

Advent and Sabbath Advocate.

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

VOL. IX.

Marion, Iowa, Third-day, February 16, 1875.

NO. 24.

The Advent and Sabbath Advocate,

IS PUBLISHED SEMI-MONTHLY BY
JACOB BRINKERHOFF, at Marion, Iowa,
to whom all communications should be addressed.

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

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

To Britain's Sabbath-keepers.

S. E. BRINKERHOFF.

COME, strike your harps, ye noble ones,
Who fight on British soil;
Arise and gird your armor on—
Like valiant soldiers toil.
Ye lonely ones who love the truth,
And keep God's blest commands,
Go onward in the strength of God—
He will uphold your hands.

Go sound aloud the Sabbath truth,
Where once your fathers bled,
Where martyrs at the stake were burned,
Like sheep to slaughter led.
They died that you might have God's word,
Untouched by Popish creeds—
Go sound aloud this hallowed truth,
And imitate their deeds.

Take courage, faint not by the way,
Though lonely you may be,
Though few may hear your loud appeals
From man-made creeds to flee.
But few the truth of God will heed—
But few his laws obey,
But few will turn from Papal creeds
To keep the seventh day.

But courage take, ye lonely ones,
God will his law maintain,
The Sabbath truth will yet shine forth,
Though long in darkness lain.
From Scotland's hills and Erin's isle,
And London's busy streets,
Shall songs of praise to God arise,
Who with his people meets.

Then faint not, fear not by the way,
Though loud the billows roar;
Be valiant for the truth of God,
Think what your fathers bore.
Think of what God has done for you—
How Jesus bled and died—
And may you still God's law obey,
And in his love abide.

Six Angel Messages.

SAMUEL DAVISON.

THE ministry of angels is a doctrine recognized in all the holy Scriptures, containing the Hebrew and the Christian faith. By the ministry of angels God has sent messages of righteousness and mercy to the ancient fathers of the faith of God's elect, and messages of reproof and of wrath to ancient transgressors. Angels have delivered the righteous from perils, and execu-

ted the righteous vengeance of God upon incorrigible transgressors. It was therefore in full accord with the Jewish faith that John said, 'I saw the seven angels which stood before God; and to them were given seven trumpets.' These were all alarm trumpets, such as the seven priests blew when the army of Israel marched around the city of Jericho. As those alarms warned the Canaanites of the judgments of God coming upon them, so in these alarm trumpets of Revelation, chapters 8, 9, are given warnings to those Christian nations which have perverted Christian doctrines, and corrupted the whole earth with their adulterous admixtures of paganism with the doctrines of Christ the Lord. Four of the seven announced the calamities that befel the ancient Pagan empire of Rome, until they produced a revolution professedly in favor of Christianity; but as they repented not of their sorceries, nor of their fornication, nor of their thefts, the three following trumpets announced woes to come upon them to torment them, until in the end they should utterly perish from the earth.

When the sixth angel had sounded, and the second woe was being inflicted, 'another mighty angel came down from heaven, clothed with a cloud, and a rainbow upon his head; his face as the sun, and his feet as pillars of fire, and in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the land, and cried with a loud voice as a lion roars.' The two woes that are passed arose in the east, and the prophecies accompanying them had respect mostly to the state of the eastern churches; but the position in which this great angel appears indicates that what is to follow is mostly concerning the western part of the Empire of Rome. To John in the Isle of Patmos, his face would be toward the east, consequently he must have been standing over the western part of the empire, and his mission was evidently concerning events in that part of the world.

The sixth angel's trumpet announced the loosing of four angels to the conquest of the Euphratean part of the empire; and by them the third part of men, i. e., men of mark, and of office were killed; and the rest of the men which were not killed by those plagues must, by correspondence, have been the powers of the western part of the empire.

