne, says, It is done." Then the ministration is finished, and Jesus officiates as priest no longer, but comes as a King to take his own throne and kingdom.

(To be Continued.)

Christian Temperance.

AMONG the adornments of the Christian life Peter does not fail to speak of temperance; and in Paul's epistles the same characteristic of the Christian life is made prominent. By temperance is understood a moderate indulgence of appetite in eating and drinking, and indulging in such pleasures of life as are not contrary to the Christian life and will of God; also an abstinence from the things of the world which are hurtful, both to health and the spirituality of the followers of Jesus; and this understanding of temperance we believe corresponded with the apostles idea of the term.

The mind being dependent on the bodily organization for its existence and activity, a healthy body would give the most vigorous mind; and intemperance being a direct road to disease, it should be strenuously guarded against; for the Christian desires to have the highest spiritual enjoyment possible. We should serve the Lord in all we do, while engaged directly in the worship of God, or in attending to the daily business of life. Though we are born with and inherit mortal and decaying natures, we are responsible to God for the abilities and talents we possess, to do good in the world and to serve him: therefore temperance is enjoined both for our own good, and that we may have a higher Christian life.

In society at present temperance and drunkenness are contrasted; and the person who becomes drunk with strong drink is disgraced below the level of his fellows. We will look at the subject in a Scriptural sense. The Bible recognizes intemperance in more ways than in strong drink, while drunkenness is spoken of as a heinous sin. Paul writes, "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9: 25. He illustrates the Christian life by the Grecian races; and if those who strove for the prize in a mere matter of a worldly game, should be temperate in all things, how much more should they who are running in Christian race. Paul further says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Intemperance in eating or drinking cannot be to the glory of God. While temperance consists of a moderate use of things that are good, it prohibits the use of things that are evil and injurious. Much is said in the Bible about the use of wine; and we believe the Bible recognizes two kinds of wine, which the original language distinguished; one which produced intoxication, the other being the fresh unfermented juice of the grape. Of one we are told to "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23: 31, 32. It is also called "a mocker," and that "strong drink is raging." The other is the "sweet wine," or "new wine," as Isa. 65: 8,—"Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it." It was called the fruit of the vine by the Savior, Matt. 26: 29. It was this wine that Paul advised Timothy to drink of for his stomach's sake, and his often infirmities.

The very idea of Christianity comprises temper-

ance, for intemperance is incompatible with its pure principles. Drunkenness is such a sin that it is said that drunkards shall not inherit the kingdom of heaven. 1 Cor. 6: 10. Christians are called "children of the light," and contrasted with the children of darkness, who are drunken in the night. A person may be intemperate in the things of the world, so that he may be in great danger of being led away by the things thereof. Paul exhorts that they that use the world, or the things of it, do not abuse it. 1 Cor. 7: 31. Jesus prays that the disciples may be kept from the world, or worldliness.

Christian temperance, or such use or moderate indulgence in the things of the world while passing through it to the "Celestial City," is particularly enjoined upon the believers in the personal second coming of Christ. The Savior says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21: 34. And Peter exhorts, "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Peter 4: 7. If the Lord should come to us unawares, as he will to the ungodly, as the flood came upon them of the old world, nothing will make up to us the great loss we will sustain.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

SOLYMAN, THE JEW.

IN the description of the scene of "the last great day" of the "Feast of Tabernacles," we noticed the circumstance of our seeing among its participants a former companion and acquaintance an Algerian French Jew, of whom we then promised, subsequently, to give a more extended account. We propose, now, to do so, as we think his case will best illustrate the modern Jew of Europe, Africa, and Asia, and also as the representative type of "many" in Israel, whose hearts are like Lydia's in the days of the apostle Paul, ready to be "opened" for "the light of God," and to be partakers of the life which is in Christ.

SOLYMAN L—R was born in France, of Jewish parentage, and was about thirty-five years old when we first met him in the harbor of Alexandria, in Egypt. At the time when the French army first invaded Algeria, his parents followed in its wake, and improved the openings of traffic there. On Solyman attaining his nine-teenth year, the French law of conscription required him to serve 3 years in the military ranks. From his earliest years of consciousness of right and wrong, the conviction had become a principle, of opposition to service in an aggressive war—such as the French had prosecuted in Algeria. So, he evaded, with his father's aid and connivance, this coercive service by engaging as a mariner on board of a foreign vessel, then lying in the port of Algiers, ready to sail for Constantinople. On arriving at the last named port, he re-embarked on another vessel bound for Beirut, in Syria; and from thence, again, on a feluka, to Jaffa (or, Joppa). Finally, he finished his pilgrimage when he arrived in the city of his ancestors—Jerusalem (or "Irasalime," as he expressed it). He abode there for several years, acquiring the Arabic and Turkish languages, and eventually married an Oriental Jewess, his father remitting him resources to prosecute his studies to become a Rabbim.

At length he received intelligence from Algeria that both his parents had deceased, and that a cousin would take full possession of his rightful inheritance unless he speedily put in an appearance and his priority of claim for it. He went thither. But his cousin, who had an interest in defrauding him, threatened to have him immediately arrested by the military authorities as a deserter from the "Conscription;" so that he was obliged to submit to be fleeced of three-fourths of his father's assets, and again depart Jerusalemward, and re-

join his wife and child, left there in straitened circumstances. He procured a Jewish bill of exchange, payable in Jerusalem, comprising nine-tenths of his little fortune, which he entrusted his wife to receive or draw from in instalments, until he should return to Jerusalem. He then re-engaged, as a sailor, on board a Turkish brig, bound for Alexandria, in Egypt. He had reached there but a short time before our arrival, in the "Peninsular and Oriental" steamship Merlin, one of the British line, running between the Island of Malta and Alexandria. Solyman's experience on board of the Turkish brig—where the Moslem crew were so at variance with his Jewish notions,—he had concluded he would go on as a seaman, but engage a cheap passage from Alexandria to Beirut and from there he worked his passage, as a dragoman, on the English coast steamer, which carries a mail monthly, between Constantinople, Beirut, Jaffa, and Alexandria. It so occurred (providentially, as we believed,) that the American Consul-General had engaged passage for us on the same Arab feluka, bound for the same port—Beirut, as that was the nearest way, by sea, to reach Jaffa; the latter port we had to pass by, being interdicted from landing passengers, because of our vessel coming from Alexandria, on account of the "plague of Egypt" prevailing there. And when we came aboard we first met this poor fugitive Israelite, in the midst of a group, or crowd of more than forty, of the most motley set of passengers our eyes had beheld hitherto; of every shade of complexion and dress,—from the fairest-faced Christian Greek to the jet-black Mohammedan Nubian. They were mostly composed of Mohammedan *hadjis* (that is pilgrims,) from Mecca, in Arabia, who were now homeward bound to Constantinople, Damascus and Bagdad, via Beirut. But Solyman was the only Jew among them, and our eyes at once detected the Israelite.

The cargo of the feluka consisted of a load of red rice, filling the shell of this deckless vessel,—excepting at the bow and stern, where a scant deck allowed a limited space for the steersman to operate the tiller at the aft-end and the watch and outlook at the bow-end. Over this load of rice, for about two feet deep above the edge of the vessel, were packed large rolls of varied colored matting, as a top cargo. Amidships, the only boat of the vessel was "stowed away"—literally embedded in the matting—and covered by large spreads of these mattings, and suspended by a taut rope between the fore-mast and the cook's galley; which thus made a secure coverage over the boat, and afforded us Occidental cabin accommodations; the boat was about twenty feet long by four or five in width in the middle. Our trunks, side by side, amid boat, divided our cabin into two very comfortable compartments; and their tops, with a brace of towels for table-cloth, formed a good table for our meals. In this way, we passed ten days' time, in coasting the land of Egypt, Philistia, Palestina and Syria—lying between Alexandria and Beirut.

The Orientals were spread out, all around us, on the outside, over the soft matting, and they kept up an incessant din (except in sleeping time) with their chattering Arabic, Coptic and Turkish lingo all day and evening. It seemed to please them to have us take note of every thing, clothing, etc., in its Arabic name, etc.

Like the rest of the "pilgrims" on board, we had, before leaving Alexandria, laid in our supplies of necessary provisions, of chickens, vegetables, bread and ground Mocha coffee. These our readers will apprehend, were unprepared. Here our acquaintance commenced with the Algerine Jew. He, knowing both the French and Arabic and some little of the English languages, and we some smattering of French with our English, we soon fraternized, and commenced acquiring the Arabic for future as well as present use. He also being a proficient in preparing food, killed our fowl, attended to our necessities at the cook's gal-

ley, and was our interpreter between us and the other passengers; we shared our provision with him, as he had but a scanty supply of his own. Thus we drifted, very easily, along, on a smooth sea, until we reached Beirut.

On our arrival there, coming from Egypt, all the passengers were compelled to go into quarantine for twelve days. When we touched the shore, Solyman, having stepped off the boat before us, held out both his hands to welcome us, in the true Oriental style, to his fatherland, "the land of *Ab-ra-him*." The Moslem authorities had us all quartered in a long row of a one-story-high building, erected in a walled inclosure, located on a narrow point of rocks, which jutted out seaward, and was isolated, about two miles from the city of Beirut, and located very near the base of Mt. Lebanon, whose snow-capped head could be easily discerned eleven thousand feet above us; while the heat on our level, for the twelve days, indicated by the thermometer from 82° to 84°; and did not vary more than one degree above or below those figures for the six weeks which we tarried in Beirut—clear weather (in July and August) all that time.

While in quarantine we contracted the Syrian fever, when herded with the filthy creatures which were gathered there; and for one week, our lives were in critical danger; but through God's mercy and blessing in the timely use of our botanical medicinals, and the close and assiduous care and attention of our devoted Jewish friend, and his skilful cookery of chicken and lamb broths, our health and strength were measurably restored before the time of our leaving the quarantine quarters.

After our release, we had engaged passage for ourselves and Solyman on another feluka, and had gone aboard, bound for Jaffa, about one hundred and twenty miles southward on the Syrian coast line. Before we had time to sail, at the American Consul's office, we met an American captain and the supercargo of a vessel, which had left New York thirty-seven days to its reaching Beirut harbor, and had only arrived the morning of our release from quarantine. They both professed so much concern about our trusting ourselves and effects to the "tender-mercies" of the half-civilized crew of an Arab feluka, as to at length induce us to forego the adventure, by offering to board us for the next four weeks on his floating "hotel"—a brand-new bark, on her first trip to sea—for the merest nominal price—in the end, no price at all, except a fee to the steward and cook; and thus to wait for the monthly mail steamer, which "carries passengers in a civilized way," added the supercargo. So we had to part with our Israelite friend, having paid his passage in the feluka, giving to him all our store of provisions, and a present of cash, the latter of which he was very reluctant to accept. We promised to hunt him up in the "Jewish Quarter," when we arrived in Jerusalem. On our reaching the Holy City, we did make every inquiry in our power, but met no one who appeared to know of him, until, at last, we encountered him, as before related, in the synagogue, and made an appointment to meet at our hotel.

After that time, he visited us, every day, at the hotel, for some weeks, until he was taken down with the chills and fever. We then, on learning this, through our Christian Israelitish friend, E—M—, sought him out in his den, in the Jewish quarter, which was very dilapidated, and was situated two stories below the level of the narrow lane which led to it. By personal application at the English Hospital, we obtained prompt medical aid and attendance for him,—and we also supplied his other necessities. He eventually recovered, so as to be able to revisit us at the hotel, and to bid us "God-speed" on our leaving Jerusalem.

We received his voluntary promise to faithfully peruse the English copy of the New Testament which we had presented to him at parting. He

responded thereto by saying, "If it proves that Jesus of Nazareth is the Messiah of Israel," he "would believe on him." In after years we learned, from "a sure" source, that he had become obnoxious to the Rabbins, that they had induced his wife to forsake him, because he had visited the Christian English Church ministers, and had been compelled in consequence, to leave Jerusalem. We still cherish the belief that he is, somewhere, to-day, a live Christian Israelite. We believe, too, that if the law of God's and Christ's love could have "free course" in Jerusalem his particular case represents a class of this "poor and afflicted people," who are "willing" to turn unto their Anointed One JESUS. Indeed, our visits with this noble one of Israel's stock, in the slums of the "Jewish Quarter," gradually opened to our understanding the extent of the tyranny of the Rabbinical impositions which they superadd to the requisitions of the "Law of Moses" by those "blind leaders of the blind," whose one constant purpose is to keep their poor brethren dependent on their limited weekly dole, and to divert them from seeing and learning "the way, the truth, and the life"—which is to be found in "the LIGHT of God," manifested in his Son Jesus Christ, by the New Covenant, made through him, "to the House of Israel." Surely the time is near at hand, when the veil and false covering will be torn away; and "my people," saith the Lord, "WILL see eye to eye."

Watch!

H. R. PERLINE.

ANOTHER year is now closed. Another year is numbered with the past, with all of its joys and sorrows, with all of its trials and temptations, and we are again reminded of the fact that "Time speeds away, away, away," and is fast hurrying us onward, either to ruin and everlasting destruction, or to a home amongst those who will be redeemed from every nation, kindred and tongue. The evidence is plain and conclusive to my mind that we are drawing fearfully near the close of the gospel age. The glad tidings of a coming kingdom will soon end, and the voices in heaven will be heard, saying, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

A fearful foreboding of coming evil seems to pervade all classes of society who are putting their trust in man, and making flesh their arm. We who are taking heed to the sure word of prophecy know full well that soon the Desire of all nations will come. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap." The Psalmist answers this great question, "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Psalms 24. Again, "Blessed are the pure in heart, for they shall see God."—Jesus.

In casting an eye backward over the year now closed, the progress of the cause we hold most dear, the gigantic strides that the workers of iniquity have made in corrupting the earth, all will lead us to enquire of Zion's watchmen, "Watchman, what of the night?" Ah, my brother, there can be but one answer now that will accord with that *sure word* that has ever been a true light in past ages for the people of God, "The morning cometh." The morning of the Restitution Age is about to be ushered in by the appearance of Jesus Christ, "whom the heaven must receive until the times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began."

Temptations beset us on every side to draw us from that "narrow path that leadeth unto life." But let us be faithful and then we can say in the language of Israel's Psalmist, "Depart from me, ye evil doers; for I will keep the commandments

of my God." Christian soldier, you are now living in an eventful period in the gospel age. You are living in the time spoken of by our blessed Lord, when that evil servant should say in his heart, "My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink and to be drunken."

Witness the divisions that are being made in the ranks of those who have been looking for the speedy appearing of our Lord and Master. Nearly all of the former leaders have so far given up the study of the prophetic word which relates to the time of our visitation, as to refuse longer to write or preach upon this subject. Why is it that they have no light, no meat in due season for the household of the Lord? that they may be likened unto a faithful and wise steward? Is it not because they have failed to speak according to the law and to the testimony, without which we are to understand that there is no light in them? I rejoice, however, that many of my brethren are so far taking heed to the prophetic word, now being fulfilled, as to watch with an earnest eye the movements of the leading European powers in relation to that portion of the Ottoman Empire lying in Europe. That this desolating power is soon to come to an end, and none shall help him, seems exceedingly probable. The present year may witness a fulfillment of Dan. 11:45, in which the power spoken of will plant the tabernacle of his palace between the seas in the glorious holy mountain, and then come to an end. What next? "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time."

My brethren, let me exhort you to watch for the fulfillment of prophecy, for it is the great head-light of the gospel train, and will continue to shine more and more unto the perfect day. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Your brother in the blessed hope of soon seeing the King in his beauty.

Denver, Mo., Jan. 1st, 1876.

Letter Department.

From Bro. Parks.

DEAR Brothers and Sisters: As I am alone to-day in keeping the Sabbath my mind reverts back to Marion to the little church there assembled, and think how well I would like to be there, to mingle my voice with those who meet there to worship the great and good Lord. But that is impossible, so I read the word, and find the Lord just as gracious to me here in Oregon as in Marion. In reading the word I find many precious promises to those that "love the Lord and think upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." And in speaking of the just and unjust, he says, "But the transgressors shall be destroyed together; the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord, he is their strength in the time of trouble; and the Lord shall help them and deliver them; he shall deliver them from the wicked and save them because they trust in him." Dear brothers and sisters, let us pray the Lord to give us full faith to put our trust in him; to believe that he will do all things well, and that we may keep ourselves unspotted from the world; and that we may ever, as good soldiers of Christ, keep on the whole armor, and wear it every day, so that when the Saviour comes we may not be found wanting, but may exclaim, "This is our Lord,

we have waited for him, and he will save us." Oh happy day! when our anxieties, waitings and longings for him shall come to an end, and we shall be changed from this mortal to immortality and eternal life, and be freed from the sins of this present world, and be forever with the Lord. Happy day! Is it not worth living for? then let us be good soldiers for Christ, ever willing and ready to do our duty toward our heavenly Father and our fellow men, so that we will not be ashamed when the Lord comes. Dear brothers and sisters, pray for me that I may ever be faithful unto the end, so that I may meet you all in the kingdom of God, where parting is no more.

From your brother in Christ,

MORGAN S. PARKS.

Peoria, Oregon, Dec. 11, '75.

From Bro. Leard.

BRO. BRINKERHOFF: It has been a long time since you have heard from me directly. First, Bro. Wm. C. Long and myself have been assigned by the Conference to which we belong as co-laborers in the vineyard of our heavenly Master for the last two years, and I have imposed upon him the duty of reporting. Second; I feel so incapable of writing to the ADVOCATE for the benefit of its readers that it has caused me to keep silence so far. But from a scriptural standpoint I am forced to the conclusion that others writing letters to the ADVOCATE for the benefit and encouragement of the readers does not fill my responsibility in doing all that the Master requires of me. Notwithstanding my inability to write as others, it is presumable that the Father of all mercies has given me one talent, for the improvement of which I am responsible; and when I investigate the text of holy writ, if I am right in my quotation, that where there is little given there is little required—that it does not relieve the one who has the little given of improving upon that little, but that improvement is as binding as upon the one to whom much is given. Now, my brethren, from the conclusion as above stated, I venture to say a few things in behalf of the cause in which we have enlisted and are engaged: and we believe, yea, we know that we are engaged in the cause of our heavenly Master, and that our Master's cause is our cause. Now let us go on in that cause, even unto perfection.

Let me say for the encouragement of the readers of the ADVOCATE, that the doctrine of the seventh day Sabbath is gaining very fast, considering the opposition that has been and is yet being brought to bear against it, even by the best talent of the world. And yet, when the doctrine of keeping the commandments of God and the faith of Jesus is properly brought to bear upon them, by precept and example, many of them yield to it, either practically or theoretically. My own opinion is that we don't exercise patience enough. Just look at our own experience relative to embracing the truth; then at our impatience relative to those whom we know have heard a good course of lectures. Did we yield right up all the prejudice of an early education, and our preconceived notions? Now let us have patience, live up to our profession, and then others seeing our faith and good works will yield and comply with Peter's prescription that he prescribed on the day of pentecost. And in addition to that, our faith and profession strictly lived out, would cause those that have complied with Peter's prescription to add to this faith virtue, and to virtue knowledge, and to knowledge temperance, and continuing on the addition until they are neither barren nor unfruitful. And consequently we

should be filled with the fullness of God, which is nothing more nor less than to be filled with love to God, love to the Son, love to the brethren and sisters, and love for the cause of our heavenly Master, and a great concern relative to an all sufficient preparation for an entrance into the everlasting kingdom prophesied of by Daniel, at the proper time. Brothers and sisters, look up, our redemption is nearer than when we enlisted. We believe the consummation of all things is near at hand; then let us watch.

Now brethren and sisters, let me give you the result of the labors of Bro. W. C. Long and myself on our last visit to Sullivan Co., Mo., last November. Bro. Long reported the labors and result up to Nov. 25th. Bro. Long preached four discourses at the Halliday School house, near Bro Gilbert Rogers, and had good attendance and attention. Then we went still further east in the County, to Pennville, where we were kindly received by Brother and Sister Davis. Preached two sermons to an attentive congregation. Then we returned to Bairdstown and found the four persons who had covenanted to keep the commandments of God and the faith of Jesus, as we went out, ready and willing to follow the example of the Lord and Master. Bro. Long preached at Bro. Henderson's house on the subject of baptism, after which we went to the water and immersed the four new believers. A general good feeling was manifested. Services were held that night at the chapel, in which Bro. Long interested the congregation with one of his telling discourses, after which I followed with an exhortation. We then took an expression of the congregation relative to the seventh day Sabbath and the first day of the week. A great portion of the congregation rose up to testify to the Sabbath, while not one arose for the first day of the week.

On our way home we stopped at Half Rock, in Mercer Co., on Friday evening, at Bro. Hill's, three of whose family are members of the Vision Adventists. We were kindly received, and attended meeting with them on the Sabbath. There is an organized church there of 8 or 9 members, all but two of whom believe as we do relative to the Bible. In the evening we went to hear a Baptist minister preach against the 7th day Sabbath; but to our astonishment we heard 2 very strong sermons in favor of the seventh day weekly Sabbath. After the congregation was dismissed I said to the minister that if that was the way he was going to preach against the Sabbath I bid him "God Speed." I asked him what would be next; but lo and behold, he said that Jesus was resurrected on the first day of the week, and that made the change. Bro. Long proposed reviewing his sermon, but he objected, neither would he debate; so we left next morning for home, and found our families well.

Will the readers of the ADVOCATE pray for me that I may and will hold out and be faithful, that we may meet in the kingdom of our Master. Yours in hope of the kingdom,

A. C. LEARD.

Atavista, Mo.

From Bro. Dutton.

DEAR BRO. BRINKERHOFF: It is with pleasure I write to you that I am still alive, notwithstanding the king of terrors has handled me very roughly since I saw you. To explain: last Sept. while I was at our State meeting, in Poweshiek County, I was terribly poisoned by strichnine, which came very near killing me; but by the best medical aid and the counsel of the Great Physician that rules above, I was measurably restored to health again, though my sight and hearing are much impaired. But that

mighty monster was not to be thus baffled in his attack upon me, so he visited me again with typhoid fever, and so I was kept down fast to my bed for six long weeks, despite the best medical aid; and it seemed that I must die, while my family were kneeling by my bed side pleading with God to spare me; and to the great surprise of doctors and neighbors, my life was spared and I yet live to love and serve the Lord, Praise his name!

While I lay on my bed, scorched with fever, my heart was made to rejoice by hearing my family read the ADVOCATE, which I esteem very highly, though you and I may differ in some things; yet your God is my God, and your Savior is my Savior, and your hope is my hope; and while you are looking for Christ to come I am looking for the Lord Jesus to be revealed from heaven to judge the quick and dead at his appearing and kingdom; hence I love to call you Brother, and I wish I was able to help you in your labor of love; but I must content myself with pleading with him who is rich to help and sustain you.

My heart leaped with joy when I heard of Brother Long coming to minister to your spiritual wants; and my prayer is that the God of all grace may sustain him, and make him instrumental in bringing many souls to Christ.

Dear Brother, when I was with you I expected to have met with you many times before now; and when I remember the good meeting I had with the dear saints in Marion, and the good visit we had at Sister Cooper's, my heart longs to be with you again. We will meet again; and let us so live that we shall meet in the kingdom, no more to part again. Love to Brother Long and all the dear saints. My prayer is that the God and Father of our Savior Jesus Christ may keep and sustain you.

From your brother in Christ, looking for that blessed hope and the appearing of Jesus Christ,

R. B. DUTTON.

West Prairie, Linn Co., Iowa.

BRO. S. A. LOVELESS writes from Hammond, Mich.: We are trying to remember the Sabbath, and to keep all of the commandments of God, that we may be ready when our Lord shall come. It is very lonely living alone where we cannot meet for worship on the Sabbath; but we must do the best we can. We feel very thankful to our kind heavenly Father that he who worketh righteousness is accepted of him. Pray for us lone pilgrims.

Obituary Notices.

MRS. MARTHA MONROE was born in Conn., Nov. 24th, 1791. Died Aug. 6th, 1875, aged 87 years, 8 months and 11 days. When she was 7 years old the family removed to Canada, thence after woman-hood and marriage to New York State, where she was baptized by an Eld. Barnes, in Sept. 1822. Thence again to Canada, and thence to this neighborhood in 1839, sharing in the hardships of a new settlement. She lived with her husband 59 years, 5 months and 5 days. She was a faithful wife, a loving and faithful mother, and a kind sympathizing neighbor. She was naturally strong-minded, firm and self-reliant. When repeatedly asked if all was well with her, she answered, "Jesus has been my trust a great many years. The Lord's will be done. All is well." Her sense of the Divine presence continued to the last. She led her children in love with humble prayer, and lived until they all professed Christ. In the failure of her bodily powers loving hearts and willing hands ministered to her wants, and cherish the remembrance of her many virtues.

Text, Ps. 116: 15—"Precious in the sight of the Lord is the death of his saints."

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 15th 10th Mon. 1875.

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

THE DOCTRINE OF IMMORTALITY is the name of a standard work on that subject, by James H. Whitmore, of 300 pages, for sale at this office. The work is particularly valuable for its historical character, showing that the doctrine of the immortality of the soul first originated with the Egyptians, and its further history. He treats the subject fairly, giving the arguments from Scripture and from reason, the Adamic penalty, the intermediate state, and the Christian's hope in the coming of Christ and the resurrection of the dead. Every lover of truth and Bible student needs the book. Price only 25cts.

SOME other good articles received for this number are laid by for the next, for want of room. We are glad to be so well supplied, and feel that this is as it should be.

Extend its Circulation.

DEAR BRETHREN and friends of the cause: As Bro. Brinkerhoff has offered the *ADVOCATE* to us to obtain new subscribers at \$1.10 cts per year, hoping to thus obtain a sufficient circulation for a weekly issue, let us, even to a man, put forth an effort, and vigorously too, and see if we cannot enlarge the circulation of the *ADVOCATE*. My dear friends, when you get a new paper, read it yourselves, and take it to your neighbors and read to them some of those glorious and heart-cheering news that so often fill its columns; and by this way people can be led to get a liking to the paper, and finally may be led to take the paper, and so be brought into the truth. I would like to see its circulation large enough so it could be issued weekly; and I believe that we can, ere long, bring it about, even if we have to sacrifice a little in some way. Soon the call will come, "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psa. 50: 5. Can we not understand by this, though our profession may be ever so loud, unless we are willing to sacrifice of the substance we have around us, for God's cause when needed, that it is simply profession and not possession, and by action deny what we profess?

To get a correct idea of the true spirit of sacrifice let us take David for our example, as recorded in 2 Sam. 24. We find that God ordered David to go to Araunah the Jebusite, and there to rear an altar unto the Lord in the threshing-floor. Araunah was not willing to receive pay, but David said, "I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord of that which doth cost me nothing." Now, brethren of the cause, how doth this correspond with Christianity at the present day? How many Davids could we find even in the ranks of Seventh day Adventists? Are there not some even in our ranks that would dislike to make a sacrifice of the chewing tobacco which they use, and appropriate its cost to the *ADVOCATE*? How much good could this do to poor souls who are on the road to ruin! Tobacco is not the only thing on which money is foolishly spent. Has there not some been spent in the past summer, in circuses and shows? Taking all these together what a mighty help would they have been to have appropriated them in support of our little paper, the *ADVOCATE*!

Now, brethren and sisters and children, God only knows what we shall be brought to witness in this year, 1876. But we that are watching the signs of the times would not wonder to hear and

see things transpire that would shake the nations from center to circumference. We that are watching and waiting for the speedy coming of our Lord, will we not by our works show our faith to the world? Will we not, each one, form a new resolution, that we will in this new year, walk in newness of life, devote more of our time and substance to the Lord than we have heretofore? Can we not now see that our Redeemer draweth nigh? Can we not yet lift up our heads? Can this world and its vanities be yet so dear to us that it would grieve us to think that we must soon give them up? Jesus says, "Ye cannot serve God and mammon." Reader, which will you do? Whom will you serve? Is it possible that you have carried on a large farm, or something else, which has afforded your living and plenty of everything, and you could not spare one dollar and ten cents that would help to aid so glorious a cause as the *ADVOCATE* is advocating.

In conclusion, I would say to the friends of the cause, since Brother Brinkerhoff is, as I understand, devoting all his time in serving those who read the *ADVOCATE*, in which we are led often to rejoice, it becomes our duty to see that he is paid for his service, and God will require it at our hands.

Bradford, Iowa.

A. H. FLEISHER.

Brother, be Faithful.

S. E. BRINKERHOFF.

REFLECTIONS ON BRO. LONG'S LEAVING MARION.

Go forth on thy mission, dear brother,
Go work in the vineyard of God;
The fields are all ripening and ready,
The harvest's ripe, the fields are broad.
Go forth and proclaim the glad tidings,
The tidings that Jesus is near,
Teach all the blest truths of the Bible,
And never of man have a fear.

Be humble, dear brother, and trusting,
Let God be your strength and your shield,
And then be courageous and hopeful,
No matter how dark be the field.
Go forth and may blessings attend thee,
In all of thy labors of love,
May God ever guide thee and keep thee,
Till Jesus shall come from above.

Go forth on thy mission, dear brother,
O be faithful and earnest now;
And when Jesus shall come in his glory,
He'll place a bright crown on your brow.
He'll give you a name that is better
Than thousands of silver and gold, [dom
Bright as the stars you'll shine in God's king-
And never grow weary or old.

Be faithful, then brother, be faithful,
And never the armour lay down;
Though lonely through life you may travel,
Remember for Canaan your bound.
And may the sweet Spirit of Jesus,
Still fill you with peace and with joy,
Till on Eden's bright shores you are standing,
Where naught can your pleasures destroy.

BRO. R. V. LYON writes: Since my last I have preached the gospel in five different localities in Canada. Had good meetings and good attention to my message. Have since preached the word nine miles from this. To-day, the 29th, I immersed Bro. W. R. Sornburger in the blue waters of the Niagara river; and on his way rejoicing I have left him to journey whilst I go to Pennsylvania, in search of my Father's family.

From Bro. and Sister Lothrop.

DEAR BRO. BRINKERHOFF: God has blessed and preserved us through his mercy amid dangers seen and unseen; and we desire, through his grace, to be thankful for all his goodness. We have talked the commandments of God and the faith of Jesus to him that hath an ear to hear, as far as we could, and our labor has not been in vain in the Lord. Four happy souls have embraced the truth; a Methodist minister and his wife, and his son-in-law and his wife. Then let us not be weary in trying to do well, for

in due time we shall reap if we faint not. We want the paper continued, for it is a welcome messenger to us. We bless God that we still read in the Holy Bible that in every nation he that feareth God and worketh righteousness, is accepted of him. Some people teach that the carnal Jews are going to be brought into the kingdom of God, whether they believe in Christ or not; but we do not believe it. Paul says that the children of the flesh, these are not the children, of God." Again, Paul says, "If ye are Christ's then are ye Abraham's seed, and heirs according to the promise." We do not see how any one can read Paul's epistle to the Romans and then teach that either the carnal Jew, or the carnal Gentile, can enter the kingdom of God. "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."

Yours in hope of eternal life at the appearing of Jesus,

HOWARD LOTHROP,
OLIVE LOTHROP.

Zambrota, Minn.

Received on Subscription.

E B Tucker \$1, 11-1. Howard Lothrop \$2, 12-8. Mrs L A Rima 75 cts, 11-10. J M Tyler \$1.50, 11-1. Mrs Christina H Miller 80 cts, 11-7. R J Hartle \$1.15, 11-18. J P Smith \$1.25, 11-18. C R Percy \$1.25, 11-17. N S Hemenway 30cts, 11-22. John Vandergyp 80cts, 11-22. E Rowley, \$2, 11-8. Elisabeth Wolverson \$1.60, 11-5. Jacob Lemley, \$1.50, 11-7. Polly P Cooper 50 cts, 11-8. A C Leard \$1.50, 11-1.

Received on Donation to Advocate.

Elisabeth Wolverson, \$1; S Munro, \$2.

Books and Tracts Sent by Mail.

E Geer, \$1; T W Newton, 50 cents; received of R V Lyon on book account, \$1.88.

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.

Where are the Dead? Showing from Bible testimony that they are in the grave. By J. Brinkerhoff. 12 pp. 3 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.

Man: Mortal or Immortal? By J. M. Beedle. 12 pages, price 3 cents.

Man's condition in Death: By J. M. Beedle—16 pages—4 cents.

The Sabbath: By R. V. Lyon, 8 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.

Thoughts on the Sabbath, by A. C. Long. 8pp, 2cts.

Man, a Living Soul, in the Image of God, by Samuel Davison. 12 pp. 2 cts.

The Destiny of the Wicked, by Jacob Brinkerhoff. 16 pages, 3 cents.

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

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

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

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

The True Sabbath embraced and observed. 5 cts.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 29th 10th Month, 1875. (Jan. 25, 1876.) No. 22.

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

For the Advocate.

I Have Counted the Cost.

Yes, I've counted the cost of living a Christian,
And find it costs less than to live on in sin.
In this wilderness world I need just such a
Brother
As Jesus, for lonely I'd be without him.

I counted the cost near the first of my journey,
When in childhood I thought of the dark
thorny road,
And decided to choose for my guide the dear
Savior,
And follow him meekly to his blessed abode.

I have counted the cost, but the wounds I can't
number,
From those who should with me still joyfully
be;
Remember them still, and would pray while
they slumber,
Dear Father, forgive, and reclaim them to thee.

I have counted the cost of living a Christian,
Meekly bearing the cross, as our Savior once did.
It costs some denial of worldly endearments,
This is naught—if in Jesus our life may be hid.

I have counted the cost of the price that was
given
To save me—'twas more than all I can give.
Let me follow my Lord, though the way may be
narrow,
And trust his sure promise for what I'll receive.
* * *

"The Sabbath Question."

H. E. CARVER.

A BROTHER has sent me a tract of 12 pages on the Sabbath question, published by the Mormons, at Plano, Ill., with a request that I review it in the ADVOCATE. I have not the time, even if I had the talent, to enter into a critical and exhaustive review of this effort against the "Lord's day"—the Sabbath—and shall confine myself to a few remarks on some of its leading features.

From the tone of this tract, and from facts that have long been known to exist, it seems that the Sabbath question has been a troublesome one even among the Mormons. The Sabbath of the Lord (that is, the seventh day,) has urged its claims among them, and individuals among them have recognized and kept it. The Sabbath, however, is too unpopular for even that unpop-

ular people; hence the efforts that are made by their leaders to induce the members to conform to the custom that now generally prevails on this subject.

The tract before me does not pretend to base the observance of Sunday, or first day, on any divine commandment, or even apostolic precept, for the simple reason evidently that there is nothing of this kind to base it upon. The evidence adduced in this tract in favor of Sunday observance consists in inferences drawn from certain texts of Scripture, bold and unwarranted assumptions, and testimony from the Mormon scriptures. From the circumstance that one special religious meeting of the disciples at one place (Troas) is mentioned as having occurred on the first day of the week, it is inferred that it was a general custom among them in all churches; an inference totally unwarranted by the facts in the case. Religious meetings on the first day is also inferred from Paul's direction to the Corinthian Christians to lay by them in store on the first day of the week, as the Lord had prospered them. If a religious meeting is the best and most appropriate time and place for Christians to examine their business matters, or post up their books to ascertain how they have been prospered during the week, then this passage might be justly quoted in behalf of first day church meetings for religious service; but still it would not touch the question of Sabbath keeping.

From the fact that the disciples were assembled together on the first day of the week when the Savior appeared to them, it is inferred that that is the right day for Christians to set apart for religious worship, in honor of his resurrection. Certainly this will not apply on that occasion, for the disciples did not believe that Jesus was resurrected, notwithstanding he had commissioned Mary Magdalene to tell them; and he had occasion to upbraid them for their unbelief. Again, it is a matter of Bible record that in the interval between the resurrection of Christ and the day of Pentecost, the apostles abode, or lived together, in one place, an upper room in some house in Jerusalem (Acts 1: 13); and the strong presumption is that it was in this very room that Jesus appeared to them on two occasions, and where they had secluded themselves for fear of the Jews, and not for religious worship.

Rev. 1: 10 is referred to as evidence for Sunday keeping, the inference being that the "Lord's day" is the first day of the week; and this too in the very face of the fact that in all the Bible there is not a single text to show, nor does the general tone or tenor of that book intimate that the first day of the week is any more the Lord's day than is the second, third, fourth, fifth, or sixth. But there is one day in the Bible called the "Lord's day," and that is the seventh. Throughout the Bible, and especially in the code of laws which Paul declares to be spiritual, holy, just, and good, the seventh day is proclaimed to be the Sabbath (or *rest day*), of the Lord our God; and the Savior explicitly announced that he himself is Lord of the Sabbath day; hence

the Sabbath day, or seventh day of the week, is the Lord's day, all the assertions and inferences of men to the contrary notwithstanding.

These four are the only proof texts quoted in behalf of Sunday keeping; and leaving the reader to judge as to the value of the inferences drawn from them, I will give one specimen of bold and unwarranted assertions in this tract. After quoting several texts showing the duty and practice of Christians meeting together for religious service and worship it says: "These scriptures show that they were wont to assemble together, and were also required and encouraged so to do by Christ and his apostles; and this implies a time as well as a place; and a stated time is also implied, and if a stated time, that must fall upon some stated day. Now, if the Sabbath (seventh day,) was continued, that of course would be the day; but instead of this we learn that it was 'the first day of the week,' whenever a day is named that they met together." Now in view of the fact that there is but one clearly defined instance of Christians meeting together for religious worship on the first day of the week in the Bible, and this only at one place and time, I call this a bold and unwarranted assertion; for it is not even stated that it was a *custom* in that church. In contrast with this assertion I call attention to Paul's course on one occasion, and quote from Andrews' History of the Sabbath pp. 167-168.

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13: 14. By invitation of the rulers of the synagogue, Paul delivered an extended address proving that Jesus was the Christ. In the course of these remarks he used the following language: 'For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.' Verse 27. When Paul's discourse was concluded we read: 'And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God.' Verses 42-44. These texts show, 1. That by the term Sabbath in the book of Acts is meant that day on which the Jewish people assembled in the synagogue to listen to the voices of the prophets. 2. That as this discourse was fourteen years after the resurrection of Christ, and the record of it by Luke was some thirty years after that event, it follows that the alleged change of the Sabbath at the resurrection of Christ had not, even after many years, come to the knowledge of either Luke or Paul. 3. That here was a remarkable opportunity to mention the change of the Sabbath, had it been true that the Sabbath had been changed in honor of Christ's resurrection. For when Paul was asked to preach the next Sabbath, he might have answered, that the following day was now the proper day for divine worship. And Luke in placing this incident upon record could not well avoid the mention of this new day, had it been true that another day had become the Sabbath of the Lord. 4. That as this second meeting pertained almost wholly to Gentiles, it cannot be said in this case that Paul preached upon the Sabbath out of regard to the Jews. On the contrary, the narrative strongly indicates Paul's regard for the Sabbath as the proper day for divine worship."

The only remaining attempt to sustain First-day observance by (professedly) inspired testimony, is with the Mormon Bible, and that is a failure, for the reason that it is not intimated in the passage quoted that the first day of the week is meant by the term "Lord's day," any more than in Rev. 1: 10; hence its testimony is worth nothing in behalf of Sunday keeping; for it is yet to be proved that Sunday is the "Lord's day," either of the Bible or the book of Mormon. Seeing that the evidence on which first day observance is based is of a flimsy and unsatisfactory character, I call attention to the teaching of this tract on the Sabbath (seventh-day) question.

It is admitted in this tract that the Creator of the world did rest from his work on the seventh day of the first week of time, but it assumes that this fact was not made known to mankind for twenty-five hundred years, and the seventh day not sanctified and given to man as the Sabbath until the manna fell in the wilderness. In reply to this point I remark that it is not in harmony with the character of God, nor his dealings with mankind, to give man a nature, and place him under conditions requiring stated and periodical rest from labor, and then make no provision for such rest for twenty-five centuries; and yet this view represents him as laying the foundation for Sabbath rest immediately after man's creation, and then keeping him ignorant of that fact for long centuries, when man needed seasons of rest just as much then as now. It is said of Adam that he lived for more than nine hundred years. He was placed in the garden not to idle away his time, but "to dress it and to keep it;" and if he had not sinned he would be living now; and perhaps, according to this theory, with no Sabbath privileges during the entire six thousand years, or at any rate not until he learned them from Moses.

God did not deal so with Adam in other respects; and why should he in this? when he said that it was not good for man to be alone, and made Adam a wife, he did not keep him ignorant of that fact any longer than was absolutely necessary, nor require him to wait twenty-five hundred years for her; and when a Savior became necessary in consequence of man's sin, he was not kept in suspense longer than till the cool of evening, when the promise was made that "the seed of the woman" should bruise the serpent's head.

This tract goes still further, and teaches that when the Sabbath was sanctified and set apart to a holy use, it was for the Jews only; and thus not only was the whole world without a Sabbath until that time, but with the exception of the Jews it has been destitute of one ever since, at least one of divine appointment. But this is not all; for incredible as it may seem, the position is taken that the entire moral law, or decalogue, was given to and belonged to the Jews exclusively—that it could apply only to them and that, only in the affairs of this life—that it had a local application only, and has been abolished. What are the logical conclusions from such premises? The axiom is laid down in the Scriptures, that "sin is the transgression of the law," and that "where no law is there is no transgression." Now if the law against idolatry, profanity, Sabbath-breaking, murder, theft, adultery, and such like, has never been given as a rule of life to any other people than the Jews, then none but the Jews are amenable to that law, and there is no means provided to convict the Gentiles of sin in the commission of such acts; and if that law has been abolished then those Jews who lived and sinned under its provisions cannot be condemned by an abolished law in the day of judgment. If these deductions

are not in logical harmony with the premises, that fact can be made to appear; but if they are, one of two results is inevitable, viz., men will be saved irrespective of character or law, or the premises laid down in this tract are erroneous, and the code of laws known as the decalogue is the proper and divinely given rule of life for all men, is the law that defines and forbids sin, and will condemn the unrepenting sinner in the day of judgment. (To be continued.)