To the west, then, we look for the seven voices and the seven thunders. These we find in the movements of the German and British Protestants, who lifted up their voices against the corruptions of the papal church; and the thunders we find in their wars with the Catholic nations against the claims of the Catholic church. The purport of the oath that he swears, is, that the mystery of God which was showed to his servants the prophets, shall be finished in the days of the voice of the seventh angel, when he shall begin to sound; beyond that there shall be no delay. To short sighted men, the years of whose life are given as threescore and ten, the history of the nations which has followed the manifestation of the Son of God, looks like delaying the promises given of God to the proph-

ets. And as one event follows another, we are prone to say, How long, Lord, dost thou not avenge the wrongs suffered by thy people, upon them that dwell upon the earth? What wonder then if when this mighty angel appeared with a little book in his hand, indicative of other prophecies to be announced, John should feel a disappointment at the apparent delay it must make ere the kingdom of God shall be revealed! To assure him and all the servants of God that come after him of the exact fulfillment of all his prophetic words, he sets one foot on the sea, and another on the land, as an assurance that his commission extends over both; and swears by him that lives forever and ever, who created heaven and the things therein, and the earth and the things therein, and the sea and the things therein, that all that God hath showed to the prophets shall be finished in the time of the sounding of the seventh angel.

John would have written the things which the voices of the seven thunders uttered, but a voice from heaven torbid him; the same voice now spake unto him again, and told him to go and take the little book out of the angel's hand; and as he took it the angel bade him eat it up, telling him it would be sweet in his mouth but bitter in his belly, and that he must prophesy again concerning many nations, and tongues, and kings. These are, without doubt, the western nations, and tongues, and kings, where the most important affairs of the church would, from that time forward, transpire. Accordingly there is given a direction to distinguish the true servants of God from the mass of outside worshipers; and a history of the two witnesses which God has chosen to testify for him through a period of darkness and superstition and persecution; until in the end of the time allotted to their ministry, an earthquake shakes down a tenth part of the great symbolic city of the nations; and seven thousand men of name; men of the title of nobility, were slain, never more to rise again. Here it is said, The rest became afraid and gave glory to the God of heaven. After the fall of the French royal family, and the destruction of their nobility, the rest of the titled families of the nations have been afraid to push their assumed prerogatives too far, lest they provoke similar disasters upon themselves.

At this period of the prophecy it is announced that 'The second woe is passed, behold the third woe cometh quickly.' From this circumstance it appears that although the second woe brought in the Turkish horsemen, and gave them a period of 391 years for to slay the third part of men, it does not follow that their empire was then to be overthrown, nor that the woe was confined to them; they began their conquest in 1281, and ended in 1672; but if the second woe reached down to the fall of the tenth part of the city, or the fall of the kingdom of France, it extended to 1791. This I suppose is so; and the reason why this is reckoned with the second woe, is, that it was the second woe that brought gunpowder and firearms into use; and by these were the third part of men killed. Rev. 9: 18.

The third woe is said to come quickly, and during it the seventh angel sounds, the mystery

not. This saying of the Savior, so often quoted to disprove any knowledge of his coming before the event takes place, is the great argument of our Lord to make the importance of watching appear a necessity among his followers. Let us hear him a few moments: 'Watch therefore (i. e., for this reason); for ye know neither the day, nor the hour wherein the Son of Man cometh.' 'But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father only. Take heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping; and what I say unto you, I say unto all, Watch.'

But what is the benefit of this watching if no information is obtained? Let us hear the testimony of Paul about it; he ought to know. First he tells of some being overtaken by the day of the Lord as a thief in the night, and then adds the contrast: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 2nd Thess. 5. Oh that this light and truth may to us shine in its glorious splendor, and that we may show it to our fellow mortals.

Pririe Hill, Iowa.

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of God is finished, and the kingdoms of this world become the kingdoms of the Lord and of his Christ. Between the sounding of the sixth and the seventh angels there are given four general descriptions of the states of the church and the so called Christian nations; not that all these events occur in that space of time which these trumpets account for the state of things as they exist at the sounding of the trumpets; these accounts are carried down to the triumph of the Lamb and his company over all that have opposed his reign upon the earth; but in reality the six angel messages occur in the period of the third woe, and the sounding of the seventh trumpet.