Thoughts on 2 Peter 2: 1.

D. W. LAMB.

"But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." The apostle Peter writes the above prophecy concerning things which were to take place afterwards among those who have obtained "like precious faith with us, through the righteousness of God and our Savior Jesus Christ," (2 Pet. 1: 1,) in order that they might be duly warned and be on their guard against receiving the doctrines of certain false teachers, the tendency of which would be to deny Christ and lead to destruction. That the above prediction has been verified in the past, history fully testifies; that it is now being verified and will be till the day of destruction I fully believe.

As this is a matter of vast importance to every one of us, it becomes us to inquire carefully and candidly, Is there such teachings at the present day among the professed followers of Christ? Let us see. Among the doctrines taught at the present day among the churches, none is made more prominent than the immortality of the soul. Is this doctrine true or false? Let us try it by the Scriptures, and let us abide by the decision of the word of God. Is the soul of man immortal? I know of but one text in the Bible that teaches that doctrine, and that is Gen. 3: 4—"Ye shall not surely die." This is the saying of the serpent, sometimes called the Devil. Did he tell the truth? If he did, then we have a right to believe that the soul is immortal. What says the word of God? See Gen. 2: 17—"For in the day that thou eatest thereof thou shalt surely die." Here we see that the words of the serpent contradict the words of God. Both cannot be true.

But it is claimed by some that man is a dual being, having a body formed of dust, which is material and mortal, and a soul which is immaterial and therefore immortal. Those who defend this claim naturally take the same side of the question with the serpent; for if any part of man does not die, then the serpent told the truth, and God did not. Did the Lord God address man as a unit in the singular number? He certainly did. "Dust thou art and unto dust shalt thou return." This language was addressed to the living soul, which God had formed out of the dust of the ground, and which he had caused to live by breathing into his nostrils (not the soul, as some claim, but) the breath of life, that mysterious power or force which enables this wonderful organism to think and act, which power is not only manifest in man, but also in the brute creation: and if that is an immortal soul in man, it is the same in brutes; for "they all have one breath; as one dieth, so dieth the other;" the breath of life is no part of the man or of the brute; it is simply the power or force which enables them to think and act; and when this power or force is taken away, the power to think and act ceases; "in that very day his original elements; and if there be no resurrec-

tion, they are eternally perished. 1 Cor. 15: 18. How then can we say that man has an immortal or never dying soul? thus taking the same side of the question with the Devil? thus contradicting the plain words of God, and virtually charging him with lying. Think of the enormity of such a crime? Is not this indeed a damnable heresy?

Let us examine this doctrine a little further and see to what it leads. If the soul is immortal it must necessarily have eternal life, and stands in no need of a Savior to give it life. Thus this doctrine denies the necessity of Christ, the Lord that bought us, as those that have fallen asleep are not perished though there be no resurrection. Again, if the soul is immortal, the sin of the world can never be taken away, because sin must exist as long as the sinner exists; and thus sin, which is the work of the Devil, is made eternal: yea, as lasting as the throne of God itself; and the enemies of Christ can never be put under his feet, or destroyed, as predicted in the Scriptures. Ps. 145: 20—"All the wicked will be destroy." Our Lord taught us to pray, "Thy kingdom come, thy will be done in earth as it is in heaven." How is God's will done in heaven? Perfectly, because there are no rebels there; all are holy and yield a perfect and willing obedience. This cannot be the case on earth while a rebel exists on it; hence the psalmist prays in the Ps. 104, verse 35—"Let the sinners be consumed out of the earth, and let the wicked be no more." Then, and not till then, can the will of God be done on earth as it is done in heaven. But if sinners have immortal souls this state of things would be impossible.

Thus we see that this doctrine of the immortality of the soul, this doctrine of the serpent sets aside the whole plan of redemption and salvation through Christ. It must necessarily shut the believer therein out of the New Jerusalem, for "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." But who will be written in the Lamb's book of life? not those who deny him; for if we deny him he will deny us. Who will be counted as liars but they who contradict God's word? What worketh abomination more than a belief in the immortality of the soul, upon which is founded the doctrine of Spiritualism, Necromancy, and Witchcraft, which things are an abomination to the Lord? On it also is founded the doctrine of purgatory, and eternal torment. It is pre-eminently the doctrine of the Devil, and a damnable heresy, a heresy brought in privily; that is, without the authority of Scripture; and if adhered to must condemn its adherents to the doom of all those who take sides with the enemy of God, which is destruction.

Another prominent heresy of the times is the rejection of the Sabbath of the fourth commandment of the decalogue, thus rejecting the authority of the Creator of heaven and earth, and instead thereof keeping the first day of the week, which God has not commanded to be kept, and for which there is no authority but that of men. Those who keep Sunday for the Sabbath have no higher authority than that of the power which exalts itself above God, thus transferring their allegiance to another god, breaking the first commandment, and placing themselves in the class of whom the Savior said, "In vain do ye worship me teaching for doctrines the commandments of men." Mark 7: 7. They set aside the word of God by their tradition. But "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 10: 11. They that worship them shall perish with them for "all the wicked will God destroy." Ps. 145: 20. Bedford, Iowa.

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

R. V. LYON.

IV. Who are the families or nations that are to be blessed—saved? In answering this question, we shall be guided by the Bible, which is the only guide to every thing that pertains to the plan of redemption—the glorious future. It must be obvious to every reflecting mind, that inasmuch as the Lord created the earth, and formed it to be inhabited by a sinless humanity, that he would make arrangements, and institute a law, and give directions for the accomplishing of the work. We learn from our Bible, that Adam was made out of the dust of the ground; Eve, his partner in life, out of a rib which God had taken from his side. And having planted a garden in Eden, he placed Adam and Eve in it, to develop a character, that would entitle them to the honor and dignity of carrying out his purpose: "Be fruitful, and multiply, and replenish the earth, and subdue it," by bringing it into the same fruitful condition that the garden is in; "and have dominion over it." And to test his character, he gave him a law that if kept, would prove that he was worthy of the exalted honor of carrying out the purpose of Jehovah.

But Adam sinned; and thereby this *ktisis* family (Rom. 5: 12; 8: 20.) was made subject to *matiaiocti* frailty, mortal (Dr. Robison), not willingly, not by any free act of their own; that is, not voluntarily, but by him who placed them "under [Diaglott Dr. Bloomfield] death." "In hope that even the *ktisis* family, [Dr. Robison,] itself will be emancipated from the slavery of corruption, into the freedom of the glory of the children of God." (Diaglott; Dr. Griesbach.) And this glorious freedom is the resurrected state, or ages to come; and into this state his family are to be delivered. Rom. 8: 20-25.

1. Adam was made capable of becoming immortal upon his obedience, mortal upon his disobedience. "Eat—dying thou shalt die," mar. Gen. 2: 16, 17, that is, by disobeying God, he became a dying man, hence mortal, and doomed to go back to the earth, from whence he came. But if he had been made mortal, he was decayable, therefore subject to death without sinning. But if he was immortal, he never could have sinned.

Those who have received the firstfruits of the Spirit are those who have heard the gospel—believed and obeyed it. They will be "raised incorruptible" at the coming of Jesus; and the living who also have the firstfruits of the Spirit, will be changed from mortal to immortality—1 Cor. 15: 51-54. These constitute "the church of the first-born," Heb. 12: 23. And the rest of this family who have died in infancy, or in heathen lands, or in the midst of the apostasy—without having an opportunity to hear the gospel—will be resurrected with the same nature that Adam had before he sinned, at a subsequent period.—Rev. 20: 5. For they have an innate love of truth and righteousness, therefore they groan for a better state; hence are sure to be delivered.—Rom. 8: 20-25.

This interpretation is sustained by the same writer in Rom. 5: 15-21. I quote from the *Emphatic Diaglott*. "For if by the fall of one, the many died, much more the favor of God, even that gracious gift by the one man, Jesus Christ, abounded to the many. . . For indeed the sentence was from one [offense] to condemnation; but the gracious gift is from many offences to righteousness. Besides, if by the fall of the one [Adam], death reigned through that one; much more will those having received abundance of the favor and the righteousness reign in life through the one—the Anointed Jesus." This is the key to unlock the door that we may enter and learn who are to be benefited or blessed—such as receive the free gift, which is future life—eternal. "Therefore, indeed as through one offense, sentence came on all men to condemnation; so also, through one righteous act, sentence came on all men to justification of life. For as through the disobedience of one man [Adam], the many were constituted sinners, so even through the obedience of the one [Jesus] the many will be constituted righteous."

Men follow Jesus because they are the children of God, and do not become so by believing in him. Acts 18: 9-11—"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I

am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. And he continued there a year and six months, teaching the word of God among them," by precept and example: for he kept the Sabbath. V. 4. Here we have positive testimony that the Lord had much people in Corinth who had not heard the gospel. Therefore, he spake to Paul "by a vision, Be not afraid but speak the word," and that word they heard and obeyed, because they were the people of God. Read John 10: 14-26, 27-29. This family were chosen in Christ before the world "to be." Therefore, they existed in his immutable purpose, when the plan of human redemption was devised, prior to the foundation being laid, for "the world to be." Eph. 1: 4-6.—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

V. This family constituted the world God loved. Therefore he sent his Son to redeem or save them. And in this noble act of his the attributes of justice and mercy shine forth splendidly. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" which pertains to a future state, or the salvation of his own family. In John 3: 16-21, 35, we have an embodiment of the love of Abraham's God for the *kosmos*—the world—the families—the nations who are to people the earth in its renovated state.

Gal. 4: 4-6.—"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Mark the language! not to make them sons is the Spirit given, but because they are the sons of God it is given.

We have already seen that (his family have been made subject to mortality, and thereby brought under the power of death, not willingly. And God having found a ransom in Jesus, to redeem them from the grave, into the glorious liberty of the children of God. And to the accomplishment of this glorious work he has given all things into his hand pertaining thereunto—"All power in heaven and earth is given to him."—Matt. 28: 18. And as redemption includes forgiveness of sins, Eph. 1: 7, Col. 1: 14. And Jesus has paid the price of their redemption—"apoteitrosin"—a deliverance on account of a ransom paid." And this ransom was his blood, which was his life. Acts 20: 28. "Feed the—*ekklesian tou kuriou*—the congregation of the Lord, which he hath purchased with his own blood." John 10: 15—"I [Jesus,] lay down my life for the sheep." Heb. 2: 9—"That he by the grace of God should taste death for every man." Matt. 20: 28.—"Even so the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Then every man that he tasted death for, are the many he gave his life a ransom for—the sheep that he laid down his life for—the congregation that he has bought with his own blood—the nations to be blessed. Therefore he "will ransom them from the power of the grave; he will redeem them from death," Hosea 13: 14, leaving the goats and tares, who have "no pre-eminence above a beast," in the grave, for God never sent his Son to purchase them.

Again, 1 Cor. 5: 19—"God was in Christ, reconciling the world unto himself, not imputing their trespass unto them; and hath committed unto us the word of reconciliation." The world spoken of in this text is the "family of God" that has been made mortal, not willingly. Heb. 9: 27, 28.—"And as it is appointed unto men ONCE to die [not twice, says Dr. A. Clark,] but after this the sentence [Gen. 3: 19:] so 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 [sin-offering,] unto salvation." The many whose sins he bare are those that he has bought with his own blood—"the congregation of the Lord." 1 Peter 2: 24, 25—"Who his own self [Jesus] bear our sins in his own body on the tree. . . by whose stripes ye are healed." (Concluded in our next.)

THE follies of youth become the vices of manhood and the disgrace of old age.

The Wicked shall be cut Off.

"Evil shall slay the wicked, and they that hate the righteous shall be desolate." Ps. 34: 21.

WHEN speaking of the wicked, Paul says, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. This agrees with the sayings of Christ, "Fear not them that kill the body, and are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Math. 10: 28. Malachi says, "For behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; and ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts." Now, shall we believe this, or the teachings of man, which says the wicked are to live and suffer the tortures of hell, which is a lake of fire and brimstone, as long as God exists? Did not the Devil teach in the garden that if man ate of the forbidden fruit he "should not surely die?" in contradistinction to the word of God, which declares, "Ye shall not eat of it; neither shall ye touch it, lest ye die."

The same opposition to the word of God is still prominent in the world, as all may plainly see. There is a warfare between right and wrong, truth and error; there was the same warfare in the days of Paul. He said that when he would do good evil was present with him; so with the mind we serve the law of God, and with the flesh the law of sin. Who is he that condemneth the children of God? Has not Christ died to redeem a people unto himself? and if he is for us let us wait patiently for him from heaven, to make an end of sin, and to bring in everlasting righteousness. Until that time let the weapons of our warfare be not carnal, but mighty through the word of truth, watching unto prayer, proving all things by the word of God.

"But if thou do that which is evil be afraid." May we heed the exhortation of Peter, in these last days, which says, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye be led away with the error of the wicked and fall from your own steadfastness." Let us who have named the name of God, be at peace among ourselves, that we may live in the sight of God, and know of a truth that we are his children, which we may know by his spirit that dwelleth in us; and as a test being willing to keep his commandments, and the faith of Jesus, calling the Sabbath a delight, that our faith may not stand in the wisdom of men, but in the power of God. Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God; "therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart." For "every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."

And you enquire, Is there no escape from the judgments that are coming on the earth? let us see what Zephaniah has recorded, 2nd ch. 3rd v. "Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." For "the meek shall inherit the earth." Math. 5: 5.

Dear sinner, and what more shall I say to encourage you to come and accept the Savior? There are so many precious promises in the word of God, I would entreat of you to turn from your evil way, and seek the forgiveness of your sins, and accept Christ as your Savior, for "there is no other name given under heaven whereby you can be saved." His spirit will not always strive with you. You must decide for yourself. Christ is willing and waiting to receive you, and it will be your own fault if you are reckoned with the wicked; because "ye would not come to Christ that ye might have life." "Escape for thy life, because evil shall slay the wicked, and they that hate the righteous shall be desolate." JULIA LAMB.

The Advent and Sabbath Advocate

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 29th 10th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Continued.)

The sanctuary of Dan. 8: 14 was trodden under foot; was the sanctuary in heaven trodden under foot? Could a desolating power approach the throne of God and desolate the sanctuary? It is said by the advocates of the cleansing of the heavenly sanctuary, that it was trodden down in the same way that the Son of God is trodden under foot, Heb. 10: 29. But this is only an inference to support this supposed theory, for there is no evidence to support this view of the cleansing of the sanctuary. The treading "under foot the Son of God," and counting "the blood of the covenant an unholy thing," is plainly a figure of speech for rejecting the mediation of Jesus. Why suppose that the cleansing of the heavenly sanctuary commenced in A. D. 1844? Some time after the Advent people were disappointed, in expecting the Savior in 1844, according to their reckoning of the prophetic periods, the idea was conceived that the cleansing of the sanctuary referred to heaven instead of the earth, and thus they say they were not mistaken in prophetic time, but only in the event they expected; and Mrs. White accepting the theory, the same thing passed through her mind while in vision, and thus, to that people, the stamp of inspiration was placed upon it. Running back from 1844 with the period of 2300 days, a starting point is found in B. C. 457; but no historical event marks either the commencement or termination of that interpretation.

TIME MEASUREMENTS.

We have shown that both the sanctuary of the former dispensation, and the place of the sanctuary, were cast down, or trodden under foot, and hence constituted something to be cleansed. We have shown the great adoration the people of Israel had for their land and house of worship. Daniel did not at the time understand the vision shown him, of the eighth chapter, as he says in its concluding verse. The angel Gabriel came to give him skill and understanding (Dan. 9: 21, 22), and gave him several prophetic numbers and events relating to Daniel's people, their holy city, and the coming of their Messiah. But before Gabriel came to Daniel as recorded in chapter 9, Daniel prays that the Lord would restore them from their captivity, and "cause his face to shine upon his sanctuary, that was desolate," (verse 17). Though Daniel understood not the vision, neither did he understand that the sanctuary to be cleansed, of ch. 8, v. 14, had reference to anything but their own land, city, or temple; for he prays, "Cause thy face to shine upon thy [God's] sanctuary, that is desolate." Gabriel does not tell him to look away to heaven for the cleansing of the sanctuary, but gives him prophetic measurements and events relating to his "people" (the Jews,) and their "holy city," and we have no reason to believe that this time measurement and cleansing work was not in accordance with the prayer of Daniel.

Amid the different positions taken for the prophetic periods given to Daniel, all cannot be correct, and those claiming that the Savior would come at his second advent at the close of the 2300 days, in 1814, 1854, 1908, or 1873, have proved themselves incorrect. We have never been able to see sufficient evidence in any of the interpretations falling under our notice, on which to base our faith on the time of the Lord's coming, since we became connected with the people who are looking for the Savior's second advent. We look more to the fulfillment of prophetic events and the signs of the last days, which were to precede

Jesus' return to the earth. These are now mostly in the past. But we will offer a few thoughts on the prophetic periods of Dan. 9, which are partly connected with the subject of the sanctuary.

THE SEVENTY WEEKS.

Gabriel was sent to give Daniel skill and understanding of the vision, evidently the vision of the eighth chapter, of which the cleansing of the sanctuary was a part, and which he says, "none understood it." He says, "I am come to show thee; therefore understand the matter, and consider the vision." He commences with time; we need not stop to prove that the weeks mentioned in verses 24-27 are prophetic, each day for a year. Commencing with time, and time (the 2300 days,) having been given in the vision, it is quite reasonable to conclude that the seventy weeks of verse 24 are a part of the 2300 days, at the end of which time the sanctuary should be cleansed. Examine this scripture closely. "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."

"Seventy weeks are determined," literally "are divided;" then they must be cut off or divided from something, which was the 2300 days. The Hebrew word translated determined, is *ghah-thach*, and occurs nowhere else in the Bible, and is also rendered "are divided." This rendering helps to an understanding of the text; for besides being determined upon the city and people, they are divided from some other period. And here the expression, "Thy people and thy holy city," is seen to be the Jews and Jerusalem. This period of time was determined upon, or was to reach to the time when the transgression at the holy city, with that people, should be finished, and an end of sin-offering should be made. This was accomplished when the Romans, under Titus, took Jerusalem and destroyed the temple, A. D. 70. Then transgression had come to the full in their rejection of Christ, the Messiah, and was finished in their destruction and dispersion, from whence they were no longer a nation. An end was made of sin-offering when their temple and its service were destroyed. The Hebrew word rendered "sin" in this passage is *ghat-tahth*, and occurs very often in the Old Testament; it is translated "sin-offering" about five times to where it is translated "sin" once. It corresponds to the Greek word in the New Testament that is rendered "sin" in Heb. 9: 28,—"Unto them that look for him [Christ,] shall he appear the second time without sin [literally, without a sin-offering,] unto salvation." Before the seventy weeks expired Jesus came into the world to make "reconciliation for iniquity, and to bring in everlasting righteousness;" and before this seventy weeks closed he arose from the dead and ascended to heaven, and anointed the most holy place of the heavenly sanctuary with his own blood. Taking these seventy weeks prophetically, a day for a year, seventy weeks are 490 days, or years, which cut off, or divided from 2300 would leave 1810 to be fulfilled after the destruction of Jerusalem in A. D. 70, which would end in A. D. 1880. From our reasoning on the subject this is the best light we have. Some claim that the seventy weeks extended to the year A. D. 96, to the time of the visions of John, to fulfill that part of verse 24, "to seal up the vision and the prophecy." Others claim that the seventy weeks are no part of the 2300 days. But the expression, "Are determined," or "are divided, upon thy people and city," imply that they are a part of something else; and this 24th verse shows its application to the destruction of Jerusalem.

The beginning of the seventy weeks are not so clearly marked as their ending. The events of their ending are too plain to be mistaken. It is easier to see defects in those dates taken by others

than to arrive at the correct one. It is very difficult to establish correct Bible chronology before the Christian era. It was not our object to establish dates for the commencement and ending of the prophetic periods, but to offer a few thoughts on the subject of the sanctuary. If the seventy weeks of Daniel 9: 24, or 490 years, end in A. D. 70, it is evident that 420 of those 490 years transpire before the birth of Christ. But the difficulty of establishing dates before that event make the event marking the commencement of the seventy weeks nearly impossible to determine; hence the greater value of the accuracy of the ending of the seventy weeks; and if they end in A. D. 70, and are a part of the 2300 days, the 2300 days, or years, will terminate in A. D. 1880; and if this is correct at that time the sanctuary will be cleansed. The prophecy does not say that the Savior will come at his second advent when the sanctuary shall be cleansed at the end of the 2300 days, but there are many reasons for believing that both events occur in close connection. Those having depended on certain times for the Savior's coming have been sadly disappointed, and we would not depend on the accuracy of this calculation enough to say that we believe the Savior will not come before 1880, or that his coming must take place then; but as we have studied the prophetic periods, for several years this has seemed to us the correct rendering of this period. Transpiring events in the political world are foretold signs of the approach of that day, which is hastening greatly, and the Lord's people should be watchful, lest it come upon them unawares.

After the restoration of the Jews from the Babylonian captivity, and the rebuilding of their city and temple, the temple was defiled by their own priest as well as by the Persians, in the following manner, as recorded by Josephus, the Jewish historian, Book XI, Chapter 7: One John was high priest, and his brother Jesus envied him and aspired to the position, and quarreled with his brother, the high priest, in the temple, who was sufficiently provoked to slay him, which horrible deed was done in the temple. Bagoses, the general of the Persian army, was a friend of the murdered man, and punished the Jews on account of the crime of their high priest, going himself into the temple. Josephus does not give the date of this event, but coming between other events of which the time is given, brings it to about 420 years before Christ. Here is a defilement of the sanctuary, or temple, by human blood and the presence of a foreigner or heathen, from which, if we have rightly calculated, the 2300 days may begin, and the 70 weeks reach to the destruction of Jerusalem by the Romans.

THE SIXTY-NINE WEEKS.

Verse 25.—"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 threescore and two weeks: the street shall be built again, and the wall, even in troublous times." To my mind this period is not a part of the seventy weeks, but was given to show when Jesus the Messiah, would come, and that the people living at that time might expect him. It cannot be a part of the seventy, for as the sixty-nine weeks extend to the coming of the Messiah, there is more than one week of years from that time to the destruction of Jerusalem. Some who take the position that the 69 weeks are a part of the 70 claim that the 69 weeks, or 483 years, reached to the baptism of Jesus, when he commenced his ministry, and that he was not recognized as the Messiah until that time.

But we will cite a few passages of Scripture to show that he was recognized as Christ, the Messiah, at his birth. By Messiah was meant Christ the Anointed One. At the birth of Jesus it was announced to the shepherds, "Unto you is born this day, in the city of David, a Savior, which is Christ, the Lord." Luke 2: 11. It was revealed

to old Simeon that he should not see death before he had seen the Lord's Christ; and when he met the child, with his mother, he greeted him as such. Thus it was that he was called Christ, the Messiah, at his birth. It was announced to Mary that her child should be called the Son of the Highest, as well as that the voice from heaven at his baptism proclaimed him the Son of God; and the wise men from the east came inquiring, "Where is he that is born King of the Jews?" In support of the position that Jesus was not called the Messiah until his baptism, Mark 1: 15 is used, where Jesus said, "The time is fulfilled;" and Luke 3: 15, "The people were in expectation," as though this time in Dan. 9: 25 was only just expired. But Paul testifies that "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law;" which fullness of time is thus shown to be at his birth, when he was made of a woman.

This period of 69 weeks, or 483 years, commenced at "the going forth of the commandment to restore and to build Jerusalem," which commandment was given by Cyrus, as God had said he should do, Isa. 44: 28 and 45: 13. See 2 Chron. 36: 22, 23; Ezra 1: 1-4. This commandment was confirmed by Darius and Artaxerxes, successors to Cyrus in the throne of the kingdom of Persia. Ezra, chapters 6 and 7. (To be Continued.)

Christian Patience.

A person who is impatient, fretful, unsatisfied with his circumstances and surroundings, is at once considered as exhibiting opposite characteristics from the Christian life; while patience and contentment are to be seen where the Christian life reigns supreme. Patience is named among the eight graces that should adorn the Christian character. Patience is often associated with expectation, for we are looking forward to a better state of being, or as familiarly expressed, "to the good time coming." To the Christian, the good time coming is the rest to the people of God, in the everlasting kingdom, where every thing that is evil and exciting to impatience shall be forever passed. When Jesus shall come, and grant to those who have been patient in well-doing, the reward of eternal life. The reward is sure, and the promise is that "this same Jesus who ascended to heaven shall so come in like manner as he was seen going into heaven." And "his reward will be with him to give to every man according as his work shall be." Then here is an incentive to be patient, and faithful, and watching, for the reward is sure. We see it fully delineated in the Scriptures that there is no reward or redemption to the Christian without the coming of Christ, as Paul writes to the Thessalonians, "And the Lord direct your hearts into the love of God and into the patient waiting for Christ."

As we know that salvation and the riches of the divine inheritance are certain, there is every encouragement for patient waiting, for "he is faithful, who hath promised." As James says (ch. 5: 7, 8), "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." We have received the faith of the coming of the Lord, and as with the husbandman waiting for the fruit of the earth, we should live in patient waiting for the Lord to come to end our pains and sorrows, and bring us the fruition of our hopes, and the end of our faith. Luke, in giving the signs of the times betokening the coming of Christ, and the trials through which the disciples must pass, exhorts to patience, saying, "In your patience possess ye your souls." The apostles taught the disciples every where that the pathway of the Christian was not one of ease and prosperity in this life, but that they must expect

tribulation and persecution; but though pressed with these they should, if faithful, enter into the Kingdom of heaven. Tribulation might be an advantage too, for Paul wrote to the Romans, "We glory in tribulation, for tribulation worketh patience." He would teach them that all things should "work together for good to them that love the Lord, who are the called according to his purpose." Thus tribulation is of advantage, for it "worketh patience;" and by patience we gain an experience; and experience causes us to hope, or to exercise our hope, to an effectual waiting and looking for the Lord and his salvation. Rom. 5: 3, 4, and 8: 28.

A patient waiting for the Lord implies a readiness for him, a preparation for his coming. It implies an acceptance of the conditions of salvation, belief in him, repentance of sins, and baptism; repentance implies a turning away from a course of sin, and a life of obedience to God's just and holy laws. To be ready for his coming we want a sanctification through the truth, and an entire consecration to the service of the divine Master. With this preparation made "we have need of patience," as Paul writes to the Hebrews, 10: 36, "that, after we have done the will of God, we might receive the promise." The patience of the saints is brought to view in Rev. 13: 10, where the persecuting powers of the earth are represented, and the saint's suffering under them. They witnessed a good profession of their faith in God, and were patient, trusting in God to save them eternally, not fearing what men could do unto them; and though they must seal their faith with their blood, they trusted that their lives would "be hid with Christ in God, that when he should appear, they should also appear with him in glory." Under the proclamation of the third angel of Rev. 14, of woes on those who worship the beast and his image, the patience of the saints is seen, with the characteristics of keeping the commandments of God and the faith of Jesus.

Patience, a calmness of disposition, a quietness of mind in exciting and trying times, absence of anger, is a Christian grace or quality to be much desired, and a steady determination to live in the exercise thereof. We may have faith, virtue, knowledge, temperance, godliness, brotherly kindness, and charity, but if we lack patience, we shall be barren and unfruitful in the knowledge of our Lord Jesus Christ. We shall fail to bear the fruits of the Spirit, and are in great danger of making shipwreck of our faith. "Let the trying of our faith work patience; and then let patience have her perfect work." James 1: 3, 4. And then may the promise of Jesus to the church in Philadelphia be ours to enjoy: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon the earth. Behold, I come quickly; hold fast that thou hast, that no man take thy crown."

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE BAZAARS.

In traversing the two chief thoroughfares which lead to the four gates of the city—across from east to west and north to south,—a visitor might often conclude that Jerusalem was "a city of the dead," from the general quietness which prevails most of the days, and from so seldom encountering any person in the streets. But, when you have once learned your way out of the great thoroughfares into the by-streets and the neighborhood of the bazaars (or market-avenues), there is to be found the busy hum and life of the city; and the great contrast of jolting and pushing, and the din of voices of the buyers and sellers, soon dissipates the mournful loneliness which may be possessed you in the lonelier broadways.

These bazaars however, are not strictly markets in the sense which we in this occidental country,

understand them to be; for in them are sold not only vegetable products, and fish and flesh, and various fruits, but every variety and commodity of trade and barter. They (the sheltered coverings) are neither houses nor temporary sheds; but narrow-arched arcades, with passways in the centers, having stalls on each side, accommodated with shelves, and a low bench, or counter in front of the occupant of the stall,—whether he be Arab or Turk, Jew or Christian. There are as many distinct and separate bazaars, in Jerusalem (and, indeed, in all other Oriental cities,) as there are systems of religion. The chiefest of them may be thus enumerated:—

The TURKISH BAZAARS occupy nearly the whole of David and Temple Sts., Damascus St., and the network of alleys at its southern extremity. The ARABIC BAZAARS are situated on the lower portion of the Via Dolorosa, and the street entering it nearest the church of St. Anne. The JEWISH BAZAARS are mainly located on the street immediately east of the Zion highway, and the street leading to their great synagogue. The CHRISTIAN BAZAARS are principally located on Patriarch St. and the alleys intersecting the Church of the Holy Sepulchre.—Dr. Barclay.

It is in the Turkish Bazaars that the visitor will find the most variety, and the greatest motley and inconceivable contrasts of every saleable article of traffic. You may go through one passage-way and then another, between the long and apparently interminable rows of stalls—so narrow are the passage-ways that a loaded camel, or a dromedary, loaded with wares, will so fill up the space that they barely rub by you, you standing sidewise flat against the stall behind. On the stalls, a piece of the coarsest calico print or white cotton will be piled in with a piece of the finest silk or damask cloth; the most delicate chinaware or porcelain with the rudest constructions and utensils of wood, tin, iron, or brass; camel-hide shoes and the finest and softest varieties of morocco (red and yellow) slippers and ladies' boots; every variety of dry-goods and glass and earthen-ware with confectionery, jewelry, and attar of roses, without any regard to order and "fitness of things" as to space and place. But the most remarkable object of the stall is the shopman himself, arrayed in fanciful and gay contrast of his garb, sitting cross-legged on the counter, in the midst of his goods and wares, which he reaches, on either hand, from the shelves without "change of base." Before the counter, mayhap, will stand a Mohammedan lady, in white shroud-like wrap, her yellow morocco boots peeping out below its skirts, her *yasmak* (or mask) covering her face, with its eyelet-holes and slit in the lower part for her mouth, to see and to breathe and talk out to the seller—chaffering and cheapening, having—like her Christian sisters in shopping of more civilized lands—the poor weary merchant hand down and overhaul every piece of calico, cotton, damask, silk or ribbon from his shelves, before she will decide on her real purchase of a yard more or less of calico or silk, or end the protracted array by investing in a spool of cotton, or a skein of silk, or a paper of pins—which latter are extensively used in lieu of buttons. Here, day by day, meet the motley and mixed crowd of human beings of Jerusalem—travelers or denizens—their garb and features indicating whether they are Franks (all foreigners, not Orientals, are thus designated), or Oriental Christians—Copts, Abyssinians, Armenians, Nubians, or Turks, Arabs, or Jews.

At the Arab's Bazaars, if you wish to purchase a lamb or a kid, a sheep or a goat, a camel, a donkey, mule or a horse, the sons of Ishmael are ready to sell to Turk, Christian or Jew alike, for a fixed price.

On the outskirts of both the Turkish and Arabic Bazaars, there are many women of the neighboring villages, each with two or more baskets before her; she, seated on a mat spread on the ground or pavement—the basket containing small amounts of peaches, plums, figs, grapes, pomegranates, dates

almonds, oranges and lemons; while others will be behind a quantity of watermelons, or muskmelons, or vegetables, such as beans, peas, onions, radishes, artichokes, lettuce, cucumbers, carrots, tomatoes, etc. Here they will sit until their limited supply is sold, beguiling the intervals of trade with either knitting, or fondling the wee baby, when they have one. We say limited stock of supply, because the general mode of conveyance is on the head or in the arms of these bazaar-women, while, in some instances, we have seen the baby tied on her back with a shawl, when she was trudging her way from her village home, up the acclivities outside the city to reach the bazaars within. During her patient disposal of her stock in trade her lordly master (husband) is indolently gossiping with some of his acquaintances of the city or fellow-villages, and smoking his chibouque; and, when she has sold out, he takes the proceeds, and orders her to trudge back homeward. In some instances, the marital firm possess a donkey, and the "masculine" member of the firm rides homeward; and, if overtaking her, will "spell" her if she has a baby, with a ride. This class are the fellahen Arabs, not the wild "Bedawee of the Desert."

In the Jewish Bazaars the visitor will see every phase of Israelitish character and avocation—from the prettiest mechanical employment up to that of the fabrication of the costliest trinkets and jewelry; especially will the travelers notice, or seek out, the "money-changers," *i. e.* the money broker, who will accommodate him in exchanging the smallest current coin of the Turkish dominion which is in circulation (the para is the lowest coin; in value a mill, or one-tenth of one cent,) to the highest in value—for a consideration, or per centage. He will, also, be generally prepared to negotiate "bills of exchange" on any accredited merchantile house of any quarter of the habitable globe, who deals in exchanges. And the Jewish banker, so far as regards bills of exchange, will deal most honorably and honestly—as his reputation with the monetary "head" (the Rothschild's,) house requires always this pre-requisite. But in ordinary coin exchange, however, with Turk, Arab or Christian, he will shave to the limit of what each will allow him; and he can out-wit the shrewdest Yankee. The traveler will here see the Jew in every varied costume of the nationality from which he emigrates to his final rest, or home, in Jerusalem. But one can never know or guess, by the Jews' outward garb, to what grade of the rich or the poor of his tribe he belongs, unless he is so reduced in poverty as to ask for alms,—a rare occurrence "on change." For, indeed, the Jew always seeks to work out his own way in some lawful avocation. It is largely owing, indeed, to the devilish persecution and systematic spoliation of the so-called Christian (Roman Catholic and Greek alike), and of the buffeting and degradings of the Moslem races, which have engrafted into the Jewish character the noted cunning for which the Jewish race is accredited. But set the Jew free from his rabbinical masters in Jerusalem, who holds his conscience by his misleading perversions of the Talmudic writings, and give again to him in Palestine, the political, civil and religious rights which are his birthright in the United States of America—guaranteed to all her citizens of every nationality, sect or color, by its Constitution,—and, in two generations—aside from the "Seven-fold developments promised to him by the prophets of Israel's Scriptures,—and the world would behold such developments of brain, that no nation on the footstool of God Almighty could excel or equal him, either in mechanical, mercantile or literary pursuits. We have met men, and conversed with them, in Jerusalem, then engaged in the humblest occupation to earn their daily bread, whose grasp of mind could comprehend any mechanical invention or intellectual proposition; and were the opportunity and free scope afforded them, which their Israelitish lineage now debars

them in their own God-given land, would prove themselves "men of mark" even in our own highest favored land. And the conviction was ineffaceably impressed on our mind, that the All-wise Father of our Lord Jesus Christ, "the God of Abraham, Isaac, and Jacob," will—yea has—elected out of this down-trodden race, "A REMNANT," whose hearts he has touched, and who will acknowledge their Elder Brother, Jesus of Nazareth, the son of David, as their long-looked for Messiah; and some of these stand ready to hail the Redeemer, who cometh "to Zion, to turn away ungodliness from Jacob." Oh, may "the Lord hasten it, in his time!"

The Christian Bazaar is chiefly located near to, and in the "court" of the "Church of the Holy Sepulchre," which is the great mart of the "house of merchandise" for the "holy wares," "pious trinkets," and other "sacred relics" of the holy monks and friars of the "mother of harlotry and abominations." It is, in short, the Grand Spiritual Bazaar. "Here both the Latin and Greek Catholic Christian pilgrims resort to purchase souvenirs—"amulets" and "charms"—to supply both themselves and their less fortunate neighbors at home, with these invaluable "rosaries and crosses," which are such a source of revenue to the church systems which uphold the traffic "in the souls of men." Neither the Mohammedan nor Jew is guilty of selling and palming off upon their devotees these "religious" relics of the historic places of the "Holy Land," which both consider quite as reverentially the Lord's land every where within its bounds. It is, in a word, the peculiar monopoly of so-called Christian sectaries to trade on this wise; so that these precious worthies (*rasicals*)—the "monks and friars" of the "Church of the Holy Sepulchre" and Co.—have all this privilege to themselves, to "buy and sell" only to those "who have the mark"—of Christians.

Besides these leading sectarian bazaars, which have been enumerated, each of the minor sects of Christians has its own special sectarian "shop," in their surrounding church bounds, or convent-room, for the sale of their own peculiar relics; but none of the last-mentioned impose upon their followers such manifest duperly and "frauds" as the "Church of the Holy Sepulchre venders,—who are "the head and front" of all this system of falsity and imposition.

Our Duty.

H. R. PERINE.

THROUGH the great mercy of my heavenly Father I am again permitted to address my beloved brethren and sisters in the Lord, through the columns of the ADVOCATE, and to try by this means to "stir up their pure minds by way of remembrance," of the waiting Christians' duty in these last days, or end of the gospel age. Our heavenly Master has not left us in ignorance in regard to our duty in this "hour of temptation" that is now upon us; but blessed be his name, has given us timely warning, which, if heeded will enable us to escape all these things that are coming on the earth, and at last we may stand before the Son of Man. Of all people upon the earth, none should be more in earnest, more zealous; than those who are looking for the return of Jesus Christ, "which in his time he shall show who is the blessed and only Potentate, the King of kings and Lord of lords." That we are living in a time of unusual temptation must be admitted by every candid observer of passing events; temptations that will bear heavily upon those who are not exercising that watchfulness that should be a prominent characteristic of those who expect to be numbered among those of whom the apostle said, "But ye, brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Let us watch and be sober." 1 Thess. 5.

He who reads the Scriptures in reference to this matter will find that great watchfulness is not only expected, but is commanded of all true members of the church of the living God. Especially is this the case with those living in the end of the world (age). I am very sorry to say that many of our numbers are failing to obey this oft-repeated command of the Captain of our salvation, that we watch. My brother, obedience to this command of our Lord will tell upon our future destiny throughout the untold ages yet to come. Let us be swift to obey this command, and at his appearing we may say with joy, "This is the Lord: we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. How often I sorrow for those who have "given up," refusing longer to heed the language of inspiration in reference to their duty, and have turned back to the beggarly elements of this world. May God pity them, and soon bring them back to the narrow path that leads to eternal life.

Many are of the opinion that great watchfulness is unnecessary in these last days, and live in disregard of their duty in this respect. When obeyed, our Lord is "mighty to save." Let us seek counsel from him, and we will at last find to our gain that "Obedience is better than sacrifices." Hearken, my brethren, to the words of our Lord: "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3: 3. This language applies to the class represented by the evil servant, see Matt. 24: 48. Our Savior says, "And as it was in the days of Noe, so shall it be in the days of the Son of man." They refused the warning "and the flood came and destroyed them all." "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30. To reveal, is to make known. This passage undoubtedly refers to the time when those who corrupt the earth shall be destroyed, and not to the time of the return of "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11.

That we are living in a period of time in which the closing up work of the gospel age, is being done, preparatory to setting up the kingdom of glory, must be admitted by every careful Bible student, who is heeding the sure prophetic word that will continue to shine more and more unto the perfect day. The scriptures abundantly prove that the last days of this age will prove perilous to those who do not seek counsel from the Lord. "For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4. We know from the Scriptures that the true people of God; living at the end of this age, will be a watching, waiting, prophetic people. Vain is all our talk about loving Jesus whilst we refuse obedience to his commands, amidst the perils of these wicked times. "If ye love me, ye will keep my commandments." "And what I say unto you I say unto all, Watch." Mark 13: 37. Woe to that man who treats with scorn any portion of God's word that throws light on that narrow path which leads the Christian soldier through the perils and temptations of these evil times, when the enemy appears to be coming in "like a flood." May the spirit of the Lord soon "lift up a standard against him." Yes, my brethren, take counsel from the Lord, and then "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their Lord when he will return from the wedding: that when he cometh and knocketh, they may open unto him immediately." Luke 12.

Our Lord has promised to bless those who watch and obey his counsel. "Blessed are those

servants whom the Lord when he cometh shall find watching." "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants." "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12.

My brethren, let us try and be faithful, for very soon "Our Lord shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." Psalm 50. "Now the just shall live by faith." May we be "of them that believe to the saving of the soul." Soon the time will come for the translation of the just. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Denver, Mo.

From Bro. Moore.

CAST thy bread upon the waters, that it may be gathered many days hence, is the language of inspiration. And now, dear brethren, how my heart was made to rejoice when I read an article of report in our ever welcome paper, the ADVOCATE, from Bro. M. J. Mullet. Although it was very hard for us to part with our much esteemed Bro. Long, I, for one, feel amply paid for our sacrifice, after learning how much good has already been done. I feel now, more than ever, the weight of old Bro. Paul's language, "We, being many, yet are we all of one body, in Christ." This being the case, Oh, what sacrifices we should make, both of this world's goods and time, to bring sinners to repentance and unite them with the great body, Christ being the head. Now let me say to the brethren in Iowa and elsewhere, Let us strive as one man to roll this great and grand wheel of gospel truth with more vigor than we have done before. I feel now as if we have almost been asleep. If this is so let us awake, trim our lamps, and be in readiness, for the Bridegroom is coming. Let us wake up the slumbering and sleeping, that they may have time to go to them that have oil to sell, and replenish their lamps, and go in with us to the marriage of the Lamb.

We claim, as a people, that we are living in the last sands of time: Oh, let us then work, as the night is coming on, wherein no man can work. Let us all inquire, "Lord, what wilt thou have me to do?" Let us draw nigh to God and he will draw nigh to us. Now, brethren and sisters, we are comparatively speaking, few in number, but ever remember that the promise is to the few. For broad is the road that leads to death, and many will travel it. Let us not hold back any good from a lost and ruined world, but let us plead with them. Send them our paper, which is valued so highly among ourselves, and some of those tracts which are lying in the office waiting for an order to be sent to some poor wanderer, to teach him the way of life and salvation. Those little still messengers have done a great deal of good in the past, and are able to do as much in the future, if they were only placed where they could be consulted more. The question has been asked, "Will a man rob God? Let it not be said of us that we have held back those precious gospel truths, and have let men and women pass off the stage of action in the darkness, while we as it were, have these great and grand gospel truths of light hid under a bushel. No, never. Then let those tracts be called for and sent to our friends and relatives, that all may hear the call and see the light. Let us live now as we ought to, and God will bless us here, and in the end give us eternal life. I desire to be remembered by all in their prayers, that I may hold out faithful, and hear the welcome plaudit, "Come, ye blessed of my Father, inherit the kingdom."

From your brother in Christ, JASPER MOORE. Pleasant Valley, Mo., Dec. 29.

From Bro. Brinkerhoff.

BRO. JACOB, and to the scattered Brethren and Sisters in Christ: Although we have not the privilege of conversing with you face to face, yet we are glad to know that God has provided a way by which we can speak to each other, although many miles intervene between us. We love to hear the testimonies of the children of God; we love to hear them tell of their hopes growing brighter and brighter as we are getting nearer home; and we desire to add our testimony in behalf of the truth we hold dear, and to say to you that we are still striving to gain a home in that land where Jesus will be our King, where trouble never enters, where disappointments never come, but where the glory of the Lord will cover the earth as the waters cover the great deep. We believe that time is near at hand. We believe that Jesus, the Life giver, will soon leave the most holy apartment of the heavenly sanctuary, and descend to this earth, and claim his waiting people. He has been gone a good while. His people have passed through many trying scenes. They have been persecuted, tormented, beheaded, and put to death in all manners and ways that men and devils could invent; all because they stood as witnesses for Jesus.

And in this enlightened age of the world, where the truths of God's word are shining brighter and brighter, not only the world, but the professed followers of God, look with indifference on this most solemn fact, which we hold dear,—the soon coming of our Savior. In fact, they don't love his appearing. One said to me, "The descent of the Holy Spirit was his second coming." Another, "his coming to us at death is his second coming," &c. Darkness certainly covers the earth, and gross darkness the people. Revivals of religion are all around us, and are doing good; yet more good might be done if the shepherds were rightly dividing the word. A fearful responsibility rests on them. We attended one at our place, lasting near two weeks, and in all the cloud of witnesses, in all the prayers and exhortations, we heard nothing about the soon coming of the blessed Master, save from three poor Adventists. They seemed to rejoice to know that Jesus was at the door, almost ready to come in. Bless the Lord! we feel as though we could almost hear the sound of that descending army. The minister acknowledged to me that the coming of the Lord was nigh; at the end of the six thousand years he believed he would come. But when I asked him this solemn question: If God's children are ashamed to proclaim this last message to a dying world, who is going to do it? the enemy will not. And I repeat it to you, dear friends, Who is going to warn a dying world of the terrible judgments that are just hanging over their heads? Will we exclaim as this one: "Oh, that is none of my business! I am converting sinners to Christ; then they are prepared for anything." Oh, when we look over this sin cursed earth, and see it passing on so rapidly, and knowing as we do that the great whirlpool of destruction is so near, and seeing so very few with the whole gospel armor on, wielding the sword of the Spirit—truth—against the combined forces of the enemy, we feel as though we wish we had the talent to raise our voice of warning to a guilty world. But we shall do the best we can, improve the talent we have, by word and example, and hope we may be the means of saving some soul from perdition.

And now, reader, as the day is nearer than when we first believed, let us put forth greater efforts. Let us get nearer to God, buckle on the gospel armor a little tighter, and grasp the

sword of the Spirit a little firmer. Let us lift the blood stained banner of Prince Immanuel a little higher; and above all, let us petition God for renewed strength, that we may charge and carry the enemies works, and come off victorious through him who has loved us and redeemed us by his blood.

Your unworthy brother, A. M. BRINKERHOFF. Jewel Center, Kansas.

From Sister Madill.

BRO. BRINKERHOFF: I have just read ADVOCATE No. 20, and think it should be encouraging to all lovers of truth to have such a free paper that we can know each others views and prospects in relation to both the present and future ages. We rejoice that you have been able to keep the paper so free from duns, so that we can lend it without these burdens, although I think it donations smaller than they should be. One should not be eased and another burdened. Let there be an equality, and the work will move on. I see you offer tracts at a very low price. Some years ago I sold some, but it is like a compliment to get them given away now, with the promise of reading them. For the enclosed one dollar please send its worth to Bro. R. V. Lyon, to distribute. Bro. Lyon was here a short time ago; he is a smart man of his age, seemingly much engaged in the Master's cause. He stopped with us one week: preached here on Sabbath, and gave six discourses in the Temperance Hall, one mile from here. Some have gone to reading and studying; others say they have been misrepresented. Six of us went 20 miles to hear Bro Lyon 2 weeks ago. The day was very cold, and the congregation small. The friends there are better off than we; they have a plain, neat church to worship in, of their own. One Bro. invited us to his house and treated us very kindly. They have a large family, large house, and apparently rich in cattle and goods. They have a singing machine to amuse their young folks. Of course I have no praise for such things, as I think them too old fashioned for our age. I know some will refer to King David to justify them. See what he says in the 137th Psalm:

"My harp untuned and laid aside,
(To cheerful hours the harp belongs,)
My cruel foes insulting cried,
'Come sing us one of Zion's songs.'
Alas! when sinners, blindly, bold,
At Zion scoff and Zion's King;
When zeal declines and love grows cold,
Is it a day for one to sing?
Time was, whene'er the saints I met,
With joy and praise my bosom glowed;
But now, like Eli, sad I sit,
And tremble for the ark of God.
While thus to grief my soul gave way,
To see the work of God decline,
Methought I heard the Savior say,
'Dismiss thy fears, the ark is mine.
Though for a time I hide my face,
Rely upon my love and power;
Still wrestle at the throne of grace,
And wait for a reviving hour.'"

I think it right to sing with the spirit and understanding. I am afraid there is not many of us far enough out of modern Babylon to rejoice much. Rev. 18:4.5. On our way home we stopped to see some of our own relations; of course we did not expect to see them growing in grace or knowledge, as we never knew them to be planted according command. Their minds and time are filled with the things of this life. We are glad to meet with one in whom we can place confidence. We are glad to have so many of our family with us, and sorry to see any neglectful of so great a salvation. We hope soon to see as we are seen, and know as we are known. Yours in hope of eternal life when the Life-giver comes, JANE I. MADILL. Newmarket, Ontario, Jan. 6, 1876.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 29th 10th Mon. 1875.

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

THE warcloud in the East is looming up still in greater proportions, as though ready to burst; and though for a time delayed, until the nations of the East are ready for the conflict, yet it seems inevitable. The province of Montenegro has joined in the insurrection, and their severance from the Turkish Empire can be but a question of time. The result will undoubtedly be fraught with no small consequence to the world at large, particularly turbulent Europe. And with consequence to the people of God, for therein lies fulfillment of prophecy betokening that earth's mighty King draweth nigh.

A correspondent writes: "I like the articles in the *ADVOCATE* lately on 'Free moral agency' very much, and think they should be convincing and satisfactory to every Bible student." We think just so too, for it is self-evident that where there is responsibility there is freedom of choice; and it does not comport with the justice and wisdom of God to punish, or to execute judgement, where there is inability to escape it. The mere fact of his calling man to account for his doings is evidence that he is a free moral agent. Free grace sounded forth in the train of the Reformation, and the glorious doctrine of the Bible resounds through Christendom in the enthusiastic song of

Salvation's free for all;
Salvation's free for all;
Salvation's free for you and me;
Salvation's free for all."

THE BIBLE IN THE PUBLIC SCHOOLS is a question agitating the country somewhat, as the Roman Catholic element seems determined to drive it out of them; and in several places have created considerable disturbance. They wish to do away with the reading of the Scriptures in the schools, and then they will raise the cry of "godless schools," and insist, which they already do, on having a share of the public school fund allotted to them for their own schools. We hope the country will awake to its danger, before it is too late, and see that this blow against America's free institutions be not allowed to fall upon the country, thus giving Roman Catholics another step toward gaining the ascendancy of power, which we believe to be her darling object in America. The *National Protestant* is raising the warning cry, showing the priests' designs, and calling upon the country to ward off the evil. We say let the Scriptures be read in the public schools, and the rising generation be taught reverence for the Bible and their God. Let the text books for their reading be of the same kind, that they may grow up with reverence for God, and respect for religion. If the Catholics want separate schools for their children let them have them at their own expense, as do some of the Protestant sects have higher institutions of learning than common schools, as Academies, Colleges, &c., under their own patronage and supervision. But the common school system is free for all to receive its benefits alike; Catholics and Protestants; and to aim at division or a subversion of the system, is to strike against the liberty of our commonwealth. A late legislative act in Iowa made it optionary with teachers whether they open their schools with reading the Scriptures or not. Were we to be a teacher again, we should, as we did before, read, and have the Bible read in the opening exercises. It is useless to presume that the Romish church would be more tolerant

toward dissenters than they were in earlier times, and in their blind and ignorant zeal they are reaching out after the civil power to carry out their designs of oppression.

Mighty to Save.

OH! I have been at the brink of the grave,
And stood on the edge of its deep, dark wave;
And I thought in the still, calm hour of night;
Of those regions where all is ever bright;
And I fear'd not the wave
Of the gloomy grave,

For I knew that Jehovah was mighty to save.

And I have watch'd the solemn ebb and flow
Of life's tide which was fleeting sure tho' slow;
I've stood on the shore of eternity,
And heard the deep roar of its rushing sea;
Yet I fear'd not the wave
Of the gloomy grave,

For I knew that Jehovah was mighty to save.

And I found that my only rest would be
In the death of the one who died for me;
For my rest is bought with the price of blood,
Which gushed from the veins of the Son of God;
So I fear not the wave
Of the gloomy grave,

For I know that Jehovah is mighty to save.
—*Times of Refreshing.*

WE have received a copy of the *Lakeside Library*, of January, consisting of "Sermons out of Church," by Miss Mulock, of 30 large pamphlet pages. The *Library* is issued three times a month, and its object is to displace the cheap trash, tragical stories, dime novels, etc., that flood the country, only because trash is cheap, while good books are expensive, and cannot be bought by the great mass of the people. The *Library* publishes good books in this form and offers them so low that every one can afford to buy and read them. The present volume, "Sermons out of Church," costs \$1.50 in ordinary muslin binding, and is offered for 10 cents by newsdealers, or sent by mail for 12cts, by Donnelley, Loyd, and Co., publishers, "The Lakeside Library," Chicago. In this age, when notwithstanding the death of most of the great novelists, a fresh novel appears daily, it is a relief to turn to something serious, sensible, instructive, and well written. You would do well to read it.

The Jews and the Indians.

REV. Ethan Smith, of Vermont, relates that, in 1815, a Mr. Marrick, a person of very respectable character, while leveling a mound near his residence on Indian Hill, discovered a strap about six inches in length and one and a half in breadth. At each end was a loop, probably for carrying it. He found that it was formed of two pieces of thick raw-hide, sewed and made water-tight with the sinews of some animal; and in the fold was contained four pieces of parchment. One of the pieces was torn to shreds by some neighbors who came to see them. The other three were sent to Cambridge, and were found to have been written with a pen in Hebrew, plain and legible. The writing was quotations of Deut. 6th chapter, from the 4th to the 9th verse, inclusive; also 11th chapter, 13-21, inclusive, and Exodus 13th chapter, 11-16, inclusive, to which the reader can refer. Calmet tells us that these texts are the very passages of Scripture which the Jews wrote upon their phylacteries, and wrote upon their forehead and upon the wrist of the left arm. Josiah Priest tells us that it is related by Dr. West that an old Indian informed him that his fathers had been in possession of a book which they carried with them for a long time, but having lost the knowledge of reading it, they buried it with an Indian chief.

Esdras tells us that some of the ten tribes of the Israelites went northward, after their captivity, to the land of Arsareth. This journey, as we learn from Esdras, occupied a year and a half. Esdras says "that they would leave the multitude of the heathen and go forth into a country where never mankind dwelt." Norway, Lapland, and Sweden may have been the very land called

Arsareth, as we there find traces of the Israelites.

But how did they get to America from Lapland? Buffon and other great naturalists suppose that Europe and America were at one time united. It is thus that they account for many animals being found in America. It is supposed that the two continents were disconnected by convulsions in nature, and that Greenland, Iceland, and other islands are remains of the connection. Besides the ten tribes had a knowledge of navigation. But we will not ask for space in the paper to follow out minutely this part of the subject.—*Episcopal Register, Selected by J. L. BOYD.*

WHO IS SANE?—There is more truth than is generally supposed in the saying that every one is more or less insane; for just so far as we give way to evil impulses, or even wish to indulge in anything that is not best for us, do we lack perfect soundness of mind, and are in constant danger of showing our weakness to our friends and neighbors. Every sin undermines our mental and spiritual health, and breaks down its power to resist evil, just as every physical transgression weakens the body, and prepares it to yield to disease.

THE CHRISTIAN ERA commenced Jan. 1, in the middle of the 4th year of the 194th Olympiad; the 753d year from the building of Rome, and in 4714 of the Julian period. It is now believed that Christ was born April 5th, 4 B. C. This era was invented by a monk, Dionysius Exiguus, about 532. It was introduced into Italy in the 6th century, and ordered to be used by Bishops, by the council of Chelsea, in 816, but not generally employed for several centuries. Charles III., of Germany, was the first who added "in the year of our Lord" to his reign in 879.

THE ROMAN SENTINEL.—When Pompeii was destroyed there were very many buried in the ruins of it who were afterwards found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape. There were some found in deep vaults, as if they had gone there for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there, while the heavens threatened him; there, while the earth trembled beneath him; there, while the lava stream rolled, he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty, in the post at which their Captain has placed them.

THE hope of living long on earth should not make you covetous, but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home, yet it should always set abroad.

Appointments.

Meetings in Sullivan Co., Mo.

THE Lord willing, I will hold meetings in Bairdstown, commencing Friday evening, Jan. 28th, and continuing over Sabbath and Sunday. Halliburton School House, Feb. 1st and 2nd, evenings. Pennville, Feb. 5th; will continue as long as the interest demands. W. C. LONG.

Received on Subscription.

Henry Pattmore \$1.50, 10-20. Jasper Moore \$2, 11-19. C S Goff, \$1.50, 12-1. Benjamin Madill \$1, 11-19. C C Lewis 55 cts, 11-8. David West 55 cts, 11-8. Mrs T Frederic 55 cts, 11-8. Jasper Ogle \$1.50, 11-17. H E Moseley \$1, 11-12. John W Ditto \$1.50, 11-21.

Books and Tracts Sent by Mail.

R V Lyon, \$1; D S Mills, 18 cts; J W Nicholson, 23 cts.

Advent and Sabbath Advocate.

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

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

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He is Coming.

REJOICE, oh land of promise, let Judah now rejoice,
And bid her ancient valleys re-echo back the voice.
Let Carmel and Mount Sharon take up the joyful strain,
The King is coming, Zion, in glory soon to reign.
He is coming, he is coming, though he has tarried long,
To bring to thee thy beauty, to bring thee back thy song;
To robe thy plains with verdure, richer than days of old,
Thy hills to crown with glory, thy city pave with gold.
He's coming, vale of Sharon, to give to thee thy rose,
He's coming, Mount Moriah, to scatter all thy foes,
He'll come unto thy temple, its glories to restore,
Thine altars crown with blessings, as when in days of yore.
He'll come to thee, Mount Olive, and on thy summit stand.
In him the sons of Jacob, shall yet possess the land.
The land by promise given, to Abraham of old,
Who as a stranger driven from his paternal fold.
He'll come to thee, oh Jordan, he'll cause thy face to shine,
Thy banks he'll strew with olives, the orange and the vine.
While yet upon the mountains, he'll smile upon thy wave,
For to thy sacred waters, he came the world to save.
He drank thy flowing fountain, he bathed beneath thy tide,
And by thee, full redemption his mercy did provide;
Through thee was brought salvation, to all the tribes of earth,
And to the Jewish nation, a King of royal birth.
He'll come in all his glory, with him a shining band,
To gather all his chosen from every sea and land.
Then all the Gentile nations, his majesty shall own,
While on the hill of Zion, he'll reign on David's throne.
He is coming, he is coming, earth's curse to far remove,
To make his saints immortal, to rule the world by love.
He is coming, he is coming, and his advent now is near,
Thrice hail the blissful morning, earth's grand Sabbatic year.

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

"The Sabbath Question."

H. E. CARVER.

[Continued.]

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

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

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

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

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

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

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

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

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

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

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

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

(Concluded in our next.)

A Letter.

B. ALVERSON.

Lone Star, Gentry Co., Mo., Nov. 12, '75.
AMOS AND LORINDA, Dear Brother and Sister:

"In hope of that immortal crown, I now the cross sustain," without being at any loss to give scriptural answers, and loving God's truth more than error or the tradition of men, knowing that I love the law of God, the Father, which is the rule of every right action, and the gospel of his Son, which is a remedy for wrong. There is a harmony existing between the law and the gospel, which many overlook or deny, who are blinded by the god of this world, speaking the things which they know not whereof they affirm. We are told in God's word to pity those that are out of the way, giving aid to all within our reach, that are willing to learn of righteousness, and enjoy the liberty of spiritual truth from heaven.

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

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

Sunday is of Popish origin, and not of God. See Dan. 7: 23, and Rev. 13th chapter. But we

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

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

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

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

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

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

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

R. V. LYON.

(Concluded.)

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

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

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

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

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

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

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

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

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

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

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

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

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

Suspension Bridge, N. Y.

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

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

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

JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Continued.)

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

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

THE SIXTY-TWO WEEKS.

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

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

THE ONE WEEK

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

THE CLEANSING OF THE SANCTUARY.

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

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

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

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

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

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

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE MOHAMMEDANS—TURKS AND ARABS.

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

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

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

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

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

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

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

Psalms 116: 1.

JULIA LAMB.

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

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

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

Bedford, Iowa.

That Time is Near.

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

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

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

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

Marion, Iowa.

A Living Power.

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

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

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

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

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

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

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

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

When Jesus Comes.

S. E. BRINKERHOFF.

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

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

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

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

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

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

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

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

Letter Department.

From Bro. Perine.

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

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

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

"Tell the whole world these blessed tidings;
Speak of the time of bliss that's near;
Tell to the saints of every nation,
Jesus shall reign through endless years.
Haste thee along, ages of glory;
Haste the glad time when Christ appears.
Oh for the faith of ancient worthies!
Oh for that reign of endless years!"

Your brother in Christ,

H. R. PERINE.

Denver, Mo.

From Bro. Long.

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

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

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

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

W. C. LONG.

Winstonville, Mo.

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

The Advent and Sabbath Advocate.

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

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

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

A Brief Report.

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

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

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

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

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

Fairfield, Iowa, Jan. 21, '76.

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

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

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

Light Talk.

M. N. KRAMER.

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

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

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

Marion, Iowa.

A Card.

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

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

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

E. B. TUCKER.

Millbrook, Mecos'a Co., Mich.

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

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

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

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

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

Received on Subscription.

\$1.10 each. D O Williams 11-22, Mary A Clark 11-21, A Bertram Stark 11-21, Benjamin Spaulding 11-22, H C Dennis 11-22, Calista Beach 11-22, Sophrona Stewart 11-22, Susan Daly 11-22. L S Huntly \$1.50 12-1, H R Perine 75cts 11-4. W C Long 75cts 11-17, A G Long \$1.60 11-14, Joseph Gilbert \$1.60 11-3, B Alverson 25cts, F P James \$3.00 12-1, Eber Davison \$2.00 11-8, Geo L Eaton 30cts 11-4, Polly Tiffany 50cts 11-9, Elizabeth Tyler 75cts 11-2, John Fabun 45cts 11-7, Jesse Garrett \$2.00 10-24.

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H E Carver \$2.00.

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D T Sloan \$1.00; A H Fleisher 25 cts; A C Leard \$1.17.

Advent and Sabbath Advocate.

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

Volume X. Marion, Iowa, Third-day, 27th 11th Month, 1875. (Feb. 22, 1876.) No. 24.

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We Love thy Sabbath, Lord.

S. E. BRINKERHOFF.

WE love thy Sabbath hours, O Lord,
When thy dear people meet,
To sing of all thy wondrous works,
And worship at thy feet.

This day thou hast in mercy given,
To point us back to man,
When he was pure and innocent—
When in thy ways he ran.

But soon, alas! the tempter came,
And man was led to sin;
But soon thou didst a promise give,
That still his seed should win.

And now we love thy Sabbath, Lord,
It points us to that rest,
For all who will in Christ be found,
And all who will be blest.

Then let us love the Sabbath day,
And keep its hours aright;
That we may in God's kingdom dwell,
And reign with him in light.

"The Sabbath Question."

H. E. CARVER.

(Concluded.)

THE Sabbath of the moral law has never been popular among the nations of earth, and never will be until the kingdoms of this world become the kingdom of our Lord and of his Christ, and Jesus shall reign in person among men; hence Christians, when this subject is brought to their attention, must either accept and observe the Sabbath with all its unpopularity, or else satisfy their own consciences, and that of their followers, in some way that the Sabbath is not binding on them as Christians. Here comes the tug of war between conviction and convenience. Multitudes of Christians, and I think I am safe in saying that a large majority of those who have given the subject a careful and thorough examination, are, or were, convinced that the seventh day of the week is now the Sabbath of the Lord, and ought to be kept as such, and would be glad to give up the first day for the seventh if it was just as convenient and popular to observe it as the other.

I speak from personal experience as well as

observation on this point. I was born and reared to early manhood in the bosom of the Methodist church, and received from my parents, Sunday school and church, as unquestioned truth the belief that Sunday is the Sabbath, just as the great mass are doing now; and well do I remember the uneasiness and conflict that arose in my mind when the subject was brought to my attention, and I saw the utter lack of Bible evidence in behalf of Sunday keeping. It seemed to me that it would be impossible for me to observe the seventh day Sabbath, even if convinced that I ought to; and the inconvenience of doing so doubtless helped to lead me, too readily, to adopt the very view set forth in this tract, as the only way of escape from the claims of the fourth commandment.

I cannot charge myself with dishonesty in holding the views I did then, neither do I charge others with dishonesty for doing so now; but I do claim that such views are weak and puerile in themselves, and even cast dishonor on God, let them be held by whosoever will, or as honestly as possible. I tried to be satisfied with this position for years, just as many others are now trying; but there was no lasting and substantial peace, for the thought would obtrude itself, that perhaps, after all, Saturday is the true Sabbath; and if so I ought to keep it; and I doubt not that just such thoughts will unbidden rise in the minds of even such men as have made the most vigorous assaults upon the Sabbath. My worst wish for them is that they may, like myself, find no permanent rest or peace of mind on the subject until they have fully and finally decided to submit their own will to the will of God, and then they will find, as I have, the path of duty not only plainly marked out for them, but pleasant and blessed to walk in. True, it is inconvenient under existing popular customs to observe the Sabbath of the moral law; and some evade its obligations in one way and others in other ways; but of all the ways that which would represent God as overthrowing his own moral government, in order that men may disregard the only divinely given Sabbath, seems now the most unreasonable and irreverent of all.

Some seem to think that Sabbathkeepers make too much of a small matter by being so particular about the day. Well, suppose it is a small matter when compared with other precepts of the same law; suppose it is but the merest jot or tittle of the divine law; may it not be possible that God has made great and important results to hinge upon obedience or disobedience thereto? When viewed from a human standpoint it looks like a very small and simple matter that our first parents should take and eat the fruit of that forbidden tree; and yet see what tremendous and disastrous results followed, involving the death of the entire human race. In view of the consequences flowing from that act it was anything but a small matter in the mind of God. It was right and proper enough that man should be able to distinguish between good and evil; and doubtless God designed to give him instruction in this very mat-

ter in that first and simple lesson of obedience. God has seen proper to place the law guarding the Sabbath in the very bosom of the moral law; and even supposing that it is but the merest jot or tittle of that law, is it not possible that great promises and blessings are made to hinge on obedience to it? What saith the Scriptures? In Isa. 56 we read: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. * * * Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and sacrifices shall be accepted on mine altar; for my house shall be called a house of prayer for all people."

Here we see that even under the old covenant the favor and blessing of God rested not only on the obedient Jew, but also upon the Gentile, who should observe the Sabbath. This scripture goes further and proves that the entire sanctuary system of religion and worship that has been considered so peculiarly and exclusively Jewish, was really designed to be entirely free and open to all people; and God declared that his house should be called a house of prayer for all people.

One thought more and I am done. Enough has been said, I think, to show that the code of laws known as the ten commandments, or law of God, did not constitute the old covenant, which was to be superceded by the new; but that it was obedience to this very code upon which the blessings of the old covenant were promised. Not only does this harmonize with the whole tenor of the word of God, but that word goes further, and bases the blessings of the new covenant upon obedience to that same law. This may seem like basing salvation on works, instead of faith, which the Scriptures condemn; but it is not so, for there is no doctrine more clearly taught in the Bible than that the salvation of man is based upon faith and works united, and not upon either one alone, as some teach; see James 2: 14-26.

Under the old covenant the repeated command was, "Be ye holy, for I am holy;" while under the new, it is emphatically said, "Without holiness no man shall see the Lord." Heb. 12: 14. Holiness then is essential to salvation, and holiness, in its highest and fullest sense, as applied to man, can be neither more nor less than a perfect submission of the will of man to the will of God; for out of the will of man flows all his actions. As God has represented himself to man as the embodiment of holiness, so the expression of his will in regard to man's moral nature and actions must also be in itself holy. The expression of his will we find in the ten commandments, for it was obedience to them that would have made the Jewish people a *holy nation*. Obedience to the law of God, however, is not the natural bent or inclination of the human mind, as the history of man's existence fully and sadly shows. The will or inclination of man must be changed, or turned into a new

channel or direction before he can "perfect holiness in the fear of God," and thus prepare to enjoy a home in his everlasting kingdom; and this is exactly what God proposes to do for man under the new covenant.

As man is incapable of changing his own moral nature, God proposes, with the consent of the penitent sinner, to take the task upon himself, to mould the moral nature of man in harmony with his own holiness. He says: "I will put my law in their inward parts, and write it in their hearts." Jer. 31: 33; Heb. 8: 8-12, and 10: 16. While these Scriptures show the estimate that God places upon his law, they also show the relation that that law sustains to man's salvation. As man, without holiness, cannot have enjoyment in the holiness of God and his kingdom, and as he cannot effect this holiness by his own unaided exertions, the Lord proposes to make him holy by writing his law in his heart. But how does he propose to do this? I answer, that as God does not propose to force holiness and salvation upon man against his wish, some suitable means must be devised that will effect man's will without impairing his freedom of choice. This was just what Jesus came into the world to do; that is, to reconcile man to his Father. His death, as a sin-offering, while it demonstrated the truth that God could not consistently with his own holiness change or abrogate his law in order to save men in their sins, also manifested his love even for guilty man by sending his Son to save men from their sins; and thus the story of the cross, which is the essence of the gospel, is in its nature calculated to rekindle in the mind a love for God; and this love will naturally lead to a fulfilling or doing of the law, and constitutes the writing of that law upon the heart. In addition to this means of grace, God has also provided as aids in the work the direct influence of his Holy Spirit upon the mind, and the ministration of holy angels; and thus the means and purpose of salvation are complete, and the person who is desirous that God should save him upon those terms will find implanted in his heart a faith that works by love, and purifies the heart, and will at last prepare him for a home in the kingdom of God, in the new earth, where it will be his delight, as it ought to be now, to come from one new moon to another, and from one Sabbath to another, to worship before the Lord. Isa. 66: 23. Reader, may you and I be favored with a part in that Sabbath worship!

Marion, Iowa.

A Letter.

B. ALVERSON.

(Concluded.)

For a proper understanding of Eccl. 12: 7, I refer you to Gen. 2: 7, where you can see that the formation of man is of the dust of the ground, and God breathed into man the breath of life, and man became a living soul, not an immortal soul, for we should never place supposed inference before and above plain statements. We are told in the Bible that God alone hath immortality, dwelling in the light that no man can approach unto. We are told to seek for glory, honor, immortality, eternal life, which the righteous will get at the resurrection at the last day, when Christ comes to receive the kingdom promised by the Father. So we find that man was made simply a living soul, on trial for immortality, eternal life; but by transgression man became mortal, subject to death, an entire dissolution of the mortal man, the whole man on probation. We can live forever in no kind of life only by obeying God, and obtaining immor-

tal life at the sound of the last trump, by Christ the Life-giver, when he comes to earth again. So, as Paul says, death passed upon all men, he dies the first death, waits till his change comes, sleeps, knows nothing at all, has no consciousness, till God shall call and he comes forth, when death and hades shall give up the dead. So you can see that the dust returns to dust again, and the breath of life, or spirit of man's life, returns to God who gave it, as breath, or air, until this mortal shall put on immortality.

As for Phil. 1: 23, Paul refers to his time to be martyred, or offered up for his faith in Christ, saying, For him to live was Christ, and to die was gain—to be at rest, as we are told in other parts of the Scriptures, from the persecutions of the wicked, selfish inclinations, and temptations of Satan, to be at rest or sleep; to depart and be with Christ, which is far better, when he comes.

As for 1 Cor. 15, your idea of man dying and an immortal soul going up to a conscious happy place would prove against the resurrection of the dead; "then they which are fallen asleep in Christ are perished," which cannot be. "For as in Adam all die, even so in Christ shall all be made alive. Christ the first-fruits, afterward they that are Christ's at his coming."—Read carefully and see when the righteous are raised, being changed to immortality. As to where you quote in Luke 8: 7, I find that the word has fallen in your thorny, trammled heart; so I, as a friend, warn you to keep down the thorns, cultivate the word of God in your heart, that you bear fruit unto eternal life.

You say that hell in our English means the place of the Devil and the damned. It properly means the same as in the original. The word hell is translated from three words, namely; *hades*, which means the grave; *gehenna*, which means future punishment; and *tartarus*, which means the abode of fallen angels.

I maintain a scriptural confession, that flesh and blood cannot inherit the kingdom of God; yet "I know that my Redeemer liveth, and that he shall stand on the earth at the latter day; though after my skin worms destroy this body, yet in my flesh shall I see God." The Bride, the Lamb's wife, is in heaven, as you will see in Revelations,—the new Jerusalem, which shall come down from God out of heaven, and the tabernacle of the Lord shall be with men. See Rev. 21: 1-8, and 19: 5-10.

Lone Star, Gentry Co., Mo.

Apostolic Doctrine.

J. C. DAY.

"Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy hath begotten us again unto a lively (literally, living,) hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."—1 Peter 1: 3-5.

This text records the devotional enthusiasm which animated the apostle Peter, when inditing his epistle to the Christian disciples scattered throughout Asia Minor. With characteristic fervor he commences his pastoral letter with a devout benediction on God for the manifestation of his mercy through Jesus Christ, in which we have circumstantial detail of the special benefits which God hath bestowed on us through the medium of his Son. This detail, though brief, is very comprehensive, and being conveyed in very explicit language, we may learn hence the summary of Apostolic doctrine. To exhibit this detail of Christian truth by a simple and brief analysis of the text at the head of these remarks, is the object we desire to accomplish. Regarding the author of our text as the exponent of Apostolic

Christian teaching, we have in unmistakable language, the doctrinal Christianity of its first preachers, with which, as the true and unvarying type, we may compare the doctrinal Christianity of modern times.

And, first, let it be observed, that whatever are the special benefits of the Gospel, their source is the "abundant mercy" of the God and Father of our Lord Jesus Christ. This is their sole, unmixed source—the abundant mercy of the great universal Father, whose name is Love. In the work of Christ, except as the Divinely commissioned Rebuker of sin, every indication of Divine severity was withdrawn. That work was the mission of "peace on earth, and good will towards men." The earthly life of Jesus was the ever memorable season when God, whose name is Love, "in very deed, dwelt with man on earth." Nothing was either done or endured by our Lord and Savior, Jesus Christ, in the public action of redemption, but what evolved and exalted God's "Abundant Mercy." The foundation of the gospel is laid in free, unconstrained, unpurchased grace or mercy. "By grace are ye saved."

The benefits of the Christian religion are thus expressed: Believers are "begotten again unto a living hope," or hope of Life. Before they know and rejoice in Christ, believers are among the "Congregation of the dead" (Prov. 21: 16); but by the gospel, they have been begotten, or born again, from the dead unto a hope of life, which will be realized at the time of their resurrection, which is called "the resurrection of life." John 5: 29. And for this hope of life, we are indebted to "the resurrection of Jesus Christ from the dead;" who, as the second Adam, or representative head of the race, is the Ransomer of a sepulchred world; the light and life of men. Should this hope ever "stagger in unbelief," it is at once rebuked, and strengthened by the historic fact—"the resurrection of Jesus Christ from the dead," as "the first fruits of them that slept."

What this life is, Peter proceeds to explain. It is "an inheritance;" that is, believers are now only "heirs" of life; at present they "are dead," (subject to death,) "and their life is hid with Christ in God." "When Christ who is our life, shall appear, then shall ye also," &c. Col. 3: 4. It is "incorruptible," in contrast with the life they now live, which is corruptible. It is "undefiled," a life entirely free from the taint of sin and impurity. It "fadeth not away;" it is immortal, eternal life. The life which is to be the portion of the faithful followers of Christ, and which is to be introduced by the resurrection of the dead, has no element of corruptibility and decay, like the mortal life they now experience. The present life of man is corruptible, defiled and fades away. "All flesh is grass, and all the glory of man (his grandeur as an intellectual and rational being,) as the flower of the grass,"—more beautiful, but yet as perishable, for "the grass withereth," and also "the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word (of everlasting endurance,) which, by the Gospel, is preached unto you." This is the gospel revelation of "Everlasting Life."

At present, this glorious inheritance of an undefiled endurance forever, is enjoyed only by anticipation. Now, believers "hope," for it as a benefit in prospect. Hence, Paul says, "We are saved by hope, but hope that is seen, is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we, with patience wait for it." Rom. 8: 24, 25. And in the verse preceding this quotation, he states what is the believers' hope, for which they patiently "wait." "We ourselves, groan within ourselves, waiting for the adoption, viz: the redemption of our body." Paul, along with the believers of his time, groaned and waited for the resurrection, as he also says in another place—"That I may know him, and the power of his resurrection . . . if by any means I might attain unto the resurrection

of the dead." Phil. 3: 10, 11. Peter states the same doctrine as Paul; neither of these apostles tell us of any hope or reward for believers, until the time of resurrection. Thus in our text we are told that the inheritance is "RESERVED IN HEAVEN," and "ready to be revealed in the last time;" and that believers, whether among the living or the dead, are now "kept by the power of God" until the time of their future salvation. The faith of all who have "died in faith" has no acknowledgment, until "the appearing of Jesus Christ." In the state of death "they rest from their labors and their works (the fruit of their faith,) do follow them." There they slumber in undisturbed repose, until they shall hear Christ's voice, and shall come forth; when their works shall "be made manifest that they were wrought in God," and their faith shall receive the great reward. "Wherefore," says Peter, in the 13th verse of this chapter, "Gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ."

Now, this text is virtually Peter's Confession of Faith—the formally announced articles of his Christian Creed.

Reader! "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

South Ashburnham, Mass.

Signs of the Last Days.

H. S. CASE.

In Rev. 12: 12, it is said, "Woe to the inhabitants of the earth and sea, for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

What a wonderful history of the time in which we live! It would seem as though every man that had read this part of Revelation could not fail to see that time must be short. The Devil knows it, and is finishing up his last work, making awful strides in his diabolical career, fulfilling the prophetic word relative to his own destination. Go to the professor and church going ones, and tell them that time is short, and events that are daily transpiring prove it; they laugh at it, and tell us that all things remain as they were, only the world is progressing in its infancy, and vast improvements are going on to greater perfection. If this world is but an infant now, who can live in her old age? If she is but an infant now, and rotten with her own licentiousness and corruption, what a picture for old age!

I am glad that God's remnant people can see that the earth's career is about wound up, and that signs which there is no mistaking proclaim it near. The question is asked, Why, what are they? We will notice some of them. 2 Tim. 3: 1, 2. "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters." We will first call attention to the covetousness of the age in which we live. We see that gold getting is predominant in the minds of all classes of men. Go back to the discovery of gold in California, and we see emigrants from all parts of the world leaving homes, friends, and families, eagerly seeking the over much coveted coin from the bowels of the earth. The increase of property in the United States, in ten years, was over sixteen billions of dollars. Gold is but a small portion of a nation's wealth. And with the possession of money the love of it increases. Nations and men alike aim to get gold, for it is the strength of their power. Men gain it at any cost, whether of health, morality, or principle. Men become rich speedily. Millionaires are numerous. Men grow rich in

multitudes, whether by secret craft or damnable fraud, or open war; whether amid the rattle of machinery, where thousands toil for scanty food or early graves, that one or two capitalists may become wealthy, and wallow in luxurious living. Whether it be in swindling companies and fraudulent associations, or in open, honest, or energetic toil the world grows rich apace. Men heap up treasures and acquire wealth as they never did in any age before. The robber will have it if it cost the life of his victim. The burglar will have gold at any risk. And I ask, is not this the age spoken of by the apostle, a covetous age? then here is a sign that time is short. A millionaire was asked in New York, how much money a man wanted to have enough? His reply was, "A little more." What! more than ten millions? No, this won't do. Nothing but the whole world, and then he might grumble because he had not another.

The next trait of character described is boasting. On this point much might be said, both of the world and the church. The proud boasting philosopher tells us of the God of nature, and a wonderful progression in the animal species; and thus the origin of man from tadpole variety of the genus Homo. This sublime view of the origin of humanity, so consistent with the lofty ideas of human dignity, so comprehensible, reasonable, and plausible, so free from the slightest admixture of improbability, religious fanaticism, or common sense, is but an elongated version of the ancient doctrine of the transmigration of the soul; only while in this case the race gradually rises by such slow processes that individuals lose the benefit of the change; in that case the soul of a dog leaped at once into the body of a man, or vice versa. And for aught we know, the spirit of an owl after giving up its last dying hoot waked up next morning yelling and kicking in the body of some young philosopher, who after making himself famous in the earth for his wisdom, reappears in his next transmigration with four legs, long ears, a loud voice, and a special appetite for thistles; and so passes on through the whole circle of being and at last lapses into original ether. Of course, the thoughtful reader will note how beautifully this theory of progression tallies with the actual conviction of mankind, and will not wonder that so many philosophers act like monkeys, when the connection between the monkey and philosopher is so intimate and so easily defined.

Now if this be the true doctrine of the origin of the human species, then of course progression is an established fact. For surely the philosophers are as far in advance of their monkey ancestors as those were superior to their tadpole progenitors. So, if any of the philosophers insist that his humanity is of the tadpole variety and came from the sublime splendors of the frogpond, why of course he has progressed, and has progressed wonderfully, has done well, very well. And if this is the starting point of man, the race have indeed progressed some in six thousand years. But I leave this class of proud boasters, after asking what kind of a Creator have you, whose work of six thousand years of progression is yet so imperfect? This question stands in the way of this theory; yea, they provoke the inquiry, whether, after all our searching, we shall be forced to say, with the wisest of men, "Lo, this only have I found, that God hath made man upright, but he has sought out many inventions." Eccl. 7: 27.

Let us cast a look at Christian Europe, and the world with its vast population of 1,388,000,000. Has Russia progressed much? She banishes patriots to Siberia, and Christians to the Black Sea, and the national purpose is future wars,

carnage, and blood. Austria, with its 36,398,620 inhabitants, and as the shades of Poland haunt Russia, so the ghost of murdered Hungary flings itself in the path of this old grim and perjured despotism, the scourge of women and the murderer of patriots. What progression! Look at France with her 36,039,361 inhabitants. See her for years, for generations swerving like a pendulum from anarchy to monarchy, from liberty to tyranny, from a reign of terror to a reign of tyrants. What of England? Her population of 27,488,853. She progresses in what traffic she raises, and sells the opium that murders nearly eleven hundred Chinese every year, and her mechanics make the idols for the heathen to worship, and her gold aids more idol temples in India than there are places of worship in England. This is progression on the downward grade.

We see that hypocrisy looms up like mountain peaks from those Christian nations. Their religion is like a whitened plaster, that covers a vast sore of corruption. It was seen by the heathen and caused the expulsion of missionaries from China, and all Christians forbidden to set foot on the shores of Japan. Said the Emperor of China, when he refused the admittance of the Christian religion into his vast empire, Wherever Christians go they whiten the soil with human bones. I ask boasting missionaries, Is this progression toward the world's conversion.