1. The angel of the first message therefore in reality follows in the order of time the mighty angel clothed with a cloud, and a rainbow on his head. He is called 'another angel,' not only as succeeding the rainbow angel, but also because he has a message to the nations, and tongues and kings, of whom John prophesied. His message is everlasting good news to all that dwell upon the earth, and every nation, and kindred, and tongue, and people are called upon to fear God, and give glory to him, and to worship him, because the hour of his judgments is come. For long ages past the nations of every kindred, and tongue, and people, have been enslaved by the despotisms of men; and compelled, on peril of losing substance, liberty, and life itself, to worship heroes, and images made of stocks and stones; but the hour of God's judgments upon these despotisms is come; their power is broken; and their end approaches; and God now calls upon all to worship him that made heaven, and earth, and seas, and the foundations of waters.

It was good news that the seventy and the twelve apostles preached in Judea and Samaria, when at the bidding of Jesus they went and preached the kingdom of God at hand. Jesus of Nazareth had been attested by a voice from heaven, and by the descent of the holy spirit upon him, the Messiah of God, the King of Israel, was manifested to be among men. After he was risen from the dead, and had been received up into heaven, God set him at his own right hand, a prince and a Savior, and by the gifts of the holy spirit authorized and commanded the disciples to proclaim forgiveness of sins in his name with the promise of his returning to reign and reward his servants. This was the gospel of the kingdom; good news to all that looked for redemption in Israel. When Saul of Tarsus was called by the Lord to the apostleship among the Gentiles, it was good news to announce to all nations that whoso believeth in him is justified freely and fully from all things from which he could not be justified by the law of Moses. This was Paul's gospel, which he published among all nations. And now the judgment sits to take away the power and dominion of the papacy, and to break in pieces all hostile nations. It is good news to believers of all these nations to be assured that the kingdom of heaven is at hand. This is the everlasting good news which the angel flying in the midst of heaven is publishing to all nations at the present day. This was God's purpose in giving the nations printing presses, steamboats, and railroads, and missionary societies, Bible societies, and universal education. What if there is error published also! It is rare to find a crop of precious grain without tares; or that which answers to the tares. So with the progress of truth. No intelligent person can for one moment question whether this age is singularly distinguished by these things.

2. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.' The wars of the French nation with Italy, and all the papal states of Europe, not only took away the church's power, and dominion, but laid open to public gaze such scenes of iniquity as had been perpetrated in the inquisitions of papal countries and cherished in papal courts as astounded the world. Volume upon volume, from revolting priests, exposed the wickedness of the private lives of the priesthood in general. And the monstrous frauds by which they had for ages past deceived the nations, being now set before the world, men became disgusted with their abominations, and the church lost her power with the nations at large. Such is her situation at present that no one outside her delusions expects her to regain the power she has lost.

The second angel proclaiming the downfall of Babylon has been at his mission these seventy six years. No one can deny the reality of this proclamation, because it is a standing theme for the pulpit, and thousands of volumes attest its publication by fertile presses.

3. 'And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wrath of God which is poured out without mixture into the cup of his indignation; and he should be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.' The purport of this angel's message is to show that following the fall of Babylon and the judgments of God upon the nations of the earth, and prior to the great harvest and the vintage of the earth, there would be a seeming delay in the execution of God's threatenings against the corrupters of the earth, which would call for the exercise of patience on the part of the people of God. Looking upon the judgments of God as they overtake the papacy and the nations in affinity with it, it is natural to expect their end as just at hand; but when reverses fall upon the avengers, and the nations judged recover some of their power, unbelievers taunt the servants of God with the failure of their interpretations, and jeer at them as meddling with things they know nothing about: and declaim against all study of prophecy for the direction of faith, as a presumptuous work: where as God said of old, 'Write the vision, and make it plain upon tables, that he may run [for escape] that readeth it. For the vision is for an appointed time, but at the end it shall speak, and not lie; though it tarry wait for it; it will surely come, it will not tarry.' i. e., beyond God's appointed time. Hab. 2: 2, 3. So in the beginning of the revelation of Jesus' Christ, it is said, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, for the time is at hand.' Rev. 1: 3. So in these prophecies there are the strictest injunctions to come out of the harlot church, lest we should be partakers of her sins and receive of her plagues. So also this third angel lifts up a loud voice of warning against beast worship, threatening all who worship the beast, or his image, or receive his mark in their foreheads or in their hands, with the wrath of God. Now it seems to me that these are what is referred to in this message; and

that the prediction is that there will be such all through this period of trial, who, notwithstanding all the allurements of the times, and the opposition of the leading peoples of the earth, will stand clear of those popular political movements that carry so many professing Christians into the whirlpool of parties, that are wholly inimical to the kingdom of Christ.