Who does not remember the Evangelical Alliance of 1846, Aug. 20, formed in London, whose object it was to unite all Protestant sects against the Papacy, and bring about the millennium? Their speakers foretold of the reign of peace. See Dr. Lyman Beecher's Sermons before the Alliance. What followed those omens of coming bliss? When sudden as the lightning came the French Revolution of 1848; 48 kings dethroned; those lumbering cannon, the bulldogs of war, were heard to growl in Mexico, Hungary, Circassia, China, Crimea, India, Italy, Syria, Southern Africa, Central America, and in the United States; yes, in every quarter of the globe blood flowed from millions of her choicest sons. Who can look on and not be astonished at the prophets of Baal, who cry peace and progression? I do admit that in certain things they have and are progressing. In what way? Why, toward destruction. Already, says Edmund Burk, have thirty-five thousand millions been slain in battle or war.

And what is the prospect of peace today? We see Europe and America, their armies numbering 8,000,000 men, besides their navy of 5000 vessels and 500,000 men, a force far greater than ever was marshalled before since the world began. The numerical strength of this vast army is not their chief characteristic. The improved drill, revolvers, sharp shooters, rifles so effective at long distances, the breech loading musket, the rifle cannon of immense range, and unparalleled accuracy, the huge mortars, throwing shells weighing hundreds of pounds several miles, the columbians, carrying solid shot weighing from one to two thousand pounds, horse batteries for cavalry, improved projectiles, conical and steel pointed shot that will pierce the strongest fortifications, percussion shells, monitors of wonderful invention, steam vessels which defy the winds, nor tarry for tides, which carry devastation in their course, military rail-roads, telegraphs, and balloons: all these things increase the capabilities of the nations for deadly strife and accelerate the rush of events and press on the tide of conflict to its final issue. Now, taking this glance over the earth, with its myriad hosts marshalled for strife, having every implement and appliance which the wisdom of this world, so sensual and devilish, can invent, to facilitate their work of death, I ask again, What are the prospects for the peace, so much foretold by the prophets of Baal?

(Concluded in our next.)

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 27th 11th Mon. 1875.

JACOB BRINKERHOFF, Editor.

The Sanctuary.

(Concluded.)

The cleansing of the sanctuary is closely connected with the second coming of Christ and the setting up of his kingdom; or we might say, is that event itself; for it is evident that the kingdom will be established in that land, and from thence be extended until King Jesus shall have subdued the whole earth. He is now in heaven, where he will remain "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. The prophets have prophesied that the earth should be restored to its original grandeur and beauty, when the wilderness and the desert shall blossom as the rose; when the excellency of Carmel and Sharon, and the glory of Lebanon shall be given unto it; where the wildness and ferocity of the animals will be changed, and all will be peace. Isaiah II and 35. This will be accomplished in the "times of restitution" to be brought about by the spread of the kingdom and reign of Christ, until it shall fill the whole earth, instead of the earth lying a desolate wilderness for a thousand years after his coming. This is not an instantaneous work, for it is spoken of as the "times of restitution."

Restitution implies a bringing back, and the idea of restoring is that it is a question of time, instead of an immediate work; and when "times of restitution" is introduced, the words themselves show us that it is an event of time and not of a day; most probably occupying one thousand years, the time spoken of in Rev. 20. The idea that the kingdom of God, or of Christ, is set up in heaven at the return of Jesus there with the redeemed saints after his second advent, and that it remains there for a thousand years, is not carried out by the Scriptures on the subject. This earth is the territory of the kingdom. It is now in rebellion against God, and Jesus has purchased it; by redeeming man from his lost estate he obtained with him the inheritance that was his,—the earth before it passed under the dominion of the usurper who now holds it; and he must subdue it to his own reign. We see this by the parable of the nobleman in Luke 19: 12-15. Jesus is now gone to the Father to receive the kingdom, and to return; and when he has received the kingdom and returns he calls the citizens of the kingdom to an account for their conduct during his absence. He is gone, as he said to his disciples, John 14: 2, 3, to prepare a place for them, the many mansions in his Father's house, the New Jerusalem, and he will come again to receive them unto himself, and give them the kingdom, when they shall reign with him as kings and priests, on the earth. By faith in Christ the saints become heirs with him of the promise made to Abraham that his seed should inherit the earth. Gal. 3: 29. Jesus comes to take possession of the kingdom and reign on the throne of his father David; and not to bring the kingdom with him, previously set up and established in heaven. At his ascension Jesus said, "All power is given unto me in heaven and in earth." Matt. 28: 18. But he does not exercise that power until he ceases to be a priest on his Father's throne; not until he finishes his ministration in the holy places of the heavenly sanctuary, for the sins of a guilty world, that those who will accept his offered mercy and his propitiatory sacrifice, may have the remission of their sins; then will be heard the proclamation, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign

forever and ever." Rev. 11: 15. The uttermost parts of the earth then become his possession. He breaks them with a rod of iron, and dashes the heathen in pieces as a potter's vessel. Ps. 2: 8, 9.

We are now living in the great day of atonement, the antitype of the day of atonement, which occurred once a year in the typical service of the earthly sanctuary. The antitypical day of atonement commenced when Jesus ascended to heaven after his resurrection from the dead, and he has continued his mediatorial work to the present time, no change having taken place in 1844; and in the fullness of time will come the second time without a sin offering unto the salvation of his people. Heb. 9: 28. Then will the day of atonement be completed, and the redemption of the people of God be a reality, and not a matter of faith. Faith will then be lost in sight, and hope be changed to glad fruition. Redemption will be fully completed when the times of restitution will be fulfilled, and the earth shall be restored to its original glory and grandeur.

The Advent movement of 1839-44 resulted in good, in that a warning went forth to the world of approaching judgment, and that the truth of the Savior's second coming was brought to the consideration of the church. The position was taken that the earth was the sanctuary and was to be cleansed by fire; that the prophetic periods run out in 1843-4, and that then the Savior would come for his people. A bitter disappointment ensued, but very many of those who came out in the movement held on to their hope in the Lord's coming, knowing that according to the Scriptures his second coming brings the fruition of the Christian's hope, and without that coming there will be no future life or inheritance. This, the true Christian's hope, has been made clearer and the most prominent feature in the true Christian faith. Many of the Advent people acknowledge their mistake in their calculation of the prophetic periods, as well as in the cleansing of the sanctuary; but a portion of them still hold to Wm. Miller's calculation of the prophetic 2300 days, and only admit a mistake in the event of the cleansing of the sanctuary. But we have shown that the calculation was incorrect, as well as the view of the cleansing of the heavenly sanctuary and the change in its ministration in A. D. 1844. Jesus gave his disciples a series of signs or warnings along the journey of time by which his people might know when his second coming would be near. Matt. 24; Mark 13; Luke 21. Those signs are nearly all in the past; and he said "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21: 28. Though his coming is said to be as a thief in the night, it is so only to the wicked and those not looking for him, for Paul says, "Ye brethren, are not in darkness that that day should overtake you as a thief." And Jesus exhorts to "Watch, lest coming suddenly he find you sleeping."

The cleansing of the sanctuary is in close proximity to the setting up of the kingdom; or we might say that that land is cleansed for the purpose of setting up the kingdom there. We read that "in that day [the day of the Lord,] his [Christ's,] feet shall stand upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." Zech. 14: 4. It is probable that the saints will be with him at this descent and participate in this work of restoring the earth, or subduing it to his dominion. "Living waters shall go out from Jerusalem," and "the Lord shall be King of the whole earth." Zech. 14. "Out of Zion shall the law go forth, and the word of the Lord from Jerusalem." Micah 4: 2. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Verse 8. When he appears for the salvation and redemption of his people, "the dead in Christ shall arise," and with the living saints be "caught up in the clouds to meet the Lord in the air." 1 Thess. 4: 16, 17. As the earth is to be the saints' inheritance, or the place of the kingdom of God, the kingdom of Christ, or the kingdom of heaven, the saints do not remain in the air, or away from the earth; and other scriptures designate the land of Palestine as the place where the kingdom is to be established, and where the metropolis of the kingdom, the New Jerusalem, will be located. The day of the Lord, spoken of in connection with the kingdom of God, doubtless continues from the beginning of the times of restitution to their close. Peter speaks of this day as a time "in which the heavens shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 10. In what stage of the restoration, or day of the Lord, this occurs, is not stated, but most likely at its close, after which John, to whom the Revelation was given, "saw a new heaven and a new earth," and "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 1, 2. Then he heard a great voice out of heaven, which said to him, "Behold the tabernacle of God is [or henceforth will be,] with men, and he will dwell with them." v. 3. Some think that the new Jerusalem is old Jerusalem rebuilt; but although the book of Revelation is mostly figurative, it is not all, and in prophetic vision, John saw the city coming down from God out of heaven, and afterward his tabernacle or dwelling place was with men. And "the Lord God Almighty and the Lamb are the temple of it." The sanctuary is there, the heavenly come down to earth, when God shall dwell with his redeemed and ransomed people forevermore.

Godliness.

HAVING enumerated virtue, knowledge, temperance, and patience, as characteristics to be added to the Christian faith, Peter next says add godliness, or God-likeness. Godliness and Christianity are sometimes used as interchangeable terms, for Christianity is to follow Christ, who taught the ways of God, and the way of life and salvation. Godliness is to follow after purity, or to be like God in those things which go to make up the moral character, and to do also those things which God has commanded, the laws by which his people should be governed and whereby they may show their allegiance to him. The Christian, in the highest sense of the term, will do the will of God, and love his fellowmen to benefit them as best he can. We need not aspire after the attributes of God, but as he has given us a standard whereby to form a character, and that character to be a perfect one, like his own, we should thus seek after godliness. Jesus says, "Be ye perfect, even as your Father in heaven is perfect." The Christian's aspirations should continually be "for a closer walk with God," and to show by his daily walk and godly conversation that he is in earnest for the heavenly inheritance, and a lover of the ways of the Lord.

Paul admonishes Timothy to "exercise himself unto Godliness, which is profitable unto all things, having promise of the life that now is, and of that which is to come." He exhorts women professing godliness to adorn themselves with modest apparel and good works, instead of with the customary fashionable attire of the times. He exhorts Timothy, as a man of God, to "follow after righteousness, godliness, faith, love, patience, meekness, and to fight the good fight of faith." And also there is that noble expression of Paul's for the encouragement of the faithful in Christ, "Godliness with contentment is great gain." How apt we are to wish for greater prosperity when we see the prosperity of others, and we often become dissatisfied with our own situations,

though they may be useful and affording us the necessities of life. But the words of Jesus bid us to "seek first the kingdom of God and his righteousness," and all things needful shall be given unto us. Then "godliness with contentment is great gain." We make sure of eternal life, and have the promise that our needs for our mortal life shall be supplied.

The psalmist deplors the condition of the world thus: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Ps. 12: 1. And for the encouragement of those seeking after God, he says, "But know that the Lord hath set apart him that is godly for himself." Then we go back to Peter, to his exhortation to live righteously, and he says that "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." We lack nothing by which we may secure the end of our faith, even our salvation.

But there are some who have "a form of godliness, but who deny the power thereof" (2 Tim. 3: 5), who wish to appear to those about them as though they were the devout followers of Christ, but who are lacking in the essential qualifications of the Christian life, "From such turn away." Have you not seen such? Oh, be careful that with the profession of Godliness you possess the Christian graces, and have faith toward God! Have a well grounded faith, and let the love of God shine in your hearts and shed its light abroad. After describing "the day of the Lord," and its sure coming, Peter gives the solemn admonition, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE TWO TURTLE DOVES.

"Behold, I send you forth as sheep in the midst of wolves; be ye, therefore, wise as serpents and harmless as doves."—Matt. 10: 16.

On the western side of Damascus Street, and opposite to our window in the hotel of Jerusalem,—about ten or twelve feet across, and the widest thoroughfare of the Holy City,—is, or was then, located an extensive and ancient-looking warehouse, wherein the Bedouin Arabs, and other traveling merchants, are accustomed to store their merchandise from Mecca, Alexandria, Cairo, Damascus, Bagdad, etc.—such as rice, spicery, cloths, matting, silk, jewelry, cutlery, etc.—for safe-keeping—equivalent to our custom-houses—until they take them out to retail in the Bazaars. Facing the street, this building of deposit presents a blank wall, pierced with a wide doorway sufficiently wide and high to permit a loaded camel to enter and go out without stooping. Near the top of this wall, and in direct view from the window before said, a stone had fallen out, leaving a cavity about eight or ten inches square, in which we noticed, on the first evening of our sojourn at the hotel, a pair of drab-colored doves had established their nest; and there, every early morning, and before sunset every evening, the couple could be seen snuggled, and sometimes we could hear them going together. They looked so gentle, so beautiful, and fearless in their unapproachable nest in its old gray wall. They were, to us, a daily reminder—and an all-time lesson—of entirety of rest in the care of our heavenly Father, who let us even "not a sparrow fall without his notice;" and they were a tangible, daily pledge that if we them we continued steadfastly to be "harmless doves," no one should or could harm us, while engaged in doing his will in the "land of ISRAEL." We realized, too, that it was in form "like a dove," the Spirit of God descending," lighted upon the head of Jesus, and was seen by John the baptizer, and the "Anointed One" of Israel was thus

manifested as the Beloved Son and chosen of God. The apostle Paul, in Heb. 7: 26, says of him, "For such an High Priest became us, who is holy, HARMLESS, undefiled;" so now must we reflect him in this Saracenic stronghold of Jerusalem. "Hitherto hath the Lord helped us" to be "holy, harmless and undefiled," and, we trust, his purpose in sending us hither on a tour of observation in His LAND, will be accomplished—to its end—in perfect safety.

Before we departed from our homes in the city of Brotherly-love—Philadelphia, we had closely considered the character of the ARAB. We knew from Biblical as well as modern history, that he still is the predicted "wild man," which the angel foretold his mother Hagar, "whose hand should be against every man, and every man's hand against him." We, therefore, settled the matter in our own minds, that, in the strength and entire trust of the guidance of the spirit of the Lord, we would go forth weaponless, and thus exhibit our trust as well among the "wild" children of Abraham and Ishmael, as with the "tamed" and cowed ones of Abraham and Isaac. Being citizens of the commonwealth of Israel, according to Paul "the apostle of the Gentiles," as well as true reflectors of the principles which guided William Penn, in founding the city of Philadelphia, we would be faithful and true representatives of Christ our Lord; in whose precepts Penn had succeeded in planting a city in the wilderness of America, in whose midst now flows "the river of peace" (the Indian definition of the Schuylkill River), among as wild a people as the Bedawee of Arabia and the Jordan valley. In the school in which we "had learned Christ," his teachings were, "Resist not evil;" that, if "smitten, smite not again." Therefore we felt led of the Spirit, to assume (though not recognized as members of their meeting,) the peculiar garb of the "Friends," or Quakers, in all our wearing apparel. And, to the glory of God be it here told, that, wherever we appeared in that land of motley garb and headgear,—our peculiar habiliments and head-coverings, differing from the civilized Franks as well as the semi-civilized Arabs, Turks, etc., did more to induce deference and requisite attention to our wants and wishes, than if enforced by the usual bluster and hectoring, and the constant wearing presence and enforcement of weapons of hurt or military demonstrations. The principle of non-resistance being long established in our hearts and not assumed with our garbs, the wild sons of Ishmael, more especially, accorded to us, at all times and in all places whither we went in the land of Israel, the most ready courtesy and compliance to our every expressed requirement. We thus realized, times without number, that, like our wee drab-coated neighbors across the street in Jerusalem, in their rock-nest, we were also secure in a refuge of "the munition of the Almighty." And, here, whatever may be said to the contrary, and may be truthfully asserted in such statements of the unworthiness, or of the treachery, in whole or in part, of the general Arab character, this testimony of ours is due them. Our trust in them was not misplaced, in one single instance. We never lost to the value of a pin among them, though they knew we had, as travelers, a considerable amount of money, our watches, and other portable articles of value,—all of which they would naturally covet, and take, too, without ceremony, if they really were "the born thieves" as usually represented. We ever found them faithful in all their bargains with us—both in Egypt and Palestina: and thus we testify.

When among these wild "children of the desert," we had not realized, in its fullest extent, that the Arab at large had any very definite or intelligent apprehension of the representative character which the Quaker garb sustains. But a little incident, some years subsequent to our visit among them, gave the writer a larger insight to Arab information, and to his recognition, of

those who have honestly and truthfully "put their trust in the Allah of Ab-ra-him."

After our return to the United States, we continued to wear, for some years—until they were worn out—our drab and brown garments and Quaker drab-beaver hat. (The latter was a special gift, before starting for Palestine, from a "Friend"—a hatter in business—a Christian brother, who sympathized with not only our "peace principles," but was also Adventual and a believer in the "restoration of Israel to their own land.") One summer, while on a visit to New England, we met—providentially we think—a very gentlemanly-looking, and, as we subsequently ascertained in conversation, intelligent and far-travelled Chinaman, then (twenty years ago,) a more rare personage in the United States than now. We both, at first, mistook each other; he thinking that I was a Quaker, and I supposed that he was a "half-bred" Indian, by his color and approximating features, and he spoke good English. We soon explained mutually our first-formed mistake. Your writer remarked furthermore, that, although not a Quaker, denominationally, that I hailed from, and was a native of the city of William Penn. Also informed him how I came by the Quaker hat, where I had worn it abroad, in foreign countries, and the motives which led me to adopt it and my garb when among the Arabs especially. He then, in response remarked, that my impressions and experience of the Arab character was but limited justice; for he had, also traveled among them very extensively, when he first left China, to travel in the East Indies, and through Persia, Arabia, Egypt, etc. "Sir, the character and motives which guided William Penn, in his treaty with the Indians of Pennsylvania, has, long ago, been engrafted into the literature of all countries, where colored people dwell; and in every colored person's mind was ineffaceably engrafted, that there has been one white man of the dominating Caucasian race who could, and really did, recognize the equality of the human race as one before the Creator of all, both in treaty and in practical example, the universality of the Brotherhood, of man." And, remarked he again, in the close of our conversation, "You might, as safely as you experienced with the Arabs, have traveled,—with that hat on your head, and devoid of weapons,—from one end of the extensive Empire of China to the other; and it would have proved a surer safeguard of protection to your personal safety from all molestation than if you had been guarded by an escort of soldiers and an arsenal of revolvers and other defensive weapons. Not a thief or any member of the numerous outlaws and bands of robbers or cut-throats, which my misgoverned, much-abused China has thrown out on the surface of the localities of the cities, would have hurt a hair of your head. In truth, sir, I can assure you, not only is this true of Arabia and China, but in all other lands of the COLORED race, the story of William Penn, and the principles which guided him in all his conduct with the so-called "untutored savages" of America are well understood as embodied in Quakerism. Right is right, sir, all the world over; but the white man in general makes his might the right."

Oftentimes, since then, have we felt thankful to our heavenly Father that his good wisdom was our guide—and that we were, indeed, representing him, best, "harmless as doves."

The Celestial Clime.

A. L. I. WILLIAMS.

DEAR pilgrims, who are traveling together to that happy clime: Do we keep its beauty, and glory, and grandeur, always in view? Or do we look upon this matter as mere fiction, or imaginary, and not real facts? If we do not really believe those things to be facts, there is nothing to prompt us to action, there is nothing by which we are stimulated to live godly in this world; but we

can "eat and drink for tomorrow we die." But we are quite sure there is a beautiful celestial country in the near future, that is real and tangible, where fadeless flowers are always blooming, and where bloomig youth is never fading; where from hilltop to hilltop, and from landscape to landscape, is seen its gardens of pleasant green, and an endless variety of exquisite beauties. Oh, what joy to think of that golden age of never ending glory!

Where can be seen the great white throne of the Emmanuel (God with us), with its snowy whiteness encircled by the queenly rainbow with its delightful hues, and round about this throne is seen the twenty-four elders arrayed in white, with their glittering crowns of gold upon their heads. And just before the pearly throne is seen a beautiful crystal sea of glass, extremely delightful; and upon this celestial sea is seen "a great multitude, which no man could number, 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." And proceeding out from the dazzling thrones is seen the clear crystal fountain of life, making its way down through the crystal sea, through the metropolis city; there, on either side of this silvery streamlet, is seen the tree of life with its rich golden fruits in bright clusters pending. Here the nations of earth can pluck and eat, and perpetuate their lives eternally; here they can drink of that flowing fountain, and bask in its glory (or ages to come; here songs of redemption will eternally be rolling from the lips of the righteous, who stand around the throne.

No mortal hath ever described the ineffable beauty of that celestial clime. No; "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for those that love him." But, says Paul, "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." Then by the Spirit of God we can learn some of the unspeakable blessings in that happy clime. No wonder the blessed prophets looked forward with sweet anticipation, "Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." No wonder that the innumerable seed of Abraham "all died in faith, not having received the promises." Simply because they, "having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Such beloved ones are yet entombed awaiting that delightful morning, so eloquently described by Bro S. C. Hancock's poem. He says:

"All the prophets of past ages,
Saw its brightness from afar,
And in words sublime have spoken,
Of the peace and glory there.
Now they sleep in those green valleys,
Which in weariness they trod,
Soon they'll come with songs of triumph
To the holy mount of God."

May God and his blessings attend all his true followers until his coming kingdom.
Denver, Mo.

Principle and Feeling.

S. E. BRINKERHOFF.

WE often hear people exhort one another to serve God from principle, and not from feeling; and also express their own determinations so to do. But this thing of serving God from principle, and not from feeling, is something we never could comprehend. We could understand how a servant could serve a master or mistress from principle, and not from feeling; or how a child could serve a parent from principle, and not from feeling; but how the Christian could serve

his God from principle, and not from feeling, is something we know not of. A servant can have a master or mistress which they could not serve from feeling because they are not worthy of it, or because there is nothing in them to draw out his feelings—love—towards them; hence he serves from principle because it is his duty to do so. And so with a child to a parent, a child may have a parent he cannot love; and consequently he must serve him from principle, if at all. But such service is not the service of the Christian towards his heavenly Master. To me it seems that a service of principle rendered to God is simply no service at all. Not that we can serve God without principle; but the principle must come through the feelings, and this we believe is the only service that will be acceptable to our Father in heaven.

God is a being of love, mercy, and goodness. He has loved us with an unbounded and matchless love; and a service of principle will never satisfy a being of infinite love. To serve God acceptably it must be a service of feeling—of love—none other will stand the test in that great day when the secrets of all hearts are made manifest. We must serve our heavenly Father because we love him, and delight to do his will. We must delight ourselves in the Lord, and do his service because we feel like it—because we love him, and love to do what he commands or desires us to do. And if we do not feel like serving God, we may feel assured that we are strangers to the love that dwells in the bosom of Jesus. If we do not serve God from feeling we have not had our hearts renewed by the sweet influences of his Holy Spirit; or perchance the cares of this life, and the deceitfulness of riches may have driven the Spirit of God away from us; in either case we cannot serve him acceptably. We may in such cases try to satisfy our conscience by trying to serve the Lord from principle; but alas, it is a hard and unprofitable task!

There is everything lovable in the nature and character of God, everything to draw out our feelings towards him, everything in him to love and adore; and he requires in his children a service of love. Indeed the natural and legitimate result of being a child of God is to delight to do the will of God—to do his Father's will because his feelings and desires prompt him thus to do. It was not a service of principle with David when he exclaimed, "O how love I thy law! it is my meditation all the day." And again he says, "Thy word is sweet to my taste; yea, sweeter than honey to my lips." Think you David's service was not one of feeling? Methinks David got into some pretty high flights of feeling, even in his darkest hours and most severe trials. Our service to Jehovah ought ever to flow from hearts running over with love to him for what great things he has done for us; while we were in rebellion against his righteous government he gave his only and well beloved Son to die to redeem us from sin and death, and if we have his love shed abroad in our hearts our service will be one of feeling—of love—and that feeling will beget a principle that will be acceptable to God.

If we love God we must serve him from feeling; and if we do not love him we cannot serve him in a way that will be acceptable in his sight. The man that buried his talent in the earth might have been one that served the Lord from principle. He buried his talent, he would not use his Lord's money, he was afraid and laid the money away in a napkin, because he thought his Lord was "an austere man," just the kind of men people serve from principle, because they can serve them from nothing else. But the Christian's God—our Father who dwells on

high—is a God of love, and his children can and will render to him a service of love, just because they feel like it. And when we talk of serving God from principle, and not from feeling, we do not stop to realize what it means, nor what the idea conveys to those that know not God. Think of a child exhorting his brothers and sisters to serve their parents from principle! We desire our children to serve us from feeling or love, and not from a mere matter of duty or principle. All the principle that is necessary will come through the feeling. If our son or daughter serves us because they love us, then the principle is right or that is a right principle; and it is just so with the child of God, if we serve him from feeling or because we love him, then the principle is a right one, and our Father is pleased and will accept it.

By feeling, however, we do not mean an ecstasy of joy, or a shout of glory at some revival meeting; neither do we mean an enthusiastic parade of singing, praying, and talking to every one we meet about religion. Nor yet do we mean a mesmeric or even religious excitement gotten up at some good meeting, under which individuals will do many good things, and give up many bad habits, too often to go back to them in a little while worse than before. What we mean by serving the Lord from feeling, is just simply this: That our service is to be of pure unselfish love. That is, to love the Lord for what he has done for us—not for fear of the punishment due to sin—but for his matchless love to a fallen world. And indeed we think that when the "Spirit of him who raised up Jesus from the dead," and set him at his own right had to be a Prince and a Savior, dwells within us as it ought we will serve him from no other motive but that of love; and with an eye single to his honor and glory. Then trials may beset us, persecutions may come, the world may mock at our choice, a proud pharisaical church may deride us and scoff at our peculiarities; but this will not in the least mar our feelings in the service of God. Under such circumstances we will serve him much better from feeling than from principle. It is in just such times as these that principle fails, but feeling—a love that is deep down in our affections, interwoven in our very natures, will stand the test in every trying hour. It is this service of feeling that makes the yoke of Christ easy, and his burden light. It is this kind of service too that makes happy, cheerful Christians, ever rejoicing in the goodness and love of God. But when Christians are gloomy and discouraged at every thing they meet, we may rest assured they are trying to serve God from principle. In every other circumstance of life we know the difference between a service of feeling and one of principle, and how much easier the one is than the other; then let us apply it to ourselves in this case and see what kind of a service we are rendering to our heavenly Father, who so loved us as to give his only begotten Son to die that we might have life through his name.

STARS.—It is not so much the large stars shining on a dark night that makes the sky luminous, but the multitude of little ones all doing their best in their places. There are comparatively few of the large ones—not enough by any means to light up the infinite reaches of space between us and them—and so here is the need of the little ones. Are you pining in your place for the honor of a large star? Be content; your mission is just as high a one as that of the largest orb that shines. Keep to your appointed place, making all the light you can, and you are the largest star in the eyes of the great God who rules over all.

The Light doth Shine.

LUCINDA COLLINS.

A LIGHT doth on my pathway beam,
To cheer me on life's way;
To bliss it points beyond this world,
To that eternal day.
Then let me onward, onward glide,
Until I reach the port;
By faith I look across the stream,
Into the heavenly court.
Lift up your heads, ye waiting ones,
Deliverance is near;
By faith and not by sight we'll walk,
The few more days that's here.
Hark! methinks I hear some say,
The way I cannot see.
What! have you lost the narrow path,
In darkness can it be?
In darkness can our leaders be?
In blindness do they go?
In quietude do they sit down,
The light refuse to know?
Oh, my God! I move the scales
From off their misty eyes,
That they may now more clearly see,
Where their redemption lies.
Then by the Spirit warning take,
To prophecy take heed;
No more by prejudice be bound,
But search in time of need.
Arise, ye virgins, trim your lamps,
Go forth to meet the Lord;
Oil in your vessels you must take,
To light you on the road.
Or still in blindness you will walk,
Until the time is past;
The summer past, the harvest o'er,
And you not saved at last.
As in the days before the flood,
So in this age 'twill be;
Upon true light they close their eyes,
Therefore they could not see.
Then you'll desire to see those days;
Alas! 'twill be too late.
With hypocrites and sinners too,
You'll have to share your fate.
The word's a lamp unto our feet,
A light unto our path;
Then with each advancing light,
Must surely keep apace.
Oh may our loins be girt about,
With truth and righteousness;
Our feet with gospel tidings shod,
Awake to watchfulness.
Dear brethren, let us honest prove,
Be guided by God's word;
Then we shall reign a thousand years,
With Jesus Christ our Lord.
Waterveil, Mich.

Quarterly Meeting at Victory School-House, Mo., Feb. 4, 1876.

BRO. BRINKERHOFF: According to previous appointment made at Denver, Mo., the Quarterly Meeting was held at Victor, commencing Feb. 4th. There was a good attendance of brothers and sisters from a distance. Sabbath eve we listened to a discourse from Bro. A. C. Long, from Rom. 13: 12. Met Sabbath at 11 o'clock for conference and prayer; it was truly a feast to our hungry souls to hear testimonies to the truth, which is always encouraging. Members of other churches gave in their testimonies with us, which cheered our hearts. (I would that otherly love might continue.) In the evening attended to a discourse from Bro. Long and Bro. Heat. First-day at 11 o'clock heard a sermon from Bro. Leard on the Nature of Man. In the evening Bro. Long preached a stirring discourse on Acts 16: 30. Thus closed a meeting of the children of God which, I trust, will be profitable to us all.

REPORT OF PROCEEDINGS OF QUARTERLY CONFERENCE.

At the end of the Sabbath the Church of God met at Victory School-house in Quarterly Conference. S. C. B. Williams was appointed Chairman. The following officers were elected. For President, S. C. B. Williams; Secretary, Julia Lamb. Resolution by A. C. Long that all the

members present be invited to participate in the deliberations of this Conference.

NO. OF DELEGATES WITH REPORT FROM EACH CHURCH.

Church in Pleasant Valley, 1 delegate, moral standing good, church in harmony, doing what they can to promote the cause of truth, hold prayer meetings regularly, still remember the Sabbath to keep it holy.
Church at Andrew School-house, two delegates, church in harmony, moral standing good, striving by the grace of God to keep all his commandments and the faith of Jesus. Failure of appointments on account of bad weather. No definite financial returns.
Church at Denver, 3 delegates, church in good moral standing, still keep up appointments, assembling together every Sabbath, hold 2 prayer meetings each week, have a flourishing Sabbath-School, church in harmony, quarterly dues met promptly, remembering to lay by for the necessities of the saints.
Church at Victor report no regular meetings the last quarter on account of bad weather. The church is weak, but was greatly encouraged by the presence of God in their midst during the meeting. May God bless them with all needed good for their liberality in administering to our necessities during the meeting.
Adjourned until First-day.

Conference met First-day and proceeded to business. Report of Bro. Wheat for 2nd Quarter: Preached 4 times; circumstances beyond his control preventing him from further labor. Timely remarks from Bro. Leard in support of the gospel were received with pleasure and profit; and may we heed his admonitions and be of that number that giveth liberally, and may it be cheerfully.
A resolution was offered welcoming our beloved Brother Long, that we are thankful to our heavenly Father, that he in his providence has spared our brother to return from his visit to Iowa in time to take part in the deliberations of this conference.
Voted, That the proceedings of this meeting be published in the ADVENT & SABBATH ADVOCATE.
By vote of Conference a committee of three was appointed by the President to appoint the time and place for our next Quarterly Conference.
Done by order of Conference.
JULIA LAMB, Secretary.

From Bro. Lyon.

DEAR BRO. JACOB: Since my last note in the ADVOCATE I have visited Luzerne Co., Pa., by the request of Eld. D. T. Ross, Pastor of the Six principle Baptist Church. Gave 27 sermons in 22 days, aside from taking a part in all the social meetings. Congregations large, and continued to increase to the end. Good attention given to my message. People were stirred up to examine. A number requested immersion, and some started anew in the service of the God of Israel. Sold 24 copies of my book, and gave away a quantity of tracts on the Sabbath. Had an urgent request to hold a series of meetings with another church of the same order, but Mrs. L. is sick; therefore duty calls me to be at home. I find some twelve letters on my table, containing urgent requests for me to come and preach to the people in their vicinity. And some among them, who have embraced the truth under my labors, wish me to immerse them. Yours in love with the truth, as taught by the prophets.
Suspension Bridge, N. Y. R. V. LYON.

From Bro. Williams.

DEAR BROTHERS AND SISTERS: I am a reader of the ADVOCATE, and I delight in perusing its pages, especially the Letter Department. It does my soul good to hear from those of like precious faith. Although we may be scattered far and under, up and down this earth, yet we have this little sheet by which we can hold sweet communion

with each other, and tell of our prospects, our hopes and desires. But oftimes I have been made sad in hearing from those who are deprived of church privileges, which some of us so much enjoy here at Denver. We have a small but commodious church house here, meet every Sabbath at 10 A. M. for Sabbath school, at the call of the bell, at 11 A. M. for preaching or prayer meeting; also on Wednesday and Sunday evenings for the same; yet I am sometimes fearful we are not as thankful as we should be to the Lord, for those great blessings, and for all other favors given us by the same great Giver.

In regard to the ADVOCATE, I would say, it is ours; yes, it is ours to support and see it prosper, or it is ours to neglect and see it die, and go down. Brothers and sisters, which will we do? The time has come when something ought to be done; let us all do our duty; each one of us that is a subscriber should look and see whether our subscription is out or not. If it is, let us renew at once, and try and get all the new subscribers we can for our much beloved paper. I see in the last ADVOCATE a few remarks from the Editor, in regard to a private letter some dear brother had written requesting his paper to be discontinued, on the grounds that he was too poor to pay for it, although he esteemed the paper highly. To such a one I would say, the Lord has blessed me with the means to pay for the paper, for which I will do cheerfully, and with a light heart, praying that the Lord may bless the brother with the richest of his blessings, and not only him but all who put their trust in him.

S. C. B. WILLIAMS.
Denver, Worth Co., Mo.

Geological Riddles.

THE following is the way in which a Colorado correspondent of the Presbyterian pithily reproves those who would impeach the Bible by appealing to science:—

The South Park is about twelve to twenty-five miles wide, and forty or fifty miles long. It is probably the bed of some ancient lake. But you can't tell anything about this country. It has evidently been once all torn to pieces by volcanic action. Coal beds are vertical or perpendicular, in veins like silver or gold lodes. Some of them have been sunk to the depth of one or two hundred feet, and I don't know how much deeper they go. Where a geologist would expect to find the first limestone, he will as likely as not find granite, and where his science or books tell him to look for granite, he is just as likely to find the old red sandstone, porphyry, or slate, or something else.

I know an English geologist here who has sunk several holes from two hundred to two thousand feet deep, and he says as the result of his experiments, that in this country there is no reliance to be placed in the commonly received doctrines of geology. Well, if geology will not tell the truth here, must Moses be put down as untruthful, merely because scientists affirm that geology and the Bible are at variance? I know a place not ten miles from here where there is malachite now in a formation state. Two years ago it was softer than putty. At present it is quite hard. If it hardens as fast for two years more it will be as hard as agate or jasper. Then let one of the scientists of the present day look at it. He will put on his glasses, and look wise, and say, "Well, that's malachite (from the Greek malachae). It is a native carbonate of copper; it occurs in mammillary masses, consisting of concentric layers having a fibrous structure," etc. Then he tells its age, perhaps five or ten thousand years, with as much confidence or positiveness and pretence of philosophy as if he knew much about it, and with the same positiveness he will turn around and say, these things being so, the Bible must necessarily be a humbug. I could then tell him that I wrote my name in that malachite only four years ago, when it was as soft as mud and as pliable as his science.—Messiah's Herald.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 27th 11th Mon. 1875.

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

THE SANCTUARY.—Our tract on the Sanctuary, consisting of our late articles on that subject, which are finished in this number of the ADVOCATE, is now ready, containing 32 pages, with paper cover; price 9cts postpaid. Have you not friends whom you would like to have read this view of the Sanctuary? Let us have your order for it to be sent to them.

OUR latest advices from Europe are that the province of Roumania has joined the provinces revolting against Turkey. The Sultan of Turkey offers amnesty to all insurgents who at once submit to his authority, and Austria threatens to withdraw her protection from all the refugees who decline the offer. But the end of the war is not yet, and the position does not augur peace.

BRO. W. L. TIREMAN writes from Ogden, Iowa: I am trying to meet the brethren and sisters where we shall know each other without writing. It is cheering to the lonely ones to hear from each other through the paper, for we have not the privilege of meeting on the Sabbath. Pray that the Lord will send some one here to preach to us and the people.

SISTER LUCINDA COLLINS writes from Hartford, Mich., that they must discontinue receiving the ADVOCATE, though they would be sorry to do so, as they like it very much; but continued sickness makes them unable to pay for it. We do not wish to discontinue the paper from any who appreciate it, and kind friends sometimes send money to send it to those who cannot pay, so we will continue it to Sister Collins.

Take Heed, Watch and Pray.

OUR dear Savior was ever cautioning his followers of the danger they were always subject to, knowing that the time would come when many would fall away, and would not endure the sound teachings which proceeded from the word of God, he says, "Watch and pray." Men seem to be watching everything save Jesus and his words. The Jews, as a people, for not knowing the time of the first advent of Jesus, and not accepting him as their Savior, were left desolate, and their eyes were blinded to their own ruin. Jesus wept over them, and spake as never man spake, and did many wonderful works, but alas! all in vain. To watch and pray they had forgotten; they knew not the time of their visitation.

Jesus has said, Watch! especially to that class in the age in which we live. When about to be betrayed, he leaves his disciples for a little while, to go and pray, and when he returned he found them sleeping. He said unto Peter, "What! could not ye watch with me one hour? Watch and pray that ye enter not into temptation. He knew the need of much prayer. They were soon to be left alone. The personal watchful care of their dear Savior was soon to be withdrawn, therefore, he said, Watch! Peter soon realized what Jesus meant, for he wept bitterly after cursing, swearing, and denying his Master. Oh, how bitter the tears! but it was too late; his Lord and Master he had forsaken. How sad the picture! We should learn a lesson by this that should long be remembered. Watch and pray!

Paul knowing that after his departure grievous wolves would enter in among the flock to disturb and distract them, warned them to watch and

remember. "I have not ceased to warn you, night and day with tears." How true it has proven, never was there such a time known as at the present time. No two watchmen see alike, peace and harmony have left and taken flight. They have neglected the admonition of the Lord, which is to watch.

The church is overcharged. What with? With the labor of love for the lost among us? No. But with surfeiting and drunkenness, and the cares of this life. Too true; and sad to contemplate. Jesus stands at the door; is on the lips of thousands. But are we ready for the grand event? Are our lamps trimmed and burning, as one waiting for their Lord from heaven? Watch ye, therefore, and pray alway, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. "Let us not sleep, as do others; but let us watch and be sober." Watch and pray!—L. C. R. in *TOKEN of Truth*.

Doctrine and Practice.

IT is a good thing to be well indoctrinated and firmly established on good fundamental principles. He who has no settled conviction in regard to the doctrines of the Bible, is not likely to have any religious stability, but is liable to be overthrown and destroyed. There must be great stones and timbers used in setting the foundation of a house; otherwise it will be at the mercy of the storms. It takes great, heavy material, well fitted, joined and fastened together, to start a ship that will not perish among the breakers. And it takes excellent workmanship to construct the foundation of a Christian character, so that amid the wrath, and strife, and tempests of life it will be safe and promote safety in society.

On the other hand it is impossible for men to spend all their time in settling the matters of doctrine, and giving none of it to the practical living out of that which they profess. They are well established in unexceptional faith, but have no reputation either for living soberly, righteously and godly, or for continually, or even at times, going about doing good. Of what use is the house, standing storm and tempest proof though it be, if its doors be always locked, and it offers no place of refuge and repose to some one wanting a home? Of what account is the best built ship, if it will not ride the sea and battle with the billows? A ship perpetually at anchor gives no help to the commerce of the world, and is worthless. If Christians will be real Christians, it is their duty to study well God's truth, and then live it out. If they are spiritual houses, let them open their doors and invite the homeless wanderers, cold and hungry, to a place of warmth and food. Made to sail the sea of life, let them start out in sunshine and storm, trusting in God for safety while they help his cause.—*Sel.*

THE general anticipation of a period of universal blessedness is not a fable. The whole Bible is one vast proof that there shall be such a day of peace, and rest, and glory. But before that day arrives, a dark and awful page in this world's history will be unfolded. *This* the world does not know; *this* the world does not believe. Still it is true. A "great and terrible day" is at hand;—terrible, I do not mean to the saints, but to those who obey not the gospel. There are no grounds for fear on the part of the faithful baptized believer of the gospel of the kingdom, and of Jesus the Christ.

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

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Books and Tracts For Sale at this Office.

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The True Sabbath embraced and observed. 5 cts.

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.

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

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

Advent and Sabbath Advocate.

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

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The Christian Warrior.

JACOB BRINKERHOFF.

THE Christian warrior! see him stand,
In armor clad, with sword in hand,
The battles of the Lord to fight,
And conquer in Jehovah's might.

The Christian warrior! man or youth,
His loins engirded with the truth;
To give to all the world around,
The sure and certain gospel sound.

A righteous breastplate, too, he wears,
His head salvation's helmet bears;
His feet are shod with gospel peace,
To stand and walk in God's free grace.

And on his arm he bears faith's shield,
To catch the strokes the foe doth wield;
Thus being clad, the Spirit's sword
He takes in hand—God's holy word.

The Christian soldier, go thou forth,
To battle for God's holy truth;
And when the holy warfare's done,
You'll have reward, the victor's crown.

Micah 4: 1-5.

A. M. BRINKERHOFF.

THIS prophecy was brought specially to our notice a few days ago, as we read the exposition of it from one of the great professed prophetic expositors of the age, Eld. James White, found in *Signs of the Times*, printed at Oakland, Cal., article headed, "Millennium." True, this article, so far as we saw, was intended for those who believe in the Millennial reign prior to the return of the Master; yet it is not necessary to misinterpret the prophetic word of God in order to break down this delusion. In fact, the Scriptures should not be wrested from their true meaning in any case whatever, under any circumstances. "All Scripture given by inspiration of God is profitable," &c. And who has given us the power to change the immutable counsels of Jehovah? Who has given us the power to change the flowing waters of salvation from the channel God has formed for them to flow through down to the constitution of all things? No one. The waters of salvation will flow to these nations in the appointed time. And we bless God to-day for his matchless love, and for the simplicity of his sacred word. With these opening remarks we will now come to the prophecy and exposition.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall come, and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off. And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and fig tree, and none shall make him afraid; for the mouth of the Lord hath spoken it. For all people will walk in the name of his god, and we will walk in the name of the Lord our God for ever and ever." Here it is in its inspired form; also in Isa. 2: 5, the same words are written by that prophet.

The reader now will stop and get your Bible, and look this over carefully, so you will understand it fully, for we are going to thrust down deep with the spiritualiser's sword. We *must* do it. Necessity is the mother of invention, and we must use her here. This prophecy, in its simplicity, is not in harmony with our views; therefore we unsheath the sword. Our views are sacred. Infallibility is stamped on them, and they are unalterable; therefore this process. Now the interpretation is short; it is contained in few words, and yet you can all see plainly. As I have not got the paper, I will only give it in substance, which is as follows: Verse 1. Read it. This refers to the professed churches of the present day. They have exalted themselves above the hills, and the people flow into them. They believe in this reign prior to the coming of Christ; it is not an accepted exaltation. Verse 2. Read it. Note carefully. God does not say this will happen. The professed church of the present day, believing in this pre millennium, says it will happen, not God. Now get a proper understanding of it before we proceed. Our orthodox churches believe the world is growing better and better, and before Christ comes the world will all be converted, and nations will go up to be taught, for we believe the law will go forth out of Zion, and the word of the Lord from Jerusalem. But on the other hand God does not say this will be done; he says it is the opposite. Verse 3. Read it. Again these churches say, Peace, change the munitions of war to tools of agriculture. God says, not so. Verse 4. The church says prosperity and peace, and none to make afraid in that day, for they say, "The mouth of the Lord of hosts hath spoken it." But again, God did not say it would be so, but that those wicked churches would say so, &c. Now, remember, the converting here mentioned will *never* occur, but the proclamation will go forth by false shepherds. This is the exposition in substance, not in word.

Now the question arises, Why take this view? Why is it that this interpreter takes this view? from choice, or from necessity? we must exclaim, from necessity; and it is like the cabinet shop sign, "All sorts of twisting and turning done here." Now, we will give two reasons why he is

compelled to take this position. 1st, We cannot take this prophecy in its literal sense, because the world is growing deeper and deeper in sin, and will continue on till Christ comes; and instead of nations being converted and changing their implements of war to implements of peace, it is exactly the opposite; therefore there is no chance for this prophecy this side of the coming of Christ.

2nd. We cannot place it after the coming of Christ, for the Bible teaches us that then the saints all go to heaven, and the earth is entirely desolated. Not a soul on it, only the Devil and his evil angels for 1000 years; and what substantiates this view, and makes us *know* we are correct, the Lord has handed it down to us in these days in vision, that the earth is desolate for 1000 years; therefore the prophet Micah's prophecy must be spiritualised.

Here it is and it is like most of the expositors of the present day; the Bible must bend to suit our views, instead of our views being in accordance with God's revealed plan. Now, as to the first reason, we have but little to say. We too believe this work will not be done this side of the coming of Christ. We see no teaching of the Bible to that effect. But to conclude by this that it never will occur, I object, which we will try and show by and by. The second reason is one that would occupy much time and space to examine it fully; therefore we will test it briefly by the word of God, the Christian's guide.

1st, "That the saints all go to heaven immediately after Christ comes." Or, in other words, the first 1000 years of the establishment of Christ's kingdom is in heaven. The prophecies of Daniel are entirely the opposite of this view. In the second chapter, in the king's dream, he sees a stone cut out of the mountain without hands, smiting the image, breaking it in pieces, and becoming a great mountain, and filling the whole earth; or as Daniel says, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; . . . and it shall stand forever." Where in the days of these kings will the God of heaven set up a kingdom? In the heavens, or on the earth? If in heaven, why is it necessary to destroy those kingdoms till the end of the 1000 years, when he comes down with his kingdom? then the smiting process should take place. If on the earth, all is plain. Again, in the 7th chapter, 13th and 14th verses: "I saw in the night vision, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Now, the interpretation of this is the 18th verse. "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Reader, what kingdom will the saints of the Most High take? Will they go up into heaven and take a spiritual kingdom, or will they take the kingdoms of this world, and convert them into the kingdom of our Lord and of his Christ? Then the Revelator says, "The kingdoms of this world are become the kingdom of our Lord and of his

Christ, and he shall reign forever and ever," and the saints say, "And hast made us unto our God kings and priests; and we shall reign on the earth."

Again in the 27th verse, Daniel says, "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." Now what kingdom and dominion is to be given to the people of the saints of the Most High? Where is it to be given then? what time will they receive it? And where will they establish it after they have got it? These questions we leave you, reader, to answer. There are many passages which show us that the saints will inherit the earth; but these are the most pointed, instructing us as to time. We believe that Christ's kingdom is to be the fifth universal kingdom on earth. We can spiritualise this and place it where we please, yet it will not change God's plan one jot or tittle.

We must now pass to the second point, namely, "The earth is entirely desolated during the 1000 years following the coming of Christ, except being the home of the Devil and his evil angels." Now, if this is correct, then not only the prophecies of Daniel, but many other prophecies and promises are incorrect; for there are many places in the Bible speaking of events which must take place, which must be fulfilled after Christ comes, and before the earth is brought back to its Eden purity. We say after Christ comes, and we mean it, for we have unflinching faith in God's plans and purposes; and as this age is fast nearing to a close, and the dawn of the millennial year is almost ready to throw its light and glory around us, we must look to the future age, to the time when the earthly kingdoms pass into the hands of the saints of the Most High, when Christ sits on the throne of his father David, to rule and regulate, when Satan will be chained for the accomplishment of this great and glorious work of Almighty God. Why fight it? will it do any good? Will it change God's plan? No.

Again, when Christ and the saints take the kingdoms of this world, will they pass it over into the hands of the Devil and his angels to possess it? and will theirs be the fifth universal kingdom on the earth? We answer emphatically, No. The Devil once made this proposal to Christ, but he will never return the compliment. Christ has the power over Satan, and he will be bound during the establishment of the kingdom; then loosed a little season to receive the judgment he deserves.

We will notice one of the strongest chapters brought forward as proof of the desolation of the earth, and the rest are similar. Isa. 13; the reader will refer to it, as we have not space to quote it. First, ask Isaiah who he is talking about, and he will tell you (1st verse), "The burden of Babylon." Then go on and see what causes this mighty desolation. 17th v. "The army of the Medes." And now what is the result? verse 19—"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited," &c. Also read Jeremiah's account. "Truth is the gem for which we seek."

But we must hasten on. The last point in this second reason is that the Lord has verified this truth to us in "vision," or in other words, God has spoken to us literally, that we are correct, and we cannot be mistaken; the inspired testimony is in our hands, and the inspired prophetess is with us. Yes, I have the so-called inspired vision before me, and also a copy of the visions of the prophets. On comparing them I find they do not agree; both claim to be from God, yet one is certainly not; therefore I must reject one and receive the other. As for me I will take the one that has stood the test of ages; therefore we will lay aside the doctrine of the desolation of the

earth, and give room for some of the prophets of God to speak, and then bring this article to a close.

The prophecy of Micah, which we have quoted at the head of this article, will all be fulfilled in its appointed time, for he says, "The mouth of the Lord of hosts hath spoken it." Zechariah is in harmony with this, chapter 8: 20.—"Thus saith the Lord of hosts: it shall yet come to pass, that there shall come people, and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Also read the 14th chapter, in reference to this Millennium day. The prophecies of Daniel we have commented on, locating the time and place of the reign of Christ and the saints. Ezekiel is very lengthy in his remarks. The 36th and 37th chapters are to the house of Israel, when they shall be brought again to their own land. You will have to read the chapter to get a correct idea; but the last two verses are as follows: "My tabernacle also shall be with them; yea, I will be their God and they shall be my people, and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them FOR EVER MORE." The 38th and 39th chapters, the prophecy against Gog, never has had its fulfillment, and it is not the Gog and Magog of Revelations. The unprejudiced reader will accept of God's plan, and locate this where it is intended. The rest of the chapters, in describing the temple, I also believe to be when Israel is restored. One testimony from Jeremiah 31: 31-40. This you cannot refer to the past; the limits of the city are larger than they ever have been, "and they shall never be thrown down any more forever." God speaks very positively here, if you read it all. We will only refer to one more of the many. Rev. 21: 24.—"And the NATIONS of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it."

But we must forbear. We have already written too great length, more than we intended. Our subject seemed to branch out into so many ways we hardly knew how to manage it in one article; but if our imperfect remarks, our feeble efforts, tend toward the upbuilding of God's truth we shall be satisfied. And in conclusion, dear Christians, stand fast in the liberty wherewith Christ has made you free, and do not get entangled in the corruption of the evils resulting from the errors of the present day. Take God at his word, trust his promises, and he will bring you safely through to the enjoyment of that rest that remain for the people of God, is the prayer of your unworthy brother.

Jewell Center, Kansas.

Sabbath Day According to the Commandment. Luke 23: 56.

E. H. ALVERSON.

WHILE we proceed to investigate the Sabbath question let us start out by striving to learn of, and obey God rather than men; and as we act have inscribed on our banner, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." First, what commandment is it that the Sabbath under consideration is according to? Second, who is the author? in order to be candid and reasonable with God, with whom we have to do, and with his people by creation, to whom we are responsible only to a certain extent. We answer the first question by saying that it is the fourth commandment of the ten in the law of God, and the same Sabbath that is to be a sign between God and his Israel throughout our generations, that we may know that he is the Lord

that doth sanctify us. Ex. 31: 31. Second, the author is God. Ex. 20: 1; 31: 13; Deut. 4: 12, 13; Neh. 9: 18. But, say some, Christ arose on the first day of the week and changed the rest-day from the seventh to the first day of the week, which he commanded his followers to keep thenceforth as a memorial of complete redemption, redemption being greater than creation, thus commanding his followers with a new commandment of his own, therefore we are not under the Jewish law but under grace; under no law but the gospel, no commandments only Christ's gospel commandments, and finally claiming there is no day in particular, only as it is convenient for them. But all such diversity to prove a doctrine sound is far fetched, and very foreign; so foreign to Bible truth that it cannot be found therein or proven thereby, as the Sabbath of the Lord.

The first day of the week is mentioned eight times in the New Testament, and is never once called a Sabbath, rest-day, holy day, Lord's day, or day of redemption being complete; but it is shown to be a business day, as can be proven from Luke 24: 1, "Bringing the spices they had prepared." When had they prepared them? on the sixth day. On which day did they resume their business of the week days? On the first day of the week, of course, after resting on the Sabbath day according to the commandment of God. Where did Christ command that the first day should be kept as a Sabbath or rest-day, instead of the seventh? No where. Redemption is not yet complete, and we are told in the Bible that we are kept unto the day of redemption; and to lift up our heads, for our redemption draweth nigh. Again, it is the rest that remains for the people of God. Heb. 4. The Bible is silent about redemption being greater than creation; and where it is silent let us be. God created and prepared redemption, both for good. Jesus did not legislate, but taught his Father's law. Jesus said, "My doctrine is not mine, but his that sent me." Says Jesus in Revelation, 22: 14, "Blessed are they that do his commandments."

Let us with one accord,
Keep the Sabbath of our Lord;
With willing mind and cheerful heart,
The seventh day he set apart.

We will show what the Scriptures prove those to be who think to change the ways of righteousness. "Whosoever shall break one of these least commandments, and teach men so, he shall be called least in the kingdom of heaven." Now the seventh day cannot be less than the least of the commandments, and they have and are breaking it: so proven guilty before God, and under condemnation, the curse of the law, instead of the blessings of the Redeemer; so guilty of all. But they say, The Jews were very strict about keeping the law, and Jesus tried to teach them otherwise; but when they would not be taught, he pronounced woes against them. But in answer, we have to say, O, vain man! let us search the Scriptures and see what is said. We agree with the plain word that the wicked Pharisees failed to see the intention of the typical law, an earthly priestly atonement, of sacrifices and offerings, which never could make them perfect, the Pharisees framing therefrom tradition, even to the rejection of God's moral requirements. Don't fail to see Matt. 15: 1-10; thus they do who reject the claims of the moral law of commandments of God, for our God is a consuming fire. The one clung to the law and rejected the blessed gospel remedy, the other in a form of righteousness, denied the power; the one rejected Christ's first advent, thus frustrating the object of the plan of redemption as it affected them most directly; the latter rejecting its offers of mercy and salvation, by rejecting

his sayings, who came not to destroy the law or prophets, but to fulfill, as he said, Thus it becometh us to fulfill all righteousness. Those who reject his Father's will say, Lord, Lord, and do not the things which he says.

He that is to come again is rejected by denying his claims about his Father's will, thus denying his whole mission of love to his Father and his people. We find that the little horn of the fourth beast, or fourth universal kingdom on earth, spoke great words against the Most High, and thought to change times and laws. Let us not make an image to the beast, that thought to change times and laws. Let us come out and be separate from a people who are the blind leading the blind, teaching people to be unlawful, and to hold to a love without God's law, which is fascinating and entices us to sin; for Satan presents himself as an angel of light. How destructive the peaceful appearance of sin! What vain religion that turns souls from the right rule of action! But let us have the patience of the saints, that we may keep his commandments, enter in through the gates into the city, and have right to the tree of life. The very same Jesus who said, He that is not with me is against me, and he that gathereth not with me scattereth abroad, also said, If ye will enter into life keep the commandments,—unchanged by the power of sin. Matt. 19: 17; 5: 17, 18. Notice particularly the contrast in Matt. 7: 24-28.

Yet there is a people to-day who tell us that Christ broke the Sabbath, and destroyed the seventh day commandment of the law of God, turning Matt. 12: 1, 2 to mean that Christ commanded a new Sabbath; and they say that those soul-sleepers literalize too much; and are those who cling to the letter and not the spirit, and under the curse of the law instead of under grace, who will only get the death that never dies, for the strength of sin is the law; consequently they will not go with us who have the liberty of the Spirit, for those who have the spiritual preparation don't care when Christ comes, for death takes us to heaven, above the skies, which doctrine is given us by the medium of the Spirit. But Matt. 12 does not teach that Christ, the Son of God, broke the Sabbath; but Christ did that which was lawful to do on the Sabbath, as is taught all through the Scriptures, the same Scriptures which teach that the saints, the commandment keepers, shall wait, sleep, know nothing when they are dead, till they are called to answer, when Christ comes, at the last trump, when all things are made new, in the restitution age.

Yes, commandment-keepers, take courage, and do the will of your Father which is in heaven. The Bible never tells of a death that never dies—that could not be; so, neither commandment-keepers nor those who don't keep the commandments, will get such a death; but one gets life, the other death. No, we will not go with them.

Lone Star, Mo.

Signs of the Last Days.

H. S. CASE.

(Concluded.)

THE next sign, pride. In this country covetousness and pride are seen in every church in our cities, and it costs so much to carpet the floors, decorate the pulpit, pay for an organ, and pay for a lot of worldlings to do the singing. I will relate one instance: A beautiful bass singer was employed to sing for a church in the village of Salina; he sang with the spirit of Alcohol, and was so drunk that he had to hold himself up by the railing. This was done to

draw out the crowd to that proud church, and take the lead and get the most hearers; and this costs money. Neither the fear nor love of God avails to loose the purse strings of the church members. Something must be done; they get up a fair, and rob the children of the Devil to get money to pay off hireling priest, and other expenses that the church is too poor or too stingy to pay themselves. The fair is opened, the post-office established, toys are sold, lotteries, ring cakes, grab-boxes,—all this, with other things, causes money to flow in to them. Loafers, blacklegs, drunkards, and Christian professors, all mingle together, and all agree that it is a good play. Nearly all the church members are present, the scene is opened perhaps by prayer and often closes by fiddling and dancing until morning. Why all this? Because the church has become proud, and to retain her popularity she is obliged to resort to these shameful, God-dishonoring schemes to carry out her worldly ambition. Yet she boasts of progression and a good time coming.

Thus we see the moral power of the church is lost, and when means are wanted you may appeal to the church to be generous and noble hearted, but it falls powerless on the church. Does not this fulfill the Savior's words? Are they not eating and drinking with the drunken? Matt. 24: 38; and knew it not, neither will they know it unless they believe the word of God rather than the babblers of Baa and discern the signs of the times.

Again, said the apostle, 1st Thess. 5: 3, "For when they shall say peace and safety, then sudden destruction cometh upon them." This is another token of the end being near. Is it not preached from the pulpit and mouthed from the stage, rostrum, and throne, sung by the poets and published by the press? And sure it is that millions are rushing blindly to sudden destruction. The world is mad with covetousness and on fire with lust. They rush onward, fearless and thoughtless. They eat, they drink, they feast, they riot. They marry and are given in marriage, and anticipate no calamity. They throng the abodes of pleasure and crowd the marts of merchandise. The commerce of the world increases beyond example. Precious things are gathered by a thousand noble ships from every far off land. Merchant princes have their thrones and palaces on every hand; men whose temples are the counting house, whose Bible is their ledger, and whose God is gold. Men pull down their barns and build greater; they have much goods laid up for many years. Cities, as if by magic, temples of wealth, mansions of luxury, and palaces of pride, spring up on every hand. Men build and plant as if this world was eternal and their lives everlasting. They forget that men "shall not live by bread alone, but by every word that proceedeth out of the mouth of God." How many in their buying and selling forget to buy the truth and sell it not?

Again, some servants will say, My Lord delayeth his coming, and smite their fellow servants and eat and drink with the drunken. See Matt. 25: 48-51. Solemn and awful is this warning, and it may be well for preachers who sneer at the coming of the Lord, while they follow the round of carnal pleasures, eating and drinking with the drunken, at lodges, celebrations, excursions, parties, festivals, levees, and church fairs, to bethink themselves lest these words be rehearsed in their ears, with an eternal emphasis by him who uttered them long ago. May the Lord help us to awake out of sleep.

Another sign is the blasphemies of this age. The age in which we live is prolific in the unblushing blasphemies that prevails. The egotism

and self-glorification of a corrupt and hollow hearted generation has no parallel in the past. The lying grandiloquence that swells around us, the rant about progression, the contempt of former times, and the boastful adoration of the present, and in the pride that adorns itself in purple and in fine linen, that flaunts in splendor on every hand, the pride of station, of office, wealth, and in shocking profanity, lying, railing, detraction that so generally abounds in slanders and false-hoods that teem from tongue and press, and in the disobedience to parents, so marked among the rising generation, the absence of parental authority, and the contempt of parental restraint and the lack of filial reverence, all these things are visible proofs that we are soon to see the end of Satan's reign.

The apostle goes on with his description: "Treachers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." What a list! No less than fifteen criminal traits of character here described; and then adds, "Having a form of godliness, but denying the power thereof: from such turn away." This list belongs to the so-called church of Christ. What a doleful picture of this time! Yet we see it fulfilled daily. Said a man to me a short time since, "I wish I did know which day to keep for the Sabbath." I told him it was the easiest thing known in the world. All that he had to do was to read the fourth commandment.

"Ever learning and never able to come to the knowledge of the truth." Why? because they are like James and Jambres, they resist the truth; are men of corrupt minds, reprobate concerning the faith. But spiritual mediums can be believed by such men. The multiplying hordes of sorcerers, magicians, witches, can be believed. Once sorcery was confined to heathendom; now it over-spreads Christendom. Once a witch was not suffered to live; now they are worshiped by some weak-minded affinity, whom she has seduced away from his family. They can now find their way into public halls and houses dedicated to the worship of God. We have now healing, rapping, writing, and many other kinds of mediums, all of which attest the credulity of countless dupes and the prevalence of sorcery and magic among us. And are we not living in the time of Satan's working with all power, and signs, and lying wonders? With me, to doubt would be madness with such plain truths before us.

It seems to me as if this boastful world was about ready to pass into the hands of him whose right it is to reign, and the long hoarded up vengeance of an offended God is about ready to burst in all its dread reality upon a sinful, polluted, and ungodly race of men. The cry is heard, "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; for their wickedness is great, the earth is ripe for the harvest." May the Lord deeply impress the minds of his children with his faithful warning, to be ready. Oh let us be awake and not be found sleeping! Oh Lord, help thy people to prepare to meet the coming One. Amen.—*Principally compiled from H. L. Hastings' "Signs of the Times."*
Hartford, Mich.

WHAT HAS THE WORLD DONE.—The world has had six thousand years to bring in its "more excellent way." What has it devised, apart from the Bible, to heal the sores of the broken, wounded, bleeding heart? What has Rome in her ages of martial glory, or Greece in her era of philosophic culture and refinement, done to solve the vexed problem of aching humanity? What streams of comfort have the rod, wielded by the greatest intellects, extorted from the barren rock? What trees have they planted in the world's desert "whose fruit shall be for meat, and the leaf for medicine?" On the other hand how many thousands, racked with pain, tortured with doubt, anxiety, agitated with remorse, darkened with bereavement—the sick, the weary, the lonely, the dying, have been cheered and comforted by the everlasting consolation of this holy book.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."
MARION, IOWA, THIRD-DAY, 11th 12th Mon. 1875.
JACOB BRINKERHOFF, Editor.

Obey the Law.

A FEW months ago we read an article in the *Advent Christian Times*, from a correspondent, on the Sabbath question, making the following arguments for observing the first day of the week: Paul wrote to Titus to "put him in mind to be subject to principalities and powers, to obey magistrates." 3: 1. To the Romans, 13: 1, "Let every soul be subject to the higher powers, for there is no power but of God." And as the laws of our land recognize Sunday as the Sabbath, and have penalties for not keeping it and working on that day, therefore we should be obedient to those laws and consider that in observing them we are doing God's service, and carrying out his will toward us.

But how does this sentiment comport with the Scriptures and with the practice of Christians and God's ancient people? Why were there so many millions of martyrs slain during the dark ages, and of the supremacy of the Catholic Church? If they had but obeyed the laws of the land, and subserved those who wielded the public authority they could have preserved their lives. 'Tis a parallel case. They worshiped God and acknowledged Jesus as having power to forgive sins without intervention of priests or the Virgin Mary, and would not renounce their faith in his shed blood though commanded by priests and prelates to do so. Did they violate the injunction of the apostle to be subject unto the higher powers? Wherever the historian bears record of the Christians, it is that they were always good citizens of the government under which they lived. Are we disobeying God in the words of the apostle, to be subject to the higher powers, in keeping the Sabbath holy, as he has commanded to labor six days, and rest upon the seventh, keeping it holy unto God, although Sunday be the recognized Sabbath of the land, instituted into the church by the Pope of Rome, and observed now because it has become customary?

Notice the case of Peter and John, Acts 3. Imprisoned for preaching Jesus and his salvation, and further threatened by the Jewish Council against continuing to preach it, how were they obedient to the higher powers? Whom did they acknowledge to be of the highest authority? They said: "Whether it be right in the sight of God, judge ye." When the commands of men came in conflict with the commands of God, they were not slow to decide. So should it ever be, and God will honor those who decide for him and his truth. As well might Daniel have escaped the lion's den, and the three other Hebrew children the fiery furnace by being obedient to the king's commandment. But they said, "We will not serve thy gods, nor the golden image which thou hast set up."

One portion of scripture does not contradict some other part. Jesus himself acknowledged the duty of Christians to the government by sending Peter to take a fish from the sea with a piece of money in its mouth for the tribute to the government, and saying, "Render unto Cesar the things that are Cesar's, and unto God the things that are God's." God is supreme, and his laws should be the foundation of every other law. No national law should conflict with his; then could that be rendered to Cesar which is Cesar's, and unto God the things which are his; but when Cesar's laws are made contrary to God's laws, who should be obeyed? Thus should the Sabbath be kept, no matter what national laws are made for Sunday observance. And several of the United States have provisions for the protection of those

who observe the seventh day. The apostles taught the Christian's duty to be law abiding citizens, "to obey magistrates, to be ready to obey every good work," "For rulers are not a terror to good works, but to the evil."

We are not living in a nation in which the church is a national one, and God the Chief Magistrate thereof. We are guaranteed religious liberties, and as it should be, where the civil law does not prescribe our religious duty. In our secular, or business relations, the apostles exhort us to be obedient to the powers which fill the positions of public trust, and bear rule in national matters, and are not to be understood as teaching that we should go to them to learn our duty toward God.

Brotherly Kindness.

THE apostles frequently exhort the disciples of Jesus to the exercise of this Christian qualification. "Let brotherly love continue." "Be kindly affectioned one toward another." To love the members of one's own family is a natural element in the human mind. And to love those with whom we become associated, especially if our associations are pleasant, is a natural consequence. Then when we become associated in the Christian life, in which our hopes and aims are one, that of eternal life and to glorify our heavenly Father, we become filled with the love of God, and the operation of the Holy Spirit upon us unites us in the bonds of love and peace. Jesus said that those who did the will of his Father in heaven were his mother and his brethren, so those who do the will of our heavenly Father are united with us in bonds of brotherly love, and it can be said by those around, "See how these Christians love one another."

Paul writes to the Thessalonians, "But as touching brotherly love ye need not that I write unto you, for ye yourselves are taught of God to love one another." This is a natural affection, as well as the result of the love of God shed abroad in the heart. Among the signs of the last days Paul gave to Timothy, of the characteristics of the mass of the people of the last days, he mentions the want of natural affection, and in many cases we can see it exhibited. While such a state exists in the world it becomes the Christian's duty to exhibit the opposite trait of character, and not merely to abound with natural affection, but to have the love of God shed abroad in his heart, that it may flow to those around, and abounding in good works, they may be led to glorify our Father who is in heaven. We are taught of God to do good to all; and, as our Savior went about doing good, to follow his example. But more than this, the apostle teaches, "As we have opportunity, let us do good to all men, especially unto them who are of the household of faith." Gal. 6: 10. Thus brotherly kindness will prompt us to sympathize with our brother or sister, in an especial manner, and do them good, as we have opportunity. While we should love all around us with desires and assistance for their good, we are more especially directed to care for those of like faith.

A common faith draws the believers together, in which love should flow from heart to heart; and when that faith is a belief in the soon coming of the Savior to redeem us from earth, with its sorrows and death, while we obediently wait his coming, the bond of union is a close one, in which brotherly love should continue, and the brotherly kindness flowing from such love is manifested to all around, and richly dwells in every heart. What love and kindness should prompt us to feel toward those whom we expect to meet around God's throne, and to sing his never ending praises, and to sing redemption's song of deliverance! "Let brotherly love continue," and may we be among that number who can say, "We know that we have passed from death unto life because we love the brethren." 1 John 3: 14.

"Who will not be Blessed or Saved?"

THIS question is easily answered by saying that it will be those who do not accept the gospel of Jesus Christ. Future and eternal salvation is conditional, and only those who accept the conditions, repentance, faith, and baptism, can receive the precious boon. Of infants, those too young to exercise faith and repentance, the Savior said, "Of such is the kingdom of heaven." Jesus calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All, every one who hears the gospel sound, may come. "If any man thirst, let him come unto me and drink." "Whosoever will, let him take of the water of life freely. It is not our object in this article to argue the doctrine of free moral agency, but to consider some of the arguments urged against it. Bro. R. V. Lyon, in his articles on "Who will not be Blessed or Saved," and "The All for whom Jesus gave himself," takes a position that there are two classes of people in the world from the time that children were born into it, one of them to be saved eventually, and the other born to be lost. We design to notice these positions briefly, for the subject has already occupied too much space; but we think this doctrine of predestination presented by Bro. Lyon not only "unprofitable," but very unscriptural. He claims that in Genesis 3: 15, 16, the seed of the woman was that portion of the race to be saved, and the seed of the serpent to be lost. Who can believe that the seed of the serpent is a part of the human family? or if the wicked may be so called they make themselves so, as did Cain, to whom the said, "If thou doest well, shalt thou not be accepted? Here is a promise of a Savior to fallen man, and the seed, or offspring of the woman is Christ, who is to bruise the head of Satan, and cause his destruction. Bro. Ellsworth's remarks on foreordination in number 17, in reply to Bro. Lyon's article, were well timed. Read them again. That a part of mankind who have died without having a knowledge of the gospel, will be resurrected just for the purpose of accepting Jesus and salvation in the age to come, not a probation for salvation, requires a torturing of such passages as are brought to prove it, with much interpolating and certain meanings given them. That the part of the race called the wicked make themselves so, and are responsible for their character, has been sufficiently shown. A just and wise God would not punish his creatures for doing what they cannot avoid.

We do not find the term, "family of God," in the Bible, which term Bro. L. uses so much. He says "Men follow Jesus because they are the children of God, and do not become so by believing in him." But we think the Bible teaches just the reverse. It is no pleasure to us to differ from Bro. Lyon, but duty requires us to say what we believe to be truth on this subject. The probable interpretation of one or more texts must not be taken to define a subject, contrary to the direct teachings of other scriptures. We read in St. John 1: 12, "But as many as received him [Jesus], to them gave he power to become the sons of God." Not that they were previously the sons or children of God, but that they might become so by believing in Jesus. Gal. 3: 26—"For ye are all the children of God by faith in Christ Jesus." This is as plain as can be. How did the saints addressed in this epistle become children of God? "By faith in Jesus Christ." See also Isa. 56: 5; Rom. 8: 14-16; 1 John 3: 1, as we wish to be brief, and you will see the idea of those texts. We do not say there is no foreknowledge in God; but when he says a thing shall be it comes to pass. So Acts 18: 9-11 the Lord said he had much people in Corinth before the gospel was preached there; that is, that the preaching of the gospel there would bring out a people for the Lord. Eph. 1: 4-6—"According as he hath chosen us in him before the foundation of the world, . . . having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

To predestinate or foreordain that there should be a church taken out of the world is not the same thing as each individual of the church being foreordained to eternal life before they were born, as we showed in our articles on this and similar texts, a year ago.

To be blessed is not always to be saved. The nation of Israel, the descendants of Abraham, to whom was made the promises, was greatly blessed, yet by no means was or will the whole nation of Israel be saved. Notice the vast number who fell in the wilderness, those who departed from God, going into idolatry, and those who perished at Jerusalem's final overthrow, having rejected the salvation of Jesus. They certainly will not be among the saved. It is and has been a great blessing to the nations and families of the earth to receive a knowledge of Jesus and gospel truth; yet they do not all accept and be saved. In Rev. 7: 9, we read of "a great multitude, which no man could number, of all nations, kindreds, people and tongues, (which) stood before the throne, and the Lamb," shouting the praises of God. The blessing had gone to all nations, and some were saved from all, yet not all are saved. In a subsequent article we design to show that Jesus gave himself to die for the whole world, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," though the subject has been very well treated in some recent communications.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE AVENGER.

"The avenger of blood himself shall slay the murderer; when he meeteth him, he shall slay him." Num. 35: 19.

A VERY startling occurrence—so far as regards strangers and the foreign residents, but not near so stirring to the Moslem inhabitants—happened to-day (Oct. 22d), on Damascus St., near the vicinity of the "Bazaar Arabic," which has afforded the people of Jerusalem a sensational excitement quite different from the annual and chronic religious bestirring incident to the bickering and mob-riots of the "Easter Festival" and "Christmas Birthings" at the Church of the Holy Sepulchre. In short, the incident occurring was, that the pursuers of a murderer from a distant tribal territory had there overtaken the long pursued, before he had time to flee to the "Sacred Sanctuary" of the precincts of the Mosq of Omar, and had struck him down in the public thoroughfare of the city. An eye-witness of the deed of blood and vengeance gave us the particulars as we here embody them in our present article.

Dr. S—d, is the surgeon of the "British and Prussian Mission Hospital for the Jews" in Jerusalem. He frequently visits the hotel, of an evening as an intimate friend of our host's family. On this evening of the day, he called as usual. In a conversation, mainly addressed to us, he remarked: "How literally does the wild Bedawee of the Desert at here to and fulfill, the ancient customs of the Mosaic enjoined upon the Israelites, when they were a nationality in their own land." In corroboration thereof, he then related the event of the day.

He was passing through the bazaars about noon-day, and was close to the Arabic Bazaar, when, suddenly, his attention was arrested by a harrowing scream, and the loud utterances of an excited Bedouin, dressed in the garb of a Sheikh, who was flourishing aloft and encircling his own head a bloody sciecen (or dagger), with his right hand, while he vehemently uttered these words of the Psalmist (68: 23), "That thy foot may be dipped in the blood of thine enemy, and the tongues of thy dogs in the same." The British physician, while he was thus exclaiming, had reached the side of the slayer, and saw a man at his feet, also

in the Arab garb, lying prostrate on the pavement, copiously bleeding from a gaping wound in his left breast and side, which manifestly had penetrated his heart; for his life-blood was flowing out, and he had gasped his last breath. The slayer had suited his action (by dipping his right foot in the weltering gore,) to the words of "holy writ," and had called to his dogs to drink the same; and thus they were engaged—literally obeying their master—when our British acquaintance stooped forward to touch the slain man, to ascertain if life was extinguished. But, before he could do so, several of the slayer's attendants, arrested his purpose, and explained to him, in terse, excited language,—that he who had slain the other was "the AVENGER of blood; that the slain victim was a murderer, and had justly forfeited his life, because he had deliberately lain in wait, and killed at disadvantage, the avenger's own brother; and that they, as the nearest of kin, were compelled both by the law of Araby as well as by the divine law of Moosa (Moses), to pursue him, and rid the face of the land of the murderer. It was Allah's will and fiat, that they should do as they had done. The crowd which had collected around—composed of Turks and Arabs—exclaimed with one united voice, in Arabic, "Allah's will is done!"

The slayer and his party—of men and dogs, then quietly retreated from the city, by the St. Stephen Gate, with no effort on the part of the Turkish authorities, as they passed by the Pasha's fortress, to hinder or arrest them, so universal is this law of the avenger recognized by the Moslem code and people.

Dr. S—d, by further inquiry from his first informant, ascertained that all the parties in this fatal transaction, belonged to a remote tribe on the eastern side of the Jordan. That the quarrel which had now terminated in such a bloody issue, had originated through the chagrin and hatred, on the part of the first murderer, of his victim being the successful rival because he had outbid the other, in the purchase of a handsome damsel of the tribe for a wife. He had months after the marriage, waylaid and slain his unsuspecting victim in a lonely pass of the Moab mountains, and had immediately thereafter fled, and taken refuge, with two kids to supply him with food, in the ancient strongholds of En-gedi; had thus baffled the pursuit of his pursuers for a long time (three moons), until, at last, driven out from his hidings by the press of hunger, he too ventureously appeared in Jerusalem, in the Arabic quarter, to purchase a supply of food. "The Avenger," however, had been constantly on the alert, had at length tracked his steps to the city, and judging that he would seek the bazaars for food, there suddenly encountered him, and inflicted the retributive justice which the old, old custom of his country exacted of him.

We learned, by our learned and experienced host, who is familiar with the Arab of the present, as well as thoroughly posted in their ancient times, that the Arabic law and handed-down custom, is inflexible and unalterable, that when a member of any Bedawee tribe is slain, premeditatedly, by a brother Arab, the first next of kin (and, if a woman is nearest kin, then the next after of male kin,) is imperatively bound to pursue the murderer, and execute the justice, by his own hands, wherever found, unless the pursued can succeed to reach first, either of the three sanctuaries—the Mosque of Mecca, the Mosque of Ibrahim, at Hebron, or the Mosque of Omar, at Jerusalem: the first where the dust of Mohammed is enshrined in a coffin, supposed to be suspended in the air of a cave, the "holiest of holies," of that Mohammedan place of worship; the second, the cover of the cave of Machpelah, where the dust of Abraham is sleeping; and the last, the sanctuary of Omar, which covers the "Rock," where Ibrahim would have sacrificed his son Ezeek (Isaac), and from whose top Mohammed's steed "Borak" had leaped, when his rider (Mohammed,) was

transported to the seventh (?) heaven, there to receive the revelation of the "Koran" of "the faithful." From either one of these three sanctuaries, the pursued can make an appeal to the theological authorities of the respective mosques, and show, if he can, some justifying circumstances and evident proof, of his deed not being a deliberate slaughter, or that it was done in his own self-defence. But, unless he can prove, by some witnesses (two, or more), that he had slain his victim in self-defence, or in fair combat, or it was an unavoidable accident with nothing intentional on his part, he can be taken, even within the precincts of the "sanctuary," by "the Avenger" and removed from the bounds of the sanctuary, slain. On the other hand, if he does clearly prove that it was not done in malice, or covertly, or at disadvantage, nor premeditatedly, "the price of blood" is then assessed by the "court of judges" for him to pay, to the widow, if the victim had a wife, or to the next of kin; and until he can pay, he cannot with safety leave the place of sanctuary without risk of, or forfeit of life. The price fixed upon is rated according to the status of the slain person in the tribe. On the "Slayer" paying the "blood money," he then goes free, and can then return to, and resume his tribal position, without fear of being molested: the avenger in such case, is not allowed, without forfeiture of his own life, attempts upon his life or injury of his property, etc.

This, we were also informed afterwards, by good Moslem authority in Jerusalem, is the general Arabic law, which antedates Mohammedanism,—and which he reiterated in his Koran; and, in its essential features, doubtless, is borrowed from, and is founded upon the Mosaic precepts, first proclaimed by the Lawgiver of Israel, in the Arabian Desert; and Arab-like, subsequently adopted by the wild sons of Abraham and Ishmael.

Sullivan County, Mo.

HAVE labored four weeks in this County, holding meetings with the brethren at Bairdstown, Valparaiso, and Pennville. At the last named place we continued meetings over two Sabbaths. We spoke to large audiences, until the muddy condition of the roads made it almost impossible for the people to turn out. From here we visited the brethren near Valparaiso, visiting from house to house. Heretofore difficulties have existed among the brethren, which made it impossible to organize into church capacity; an adjustment has been made, and a lively religious feeling is exhibited among them. Six more decided and covenanted to keep the Sabbath of the Lord. Among the number are Brother and Sister Vanwy and family, who have believed the Advent doctrine for several years, but had never realized the binding obligation of the fourth commandment. They have taken a firm stand on the Sabbath question: may the Lord bless them, and all others who are striving for a home in the everlasting kingdom of God. Our last meetings were held with the brethren at Bairdstown, which continued over Sabbath and part of the week. On First-day attended to the ordinance of baptism. All the brethren at this place are trying to be faithful, yet some, perhaps, are not making that advancement in the religious life which they should, hence do not have that enjoyment which is attainable only by a prompt discharge of every known duty. After closing meetings at this place we started for home to attend a discussion on the Sabbath question between Eld. A. C. Long and Eld. Martindale. Arrived home after two-days' travel, and found our family well. In conclusion let me say to the brethren in Sullivan Co., that we intend to fulfill our promise to hold a Grove meeting some time during the summer.

W. C. LONG.

Winstonville, Mo. Feb. 29.

Free Grace.

A. HALL.

HOSANNA to Mount Zion's King!
Exalt his name give thanks and sing:
O praise him for free saving grace,
In mercy offered to our race.

'Tis free to all who will become
Obedient to the Holy One;
Take up the cross, themselves deny,
And on his word by faith rely.

To honor, he all such will bring,—
He'll make them kings and priests with him;
'Tis on the earth they'll live and reign,
Since Christ the kingdom will obtain.

But all his foes must surely die,
The wages of their sins is nigh:
'Tis death, eternal death, to all
Who slight the Savior's gracious call.

O sinner, turn, why will ye die?
Since life is proffered, O, say why?
Why will ye slight the Savior's grace,
And die beneath his frowning face?
Transit, Minn.

The Lord Knoweth His Own.

S. E. BRINKERHOFF.

"NEVERTHELESS the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2: 19.

The Bible is very precious to every child of God. It is full of comfort and consolation at all times to each believing heart. But there are times and places in which our minds will be drawn out particularly and placed upon some one passage of the divine word, and which will seem to fill our very being with joy and sweet consolation which no man can take from us. In this manner was the above passage brought to our mind on last Sabbath day, while listening to a discourse from a S. D. Adventist brother. Although we, with all others who had not the spirit of prophecy—or Mrs. White's visions, as they are with that people the spirit of prophecy—were by him shut out of the kingdom, our heart could rise in joy and thankfulness to our heavenly Father that he, and not man, is to be the Judge, for "God knoweth them that are his." And this is not the only time we have been made to rejoice that there was such a passage as this in the word of God. Many times as we read the different theories extant in the land, and wonder in our own mind what is to be the end of all these, each one believing that he has got more truth than any of the rest, and some going so far as to think that they have got the whole truth, and nothing but the truth, we are made to rejoice in the thought that "the Lord knoweth them that are his." Yes, we feel to thank God that we are not to be the judges, and although we are to know men "by their fruits," we have no authority to judge them by our theories. If all others are in error, why may not we? To us it savors too much of the infallible old man of sin to say, "We have got the truth, we know it, and no other people in this age have."

We believe it is our duty as Bible believers to search for truth as for hidden treasures, and to prize what we know or believe to be truth very highly; but whenever we get to believing that we have got the whole truth, and that all who do not see and believe just as we do must suffer the wrath of an offended God, we are getting on dangerous ground. It is our duty to study God's word, praying earnestly for his Holy Spirit to guide us into all truth; and when we see the truth we need to pray for strength and grace to obey it. We need to bear and forbear with each other's views, and wherein we differ do so in a spirit of meekness and love, and not with a

spirit of superiority as though we know a great deal more than others do. Just in proportion to the way God reveals his truth to us do we realize how little we do know. Never was there a time, we think, in the history of our world when there was so many theories as at this day, and all claiming to be sustained by the Bible. Now it is very evident that all these different theories are not in reality sustained by the Scriptures of truth; but each one's peculiar views of the Scriptures sustain his particular theory. And we think, to say the least, there is considerable egotism about the man, or people, who claim to have the only saving truth for this generation.

But while we believe that many of those who believe and teach those different theories have what we think the Bible teaches as the saving truth for this and all other generations, yet we think in many things they may be, and are, no doubt, in error in. But it is often a mystery to us how men and women of learning, intellect, and intelligence can believe and teach with all confidence, theories that look to us so very frail and tottering. But never did the positions taken by S. D. Adventists on prophecy look to us so utterly void of proof, as they did on last Sabbath day. Their ending of the two thousand three hundred days in 1844, and many other of their doctrines were proved by the simple words, "We as a people believe so and so." One point that was dwelt upon by the brother, and which is to that people a very important one, was the testimony of Jesus being the spirit of prophecy, as brought to view in the visions of Mrs. White. The claim of S. D. Adventists is that they are the only people who come up to the specifications of Rev. 12: 17. They claim from this passage in connection with chapter 19: 10 that to be the true people of God in this age we must have the gift of prophecy. This claim is made because it is said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus." Rev. 12: 17. And, "The testimony of Jesus is the spirit of prophecy." Rev. 19: 10. Now, was this language in any of the newspapers of the day, that people, many of them at least, would have no trouble in understanding it. Were you to ask them what was Moulton's testimony in the trial of Henry Ward Beecher, they would not think of telling you that it was the spirit that would inspire some one hundreds of years hence.

The word testimony is easily understood. It is a person's sayings, whether true or false. If a man's words are true, then he gives a true testimony; but if false, then his testimony is a false one. Thus John says, Rev. 1: 2—"Who bare record of the word of God, and of the testimony of Jesus Christ." Then the testimony of Jesus was something that John could bare record of. What did John bare record of? To what he saw and heard. John 19: 35; 21; 24. Paul, in giving advice to Timothy, says, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." 2 Tim. 1: 18. Now let us read this passage to suit our S. D. A. friends. "Be not thou therefore ashamed of the spirit of prophecy, nor of me its prisoner." See 1 Cor. 1: 6; 2: 1. By these passages, with many others which we might quote, we think it too plain to be misunderstood, that the testimony of Jesus is the words that he uttered, and the acts which he performed while here upon the earth. We Adventists, talk about taking the language of the Bible just as we would that of any other book; let us do it here, and we will have no trouble in understanding what the testimony of Jesus is. And our vision friends

might be saved the very consoling thought that they were the only ones with whom the dragon was wroth; or that they were the chosen ones of God in this age. They might hear a voice such as Elijah once heard, and be enabled to see that God did have a people even outside of their third angel's message.

But what are we to understand by the declaration of the angel that "the testimony of Jesus is the spirit of prophecy." Prophecy is understood to be foretelling future events, or history in advance. Now if prophecy is never fulfilled it is a dead letter, but if fulfilled it becomes a living reality. As the body without the spirit is dead, so prophecy without a fulfillment would be dead also; hence whatever gives fulfillment to prophecy is the life, or spirit of prophecy. It is the spirit that gives life or animation. This is just what the testimony of Jesus gave to the prophecies of the Old Testament. Many of those prophecies would have had no life or power had it not been for the sayings, and life work of our Savior. Hear him as he reads in the synagogue, saying, "This day is this scripture fulfilled in your ears." Luke 4: 18-21. Isa. 61: 1, 2. See him as he spake unto the multitude by parables, that the Scriptures might be fulfilled. Matt. 13: 34, 35. After John had been cast into prison he had a desire to know if Jesus, of whose fame he heard, was indeed the Messiah. He therefore sent his disciples to ask him. Jesus could have answered, "I am." But he did not do this; but said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed," etc. Matt. 11: 2-6. This was all John needed, he now knew it was he of whom the prophets spake. See Isa. 35: 5, 6; 42: 7. These prophecies were now no longer a dead letter. The testimony of Jesus gave them life. We cannot believe that such an exposition of Rev. 19: 10 as is given by S. D. Adventists, would be held to long by any intelligent class of people, was it not to sustain a tottering, but very money making theory.

But, right here, I will ask, How much good will it do to have the gift of prophecy, and not make those prophecies a test? When God gave his ancient prophets a message for his people, do you think it would have made any difference whether they obeyed it or not? It is astonishing to see how an intelligent class of people can turn and twist those testimonies or visions, to suit the times and circumstances, and yet cling to them with a death like grasp. One time the visions are a test, and all are made to feel and know it; at another time, and under other circumstances they are not a test. At one time members will be disfellowshipped because they cannot believe them, and will not say they can when they cannot; but at another time members are taken into the church making no pretensions whatever to believe them. Again, at one time the leaders of that church will not baptize individuals because they persist in wearing their wedding ring—which by the way, the leaving off of that ring is thought by an English lady to be almost the breaking of the marriage tie—while at another time they will allow their members to wear all the flounces, ruffles, puffs, overskirts, and useless trappings of the Babylonians. As a sister in that church said to us not long since, "Where are we drifting? We are getting just like the world." We could but respond, the difference is principally in words, and in a few short dresses; and these are pretty much gone out of style now-a-days!

There is one thing sure, If the visions of Mrs. White, of fifteen or twenty years ago, are from the Lord, the S. D. Adventists of to-day are a doomed people, Mrs. White not excepted. We

speak from experience; God does not hold his people guiltless; he does not tell his people what they must not do, and in a few years just let them do those very things which he forbid, and the visions of the past are not lived out now by that people, not even by her who gave them. Yea, it is doubtful if those visions could be got now, as we received them some fourteen years ago. And although we have long since given up those visions as of divine inspiration, we still remember their good wholesome lessons on women's dress; and would wish from the very depth of our heart, that that people would practice a little more of their former teaching. The truth is, the visions as they are now held, are like the Pope's decrees, they condemn every one outside the pale of that church, but saves all in it; whether they believe and practice them or not. If individuals are not shaken out of that organization—that is, if they do not see the true source of the visions, and the weakness of their prophetic theory, and leave it—they are numbered with the hundred forty and four thousand, and are destined to follow the Lamb whithersoever he goeth, while all the rest of the world no matter how holy their lives are, nor how much they are trying to serve God, will be shut out of the kingdom! If we are to judge people by their words and actions, this is what S. D. Adventists of to-day teach us. But thank God, the "Lord knoweth them that are his," and needeth not that any man should tell him.

Immateriality.

IMMATERIALITY is but another name for non-entity. It is the negative of all things and beings, of all existence. There is not one particle of proof that can be advanced to establish it. It has no way to manifest itself to any intelligence in heaven or in earth. Neither angels, nor men, could possibly conceive of such a substance, being, or thing. It possesses no property or power by which to make itself manifest to any intelligent being in the universe. Reason and analogy never scan it, or even conceive it. Revelation never reveals it, nor do any of our senses witness its existence. It cannot be felt, heard, tasted, or smelled, even by the strongest organs, or the most acute sensibilities. It is neither liquid nor solid, soft nor hard; it can neither extend nor contract. In short, it can exert no influence whatever; it can neither act nor be acted upon. And even if it does exist, it can be of no possible use. It possesses no desirable property, faculty or use, yet, strange to say, immateriality is the modern Christians' God, his anticipated heaven, his immortal self—his all.

O sectarianism! O atheism! O annihilation! Who can perceive the nice shades of difference between the one and the other? They seem alike all but in name. The atheist has no God. The sectarian has a God without body or parts. Who can define the difference? For our part, we do not perceive a difference of a single hair. They both claim to be the negative of all things which exist, and both are equally powerless and unknown. The atheist has no other life or conscious existence beyond the grave. The sectarian has one, but it is immaterial, like his God, and without body or parts. Here again both are negative, and both arrive at the same point. Their faith and hope amount to the same, only it is expressed by different terms.

Again, the atheist has no heaven in eternity. The sectarian has one, but it is immaterial in all its properties, and is therefore the negative of all riches and substances. Here again they are equal, and arrive at the same point. As we do not envy them the possession of all they claim, we will now leave them in the quiet and undisturbed enjoyment of the same, and proceed to examine the portion still left for the despised materialist to enjoy.

What is God? He is a material, organized intelligence, possessing both body and parts. He is in the form of man, and is a model, or standard of perfection to which man is desired to attain. He, being the great Father and Head of the family.

What is Jesus Christ? He is the Son of God, and is every way like his Father, being "the brightness of his Father's glory, and the express image of his person." He is a material intelligence, with body, parts, and passions, possessing immortal flesh and immortal bones.

What are men? They are the offspring of Adam. They are capable of receiving intelligence from the dead with a body like that of Jesus Christ, and to possess immortal flesh and bones. Thus perfected, they will possess the earth as their "everlasting inheritance." With these hopes and prospects before us, we say to the Christian world who hold to immateriality, that they are welcome to their God, their life, their heaven, and their all. They claim nothing but that which we throw away. Therefore there is no ground for quarrel or contention between us.—Selected.

The Huguenots in America.

ON the revocation of the edict of Nantes in 1685, at least 500,000 Huguenots took refuge in foreign countries. From this time, for many years, their cause was completely broken in France. In 1705 there was not a single organized congregation of Huguenots left in all France. So early as 1555, Coligni attempted, but without success, to establish a Huguenot colony in Brazil. In 1562 he sent out two ships, under the command of Jean Ribault, on a voyage of exploration to Florida, but the attempt to establish a colony was unsuccessful. Many departed for North America even before the revocation of the edict of Nantes. Some settled in and around New Amsterdam, now New York, where their family names are frequent. Others found homes in Massachusetts, Rhode Island, and Virginia. But South Carolina was their favorite resting place, and a large number of the foremost families in that state are of Huguenot origin. This class of immigrants has contributed, in proportion to its numbers, a vast share to the culture and prosperity of the United States. Wherever they settled they were noted for severe morality, great charity, and politeness and elegance of manners. Of seven Presidents who directed the deliberation of the Congress of Philadelphia during the revolution, three, Henry Laurens, John Jay, and Elias Boudinot, were of Huguenot parentage.—*Appleton's Cyclopaedia.*

From Bro. Davidson.

DEAR BRO. BRINKERHOFF: As I am one of those who are keeping the commandments of God and the faith of Jesus, and am expecting a home in that kingdom, soon to be set up on the earth, I take this opportunity to express my love for the truth which I have received; and also to state that I appreciate the *ADVOCATE* very highly; and as James says, we should show our faith by our works, I shall do so by becoming a regular subscriber, and also by enclosing five dollars, for which you will please send the *ADVOCATE* to the poor, as your judgment may dictate, as I see in the paper that there are persons want it who are unable to pay.

From your brother in hope of eternal life,
T. L. DAVIDSON.

Isadora, Worth Co., Mo.

From Sister Pitts.

DEAR BRO. BRINKERHOFF: I felt sorrowful when I received the *ADVOCATE* for Feb. 8th, and read Brother Long's letter. Not that I was sorry that the *ADVOCATE* had come to hand, laden with the good things from the dear friends, but sorry that you have to labor so hard, with so little reward for your labor. But there was a joy in feeling that God will reward you, for he "will not forget your labor of love;" for he careth for you. O that we all could feel that God's eye is upon us, and would look up in faith, and ask him that his honor and glory be the motive that crowns all of our actions. I hope we all shall remember that there is a people

that is watching us, and not for our good; but prophesying that we shall come to nought, because we reject their *fundamental principles*, or vision. O! may God enable us to arise as one man, and come up to the help of the Lord, and hold up the *ADVOCATE*, so that we can have a medium of communication, and hold up one another's hands, that the truth of God may run, and he be glorified, and saints comforted, sinners converted, and the *ADVOCATE* go forth on its mission of mercy, and give a *certain sound*, that many may be prepared for the battle, and fight the good fight of faith, and be ready for the coming of our divine Master, to take unto him his great power, and reign forever and ever. O that the love of God might rule in all of our hearts, for love is the fulfilling of the law. I send my love and Christian greeting to all the dear brethren and sisters that take the *ADVOCATE*, hoping that we shall remember that, "There is that withholdeth more than is meet, yet tendeth to poverty." And as Bunyan has it, "There was a man, though some did count him mad, the more he gave away, the more he had." May grace, mercy, and truth, be and abide with the whole people of God, till Jesus comes. I am highly interested with your articles on the sanctuary, may God give you his Holy Spirit to lead you into all truth.

Your sister in the Lord,
Fredericksburg, Iowa. POLLY G. PITTS.

From Bro. Davis.

BRO. BRINKERHOFF: I saw in the *ADVOCATE* some time past that money was needed to purchase paper and wood for the printing office. I had not the money then, but I now enclose two dollars for that purpose. I am in my 84th year and have worked to pay my board three-fourths of the time for the last three or four years; but a paralytic shock last July injured my eyes and strength very much. Yet I adore the great I AM for the understanding and power granted to me. I feel anxious to have the *ADVOCATE* sustained, and its Editor supplied with necessities for his work. Brethren and sisters, you who are the disciples of Christ Jesus, joint heirs with him of the kingdom which he purchased with his own blood, offering himself as a sacrifice for our sins, a ransom for those who believe and obey all the commandments of God, that we might be restored to life and saved from sin and a vain flattering world, and enjoy the benefits and glory of the earth restored to its original standing and glory, it becomes us as disciples of Jesus, to come out from among the world, and be separate. Then the Lord says, I will be to you a father, and ye shall be my sons and daughters. 2 Cor. 6: 17, 18. Read from the 13th verse. Dear friends, we must forsake the unnecessary fashions which make our apparel costly in the quantity used and time spent in making us appear like the gay and fashionable world. My dear brethren and sisters in the Lord, let us cease from the use of tobacco and all other unnecessary articles, and give our hearts and love to the Lord Jesus; and be kindly affectioned to the poor, to do them good, striving to be Christ-like. Let not pride or vain-glory prevent us from assisting Bro. Brinkerhoff to do his work in the office, that we may become rich in faith and good works. The apostle saith, Owe no man anything but to love one another, for he that loveth another hath fulfilled the law. May the Lord help us to be clear from debt, and hold up Bro. Brinkerhoff in his labor of love to us. I desire the *ADVOCATE* to be supported, and enclose two dollars to send it to the poor, as Bro. Brinkerhoff shall choose.

SILAS S. DAVIS.
Lincklaen, Cheungo Co., N. Y.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, 11th 12th Mon. 1875.

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

WE want to hear from every one of our readers whom we have not heard from this year, as there are quite a number who have not paid us for the present volume, now nearly out, and have not let us know if they wish it continued. We need every subscription, and we do not wish to stop sending the *ADVOCATE* to any who appreciate it. But how are we going to know who such are if they do not let us know by writing, or report the same to some of the ministers if there are any near them? Some kind friends send us money to send the paper to the poor, but unless such report themselves we may stop sending it. A year's delinquency is long enough time for you to renew or report to us. With the beginning of the new volume we will have to discontinue the paper if we do not hear from you.

Is There no Danger.

THE *Shepherd of the Valley*, a Roman Catholic paper of St. Louis, represents the Archbishop of that place as saying: "We acknowledge that the Roman Catholic Church is intolerant of control; but this intolerance is a logical and necessary sequence of her infallibility. She alone has the right to be intolerant, since she alone possesses truth. The church endures the heretics only in so far as she is compelled to do; but she has a deadly hatred for them, and makes use of every artifice for their annihilation. As soon as the Catholics here have attained a sufficient majority religious freedom in the United States will have an end."

Is not the country in danger when its free institutions are thus assailed? The Constitution of the United States provides for the free exercise of religion; and here is an element, rising up in our midst, increasing in power, and assuming that it will bring this country under its control. Are not such declarations treasonable to our nation? The Roman Catholic Church seeks to bring her persecutions, tyranny, and degradation of the people, upon America, and re-enact the drama of the "dark ages." Deprived of temporal power in Europe, she seeks to gain it here, where it can be obtained without war and soldiers, by the popular or majority of votes, when, as the archbishop of St. Louis, says, "Religious freedom in the United States would be at an end." May the coming of the Redeemer transpire before such a gloomy and fearful event should take place!

The war of the Romish Church has commenced upon our free schools, which the Romish priests seek to overthrow. May the danger be seen! The following item we quote from the *National Protestant*:

"The Roman Catholics of Dubuque, Iowa, have openly declared war against the public schools. At St. Patrick's Church, in that city, on a recent Sunday, the pastor gave notice from the pulpit that the sacraments of penance and the Holy Eucharist would be withdrawn from all parents who persisted in sending their children to the obnoxious institutions."

THE *Catholic Telegraph*, organ of Archbishop Purcell, makes this bold declaration respecting the public schools: "It will be a glorious day in this country when, under the laws of justice and morality, our school system is shivered to pieces."

T. W. NEWTON: We are out of Ransom Hicks' tract on the time of the Crucifixion and resurrection of Christ, and do not know where others can be had.

Call for General Meeting in Minnesota.

BRO. BRINKERTHOFF;—I have been thinking a few days past that the interests of the cause in Minnesota demand that there should be a general gathering of the Sabbath-keeping Adventists (who are not in fellowship with the denomination calling themselves Seventh-day Adventists), in some locality where it will best accommodate the whole, and that perhaps some of our brethren and sisters in other States might meet with us, to counsel, instruct and encourage us. I think we ought to become acquainted with each other, and then we might be a help to each other, and be workers together in the cause of our Lord and Master. I think we ought to have such a meeting as soon as the first of next June. What do you say, brethren and sisters? Shall we have such a meeting? and if so, Where should it be held? I would like to hear from all in regard to the matter, and will answer any communications I may receive, from brethren and sisters interested. Let us be active. Let us awake, and double our diligence in the cause of our Master, and the Lord will bless us in so doing.

ALMON HALL.
Transit, Sibley Co., Minn.

WE commend Bro. Hall's request for a general meeting, to the consideration of all the Sabbath keepers who are located near enough to attend such a meeting, and we hope Bro. Hall will receive letters immediately from the brethren and sisters of Minnesota, and from Wisconsin and northern Iowa, and arrangements made for such meeting. "In union there is strength," and the cause would be benefited as well as individual members be strengthened.—EDITOR.]

A Eulogy on the Doctrine of Grace.

R. V. LYON.

"There's 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 luster does it shine forth in my vision! O how I love it! because it exalts the name of Jesus above every name, and abases man, bringing him down at the foot of sovereign mercy, as a lost, helpless, and erring sinner, justly doomed to DIE! Yes, my soul responds to the sentence, JUSTLY DOOMED TO DIE! Glory to God, whilst his family were in this ruined state, the Father cries out, "I have found a ransom!" "The Lion of the tribe of Judah, the offspring of David, hath prevailed to open the book, and to loose the seven seals thereof." O what a shout was then heard at this eventful moment! All was interest in the court 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 opened up the way whereby the family of God might obtain a pardon of their sins, and finally come into possession of the earth in its renovated state.

Where the glory of God, like a boundless sea,
Will bathe the immortal company;
And pure love's banner, and friendship's wand,
Shall wave above the princely band.

Yes, him, whose groans Calvary witnessed, and at the sight the sun felt himself called upon to put on a mourning garb, and for the space of three hours his radiant beams were not felt or seen, and all nature seemed to be hushed into silence around that hallowed spot.

But, O how great the change when he from the tomb came forth, and "had the monster death in chains!" Therefore death is a conquered foe to all those who are embraced in the plan of human redemption—the family of God! Hence they will be made alive, or saved, at or subsequent to his coming in the glory of his Father with all the holy angels with him! But on high he

ascended, where all heaven were in waiting to receive him, and conduct him to his Father's throne, where he has ever since resided, to make intercession for the purchase of his blood—according to the purpose of the Deity. Glory be to his adorable name! at the time appointed he will return to gather the trophies of his victorious grace! Not, however, as he made his first appearance as the son of David, to be cradled in a manger, with no cherubim legions to guard him! but with the retinue of heaven to accompany him, as he shall be seen riding down the burning pathway of the heavens in his flaming chariot, whose wheels shall roll in fire, to take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," by removing them into a state of non-existence! and bringing earth back to its Eden state, and dressing it up in more than its primeval beauty and glory: the throne—the kingdom of David given to him, and he to reign over the house of Jacob, who compose a portion of the jewels of his victorious grace, for ever, and of his kingdom there shall be no end. Glory to God! self will then be lost sight of, and the song of the redeemed will then be, as they walk the plains of Eden, which will be glowing in immortal verdure, "Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God." What a moment! Redemption completed! Tribulation ended! O what a shout will then be heard among the subjects of God's electing grace, whilst walking the golden streets of the New Jerusalem, which will be more brilliant and glorious than the light of yon orb of day! A shout, "the voice of many waters and as the voice of mighty thunderings, saying, alleluia, for the Lord God Omnipotent reigneth."

Reader, will you be among the jewels of his victorious grace! For this I labor and pray, and shall endeavor so to do, whilst my Father gives me strength and disposition. Glory be to his exalted name, that grace drew the wondrous plan; grace has marked out the way for the child of God to walk in, and by it he must be led, and by it he must be saved! whilst the wicked will die that death from which there is no revival into life! For "by grace, favor, are ye saved through faith, and that not of yourselves, it is the gift of God." That is, grace is the gift of God: whilst "faith is the basis of things hoped for:" or an act of the mind laying hold of this favor, through Jesus the Life-Giver. And this "unspeakable gift" is the antidote of sin, and sin is the transgression of the law, and the penalty of the law is death, and death is the extinction of life, and this favor or "free gift," when applied to man, will bring him out of *hades*—"the empire of death"—into the possession of life and earth restored.

Suspension Bridge, N. Y.

IN this world we have nothing to do with success or with its results, but only being true to God and for God; for it is sincerity and not success which is the sweet savor before God.

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Advent and Sabbath Advocate.

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

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The Burden Bearer.

CHRISTIAN, when thy way seems darkest,
When thine eyes with tears are dim;
Straight to God, thy Father, hastening,
Tell thy troubles all to him.
Not to human ear confiding,
Thy sad tale of grief and care,
But before thy Father kneeling,
Pour out all thy sorrows there.

Sympathy of friends may cheer thee,
When the fierce wild storm has burst,
But God only can console thee,
When it breaks upon thee first.
Go with words, or tears, or silence,
Only lay thee at his feet,
Thou shalt prove how great his pity,
And his tenderness how sweet.

Think, too, thy divine Redeemer
Knew, as thou canst never know,
All the deepest depths of suffering—
All the weight of human woe.
And though now in glory seated,
He can hear thy feeblest cry,
Even hear the stifled sighing
Of thy dumb heart's agony.

All thy griefs by him are ordered,
Needful is each one for thee;
Every one by him is counted,
One too much there cannot be.
And if whilst they fall so thickly,
Thou canst own his way is right,
Then each bitter tear of anguish,
Precious is in Jesus' sight.

Far too well thy Savior loves thee,
To allow thy life to be
One long calm unbroken summer—
One unruffled stormless sea.
He would have thee fondly nestle
Closer to his loving breast,
He would have that world seem brighter,
Where alone is perfect rest.

Through his wise and loving purpose,
Clearly yet thou may'st not see;
Still believe with faith unshaken,
All will work for good to thee.
Therefore when thy way is gloomy,
And thine eyes with tears are dim,
Straight to God, thy Father hastening,
Tell thy sorrows all to him. *Selected.*

Christ's Second Coming.

THIS is truly one of the events of the near future. How near we are not enlightened sufficiently to say, but we believe it to be near, even at the door. This subject has employed the minds of prophets and apostles, and also innumerable

Christians who have lived in all ages. It is the church's only hope. It is the star that faith can look at and to, in this dark and perilous night of life's stormy voyage. It is the groaning cry of all creation. It was the appeal sent up to heaven by the seer of Patmos, "Come, Lord Jesus, and come quickly." The apostle used the event as one to be looked for, and hoped for, and loved. The bereaved believers in Thessalonica were comforted by the fact that Christ would return, and at his return the sleeping ones in Jesus would be raised, and the living at that time who were in Christ would be changed, and both would be caught up together to meet the Lord in the air, and so would they be forever with the Lord. 1 Thess. 4: 13-18.

It was Paul's faith and hope when about to lay down this life; his faith soared far beyond the scene of martyrdom to that day when the righteous judge would come and bestow not only upon him a crown of righteousness, but also upon all who loved the appearing of Jesus Christ. Paul recorded concerning some who before had been idol-worshippers, that they had now turned to serve the living God, and to "wait for his Son from heaven, whom God raised from the dead, even Jesus, who delivered us from the wrath to come." 1 Thess. 1: 9, 10. When writing to Titus, the apostle is occupied with the same theme; after relating what the grace of God would teach us to do, he breaks out on his favorite subject, and says, "Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 13.

When the Lord ascended up into heaven, his beloved disciples stood gazing until he was out of sight, and even after this they gazed, until two shining ones interrupted the spell of wonder and surprise, announcing to them that this same Jesus which they had seen going up into heaven, would come again in like manner as he had gone away. This is in harmony with his parting words to his sorrow-stricken followers, whose hearts were all wrapped up in him whom they so much loved, when he announced to them the sad news that he must leave them; this sad news made their heads droop and their hearts faint, but he said unto them, "Let not your hearts be troubled." Why? because, "If I go away, I will come again and receive you unto myself, that where I am, there ye may be also." John 14: 1-3. Christ positively gave them to understand that they could not come with him where he was going, namely: to the Father; but he directed their minds to the time when he would come again, not to die, not to be despised, but admired; not to wear the crown of thorns, but the crown of glory; not to be subjected to earthly kings, but to be himself the King of kings and Lord of lords. He told of a glory that would deck his brow, a glory unsurpassed, unequalled, hitherto unseen by any of earth's potentates; his retinue and escort would be the angels. The glory would be triple, consisting of his own, his Father's, and the holy angels. This advent will not be attended with

the poverty of the first, but his right to earth's wealth and homage will be vindicated in the sight of all men and of all nations. He will come again, and in that day he will plant his feet on Olive's mount as earth's whole and sole monarch. "For he shall be King over all the earth. In that day shall there be one Lord, and his name one." Zech. 14: 9.

For this end was he born, namely, to be a king. And our hope is that which Paul recognized as his, namely, the hope of the fathers, whose hearts had been inspired to delineate the glory that should be revealed at the coming of Jesus Christ. 'Tis true, he permitted some of its rays to fall when here on earth as a man of sorrows; so much so that many would even then have welcomed him to his position before men and nations. He did unfold some of this glory and power when he said to the lame, walk, to the blind, see, and to the dead, arise. He did manifest some of his power when on the Galilean Sea, he bid the winds and the waves be still. But all these manifestations were but the first rays of the power and glory that he will reveal more fully and on a grander scale when he comes again. Then it was but one dead man here and there that he raised, but when he comes again it will be a countless throng that will arise from their dusty beds and welcome him as their Lord and Master. Then it was but a few sick, a few lame, a few blind, that felt his power to heal, but when he comes, oh, yes, when he comes again—sweet words—his power will not be limited nor circumscribed to the Judean hills and valleys, but from sea to sea, and from river to river, and from mountain to valley, as far as the earth doth reach, his power will be felt and known to raise the dead, heal the sick and make the blind to see, and hush the tempest of earth's turbulent sea, into a silent calm, with his words "peace, be still."

Do you wonder, dear reader, why the apostle called it "a blessed hope?" Do you now wonder why John, on the Isle of Patmos, cried out, "Come, Lord Jesus, and come quickly?" Do you now wonder why the whole creation groans? It is for the coming of his feet we wait and sigh, and every sign that appears to our view we welcome as a sweet harbinger of that coming One. The world may scoff at our hope; they may doubt the possibility of such an event, but he will come. The heathen may rage, and the people may imagine a vain thing, and the kings of the earth may set themselves, and the rulers may take counsel together against the Lord and against his anointed, notwithstanding all this, God will set his King (who is Jesus,) upon his holy hill Zion, and he (God) will give him the heathen for his inheritance and the uttermost parts of the earth for his possession, and he will break them with a rod of iron and dash them to pieces like a potter's vessel.

Nay, more, a cold-hearted, lukewarm, back-slidden worldly church may spurn the message which the Lord has sent, namely, "Behold I come quickly." They may think it is not necessary to have his personal presence with us; they may say it does not make any difference. It

is true it does not to them, for they have substituted man's theology for God's revelation, hence they find no room for his coming, nor any necessity for a restitution of all things spoken of by the holy prophets since the world began.

But, in conclusion, let me say: That unless he comes our hope is vain, our sleeping ones will sleep on through the countless ages of eternity, and we too shall die, and the epitaph may truly be written, that death is an eternal sleep. But he is coming, and is coming soon, the signs of the times speak in thunder tones that the day of the Lord is nigh, even at the door.—*Bible Standard*.

The City of the Great King.

AMOS PEGG.

BRO. BRINKERHOFF: I have very much admired the elevated and religious tone of your paper, but have felt myself incompetent of writing for its columns. I thank God that I have been favored with its heart cheering and soul refreshing visits about the period of seven years. For this blessing I frequently find myself overflowing with gratitude to God. But I have been more especially interested in the recent articles on the Sanctuary Question. They were so timely with us here in Ligonier. Elds. Lane and Kenyon, S. D. Adventists, pitched their tent here last spring and gave us their theory on the sanctuary in connection with their other favorite topics, such as they feel safe to publish, leaving some very prominent ones, such as Mrs. E. G. White's visions, and the time when David's throne will be reestablished, in a state of darkness and obscurity. The subject of the Sanctuary is one of the most important to every Bible student, in consequence of its great popularity with the many writers of the holy Scriptures. And I am glad that these articles are now published in tract form, and the price so low that they are within the reach of all the Lord's poor. And I would here solicit all readers of the *ADVOCATE* to work for the salvation of sinners, and avail themselves of the opportunity where a few dimes will purchase and send many of these powerful and truthful testimonies far and wide. Particularly where the God dishonoring doctrine has, or will be taught that Christ did not enter into the most holy place in the heavenly sanctuary until 1844, and will leave it when the hundred forty and four thousand of Rev. 7: 4, is prepared for translation to heaven, cherishing the false idea also that Mount Zion is there; and the many mansions of John 14: 2, they vainly assume is now in process of construction, in order that the saints may there reign with Christ a thousand years. They also teach that at the close of that reign, the Lord and his saints, Mount Zion and City, will all countermarch to this deserted wilderness world, only occupied by the Devil and his angels. David speaks thus of Mount Zion, Ps. 125: 1, that it cannot be removed, but abideth forever.

But I was very sorry to learn that the able writer of the sanctuary question exhibited such a weak point in his faith as to endorse the inharmonious and unscriptural vagary of an incomprehensible city, accepting it as the city of the Great King, Matt. 5: 35, which was the only Jerusalem known to the holy and God fearing prophets and apostles, as it then existed, and as they saw it by the agency of inspiration in all its superlative grandeur and immortal excellency in the world to come. The Jerusalem of the Old and New Testaments in its restitution state, was the most delightful and sublime theme that the most practical writers of those Testaments ever dwelt upon. These statements would be useless, if not accompanied with a sufficient amount of evidence to sustain them, which by the will of God shall be immediately presented. 2 Kings 19:

34, "For I will defend this city to save it, for mine own sake and for my servant David's sake." Verses 21 and 31, preceeding this quotation, show that the city here described was the Asiatic Jerusalem of fact and prophecy. This was God's own testimony, you will certainly accept it. He would not impose a farce upon us in a pretended defence of this city, resulting in a failure, as would be evident if some other city is to be prepared for the saint's abode. 1 Chron. 23: 25, "For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem forever." This second witness is King David, whom the Bible emulates for being the man after God's own heart. The testimony already adduced shows clearly that the city that contained the throne of David was the Lord's chosen city, that his own residue might be there with his people, when the Lord's kingdom would be given to the daughter of Jerusalem for an everlasting residence.

2 Chron. 23: 4, "Whereof the Lord had said, In Jerusalem shall my name be forever." This 3rd witness testifies to the endlessness of Jerusalem's existence through all the glorious manifestations of the revolving ages yet to come. Isa. 4: 3, "And it shall come to pass that he who is left in Zion, and he who remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." This 4th witness testifies to the inseparable connection existing between Jerusalem and the immovable Mount Zion; and also the supreme holiness of the place beyond the destruction of sin and sinners: Isa. 27: 13, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come who were ready to perish, from the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy Mount at Jerusalem." This 5th witness shows very conclusively that the judgement trump and its attendant propelling power will eventuate in the return of the Lord's worthy outcasts, or his ransomed sons and daughters, from their diversified captivities, into the crystal palaces, jasper walls, and golden streets of regenerated Jerusalem. Isa. 31: 55, "So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof; as birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it. This 6th witness uses the graphic comparison of the flying birds to show how very swift and certain the Lord's executive and exterminating judgements on Zion's enemies will be prosecuted, by the sword of his mouth, the brightness of his coming and his immortal soldiery.

I now wish to ask one question and urgently solicit an answer from any one who looks for a literal descent of the Holy city. How will your City get down from heaven? Will it be let down as a coffin into a vault? Can a single reason be given for such a prodigious and unearthly change of location? Now if you would ask a reason for our hope of salvation in the earth at the second coming of Christ, in the City of truth, with the prophets and apostles names set in brilliancy and splendor in the gates and foundation stones, we would thankfully give it. Ps. 65: 18, 19, "But ye shall be glad and rejoice forever, in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy." This 7th witness, in the most melodious and pathetic strains, vividly sets forth the endlessness of the City with continuous and uninterrupted rejoicing. Jer. 3: 17, "At that time they shall call Jerusalem the throne of the Lord. And all the nations shall be gathered into it, in the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." This 8th witness very accurately describes Jerusalem's redemption, and reestablishment of the Lord's throne. We do not fear that our opponents will claim the past or present fulfillment of this prophecy. Joel 3: 17, "So shall ye know that I am the Lord your God,

dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no stranger pass through her any more." This 9th witness corroborates the testimony of King David, that the Lord God will dwell in Mount Zion forever, when he makes it holy in the world to come.

Micah 4: 7, "And the Lord shall reign over them in Mount Zion from henceforth even forever." This 10th witness shows that from the period of our Lord's return from heaven, having received the kingdom, he will reign in Mount Zion forever, where deliverance will be granted to all the faithful." Where will the ascensionists get their deliverance? The Bible there is silent, and cannot be made to speak. Zech. 1: 17, "And the Lord shall yet comfort Zion, and shall yet choose Jerusalem." 2: 10, "Sing and rejoice, O daughter of Zion; for lo, I come, and I dwell in the midst of thee, saith the Lord." Verse 12, "And the Lord shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again." This 11th witness speaks positively and prophetically of future glories of a highly exalted character, consisting in Zion's comfort and songs of praise, and the Creator's wise choice of his own eternal residence, in great preference to all other localities in earth or heaven. Zech. 8: 3, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord of hosts, the holy mountain." This 12th witness refers us to the actual result of the Lord's return to Zion, when all the world's inhabitants can speak of his return as a present and unmistakable reality, and truly a city of truth; for John in Rev. 21: 27 shows that nothing will be there that will work abomination or make a lie.

Ps. 132: 13, 14, "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever, here will I dwell, for I have desired it." This 13th witness successfully turns the scale of this unequal controversy, and those contending for the rival of God's own choice or opposition city find themselves like Belshazzar, weighed in the balance of truth and found wanting. I have observed the greatest possible brevity that I could command, and do anything like the justice that this important subject demands. I have not written this article to generate a controversy or place myself in opposition to any man or his theory; but for the honor of God, and the advocacy of his imperishable truth. This humble and unassuming epistle is given in much kindness and love to all the scattered flock of Christ, though it bears the visible marks of inexperience. It harbors no malice toward any, and is not given to wound or injure the sensitive feelings of any one, but to prompt them to a more thorough investigation of the subject here presented. I now give the text that causes us to differ in our faith, but I think it to be, or should be in harmony with all my quotations. Rev. 21: 2, "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven." John agrees with Joel 3: 17. They both say it was holy in their prophetic view. If any one thinks John's symbols to be literal facts, let them try to sustain it and let me reply. *Ligonier, Noble Co., Ind.*

"What Shall this Man Do?" John 21: 21.

JULIA LAMB.

How often we ask this question, "And what shall this man do?" rather than what will thou have me do? It seems that it is natural for man, kind to shirk responsibility. Especially is this true in the performance of our duty as Christians, and which we are fully convinced is duty, feeling our own insufficiency, when we ought, as did David, "Make haste and delay not to keep his [God's] commandments." O that we had more of the boldness of the apostle Paul, that we might not shun to declare the whole counsel of God, and not be so willing that others should

bear all the burden. We should remember the injunction given in the word of God, to "bear one another's burdens, and so fulfill the law of Christ," but how apt we are to excuse ourselves, that we cannot edify the people. When God indites matter in our hearts and puts words in our mouth to utter, who knows but it may be the means of interesting some one, and their attention be turned to the word of God, that they might search for the hidden treasure that is contained therein. There are so many precious gems in the Bible that are more to be desired than gold, yea, than fine gold. The gems of earth cannot be compared with them in value, for they perish with the using, while the true riches promised to the children of God are enduring. They are to be heirs of God and joint heirs with Christ, and have an inheritance that which will be everlasting, even the same promised to Abraham. It will not only be a spiritual but a tangible one, and it will be in the new earth, for the Lord has promised it to his saints for an everlasting possession; and his word standeth sure. We see how eager mankind are to get rich, heaping up silver and gold, which will be swept away in the day when the Lord shall arise to shake terribly the earth. If we love the world too much it is certain that the love of the Father is not in us.

It is no time to ask what this or that man shall do, but what shall we do? Dear sisters, it is time that we should pray that our eyes might be turned away from beholding vanity. We ought to be plain in our attire, for our dress speaks volumes. Let our adorning be a meek and quiet spirit, and seek to have our hearts purified by his cleansing blood, and have a steadfast purpose in life, seek for a preparation that will stand the ordeal of coming judgment. Brethren and sisters, be strong in your faith, heeding the third angel's message, striving by the help of God to keep his commandments and the faith of Jesus, and do not trouble yourselves about what others shall think about you; but what will the Lord think; for if we seek him with our whole heart he will keep us from wandering from his commandments. Then we will have boldness to come to a throne of grace, day by day, and gain strength to perform the duties devolving upon us; and not be like Jonah, running away from our duty, and throwing burdens on others that we ought to bear ourselves.

The church has duties devolving on her, and work to do suited to her capacity. In the first place we should stay up the hands of our pastor, in contributing to his necessities, that he be not burdened, that his time be given to study, that he be prepared to feed the flock. Brethren, how we need the mind that was in Christ to do the Father's will; we need to feed the lambs; there are precious ones that may faint by the way for the want of the bread of life; they need to be led to the fountain where they can drink of the living waters, that will cause them to rejoice and grow in grace, that they may become pillars in the church of God. Let us no longer inquire what this or that man shall do, but let us inquire, "What wilt thou have me do." Let us make religion a personal matter. Let us take burdens on ourselves that belong to us, and not shirk responsibilities and leave them for others. Then we shall see prosperity in the church, and an influence go out which will tell, and living witnesses raised up to declare the truth as taught in the word of God. Time is short, and what we do must be done quickly. May we be firm in duty, leaving the event with God.

Denver, Mo.

The Ministration in the Sanctuary.

POLLY G. PITTS.

BRO. BRINKERHOFF: It is with a feeble body through sickness that I write to you and thro' the *ADVOCATE* to the dear brethren scattered abroad. I feel that I am called upon for the honor and glory of God and the good of his people, and the vindication of his truth, to defend the doctrine of the Sanctuary as recorded in God's word. O how much have I thought on that subject in my sickness! How much it has oppressed my feelings while thinking how the S. D. Adventist organization at Battle Creek has wrested the Scriptures on that subject to keep alive their foundation, the visions. You know that the visions of E. G. White say that Christ entered the first apartment of the heavenly sanctuary when he arose from the dead. Now we will ask a question, and endeavor to answer it according to the word. What was in the first apartment of the earthly sanctuary? See Heb. 9: 20, "For there was a tabernacle made: the first, wherein was the candlestick, and the table, and the shew bread, and the altar of incense." See Ex. 30: 1-16. Aaron was to burn incense on the altar every even when he lighted the lamps, but only once in a year was he to make an atonement upon the horns of it with the blood of the sin-offering. Now this was the exact pattern of the heavenly first apartment. As Aaron the high priest must officiate throughout the year in the first apartment of the earthly sanctuary, so there must be a high priest, a minister of the true tabernacle, which the Lord pitched and not man. Shall the heavenly be without a minister?

The church is called a candlestick, Rev. 1: 20; then the candlestick in the first apartment must be a type of the church of the living God, the light of the world. God saith by the prophet Isaiah, 49: 16, "Behold, I have graven thee upon the palms of my hands: thy walls are continually before me." This he said when speaking of Zion. Then the table of shew-bread must be a type of the living bread in the first apartment of the heavenly. Let us look at the 6th chapter of John. "Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." Jesus said, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Again he saith, "I am the bread of life." "This is the bread of life which cometh down from heaven, that a man may eat thereof and not die." Does not this prove that Christ was represented in the first apartment of the heavenly sanctuary, that he was there doing the work that God gave him to do? Was there no one to live by faith in the Lamb of God, slain from the foundation of the world, till he came as a sin-offering? Surely there was; all the old saints and prophets looked through the type to the great antitype, and lived on that Bread. Now let us look at the altar of incense, in the heavenly. Was there no offering to be made on it? Was it to stand unused until Christ should come the first time? No, verily. Was there no daysman between God and men from the beginning for thousands of years? Was there no redeemer and intercessor to offer incense on that golden altar, think you? Aaron was to offer sweet incense on it every day. Let us see what that incense was a type of. Rev. 5: 8 and 8: 3, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he

should offer it with the prayers of all saints upon the golden altar which was before the throne." 8: 3 "And when he [the Lamb,] had taken the book the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors [or incense,] which are the prayers of saints." 5: 8. Was there no prayers to be offered on the golden altar that is in the first apartment of the heavenly? Yes, verily. Who but the one mediator could present the prayers of Abraham, Isaac, and Jacob? Just think of the prayers, and sighs, and groans, and tears that ascended up before God. And no man could come to the Father except through the Mediator. David understood that Christ was the minister in the true sanctuary, which the Lord pitched and not man. He says, "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice." Ps. 141: 2. Who could do it but the great mediator? Did not the woes and sins of the world before Christ came the first time call for a daily ministration? O the wickedness of wresting God's word in saying that Christ never entered the first apartment of the heavenly sanctuary until he arose from the dead! What would have come on Aaron if he had killed the goat for a sin-offering and taken its blood into the holiest of all before he had performed the yearly ministration in the first apartment? He would have died in the holiest of all, and the bells on his garment would have ceased to ring, and the congregation would know that their high priest was dead, yes, died for transgression. It is a fearful thing to hold up the words of a sinful mortal above the infallible word of God.

When I think on these things I am distressed for the innocent ones. What will the leaders do when this delusion is swept away? Of all these deluded leaders I feel for none more than for J. N. Andrews. He says in his "Sanctuary of the Bible," that "Gabriel introduces the heavenly sanctuary itself; for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew this is the anointing of the holy of holies. Again he says, "The anointing of the sanctuary was that which prepared the way for the ministration therein." Then if the holy of holies was anointed within the seventy weeks, who but our great High Priest could do it? He must enter it to prepare it for his ministration; and then not minister there for over 1800 years? Only think what a wresting of the word of God to hold up their foundation, the vision on the ending of the 2300 days in 1844? He has to wrest the scriptures (that is, to me,) to make the throne of God in the first apartment in Rev., and John seeing Jesus there. What is this all for? An effort to show that Christ had not entered the holiest of all in John's day. What shall we think of Paul in Rom. 5: 6-11? In verse 11 he says: "And not only so, but we also joy in God, thro' our Lord Jesus Christ, by whom we have now received the atonement." And in Heb. 10: 19 he says, "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Where must the blood be offered, and the atonement made? The blood of atonement must be offered before the mercy seat, in the holiest of all. See Lev. 16: 15. Jesus said, "Before Abraham was I am." Melchizedek lived in Abraham's day, but it is said of Melchizedek that he was made like unto the Son of God. May God grant us his Spirit to lead us into all truth!

Fredericksburg, Chickasaw Co., Iowa.

THE imaginations of commentators, or the sentiments of friends, have too often been made the key to modern expositions; whilst the plain text, which is the safest guide, has been neglected.

The Advent and Sabbath Advocate.

"The entrance of thy words giveth light."

MARION, IOWA, THIRD-DAY, 25th 12th Mon. 1875.

JACOB BRINKERHOFF, Editor.

Sure Prophecy and Sure Commandments.

"We have also a more sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in our hearts." 2 Peter 1: 19. "The works of his hands are verity and judgment; all his commandments are sure." Ps. 111: 7. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. 19: 7, 8.

There is a class who write and say much about the certainty of prophecy, and lay much stress upon unfulfilled prophecy, showing from the fulfillment of past predictions that that which is yet unfulfilled will just as certainly meet its accomplishment; and the passage in 2 Peter is adduced as evidence in the case. This is very well; but many of this class of persons are blind, some ignorantly and some willfully, to the certainty and perpetuity of the commandments, including the fourth one, the Sabbath, which are spoken of with equal terms of certainty and firmness. "All his commandments are sure." That the commandments, the fourth and all of the ten, stand firm and unalterable, is expressed in language as definite as is the certainty of prophecy. "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." Ps. 119: 160. Who will say that the Sabbath was not one of God's righteous judgments? In this psalm, commandments, judgments, testimonies, and precepts, have reference to God's holy law, and these words are used one for the other. Who can read this eulogy on God's law and commandments and get any other idea than that of their holiness and immutability? God's law, including the Sabbath, being holy, perfect, and righteous, how could it become imperfect, and in need of abolition or change?

Tasted Death for Every Man.

"We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God, should taste death for every man." Heb. 2: 9.

This text, with similar ones, is taken by believers in the doctrine of universal salvation, to substantiate that faith; for, they argue, if Jesus died for every man, then every one will get the benefit of his death and atonement, and no one be eventually lost. Another class who do not believe in universal salvation, but claim that each individual member of those who will be saved was predestined from the foundation of the world for that purpose, take the position that in the above text, and similar ones, the "every man," the "world that God loved" for whom he gave Jesus to come into the world and die, the "all for whom Jesus died," a "ransom for all," "he is the propitiation for the sins of the whole world," refer only to that portion of the human family who were foreordained from the foundation of the world to eternal life, while the other portion he never designed to save, and Jesus never died to save them, and they will eternally perish. This doctrine is repulsive at the very first presentation of it, and no wonder that with this view in the world infidels and skeptics say that our God is tyrannical, unjust and cruel. In the absence of such a position being taught in the Scriptures it is enough to dismiss it as unfounded in truth. But as the opposite is plainly taught, and by these

very texts, we will examine them somewhat. Were it true that the "every man," the "world that God loved," and that "all for whom Jesus gave himself," apply only to a favored class, who were so born into the world, and before they made themselves of that favored class, these terms, in every instance, would not appear without exceptions. On such a great subject the revealed will of God would have given definite information.

Both doctrines, Universalism and Fatality, do away with future salvation being conditional; for if every man is to be finally saved he can do nothing to prevent his salvation; and so with the fatalist, or predestinarian; if a person is foreordained to eternal life there is no condition about it, for he cannot destroy his election and go with the other class; or if it be said that Jesus and his atonement are the conditions, and they will accept them, and thus be saved, the idea of their being fore-ordained for such acceptance, does away with their salvation being conditional at all; for anything that is conditional depends upon the conditions being accepted by the parties who may be benefited by such conditions. Man is not a machine, that can only act as he is acted upon, but God has made him with such capacities and mental endowments that he can act and decide for himself; hence, holds him responsible for what he does.

Jesus "came into the world to save sinners." "He came unto his own and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." So, or in like manner, Jesus "tasted death for every man." Every man does not receive him, or accept his mediation with the Father, therefore they are not profited by his sacrificial offering and atoning work. Jesus came unto his own people, the literal descendants of Abraham, and he would have become their Messiah and Redeemer, if they would have allowed him to. He was Jesus the Messiah, nevertheless, though not their Savior. Jesus tasted death for every man, that every man might have everlasting life, but every man will not have eternal life, because every man will not come to him that they might have life; but those who do come "receive the adoption of sons." And to those who receive this adoption, God sends forth the Spirit of his Son into their hearts, and they become heirs of God through Christ. Gal. 4: 5-7. The gospel invitation is for all to come to Christ, to accept and live, for "why will ye die, O house of Israel?"

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Why say that "the world that God loved" was just that portion of humanity that he had decreed from the foundation of the world, or from the beginning of the world, should be saved by the mediation of Jesus' death? Neither the language of the text in our English version, or in the original Greek, warrant such an understanding of it. That God merely loved this favored class, and did nothing for the salvation of the other class, does away with the conditional salvation of the saved. But this text, John 3: 16, has conditions in it, "whosoever believeth." The following verse also testifies that "God sent his Son into the world, that the world through him might be saved." Were salvation unconditional, and man having no free choice in the matter, the words "might be saved" would not be used.

The plan of salvation, arranged by our heavenly Father, is sufficiently great to embrace every individual of our race, provided they obey the conditions of that plan, thus placing them in a condition where they will all be without excuse before God. To deny that God has contrived a plan great enough to save the entire race, is to reject much of the teachings of Christ and his apostles, as well as of the prophets. Christ died for the world, as we learn from John 3: 16, and

correlative texts. He, by the grace of God, tasted death for every man, and those who are lost might have been saved if they would but have accepted of offered mercy. "As Moses lifted up the [brazen] serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. Moses and the brazen serpent, was a type of Christ. After making the brazen serpent, did he place it where only a few of the people could see it? No more is the salvation of Jesus placed where only a few, or a part, can reach it, or see it. Jesus having tasted death for every man, does not necessarily imply that every man is going to be saved. It implies that the conditions are made by which every man may be saved, if he will. So he is "the propitiation for the sins of the whole world." These terms are too broad for limitation, and cannot be forced into the position that "Jesus gave himself" only to save a certain foreordained class of individuals. God is very merciful. "He is good to all; and his tender mercies are over all his works." Ps. 145: 9. Let no one despair of the mercy of God, fearing that he is of the class who are born into the world to be lost, and cannot obtain pardon at the hand of his Maker, for Jesus calls, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Charity.

LAST of all in the list of Christian graces, Peter mentions charity, to be added to all of the rest, that "if these things be in you and abound," says he, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Where is the Christian professor but who wants to be rich in the knowledge of the Savior, both in mind and in experience? Let him examine himself and see if he possesses these Christian adornments. The apostle Paul, also, in giving qualifications for those who have put on the new man, enumerates mercy, kindness, humbleness of mind, meekness, long suffering, forbearance, forgiveness, "and above all these, put on charity, which is the bond of perfectness." Col. 3: 12-14. Charity is specified as the greatest of the characteristics of the professor of religion, and much is said in its praise. Paul says to the Corinthians, that of faith, hope, and charity, the greatest of these is charity. 1 Cor. 13: 13. Read Paul's eulogy on charity, in this 13th chapter of 1st Corinthians. Paul commended the Thessalonian church because their charity toward each other abounded. He says that "knowledge puffeth up," or maketh vain, "but charity edifieth." He writes to Timothy, "Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned." He exhorts him to "be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Peter exhorts that "above all things to have charity among yourselves." And in Revelation, to the church in Thyatira, "The Son of God said, I know thy works, and charity, and service, and patience." Chapter 2: 19.

What are we to understand by charity? One who remembers the poor and destitute, and contributes to their wants, is said to be charitable, and correctly so. To be charitable is the opposite of selfishness, for charity seeks another's good, and to do good to others. No one is without his faults, but charity seeks the good of an individual's life, instead of making prominent his errors. Peter exhorts to "have fervent charity among yourselves, for charity shall cover a multitude of sins." Not that Peter would be understood to mean that the errors or wrongs of a professor of religion should be overlooked as though his character was blameless, and thus covered up, but in love or charity to an erring brother point him out his faults, and seek to have him amend his ways, and cultivate in him the good qualities that are prompted by godliness and truth.

Charity is used in a broader sense than this. In 1 Peter 4: 8, we read that "charity shall cover a multitude of sins." In Prov. 10: 12, it is said that "love covereth all sins." The apostles use the term in the sense of love also. Paul says though he speak with the tongue of men and of angels; though he had the gift of prophecy, and understood all mysteries and knowledge; though he had all faith, and had not charity, or love, he was nothing. Love is one of the greatest motive powers known. Love to God prompts us to worship him. If we love God we will show that love by keeping his commandments; thus love is the fulfilling of the law. We worship God because we love him, and our worship of him should be characterized by the principles of love. Love to our fellow men prompts us to do them good, and to benefit them, instead of always working for our own selves in all that we do. Love for our neighbor prompts us to deeds of benevolence, and to administer to their wants when necessary. Charity for our brethren and sisters prompts us to love them and feel sorrow with their sorrow, to mourn when they mourn, and sympathize in their trials. Love or charity for them induces us to help them to overcome temptation, to stand amid trials, and hold out faithful to the end of the Christian race. There are several reasons for believing that in the Bible the word charity has the same meaning as love. The absence of the word in the Old Testament, and when used in the New the word love is never used in the same connection; and in Proverbs 10: 12, love is used in an equivalent sentence to 1 Peter 4: 8, love and charity shall cover the multitude of sins, or all sins. Love or charity prompts to the forgiveness of sins, thus covering them. As the Savior said, "If ye forgive men their trespasses your heavenly Father will also forgive you."

How important that the Christian professor, embracing the religion of Jesus Christ, should add to his faith these graces! No matter how loud may be his profession, or be he as eloquent as the apostle Paul, if his life does not exhibit the characteristics of the meek and lowly Jesus, his profession is vain. Be a whole hearted Christian. Study the word and seek the higher Christian life. And in heaven we shall be owned of our Savior before his Father's face.

Scenes and Incidents in Jerusalem.

J. L. BOYD.

THE CHRISTIAN, THE MOSLEM AND THE JEW.

"For the needy shall not always be forgotten; the expectation of the poor shall not perish forever." Ps. 9: 18.

DR. S—D, to whom we introduced the reader's attention in our preceding sketch, was constituted with a very active and benevolent nature and temperament. He would freely give both his time and talent—when not occupied in the official hours of his duties at the British Hospital—to the relief and medical attention of any call in his service by the inhabitants of Jerusalem and the neighboring villages,—whether they were Jewish, Mohammedan or Christian—without "fee, favor or reward;" and he thus was extensively known, in the several "Quarters," of the Holy City, as the HAKEEM TIEBE, or, "the good physician." As he was not in possession of much of "this world's goods" and had no resources other than his salary from the "British Dispensary Department," this benevolence was entirely voluntary and disinterested. He was—at the time we had the privilege of his acquaintance—still a young man (about thirty years old); but he had experienced in his younger years much foreign service, as a surgeon, in the East India Company's employ; but had, of later years, devoted his life and talents, as a professed disciple of the "Great Physician," to the English Christian mission in Jerusalem. In several conversations with him, he appeared to be well posted on the prophetic promises as to

the "Restoration of Israel to their own land," and to be conversant with the practical precepts and consequent action required of every devotee of the Master's teachings, and thus we recognized him as one who was evidently guided by the Christian principles, which requires all to seek the good, and not the evil, of our fellow-men, both in physical wants and "spiritual things" in the "lot" where we are located. We ever found him to be on the alert, going to-and-fro (on horse-back,) between Jerusalem and Bethlehem, and other places, or on foot in the city—on some Christ-like errand of mercy or benevolence. But, most frequently, about every day, he was to be met in the near vicinity or in the Jewish Quarter. It was, indeed, through him, that we became so well posted in the Jews' squalid and unwholesome condition, as a class, and of their most pressing wants and requirements,—as to health, etc.

As a British subject, we were informed by others, he never hesitated, on the instant spur of any occasion where his presence was needed, to exert and to practically exercise his influence and self-possession nerve-force in behalf of the oppressed Israelite,—and he sometimes tested the potency of this influence, as a physician, over the ignorant and superstitious minds of the Musselmans and Latin and Greek Christians, to avert—through their supernatural fears—the constant recurring petty, and annoying acts of abuse against them (the Jews), whom these parties mentioned, without stint or measure, assumed it as their privilege to either deride or strike with tongue and hand. The Jew who becomes a proselyte to Christianity, and afterwards becomes known to them as a member of the "British and Prussian Christian Mission," of course, being henceforth outside of the Jewish quarter, and in the vicinity and under the shelter of the ample folds of the British and Prussian flags, is entirely exempted from the persecutions incident to the sufferings of his brethren who still adhere to and wear "the badge of the tribe." For, ever since the year 1840—when the "Five Powers of Europe" combined to preserve the integrity of the Ottoman (or Turkish,) Empire intact, "times have changed" greatly with all the Mohammedan tribes in their general conduct towards Christian residents in their (the Moslem,) limits; and to none more so than towards all those (whether Christian or Israelite,) who claim to be British subjects, for its governmental and overshadowing potency, throughout the Orient, is both felt and coweringly deferred to. This will be best illustrated by the following incident of Dr. S—D, which happened just previous to our final leave of Jerusalem, and was exultingly related to us, on the same day on which it occurred, by our Christian Israelitish host:—

As the doctor, accompanied by our host, were wending their way from the British Hospital, and had reached the boundary which divided the Jewish and Mohammedan Quarters, their attention was arrested by a commotion amongst a crowd of Arabs and Turks, whom, on nearer approach, they ascertained were surrounding a meanly-dressed and sickly-looking Jew whose grey beard indicated that he was quite aged, whom one of their number, a showily-dressed, and lordly-looking and imperious young Turk, was beating with his hands the poor Jew's head and face, and loudly venting the most abusive epithets with his tongue, while the submissive Israelite was pleading piteously with him to forbear. The doctor and his friend were fired with indignation at the sight, and both leaped forward and parted the ring around them, and sprang upon the assailant. The small, but wiry form of the plucky doctor dilated with the excitement, and his muscular fingers grasped the flowing beard of the Turk (which action of itself would have incurred his instant death on the spot to any other person than a sacred hakeem), and while shaking it vigorously with his nervous hand, he told him he ought to be ashamed—he, a lusty, strong man,—

to thus maltreat a weak and helpless one,—and threatened that he would go and instantly appeal to the governor (the Pasha,) for redress, while his Israelitish friend (being also a British subject,) was telling the short-indulging by-standers how cowardly it was for so many to take sides to oppress one poor, weak man. Their excuse was—"He is but a Jew." He replied: "No matter for that; the law of the Sultan is, all subjects of the empire are to be unmolested, while going about their business in the street or in the harem [home]." The crowd were awed at their sudden appearance and interference, and did not dare to molest the protective habit of the hakeem and his accompanying friend. Meanwhile, the poor, beaten Israelite, as soon as he was released from his oppressor's blows, entreatingly turned to his preservers, and said,—

"Oh, sirs, do not put yourselves to the trouble, and perhaps the refusal of the governor's interference for a poor Israelite, like me. It is the day of our submission to the punishment for our nation's sins in the long past generations, and 'the times of the Gentiles, until they are run out,' and they will again turn upon me after you are gone away."

"No they won't, neither," said the plucky little doctor, "we will see to all that. They shall not meddle with you again."

Then turning to the Moslem Turk and his abettors, he added:—

"Now, seigniors, if ever I hear of, or see one of you here present,—and I have my eye on every soul of you,—touching this poor man, or his garments even again, I will have you, every one of you, arrested, and brought before the Pasha, and bastinadoed [or whipped on the soles of the feet—the lowest degradation to a Moslem], in his presence, by his own guard. Remember this one thing; this poor man is my patient, and has been under my care in the British Hospital,—and, therefore, under the protection of the British flag and Consulate. The Pasha knows—and you shall learn to know—that the British government both can and will protect those who are its subjects, and all others who seek its protection. My friend, here, as well as myself, are witnesses of your mean, cowardly conduct—a score of you to beat one poor Jew. So, seigniors, I give you one choice; you must here swear by Allah [God,] and your prophet's beard [an oath no Moslem ever presumes to violate], that you will never, from this day, molest this man in any way [who thinks you have a particular grudge against him], or any of his tribe, without good and lawful cause to be pleaded before the Pasha, himself, or my friend and I, with this poor man, will instantly go and appeal to the Pasha, and you will be made to feel his and my displeasure."

The result was that when they heard this bold avowal, they promptly gave the required promise and form of oath; and the two British left them, taking the rescued Jew, who was profuse in his thankfulness for their timely rescue and aid.

Our Israelitish host, when relating "the conclusion" of the affair, said—"Those Moslems will respect their oath all the more faithfully from the fact, that his character as the noted Anglaise hakeem; for they believe, in their ignorant superstition, that he possesses the power to put a "spell" upon each one of them, in the shape of cramps or other bodily spasms, and even lameness in their limbs or hands,—as they have been taught by their conjuring rascals of hakeems, that they do possess such a power of conjuration, or "magic." That poor Israelite is now safe from any further molestation of that gang of Moslems at least; and they probably will tell the occurrence to some of their neighbors, and put them on a more forbearing behavior."

Thus we may learn that, in every contingency, which may be in the path of Christian duty, that Christ's warriors, if they boldly and unflinchingly act upon the right suggestion, can realize that "the Lord maketh the wrath of man to praise him; and the remainder he will restrain." In the language of the Psalmist, "The expectation of the poor shall not perish forever; for the needy shall not always be forgotten."

The Glorious Prospect

R. V. LYON.

My soul is joyful in view of the bright and glorious prospect that is just ahead! Glory to God! Not far distant I can view, by faith, the hills of Zion, clad in immortal beauty, the sacramental host of God's elect seated among the towers of Eden, the city whose streets are of pure gold, the river of the water of life, clear as crystal, and in the midst of the street of it, and on either side of the river, is the tree of life, which bears twelve manner of fruits, and yields the same every month. Alleluia! for the Lord God and the Lamb are the light of the city.

Beloved brethren and sisters:—My longing heart is there! Gladly would I drop this mortal clothing and put on immortality, and, with all the redeemed throng, step on to Zion's heights! But I must wait till my Redeemer shall come, traveling in the greatness of his strength! O Lord, give me patience to wait, courage to endure hardness, as a good soldier of the Prince of peace, and strength to labor in his vineyard till he come. And then, with all the sanctified, I shall be gathered into the kingdom of God, never more to part. What! never more to part! No, no! Glory to God!

Yours for the march for glory. Amen.
Suspension Bridge, N. Y.

Praise Him.

Among all the praying, and striving, and seeking, people are apt to forget to praise God for blessings already bestowed. In fact, there are no blessings kept back from us, if we but come to the Father and ask for them. Some things we consider as great blessings if we could only have them, are often withheld from us, doubtless because we would not make a proper use of them if we should receive them, or they might prove a curse to us if we obtained them.

We should feel to praise God at all times, even when we are seeking those things we need at his hands. We should always be thankful, for this honors the giver of "every good and perfect gift," and prepares our own hearts to receive more of his special mercy, and to rightly appreciate it. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much." Luke 16: 10.

A protracted meeting was being held in a certain town, and many went forward to seek the Savior. Among them was one whose mind was darkened by the cloud of sin, and amid the praying, and entreating, he found relief. The minister in passing by whispered in his ear, "Praise the Lord." The prostrate sinner heard it, and thought, "that is not what I am here for. I am seeking forgiveness. How can I praise the Lord?" But as he continued to reflect upon the subject he thought that the Lord had done many things for him, and it was not more than reasonable that he should as much as thank him at least. With this he thought he would praise him. He endeavored to whisper to himself the words "Praise the Lord," but as he moved his lips the sound came and he spoke it aloud, and no sooner was it once spoken than it was repeated again and again, louder and louder, while the poor penitent sinner sprung from his knees, and like one of old who was healed, he was walking, and leaping, and praising God.

Salvation came to this man through opening his heart to praise God for his benefits. It is one of the wiles of Satan, to keep us from praising God at all times. The sinner says, I have sinned and want forgiveness. Well, Jesus Christ has power on earth to forgive sins; praise God!

The tempted one may say, I am in the midst of

great temptations that would sweep me away. But, "he is able to succor them that are tempted." Praise God!

The afflicted one may say, my sorrows are great, and my grief is heavy. Yes, but Jesus bore all our sins, and offers to carry all our sorrows. Praise God!

The poverty stricken one may say, I am so destitute that I know not where to turn for relief. Ah, but "my God shall supply all your need." Praise God!

His blessing and promises are always present. No matter what grief, or condemnation, or trial, the Father is always ready to send relief. It shows our faith, when we truly praise him. By it we say, "he doeth all things well." "Praise ye the Lord!"—*Advent Christian Times.*

Facts About the Sabbath.

God made the sabbath at creation. Gen. 2: 2, 3; Ex. 20: 11.

It was observed before the law was given on Sinai. Ex. 16: 23-30.

The command to observe it is associated with nine moral precepts, which are binding upon all men during all time. It is placed in the bosom of the unchangeable law. Ex. 20: 8-11.

It is a sign between God and his people. Ex. 31: 17; Eze. 20: 20.

Wrath came on the ancient Israel for breaking the Sabbath. Neh. 13: 15-18.

If the Sabbath had been kept, Jerusalem would not have been destroyed. Jer. 17: 24, 25.

Prophecy foretells a reform on the Sabbath. Isa. 58: 12-14.

The Sabbath will exist on the new earth. Isa. 66.

Christ observed the Sabbath. Mark 1: 21.

He called himself its Lord. Mark 2: 28.

It was his custom to preach on that day. Luke 4.

The disciples rested on the Sabbath while Christ was lying in the grave. Luke 23: 56.

Matthew, Mark, and Luke, who wrote after the crucifixion and resurrection of Christ, spoke familiarly of the Sabbath as an existing institution. Matt. 24: 20; 28: 1; Mark 16: 1; Luke 23: 56.

It was Paul's "manner" to make the Sabbath a preaching day. Acts 17: 2.

The "Gentile" believers also observed the Sabbath. Acts 13: 42-44.

Paul preached by a "river side," where there was no synagogue, on the Sabbath. Acts 16: 13.

He reasoned in the synagogue at Corinth every Sabbath. Acts 18: 4.

He continued there a year and six months (78 Sabbaths), "teaching the word of God." Acts 18: 11.

Finally in the last mention of it in the Bible, it is called "the Lord's day." Rev. 1: 10. (Compare this text with Ex. 20: 10; Isa. 58: 13; Mark 2: 28.)—*Signs of the Times.*

Is Death a Friend?

My child! let doubts disturb no more—
Death is my touch of grace;
The swinging of my mansion's door,
The crossing of my threshold o'er—
And then my swift embrace!

—*Christian Union.*

THE above lines are a fair specimen of much that is being said in these days about death. If death is the door which opens the mansions of life, Christ's mission in abolishing death must have been a positive calamity. Let us hear what God, in his word, says about death, and compare it with modern poets and theologians.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

"The wages of sin is death; but the gift of God is

eternal life through Jesus Christ our Lord." Rom. 6: 23. "The last enemy that shall be destroyed is death." 1 Cor. 15: 26. "O death, where is thy sting? O grave, where is thy victory?" Verse 55. "Who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1: 10. "That through death he might destroy him who hath the power of death, that is the Devil, and deliver them who through fear of death were all their life time subject to bondage." Heb. 2: 14, 15.

In the light of these quotations we are at a loss to know how any Bible reader can argue or believe that death is the opening of the door into the mansions of bliss. Indeed, if such a view be accepted as true, it does away with the importance of a resurrection, and renders the hope of Paul as vain as the doctrines of Plato. No wonder so many of the clergy now deny the resurrection of the body, and preach the doctrines of Swedenborg. They can see no need of any resurrection after they have passed the golden gate, death. But we prefer to hold to God's word and let heathen fables alone. Says Paul: "If the dead rise not, they also which are fallen asleep in Christ are perished." 1 Cor. 15: 18.—*Restitution.*

The Discussion.

THE discussion on the Sabbath question, between Eld. W. J. Martindale and Eld. A. C. Long, which was to be held at this place, March 1st and 2nd, failed to come off, owing to the non arrival of Elder Martindale. The desire to hear both sides of the question prompted quite a large audience to assemble at the time appointed. Part of the 1st session was taken up in waiting for the disputant. The second and third were occupied by Bro. A. C. Long, who delivered two clear and able discourses on the Sabbath question. During the third session Eld. Martindale's brethren received a letter from him stating that he was sick and could not be present, promising, however, that at some future time he would fulfill his engagement. W. C. LONG.

Winstonville, Mo., March 7th, 1876.

Query.

IN the 20th chapter of Rev., commencing at the 7th verse, we read as follows: "And when the thousand years are expired Satan shall be loosed out of his prison, and shall go out to deceive the nations which are on the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them." Now will some reader furnish me the testimony that this great army here spoken of are the resurrected wicked dead?

A. M. BRINKERHOFF.

Jewell Center, Kansas.

Letter Department.

From Sister Madill.

DEAR BRO. BRINKERHOFF: I thought I would say a few words about religion, as religious controversy seems to be the spirit of the times. Those three subjects, namely, the destruction of the wicked, no immortality of the soul, and the seventh day Sabbath—and scarcely any two agree on either of these subjects. Some say that the Reformers intended such views modified. Others say nay, it would make the wicked feel too easy, and the elected belief is correct. One says that the soul means one thing, and another says it is something else, while some of their views are rather amusing. Not long since, while conversing with one brought up by the Roman Catholic training, he said that he was taught

that the soul went out of the top of our heads, but it never leaves any scar, neither was it allowed to touch the tongue, because the tongue was the wickedest member of our bodies. Another, of different training, says our conscience is our soul. Another says, it is no use talking about the soul; his father's spirit he knew to be gone three days and come back again, and told his mother a great many things that passed while he was gone. Not long since I attended the funeral discourse of the last mentioned, but the young speaker said the soul had no business with external things, but with internal things.

In something the same way the first day of the week is proved to be the Christian Sabbath, while others say there is no Sabbath for this age, but it will be kept in the age to come. Two years ago there was a little excitement here on the Sabbath question. The Christian minister made quite an oration, and quite a number went to hear him, but he left them no Sabbath, we were informed, for this age; but no liberty was given to reply. And another, in the same place, we are told, offers to prove the Sunday to be the Sabbath with any one in Canada, or in any other place (by next summer); Who will give him a man that they may fight together? 1 Sam. 17: 10.

We think our meetings here have awakened some sleepers, and hope some will begin to study and think for themselves. We often hear it said, "The Bible is plain, no need of so much divisions." To my mind the Sabbath is as plain as any other subject. I shall make a few remarks on an article in a paper sent us by a friend, headed, "The Sabbath Question," but the article is too lengthy for to make many remarks (a Pittsburgh paper). Since the discussion of the Sabbath question of the late session of the Evangelical Alliance by Drs. Hopkins and Valentine, an unusual interest in the subject has been awakened in this community.

I will quote from the first to the third question in his article. "1, The Sabbath was distinctly and exclusively a Jewish institution, and did not antedate the giving of the law of Moses. 2, It was abrogated with the whole law, and is not now, and never has been of binding force since the death of Christ. 3, That there is no authority for saying that the Sabbath was changed to the first day of the week." Among his quotations he refers to 2 Cor. 4: 7, 8. In concluding his article, the writer mentions what he is opposed to. "I am opposed to parade, theaters, feasting and carousing on the first day of the week. I am also opposed to the reading of Sunday papers, secular papers or secular books, and social visits on the Lord's day. Such things were not so common when the Savior said, 'The Sabbath was made for man.' Mark 2: 27, 28."

From the same writer is another article headed, "The fourth Commandment Abolished." Now if the ten commandments are abolished, done away, why select the fourth one out, as though there was danger of it coming to life again? Even its enemies cannot get it altogether dead: it is something like the views of the immortality of the soul.

I will quote from this article: "Well, says one, 'If the ten commandments are done away, then we with impunity may do what they forbid.' By no means; that is a perversion of the truth. Under the Christian dispensation the ten commandments, in their moral basis, are re-enacted in the form of principles written on the heart, not negative precepts 'engraven on stones,' but great principles written by the divine Spirit on the human heart. He who loves God to the extent and in the degree here required, will keep all the commandments writ-

ten on the first table; they are all kept in one, supreme love to God. Again the Master says, 'Thou shalt love thy neighbor as thyself.' Obedience to all the precepts written on the second table. 'Love is the fulfilling of the law,' so the great apostle teaches in Rom. 13: 9, 10." And in concluding his article he says, "The fourth commandment, which enjoins the obedience of the seventh day, cannot be authority for observing the first day. The new covenant, under which we now are, gives us a new day, the Lord's day for observing which we have a warrant higher than the Mosaic law. The reason for 'regarding this day to the Lord,' is found in the obligation we are under and the debt of gratitude we owe to Christ, who redeemed us by his blood, and who is greater than Moses." It would seem that the fourth commandment is reckoned more dangerous than Barabbas (Luke 23: 18, 19,) or Absalom (2 Sam. 15: 6), in every place where it is mentioned.

I am at a loss to know how an abolished law can live in a believer's heart, and be re-enacted under the Christian dispensation. If the ten commandments, in their moral basis, are re-enacted in the form of principles written on the heart, not negative precepts engraven on stones, have words any meaning, such as 'abolish, kill, yoke of bondage,' or does the teacher of such articles and discourses intend to cause the simple to leave the substance and grasp at shadows? What I understand by the word abolish, is to annul, or to destroy. The word kill is to deprive of life, to destroy. See also the meaning of great principles. See the writer's proof texts: Rom. 6: 14; 2 Cor. 3: 6; 7: 9; Gal. 5: 1; 4: 5, 26; Deut. 4: 13; Matt. 16: 18; 2 Cor. 3: 3; Ex. 31: 15; 35: 3; Gal. 5: 18; Rom. 7: 4; 1 Cor. 2: 14. He then quotes for the tables, or the ten commandments written on the heart, Rom. 13: 9, 10; Gal. 5: 14; Deut. 4: 13; see Heb. 8: 8. I think we ought to be glad that we are not left to depend on such D. D's.; neither are we looking for a secret sign to know who they are that belong to our band, if we are built on the foundation of the apostles and prophets. Their words should be our guide. The Psalmist says: "Then shall I not be ashamed when I have respect unto all thy commandments." Psa. 119: 6.

R. MADILL.

Newmarket, Ontario.

From Bro. Knickerbacor.

BRO. BRINKERHOFF: THE ADVOCATE is a welcome visitor to us. We have no other preaching here, and have not had for some time. I like the paper very much. I would like to have it every week, and I think if the brethren and sisters believed a little deeper than they talk, it could be issued weekly; that would begin to show their faith by their works. Then we would prosper more spiritually, and also temporally. The Lord loves him whose heart is in the work, and is willing to sacrifice for the good of his cause. The Lord never will be in debt to any one. The more one gives to the Lord the more he has to give out of. Praise the Lord! he keeps the store good. Now, brethren and sisters, let us awake to this great cause, and make an extra effort this year, and give to the Lord what belongs to him, and next year we shall see the ADVOCATE every week. Where there is a will there is a way. Praise the Lord! My brethren and sisters, I am trying to keep all the commandments of God and have the faith of Jesus. The longer I live, and love and serve the Lord, the better I love the way. The Lord is good in every time of need. We have but a short time to work, let us work for Jesus, for

he is soon coming. We have only just time to get ready to meet him. O let us get on the wedding garment which is a good preparation, then we may be looking for him; and to them that are looking for him he "will appear the second time without sin unto salvation." There are a few of us here that are trying to keep all the commandments of God and have the faith of Jesus. We meet on the Sabbath, have prayer and conference meeting, and the good Lord meets with us; then we go out as men refreshed with the Spirit. O brethren and sisters, let us serve the Lord with a perfect heart, and a willing mind.

From your brother in Christ,

J. H. KNICKERBACOR.

Hastings, Mich.

From Bro. Whisler.

DEAR BRO. BRINKERHOFF: I have recently moved from Richland, Iowa, to Sherman, Grayson Co., Texas, and have ever since been deprived of the perusal of the ADVOCATE, for which I long very much. I feel as though I could do no longer without it, as we are living in a country where there are none of like precious faith but myself and family. We are the only Sabbath-keepers in the County, and, with few exceptions, in the State. The people here think it very strange that we keep Saturday for Sunday, as they say; but they are very kind to us, and seem to want to know more about the Bible. Cannot some dear brother come here and expound the way more clearly? Enclosed find one dollar for the ADVOCATE, and if that arrives safely I will send more soon. How often I have been cheered up when almost overcome by the trials and perplexities of this world, when I read the cheering letters of the dear brethren and sisters in the ADVOCATE, of their trials and discouragements, and of their victories gained through faith, and their hopes of being overcomers at last! How it would cheer up my poor heart to make a stronger effort to be an overcomer and one day meet all the dear, now scattered brethren and sisters, in the kingdom of our dear Lord. Yours in love and in hope of immortality, ISAAC WHISLER.

Sherman, Texas.

THE consecrated life is not a life of perpetual joy; it is a humble, pure, vehement life, all given up to the service of God and our brothers.

THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, whose reliance on truth, on virtue, and on God, is the most unfaltering.

Received on Subscription.

Geo Nichols \$1.50, 12-1. J L Boyd \$1.75, 12-1. Seamans & King \$1.10, 11-25. Jesse Millard \$2, 12-7. John A Silvers 75cts, 10-25. J D Graham \$2, 11-17. Benjamin Madill \$1, 12-7. J M Beeble \$1.50, 12-1. S S Davison \$1.60, 11-9. Isaac Whisler \$1, 10-18. Wm Inglis \$1.25, 10-13. D W Randall \$2, 11-17.

Received on Donation to Advocate.

T & P Madill, \$1, to send ADVOCATE to the poor; Mrs Sarah A Leach, \$1, for Lucinda Collins; Temple Leach, \$1, for the paper to the poor; H S Case 25cts, to send paper to the poor.

Books and Tracts Sold and Sent by Mail.

Jesse Millard 9cts; D W Randall 9cts; Temple Leach \$1.

The Advocate to be Enlarged.

In the providence of God we have now reached the end of our second volume of the ADVENT AND SABBATH ADVOCATE, the tenth year since the commencement of the publication of Hope of Israel in Marion, Iowa. We started in our work feeling our weakness and inadequacy to perform the responsibilities of the position as they should be, yet we resolved to do what we could to benefit and sustain the cause of God, and uphold his truth, trusting in God that we should be sustained. We bless his name that we have been cared for, and do not feel like giving up the work, or ceasing to labor for his glory and the cause of truth. We thank the brethren and sisters for their sympathy, their kind words, and the necessary means that they have contributed to help sustain the cost of publishing. We have done what we could to make the ADVOCATE a good Sabbath paper and exponent of the faith of those looking for the soon coming of Jesus our Redeemer. Our receipts for the first year were \$361.25 on subscription, \$60.15 on donations and to send the ADVOCATE to the poor and to publish tracts, and \$45.39 on book sales. For the second year \$345.20 on subscription, \$64.25 donation, \$27.18 on book sales, rather a small sum to publish a paper on. In these two years we have published nine editions of tracts, many of which are being read and scattered over the country to assist in the work of spreading the truth.

The ADVOCATE has been a benefit to the cause in defending and promulgating the truth, and we have desired that it should do more good, and its usefulness increased. We have decided to enlarge the ADVOCATE and to commence the enlarged edition with the next number, the commencement of Volume II. It will be one-fifth larger than at present and consist of 4 pages instead of 8. Many of our readers would prefer the open form to 8 pages, while a few perhaps like the old form best. For our part we would prefer the 8 page form, but in enlarging we cannot preserve this form without making the paper larger than we are able to do at present. We want to send it to every one of our readers who have received it the last year, so let us hear from you as soon as possible.

The ADVOCATE must be, as its name implies, an advocate of the true Sabbath, of the doctrine of the personal and soon coming of Christ the second time, of immortality and eternal life only through Christ, and other kindred subjects. On these three fundamental and principal subjects the ADVOCATE will contain articles in each number. We have several very good writers in our ranks who are qualified to give to our columns an elevated and spiritual tone, and we earnestly solicit them to give their pens and thoughts free exercise and help us to build up the truth of God's word through the ADVOCATE. Send it to your friends. In many cases you cannot send a preacher with these truths to them, and for a small amount you can send them the paper, and some tracts. Let its circulation be increased as much as possible. Let agents and every one take new subscriptions for \$1.10 a year or send it to your friends for the same price: or a half year at the same rate.

Index to Volume X.

Table listing contents for Volume X, including 'An open letter to Editor Crisis', 'Am I right or wrong?', 'Are the foundations giving way?', 'Armageddon', 'Answer to Bro. Boyd's query', 'A few thoughts on Luke 24: 32', 'Apostolic authority and Example', 'A few words on the Sabbath', 'A home in the Kingdom of God', 'A letter from Theological Student and Reply', 'A scene in Baltimore'.

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and they would not heed his last warning! Eternal death by fire! lost forever! age lasting, never to see light. Yes, lost; forever lost!

I ask if that was not a national day of judgment? Who that reads his Bible carefully and prayerfully can but understand that it was so? Lord, help us to so live in thy sight that we may escape the fires of the last great judgment day, for which all other days were made.

Third, Egypt's day of judgment. The Egyptian monarchy was the second nation that was established by the descendants of Ham, after the flood, in the new world. Jacob's posterity were obliged to move to Egypt to live, at the time of the famine in all the land. They were permitted to live by themselves in Goshen. God had a purpose in their so doing for the Egyptians had forgotten God, and worshiped gods of their own choice; but as time rolled on and other Pharaohs took the throne, and ruled the nation, they threw the Israelites into slavery, and caused them to build up their cities in Egypt; growing more cruel they put Task Masters over them, compelling them to do their appointed work. In process of time Moses was born, and raised in the king's house, and educated in all the business of the kingdom, and was finally made a general in Pharaoh's army. And it came to pass in those days when Moses was grown, that he went out to see his brethren, and saw their burdens, and he saw an Egyptian abusing one of his Hebrew brethren, and he slew the Egyptian; and when Pharaoh heard it he sought to slay Moses; but Moses left and was gone 40 years in the land of Midian. After a while the king of Egypt died; then the Hebrews cried unto God by reason of their bondage, and God heard them, remembering the covenant that he made with Abraham, Isaac, and Jacob, and sent Moses to take command of Israel's hosts, and lead them out of Egypt, to the land of promise. The angel said unto Moses in Midian, Go, return unto Egypt, for they are dead that sought thy life. Then Moses went from Mt. Horeb to his father-in-law's and said, Let me go, I pray thee, unto my brethren in Egypt, and see if they be alive; and Ahro said unto Moses, Go in peace. In obedience to the command of the Lord by the angel Moses went to his brethren, and called the elders of Israel, and made known to them what the Lord would do for them, and they bowed their heads and worshiped God. After this Moses and Aaron went in before Pharaoh (who knew not Joseph,) and said, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. Ten times Moses repeated Pharaoh, Thus saith the Lord God, Let my people go; but he would not; and the Lord bred out his judgments on all the land of Egypt. April the first began a new year to Israel, and on the 10th day a pascal lamb was killed, and at midnight there started out of the land 600,000 able bodied men, besides women and children, and mixed multitudes of people, making nearly one million, for the promised land; and when they came to the Red Sea, lo and Pharaoh and nine hundred thousand of them that were left in Egypt came up in the rear and hemmed them in;

but the sea opened and they passed over dry shod; but the Egyptians followed and were drowned. Was not this a great day of judgment with the Egyptians? Surely it was.

(Concluded in next number.)

Prophetic Prospect for 1881.

The beginning of 1881 shows us the world in a more alarming condition than it has appeared for many years. Were it not for the unfailing Word of Scripture prophecy, we might be at a loss to account for the growing rampancy of wickedness.

1. What is known in Europe as the Eastern Question has not advanced one step toward a solution since the beginning of 1881. The succession of Liberal Government in England, to which many people looked for a speedy settlement of Turkish difficulties, has been followed by no measure of consequence in that direction. Matters seem to be standing still until the development of God's further purposes. There is no prospect whatever of an improvement in the financial condition of Turkey, and without such an improvement there can be no change for the better in its administration. Meanwhile the insurrectionary spirit excited in the subject populations by the late wars gives safe promise of another outbreak at no distant day; and that will call for or lead to the armed intervention of some of the great Powers of Europe, with the usual danger of a war between those Powers themselves. Hostilities between Turkey and Greece on account of the latter claiming Thessaly and Epirus, seem imminent.

The imagination palls at the thought of the next European war, for which twelve millions of armed men are kept waiting in silent mockery of the hope that the reign of peace is in a fair way to begin upon the earth. A few days ago one of the daily papers, not overwell versed in the Bible, but with a shrewd practical view of public affairs, wrote as follows;

"The world has never seen war on a national scale. There have been, as in 1812-13-14, many armies, and those numerically as well as otherwise formidable, engaged simultaneously on the theatre. In 1879 the Germans employed several large armies, and the French, too, made considerable levies. But all the conditions of war are different from what they were in the Napoleonic era, and since 1870 several nations have turned, or are turning almost their entire population into soldiers. When war occurs again among the great Continental Powers there will be such a sight presented as was never seen before. There will be in the first line a chain of armies furnished with superb material; the rear will be reserved or trained troops exceeding in number the biggest armies of former times; and those reserves will rest on a succession of strong fortresses and intrenched camps held by enormous garrisons."

If we remember with this that every year adds to the improvements in the torpedoes, mitrailleuses, Gatling guns, and other engines for wholesale destruction of human life, in accordance with the prophecies of Great Tribulation of the present time, it will appear that God knew more about the nineteenth century before the Christian era than we know about it now.

The Afghan war is standing still like the

Eastern Question. In this swift-moving age twelve months more have gone past without a settlement of the relations between Afghanistan and the Indian Government. It is uncertain what security the new Ameer, Abdurrahman Khan, has for his throne, and in what sense the British frontier is to be protected: while the rebel leader, Ayook Khan, is at large, able to boast of having destroyed a British force near Candahar.

The condition of things in Ireland seems enough to open the eyes of the blindest to the gloomy prospect before the world, and to the corruption which lies beneath the veneer of its civilization. It is the first time in history that a Government has tolerated total insecurity of life, liberty, and property, without the excuse of war or revolution. A large part of Ireland has been for months past in a state corresponding with the state of Paris during the commune, or of North India during the Mutiny of 1857, with this difference—that in the last two cases the murder and violence were stopped as fast as guns and soldiers could stop them, whereas to-day in Ireland the authorities seem to have neither the ability nor the disposition to interfere to any effectual purpose. A lethargy born of an increasing blunted national moral sense has apparently taken possession of the British Government. Even a few years ago such a condition of things would not have been possible; but the principle of mob-law, or the sovereignty of the people above the law is gaining ground, and the world is hastening to the state in which it was before the flood—"corrupt before God and filled with violence." (Gen. 6: 11.)

It is doubtful if any nostrum of legislation can now restore civil order in the country. The leading London papers are agreed in expressions of opinion like the following: "Coercive acts a few months ago would have been effective, but now they will be useless. The people have learned their power too well to be cowed. This revolution cannot end without bloodshed unless capitulation be made to the Land League, which is out of the question. It is beyond question that no Land Bill, however extreme, will satisfy the Land League and the movement should be considered in all its significance. According to the clear and repeated utterances of members of the League Executive, the Land League movement is not a movement for the purpose of bringing rent down, but a movement for the purpose of making the tenants the owners of the land."

We are entering the most remarkable period of this century for the display of signs in heaven. A small black speck made its appearance near the edge of the sun in August last, and developed into a cluster of spots, which was easily visible through a small telescope, and moved in fantastic shapes toward the centre of the sun's disc. The appearance was caused by a tremendous storm of some kind in the atmosphere of the sun, and it was attended with violent magnetic disturbances in the earth, interfering with the operation of telegraph and submarine cables. Former experiences lead astronomers to expect that these magnetic storms will continue for a considerable time, and that there will be a magnificent spectacle of auroral streamers in the northern sky.

God, who foresaw the political history of the nineteenth century, foresaw also its meteorological phenomena; and he has declared that a combination of events and signs (Luke 21: 10, 11, 25-27) will precede the coming of the Son of man. Notwithstanding, these things will take place so naturally, and will be explained so plausibly by the wise men of the world, that the last day will come as a snare "on all them that dwell on the face of the whole earth" (verse 35). Therefore the warning is seven times repeated in the Gospel—Watch.—*Christian Herald.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 7th day of the 1st month, 1881.

JACOB BRINKERHOFF, Editor.

The "Advocate" Weekly.

With this Volume and Number of the ADVOCATE we commence a weekly edition. Although the paper is smaller than it has been for several years, being the same as it was formerly, yet it is an advance movement in that it is published twice as often. The interests of the cause which the ADVOCATE is designed to represent has long needed a weekly paper, and we have earnestly longed to see the time when circumstances would justify us in making the advance movement. We have regretted that circumstances do not now justify the movement more than they do, and the most that can be said at present is that there is need for the weekly paper, and we must trust the Lord for his blessing upon the undertaking. In the years in which we have labored in this work we have found many friends, and we trust that our new effort will be as acceptable to our readers as the past has been. Our interests are deeply interwoven with the cause, and if our Father shall accept the service we give, and it shall be said of us, He has done what he could, we shall be satisfied. We were conscious at the first of our inability to properly fill the position we assumed, and often mourn over our shortcomings. We are conscious of a lack of wisdom in having accepted and published some articles which have not been for the best good of the paper, too much of a speculative character; but to discriminate rightly in this matter is not an easy task, when the paper is so largely given to correspondents. We think this is not so much the case as formerly, but we hope in the future to exercise better judgment in this respect. We believe this is one reason why we have not a larger circulation. We do not mean to withdraw the ADVOCATE from a general investigation of Scripture subjects. We deem it a proper course to pursue to have the different articles of our faith frequently examined that their strength may be apparent and we may see how firmly we stand. In this matter we want the aid of our correspondents and of the friends of the cause. And we want the ADVOCATE to be what it should be, a good family religious paper, devoted to the interests of the cause of truth. This we have tried to make it, and with the exception we have named we may speak of a good degree of success. The many testimonials we have received from our readers assure us of that, which is great encouragement to us.

The financial phase of every enterprise is an important one, and the question arises in many minds. Why has the ADVOCATE not been better sustained, and doing a more extended work? One principal reason is that it has among its friends so few preachers that are actively engaged in the work of the ministry. It is always said that a weekly paper will cir-

culate better than one published only half as often, and that has been against us. Many of our readers are among the poor of this world, and consequently not able to assist largely in any enterprise. There are some who have withheld only a small amount of assistance on account of a lack of confidence in the stability of the work. Well, the past history of the work of publishing has not been very confidence-inspiring, for as 'tis said, the paper was published in Michigan, and ceased; then after coming to Iowa, the two able ministers who were connected with it left it, and after a while the Publishing Association broke down. This was nothing against the truthfulness of the cause it represented, but only shows the weakness of human ability. By individual effort, assisted by our friends, the standard is endeavored to be upheld, and we hope that this advance movement may be the beginning of better times. There has been so much said, by a certain class, of the "special work of the Lord," and somebody to lead the people of God through to the kingdom, that too much is expected, and sight is lost of some important truth, and they fail to assist in the cause of truth, looking for too much to be done before giving a cause their influence. Wherever there is truth it is the work of the Lord so far, and should have the influence of God-fearing people; and unless the people advocating the Lord's truth have prominent errors, and pursue a fanatical and bigoted course with these errors, we believe such should have a hearty co-operation, to uphold the common truth and to make apparent the errors they hold. Shall not the ADVOCATE be sustained upon these principles? In union there is strength, and we want to have the co-operation of the friends of truth. Let us have correspondence on this feature, and a mutual understanding will benefit us. It will be better than some have done, upon seeing something in the paper they have not liked, to refuse to have anything more to do with it. We greatly desire the sympathy and co-operation of all the friends of truth.

It may be said that the ADVOCATE at \$2 per year, is dearer in its price than its cotemporary papers. Well, this is true to some extent, yet its larger cotemporaries have obtained a wider circulation, and have many supporters. Besides, several of them have considerable space taken up with advertisements, which course we have not yet adopted; and one of our larger cotemporary papers has one of its large pages taken up with its own advertisements, appointments, and notices, so that the ADVOCATE gives nearly as much reading matter, in all its pages. Where a large edition of any work is had, it can always be offered cheaper than where only a small one is gotten out. The ADVOCATE has been sent free to a good many, and we believe some of them are as able to pay for it as we are to send it to them. With a weekly paper we hope to be able to note items of interest transpiring in the world around us, connected with the religious world, or with the progress of events. The Christian man or woman is interested in every enterprise which tends to enlighten and elevate humanity, and above

all other enlightenments. Religion must occupy the chief seat. And in every such aid the Christian must feel an interest. We believe that the Temperance cause of the country should have an interest for us, for a religious man must be a temperate one. We would not engage in the temperance organizations of the times, as distinct from a church organization, for the Christian profession comprises all that is good. We believe the Temperance cause is onward, and are glad to notice that several of the United States have passed prohibitory liquor laws, and the government legislation will curtail the traffic and its consequences to a very large extent. But while this earth is given to the children of men, Ps. 115: 16, sin and degradation will exist, and largely predominate in many forms, and the gospel evangelist's work will find barriers; but our work must be onward, till the King of righteousness and peace shall institute his reign, when all evil will be subdued.

We hope to soon hear from every reader of the ADVOCATE, and to those that are in arrears we do not wish to stop the paper, but we must hear from you.

Giving to the Lord.

In a far better way will every one succeed by a system of procedure than without it. A time set apart for our various duties will enable us to accomplish them more easily than if we undertake them as they happen; it prevents confusion, and we are not likely to omit any of them. Have we any system about what we do for what we call the Lord's cause, or for the spread of gospel and Bible truth? The ancient people of the Lord were required and expected to give a tenth of their income or substance, to the support of the Lord's service or worship. In the gospel ministry the great apostle wrote, "Let every one of you lay by him in store as the Lord hath prospered him;" which was for an especial purpose, but it shows a system about their offerings to the Lord's cause. Some people have no system in the matter, but when called upon to give something for the ministry, or for some gospel purpose, they intend to give something; and if most of this class of people will look back over a year's experience they will see how small a sum they have given for the interest of religion, while they have given quite a large sum for the gratification of self in various ways not necessary.

There are individuals at the present time, as well as some religious bodies, who have an established rule in life, of giving one-tenth of their whole income to the Lord and his cause for the support of religious, benevolent, charitable institutions. Look at those individuals, or societies, and you will find them as prosperous, intelligent, and as happy as others who devote their whole income to themselves. Take their testimony on the subject, and they will tell you that they are as well off as before they adopted the plan; and they will also tell you that the Lord's promise is verified in blessing them. See 1. 3: 10. If he required a tenth of the income of his people anciently, and it was no more for them to give there is certainly a

much reason for his people of modern times to give as much to the Lord's cause. The Lord's cause does not now require the giving of animals in sacrifice, consuming valuation in that way, or the continual temple service. The Lord now requires of his people to spread abroad the sound of the name of Jesus of Nazareth, as the Redeemer and Savior of the world, and his people should give of their means to further that gospel sound; to send forth the minister or missionary to make known a Savior's name; or to send forth the news by means of reading matter, in tracts or periodicals. In this way our tithes will be very acceptable to God, and while we are engaged in our daily labor we shall be working for the Lord. We should not forget to relieve the wants of the needy about us, to encourage the efforts of honest industry, or reliance on self on God to advance in the ways of truth and righteousness. It, also, is working for the Lord.

What are the readers of the ADVOCATE doing to sustain the Lord's cause? What part of your income goes to the Lord to sustain the gospel, or in any way besides for your own benefit, or pleasure? Now, those of you who have thought the tithing system, or any regular way of giving means for the gospel cause, was more like "systematic compulsion" than "systematic benevolence," how much do you give for the support of the gospel, or its ministry? Now, brethren and sisters, let us have more system in the matter, and we shall get more accomplished. We may say that we are too isolated to do this. But not so, for Paul wrote to the brethren to "lay by themselves as the Lord prospered them." So it is for yourselves to do this, then you will have something to assist the ministry with, should they sit you, or you can send for them to visit our place, or you can assist the religious press. This kind of movement by isolated individuals will also tend toward a more thorough organization, and a more extensive work the ministry could be had, and some of the preachers who are laboring with their hands for the support of themselves and families could go forth into the gospel field, and win the souls to God and his truth. We would like to hear from others on the subject.

M. Seymour and the Sabbath.

In our writing on the Sabbath question a few months ago, we reviewed an article from A. N. Seymour, called "Is Sunday a Sabbath," and sent a copy of our review to him. Mr. S. writes a letter to us, published in Burrough's Journal, Waterloo, in which he refers to our review saying that although we called his arguments weak and without foundation, yet we were over five columns to overthrow them. We did not write those five columns for that purpose, for there was no need of it; but we wrote to show how strong is our position the Sabbath question, how invulnerable, I took his article to contrast with it, to help to give point to our arguments; it is our business to write upon this subject, it helps to show its strength by observing the weakness of the opposition. This letter of Eld. Seymour's is full of as-

sertions, among which he says, "There is not a fragment of evidence from the Old Testament or the New, requiring the 'new man' in Christ Jesus to observe the seventh day Sabbath." Now will Eld. Seymour give us a fragment of evidence from the Old or New Testament to show that the new man in Christ is released from the duty of observing the seventh day Sabbath any more than he is from the observance of any other one of the ten commandments? And he can have our columns to show the evidence. Also show us a fragment of evidence for the sacred observance of the first day of the week, or how it in any wise takes the place of the ancient Sabbath of the Lord.

He challenges us to show where the ten commandments are called the law of God. This we can readily do, but not to his satisfaction, doubtless; but by an occasional reference to the evidence of the subject it helps to keep it clear in our minds. Gen. 26: 5 occurs to our minds, where God says that Abraham "obeyed his voice, kept his charge, his commandments, his statutes, and his laws," as evidence that the keeping of the Sabbath was included in the enumeration, whereas our opponents say that the Sabbath was not kept from Adam's time to Moses'. But in Exodus 16, where the children of Israel were given manna to eat, and God tried them whether they would walk in his laws or not, if they would keep his commandments, verses 4, 28, the trial was in regard to the observance of the Sabbath, which shows that the keeping of the Sabbath was a part of his law, or one of his commandments. But more particularly; when a covenant was made between God and the children of Israel, which we read in Ex. 19, the covenant which they agreed to obey and do, and which he declared unto them, upon Moses going up into the mount, was the ten commandments, and they are declared or given separately from all other commandments, which constitute them a separate code of laws, given in prohibitions and commands. See Ex. 20: 1-17; Ex. 34: 28; Deut. 4: 22.

Although Mr. Seymour will not find any of the commandments of God distinguished as a separate code of laws, yet it is a clear thing that they are such, and in God's inspired word he often speaks of his laws; and they must necessarily be comprised of commandments. The ten commandments are given separately (see Ex. 20), and therefore constitute a distinct law of God; and from their nature we may properly call them the moral law. "These words the Lord spake unto your assembly in the mount; . . . and he added no more. And he wrote them in two tables of stone." Deut. 5: 22.

Here Mr. Seymour would class all laws together as one, but makes a distinction of his own, calling them three distinct laws. The Royal law, the law of the Lord given to Israel by the hand of Moses, and his law as given by Christ. We readily agree with him that "the royal law spans all time from creation to the judgment." He calls it "love to God and love to man." Very well; but how are you going to get a law without commandments. To love is an attribute of the mind, and does not express action. But love is made manifest by its actions. John writes, 1st epistle 5: 3, "This is the love of God that we keep his commandments." This shows plainly that the royal law of love to God embraces his commandments. And the apostle James, in speaking of the royal law, and he is the only one who calls it "the royal law," immediately quotes some of the ten commandments as a part of that royal law, thus clearly defining the royal law as being the ten commandments. Now a very important feature of this sub-

ject is, that the New Testament does not release the believer in Christ from any law of God which the Old Testament enjoined. There were laws of sacrifice and offerings which met their antitype in Christ, which expired by limitation; there were laws and regulations of the sanctuary service, and their priesthood; Jesus becoming the High Priest to God for the believer, they, of course, have expired by limitation. As a nation the Israelites had laws regulating their government. But there was a law, which, as Eld. Seymour says, "spans all time," which is the law embodied in the ten commandments, which law the Savior said he came not to destroy, annul, or abrogate. The Sabbath command stands as firmly in this law as it ever did, and will remain there as long as heaven and earth shall stand. Mat. 5: 18.

Christ the End of the Law.

R. V. LYON.

BRO. JACOB: By your permission I will answer the question asked me by a Brother much beloved, though I have never seen him. "If Christ being the end of the law means the ceremonial, what means the clause, 'For righteousness to every one that believeth?'" Rom. 10: 4.

I answer in the language of Dr. Barnes'. "Unto justification, or acceptance with God," to every Israelite who believeth or accepts Jesus of Nazareth, as the promised Messiah, or God's Life Giver, and the rightful heir to the throne, the kingdom of David." Remember that St. Paul is speaking of Israelites.

The shadow of a tree ends upon our reaching it. Thus it is with the ceremonial law; where it ends Christ begins. The law ends with representative sacrifices: Christ begins with the real offering. The law was a schoolmaster to lead Israel to Christ; it could not save, but it left them at his door, where alone salvation is to be found for both Israel and Gentiles. Christ as an atoning sacrifice for the sins of the elect—the children of God, was the grand object of the whole sacrificial code of Moses; his suffering and death were the fulfillment of its great object and design. Separate this sacrificial death of Christ from the ceremonial, and it has no meaning; for it is impossible that the blood of bulls and goats should take away sins; hence the Messiah is represented as saying, "In sacrifice and oblation thou hast no pleasure; mine ears thou hast opened; burnt and sin offerings thou requirest not. Therefore I said, 'Lo, I come; in the scroll of the book it is prescribed to me; O my God, to do thy will is my delight, and thy law dwelleth in my heart'" (Ps. 40: 6, 7,) which proves that God never designed that the sacrifices of the law, separate from Christ, should be considered the atonement for sin; but a type or representative of that atonement; and that the atonement was the sacrifice offered by Christ. Thus he was the END of the law, in respect to its sacrifices. And as sacrifices were offered merely to procure pardon of sin, righteousness or justification, Christ is the end of the law for this justification to every Israelite that believeth on him, as dying for their offences, and rising again for their justification, "having made peace through the blood of his cross." (See Eph. 13: 16; Col. 1: 20; 2: 14.) Therefore every Israelite and Gentile who rejects the Christ of God, rejects salvation, and that very salvation which the law witnessed and required; and which could not be had, only as it came through Christ only. See Dr. Barnes' and Dr. Clark's notes on the passage.

But the Bro. asks, "How can the ceremonial law be a schoolmaster to bring to Christ those who have had nothing to do with the ceremonial law?" I suppose the Bro. means the Gentiles, therefore I answer it cannot. The law of the ten commandments convicts man of sin, and the gospel is the power of God to lead men to Christ, all of which is submitted in love. Suspension Bridge, N. Y.

Exhortation to Foolish Virgins.

THE harvest is passing, the summer just o'er, The Master will rise soon, and shut to the door; Then where, foolish virgin, O, where wilt thou stand, Though bearing the lamp of the Word in thy hand? There's no oil in thy vessel, thy lamp sheds no light! All around thee is gloom, the thick darkness of Oh, haste and buy oil, so that wise thou may'st be, Or no part in the marriage remaineth for thee. 'Tis the Lamb's glorious bridal in which thou may'st share, Have a part in the brideship, a crown of life wear, But oh, if thy lamp yields no light unto thee, Too late for the wedding, rejected thou'll be! Make haste to be ready! O walk in the light, Soon the Bridegroom, in glory, will burst on thy sight; To the marriage, thou also, with joy shalt go in; Be the bride of the Lamb, freed forever from sin. As ages on ages eternally roll, His love, like an ocean shall fill thy pure soul, And, one with the Lord, thou the nations shalt bless Till bowed is each knee, and each tongue shall Till o'er all creation now groaning with pain, The creature delivered, shall liberty gain; And where sin abounded, and east its dark pall, Grace much more abounding, God reigns ALL IN ALL.

Selected by H. R. PERINE.

In Behalf of the "Advocate."

A. F. DUGGER.

DEAR BRO. BRINKERHOFF: On reading your reference to delinquent subscribers in the last paper (a reference you seldom make), I was led to reflect upon the condition of the cause and its wants; also upon our duties to God and our fellow beings. We certainly have a good paper, one of which we are not ashamed to call our "church paper." Why should we not all be interested in its circulation and support? I am confident that the ADVOCATE is well received in the various fields in which I travel. I am satisfied that but very few if any would be willing to give it up, (especially of our brethren); and I know that none would be who are interested in the truth as they should be. I confess I have not done as much for the ADVOCATE as I should have done in the way of obtaining subscribers (financially I am too poor to do anything); general sickness in my family and my own ill health has prevented me to some extent. Yet I am satisfied that I have not lived up to my duty in this direction. I am persuaded that if all of the brethren and friends to the cause would but reflect on the matter, that many of them would doubtless make the same confession. Perhaps we need to have our "pure minds stirred up by way of remembrance" of these things. We are too apt to become indifferent and negligent in reference to the support and circulation of our paper. I speak from experience and doubtless many others can, if they will, speak from the same standpoint. We attend to other religious duties, such as keeping up our regular meetings, &c., and seem to forget that we have any duty to discharge in relation to our religious paper, which is spreading the truth in every direction. Or, if it occurs to us that our subscription to the paper is unpaid, we are too apt to be too slow in paying it up, by thinking it is a small sum, and will not help the publisher a great deal. But brethren, we should remember that these small sums are just what is needed to defray the expenses of the publication of the paper. We should also remember that our beloved Bro. Paul commands us not to be "slothful in business," Rom. 12: 11. It is certainly our business to see that our paper does not languish for want of prompt attention on our part in paying up our just dues. If we are interested in the spread of truth, of Bible truth, throughout the land, we should cir-

culate the ADVOCATE and obtain as many new subscribers as we possibly can. If we have any spare money to lay out in presents for our friends and relations, we should not forget to send them the ADVOCATE. I know instances where lasting good has been accomplished by the ADVOCATE as a present. There are many ways in which we can assist in spreading the truth. Shall we fold our arms in lazy lock while others are actually engaged in propagating error, trampling under foot the holy day of God? Does not the Master command, saying, "Go, work in my vineyard?" Shall we, in the face of such a command coming from him who spake as never man spake, whose words were clothed with divine authority, allow golden moments to pass unimproved. A moment, an hour, a day, once lost is gone forever. Lost time can never be recovered. Should we not act the part of wisdom and improve our time? The only way to secure the future is to improve the present.

The cause demands action on our part. We want a paper, a religious weekly, one that shall be the best paper in the land. Shall we have it? How shall we answer this question; shall we answer in the affirmative; I apprehend we may, if we will all come to the front, and put our shoulders to the wheel as one man, and thus hold up the hands of our worthy editor, who in the first place resurrected the paper, as it were, from the dead; and prompted only by a burning love for the cause in which we are engaged has continued to publish it on a very small income, as many of us know, and through many trials and disappointments he has brought it up to its present standing, and to-day it speaks for itself. I take some ten religious papers, published by different denominations, and have been a constant reader of about the same number ever since I became a subscriber to the ADVOCATE; and one thing I have noticed in particular, which I think worthy of mention; viz., while these papers have been calling constantly for money, money, MONEY, by donations and various other ways, to defray expenses of publication, Bro. Brinkerhoff, if I mistake not, in the five years that I have been a reader of the ADVOCATE, has made only one appeal to the brethren for donations for the paper, and but few references to delinquent subscribers. Persons, readers of the ADVOCATE, who are not members of any church, have frequently remarked to me that they liked the ADVOCATE because it was not like other papers, "always dunning and begging for money." And many of my old Bro. of the First Day Adventists being readers of the ADVOCATE, have frequently remarked the same in reference to it. In justice to the Sabbath Recorder, published by the Seventh Day Baptists at Alfred Center, New York, and the Sabbath Memorial, published in London, England, by Wm. M. Jones, of the same denomination, I wish to except them; but the Battle Flag, published by the Missionary Baptists, and the Bible Banner, by the First Day Adventists, and a few others not mentioned, beg in every issue; besides, they devote a large share of their paper to advertising, which pays largely, while we know that the ADVOCATE has only a small subscription list, and is devoted exclusively to the exposition of Bible truth.

Now brethren, in a word, I think the ADVOCATE just such a paper as we want, and that Bro. Jacob is the very man who should edit it. He is the right man in the right place, for I do not believe there is one man in a hundred who could have picked up the paper when he did and have published it on as small an income as he has, and have made it a success. Now brethren, I am confident that you all, who are acquainted with the history of our paper, agree with me that Bro. Brinkerhoff has done his part nobly in giving us a good paper, through which we have the blessed privilege of speaking to each other. We al-

ways hail its coming with gladness, and feel sadly disappointed when it fails to be on time. Now, shall we not do our part? We ought not to leave anything undone. The outlook is good; the cause is spreading in all directions, and our paper is now about to be published weekly. These things ought to encourage us to renewed action. We should try to double the subscription list in the next twelve months, and I believe we can if we will only go to work. Just resolve that we will each one of us obtain one new subscriber to the ADVOCATE. There are three of us who read the ADVOCATE in my family, and we have concluded each of us, to obtain a subscriber for the paper. We have two of them, and the promise of the third. I see this is a plan that some papers have adopted, and it seems to me to be a good one, as I see names are coming in very rapidly. Let "us not be behind in any good work." Let us always send the money with the names. Let us make the ADVOCATE our paper. Let us work for it and stand by it. The Lord will crown our efforts to advance his cause with success. Enyart, Mo.

Choose ye This Day Whom ye will Serve.

BELL BROWN.

HAVE we made the choice? Are we serving the Lord? Can we say with the psalmist, "Oh how love I thy law! It is my meditation all the day? Because to-morrow may not be ours. Dear Savior, guide my every step. The Christian is not dependent on this world for his happiness. He knows that if he lays up treasures here, and is not rich toward God, it will increase his responsibility as a steward. Those who do not serve God have heavy crosses to bear and an accusing conscience, without strength from above and the comforting hope which pure religion always brings.

If the Christian has tribulations he rejoices in them, knowing that tribulation worketh patience; and patience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts. The earth will be solved, and the works burned, but the love of God abides forever. It is a tree of life which the fire cannot wither. It is a fortress, a strong tower, to which the righteous may flee and be safe. The Lord encampeth round about his saints. It seems them as the apple of his eye, and gives his angels charge concerning them. Life here with its toils and cares and sorrows has much sweetness; but oh, how sweet will be eternal life with no pain, no tears, no sickness, no death, nothing to mar its perfect joy. The worldly ambition seeking know not the secret of the Christian's joy. They know not the blessedness of resting in Jesus. Then could we be happy in life's uncertainties without this trust? Rest in light and precious promises are given to cheer us on our dreary pilgrimage, for the scenes his world will soon be ended. A little while and the grave shall give up their dead. And where aching heart of the mourner inquires, "Shew me each other there?" down through the rolling ages comes the reply, "We shall be here as we are known." May the Lord help us to live that we shall be ready to meet our Lord. Happy will be the portion of those who trust in Jesus! Will we accept him and go to-day? Your sister in hope of eternal life. Pollock, Mo.

Susie's Examination.

"WELL Susie," said uncle Joseph he came into the parlor in the evening, "how you pass your examination? But I hardly ask I need ask, for your face tells me you were successful, and received your certificate." "Yes, indeed, uncle, and I suppose feel happy, though I am very sorry for some failed." "Were there many to be examined?"

Meetings near Pleasant Valley, Missouri.

"Oh, yes, a large number, and several of them my schoolmates. I was most sorry of all for Lizzie Brown. She was very anxious to teach, and needed the employment, and her friends had obtained the promise of a position for her. I own I was afraid for her, for she has been somewhat careless about her studies some of the time, and in the examination she failed to pass just by a fraction."

"How do you mean?" "Why, the examiner marks the degrees of efficiency in each study, and then adds all together and divides by the number of studies. One hundred is perfect, and seventy-five is required to get a certificate. When Lizzie's average was made out, it was seventy-four and a fraction, and she failed."

"Zow unfortunate, indeed. And how did your record stand?"

"Eighty-six, on the average."

"Then you had eleven credit marks beyond what you needed to get your certificate?"

"Why, yes, if that is the way you put it, I should have barely passed if I had had eleven less."

"But you could not tell beforehand just how the examiner would rank you?"

"Certainly not."

"What a pity you could not! you might have saved so much unnecessary study, which you have spent in gaining the eleven points you did not need."

"Why, uncle Joseph! what do you mean! I believe I am not afraid of study. You know it has long been my ambition to be a teacher, and I want to be one of the best. I would have been glad to stand one hundred in every study had it been possible, and I was willing to work for it too. What made you speak in that way?"

"I guess I must have been thinking of what you asked me a few days ago. You remember you were very anxious to know whether dancing and card-playing were positively wicked, so that a person who practiced them could not be a Christian. What could I think but that you wanted to guard against self denial and separation from the world just as far as you possibly could, and barely pass? And how could I know but the same principle would apply to your ambition for teaching? Why should it not?"

"Oh, uncle, how strangely you do talk! I never thought of it in that way; but you know some of my young friends practice these things."

"And they have asked you to join them?"

"Yes, sometimes."

"And you would like to do so if you could quiet your conscience so far as to believe that you could still be a Christian. Are any of your friends better Christians because of their indulgence in these things?"

"I cannot say they are."

"Do you know of any who would rank 100 as followers of Christ if only they did not lack these peculiar Christian graces?"

"No, I do not think anything of the kind."

"Then where is the occasion for such a question as I have spoken, if your ambition for the Christian life is like your ambition for teaching, and you aspire to be one of the best?"

"Are the cases, then, so much alike?"

"There is a difference, certainly. If you had failed in this examination, you might have gone back to your studies, and at another time you might have succeeded. But a time is coming when those that are ready will go in, and the door will be shut. Yes, there is a difference. Alas for those who are trying to walk as close as possible to the line which separates the church from the world! God save my dear niece from coming to the great examination, only to rank seventy-four and a fraction!"—Zion's Herald.

WE influence men much by what we say, more by what we do, most by what we live.

Letter Department.

BRO. SAMUEL DAVISON writes from Pardee, Kansas, of March 15: I am not able to resume the Kingdom Series, but feel as if I must gratefully acknowledge the kindly interest of the correspondents of the ADVOCATE and others who have written me private letters in my affliction. My disease is not gone, but my pains are much abated, and there are symptoms favorable to further improvement. As I am in my 80th year I cannot look for much recuperative powers, but I am resigned to the will of the Lord. If I die death cannot separate me from him who has said, "I will raise him up." If I live I have more to say of the near approach of Messiah's lordly day, which John saw in visions of the spirit. Rev. I: 10

From Bro. H. S. Case.

BRO. BRINKERHOFF: I have been much pleased with the late communications from the lonely scattered flock. I hope that they will prove faithful and keep all of the commandments. Some have departed from the holy commandment, the Sabbath, in this place, and have gone to the world. This has been through the labors of Eld. J. Patton, who is connected with Russel, of Pittsburg, Pennsylvania, the editor of the Watch Tower, which teaches the delusion of Christ's presence and secret chamber coming, which the Lord warns us against. How strange it is that many will turn from the truth and love the delusions of the last days! and they have a zeal, but not according to the truth. Thus the truth of our Lord's words are being clearly fulfilled among us. Oh how all important to us that we give the more earnest heed to the warnings of our Savior! The Lord has warned us of these very deceivers, and we find that they come to us with such a good spirit and kind and beautiful manner that they win some who do not seem to know that the Devil can transform himself into an angel of light, and if possible deceive the very elect. The warning voice of Jesus must be heard and obeyed by all that expect to escape these delusive snares of the enemy, to watch and pray, and read the word lest we at last fail of the grace of God and lose our inheritance.

May the grace of God be with us all. Amen. My health is very poor, and my work is about done. We have a Bible Class at my house every Sabbath, and we hope much good may result from it. Your Brother in Christ. Hartford, Mich. Feb. 28.

From Sister Phebe Madill.

DEAR BRO. BRINKERHOFF: We receive the ADVOCATE regularly every two weeks. It is always a welcome visitor at our house, and we would be very lonely without it, for we esteem it next to the Bible, it is always filled with such cheering letters from the dear ones scattered abroad. We were very sorry to learn of the illness of Bro. Samuel Davison. We miss his articles in the paper very much. Hope he will recover again. I love the blessed truths of the Bible and am trying to keep all the commandments of God. I believe the time is near when our dear Redeemer will come to make up his jewels. I think it is time we were making our calling and election sure, lest the Master should come and find us sleeping, or overcharged with the cares of this world. So let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, "looking ever to Jesus, for he will carry us through." You will find enclosed nine dollars to help get new type for your most excellent paper.

From your Sister in hope of eternal life. Freeland, Mich.

The Advent and Sabbath Advocate.

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.

Our New Type.

We are glad to have our new type to commence the weekly paper with, and we think it makes a good appearance, and we doubt not that our readers will be well pleased with it. We are grateful for the interest shown in the ADVOCATE by its friends to have contributed the means to purchase it, the contributions having reached \$108.70, and we believe the friends will make up the whole amount desired. The price of the new type is somewhat cheaper than we were calculating, hence the amount of means contributed enables us to purchase some other printing house material which we very much needed. When we solicited this contribution for purchasing new type we had not decided upon the weekly paper this spring, but without new type we could not have done it. This contribution assures us more fully of the interest in the ADVOCATE, and that its friends will do what they can to sustain it.

Too Poor to Take the "Advocate."

So some brethren say when asked to subscribe for it. But before thus deciding consider the matter well. Do you not need a religious paper, to afford you reading matter on the different points of your faith? You need it to have your minds stored with Bible truth, and lasting knowledge: after having embraced the commandments of God and the faith of Jesus you need, as an apostle wrote, to have your minds stirred up by way of remembrance, and we want to send you a weekly paper for that purpose, whereby to help you to grow in grace and in the knowledge of the truth. You say you must take a newspaper to inform you of the affairs of the country, government, the news, markets, &c. This is well; and sometimes a brother will take two or more such papers, and yet claim to be "too poor" to take a religious paper. Consider well if you are not indulging self in the luxuries of life also beyond your need, instead of feeding your mind with the knowledge a religious paper would give, to assist you on toward the kingdom of heaven.

The winter just passed has been one of unusual severity, if indeed it can be said to be passed when we have a snow storm every few days. And at this writing, April 3, at Marion we are having a fall of snow, this time without wind, and the heavy snow of the winter yet remaining on the ground, the bare ground of the fields having only partially appeared, and the heavy drifts remaining in large proportions. It is said to be thirty-nine years since a winter of such heavy snow was known in Iowa, and for several years past there has been scarcely enough snow for a sleigh to run. We have now had snow and cold weather since early in November. The storms of snow and wind, particularly since Feb. 1st, periodically blocked up railroad trains and travel, only a few days time elapsing between the clearing of the roads and the next storm. The heavy storms of March 12th, 19th, and 26th, were severe, and in many localities that of March 31st was also. Some parts of the country, not yet in this part of Iowa, have

suffered from high water. We have been delayed in receiving our freights, and it has been under difficulties that we have kept up the regular issue of the ADVOCATE by the delay in receiving our print paper, which we usually receive from Chicago in three days, and in this time of the snow blockade it has been 28 days.

Assassination of the Czar of Russia.

THE Nihilists of Russia have succeeded in their sixth attempt to take the life of the Emperor of Russia. On the 13th of March as he was riding in his carriage, a bomb of thick glass, filled with nitro-glycerine, was thrown under his carriage, damaging the hinder part of it. On the Czar's alighting from his carriage a second bomb was thrown, which exploded at his feet, shattering both legs and inflicting other terrible injuries. He was conveyed to his Winter Palace, where he lingered an hour and a half. The assassins who were upon opposite sides of the street, were immediately arrested. Thus they have sacrificed their lives to destroy the Emperor, for they could not have hoped to escape. Such are the workings of that system of revolution, which seeks to overthrow the governments of the world, aiming first at the crowned heads of the nations, and seeking to overturn religion with monarchy, and inaugurate a reign of infidelity and anti-christ. Although there is much in the nations and their governmental affairs in need of a reformation, it is not likely that a better state of affairs will be inaugurated by a party who seek to obliterate the memory of God and all reverence for him from the land.

SOME matter which should appear in this number of the paper is delayed to the next number, particularly answers to some questions asked. Since the issue of the last paper we have had a press of work.

CORRECTION.—In the previous number of the ADVOCATE, page 104, article "The Nature of Man," 2nd column, sec. 3rd, 61st line, read "man is no exception," instead of "man is an exception."

In same paper, article "Will the Sodomites be Restored," 2nd column, 5th paragraph, 7th line from the end, read "abominations" instead of "administrations."

WE have received a copy of the *Bible Standard*, No 1, Vol. 4, the monthly gazette of the "Conditional Immortality Association," sent us by the Society, from London, England. It contains 32 large pages, the October number, and contains a report of the Conference held at Liverpool, on Sept. 7th, and the addresses and sermons of the same. They are interesting, on the subject of our Savior's soon coming to establish his kingdom and reign. They expose the popular error of inherent immortality, and going to heaven at death, showing that the personal coming of Christ and the resurrection is the time of the Christian's reward, according to the Scriptures, as the plan and purpose of God, to save his people and give them inheritance upon the earth renewed. The *Bible Standard* has a wide circulation, and the Conference reported was largely attended. The subject of the Savior's coming and life only in Christ has gained a great prominence in Gt. Britain, and is the precious hope of many believers. May it go forward, and with the witness of the Savior's name may there also be the witness for his coming and kingdom.

Appointments.

THERE will be a Quarterly Meeting held at Beckwith, Jefferson Co., Iowa, to be held at the passover season, the 14th day of the 1st month, which will be April 14th; the passover or Lord's Supper to be celebrated the evening before.

No preventing Providence there will be a Conference of the Church of Christ in Michigan, to be held at the Stickney Schoolhouse, 2 miles North of Watervliet, Berrien Co., Michigan. The Conference will commence on Friday, April the eighth, 1881. We hope to see all the bands in Mich., well represented. All who come on the cars will stop at Hartford, where you will find teams to convey you to the place of worship. In behalf of the church. ELD. G. CRANMER.

Letters and Money Received.

C C Tullar \$2, S D Munro \$1.60, Abijah Thayer \$2, Robert Webb \$1, T A Kimest \$1, R A Winchester \$1, J A Nugent for Robert Wright \$1, V B Dugger for Robert McCance \$1, James Sims \$2.50, G W Walker 50 cts, James Youngs \$1, Bell Brown \$1.50, J R Towle \$1, S G Cottrell \$2, Sophia Cranmer \$1, John Davison, C Lavone, J S Fisher, G L McClure, W L Leak, S Newmyer.

Books and Tracts Sent by Mail.

A G Lombard, Jane L Madill, S D Munro, C D Arehart, Robert Webb, Mary A Goodale, Eld G. Cranmer.

For the Purchase of New Type.

Amount previously received, \$99.20.
Phebe Madill \$9, Bell Brown 50 cts.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

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

The Bible Student's Assistant; a compend of 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.

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

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

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

The Sabbath for both Jews and Gentiles; by A C Long. 4 pages, price 1 cent.

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.

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

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

Moody's Sermon on the Second Coming of Christ; 8 pages, price 2 cents.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cts.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cts.

The Atonement. S. E. Brinkerhoff. 32 pp. 18 cts.

Christian Baptism, by I. C. Welcome, 25 cts.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 25 pages, price 6 cents.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, 8 pages, 2 cents.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages, 1 cent.

Mrs. White's Visions and the Seventh Day Adventists— pages, price 1 cent.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

The believer's only hope of a future state, by R Lyon, 24 pages, price 5 cts.

The Glorious future, or the Reign of Christ's cabinet, R V Lyon, 10 cts.