It is added, 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead that die in the Lord from henceforth, saith the Spirit: that they may rest from their labors; yea, and their works do follow them.' In the French revolution many pious persons suffered death because they would not acknowledge the atheistic republic: and so in other countries where confederate republics were set up. And in the great southern rebellion of the Confederate States of America, many were put to death because they would not worship that bloody oligarchy; and it is probable that in apparently approaching convulsions, similar scenes will yet transpire. All through these scenes of judgment there have been many who have kept the faith of Jesus, not only as he now is, the mediator between God and man, but many have also continued to look for him as the king of Zion, the ruler of the world redeemed from the dominion of the princes of this world; and in so doing have need of patience until his coming takes place. At length John sees the Lord himself in a waiting posture. He is sitting upon a white cloud, having on his head a golden crown, and in his hand a sharp sickle.

4. 'And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle and the harvest of the earth was reaped.' The whole connection and the drift of these prophetic scenes, all show that it was not a harvest of converts to the faith of the gospel; for in the ultimate issue of this reaping, blood flows, or spirits, so as to reach to the horses' bridles. It is a judgment scene, to show the nations that God's day of vengeance upon the perverters of his word is hastening on; and that if they would escape the vengeance of heaven it is time they turned from their iniquities to worship him that made heaven, earth, seas, and all that are therein.

The ripening harvest is like that of the ancient Canaanites; it comes when their iniquities are full. Such, I suppose was the state of France and of most of the papal nations when the judgments of God came upon them in the latter part of the last century and the beginning of this. And so, if this view of the matter be correct, the harvest of the earth is reaped. The Bourbon princes of those nations are overthrown, and most of them have perished. The Napoleons, first, second, and third, are gone the way of all the earth. Their thrones are vacant, and their imitations of Cesarism are dead; dead forever. But in France, and other vine-growing countries, there are two harvests to every year, the harvest of the grain crops and the harvest of the vineyards. The 1st represents the civil powers, the 2nd, the establishments of the church. The civil power of the papal nations is gone; the institutions of the church must soon follow. Jesuitism was never more rampant than at this time. In Germany, France, England, and in these United States of North America, every means in their power is used for gaining leading positions in the civil authorities of the government in favor of the purposes of the papal church; and their frauds were never more numerous or dangerous to the welfare of the people. In Germany they are in avowed hostility to the national government. If allowed to proceed it is possible they

may yet effect a coalition of all the Catholic people in those countries to attempt the restoration of the temporal power of the Pope, and so bring upon them all the civil power of these great nations, so that they shall perish together. For years past New York, Washington, and most of the cities where the State governments assemble, has each been a focus of dark and daring intrigues, robberies, thefts and sorceries, instigated and led by men full of lust and covetousness, insomuch that the secular press of the whole country have expressed their fears lest the growing corruptions should bring upon this nation the calamities that have broken down the old nations of Europe.

5. 'Another angel came out of the temple which is in heaven, he also having a sharp sickle.' An angel coming out of the temple which is in heaven, is indicative of an unusual interposition of God to bring his purposes to a speedy fulfillment. The sharp sickle in his hand is indicative of his making thorough work when the harvest begins. My own impression is that the belligerent policy of the present times answer to it, 'In time of peace prepare for war.' Within a few years past Sharp's rifles, German needle guns, the Mitraluse, and other skillfully constructed implements of warfare, are threatening to make the next general war the most terribly destructive of human life of any that have hitherto preceded it. Quite recently a single power of Europe bought a hundred million of metal cartridges for the use of their improved guns. As a sword was of old the symbol of deadly warfare, so I suppose the sharp sword of Rev. 14: 17 is preparatory to the last struggle of the nations for the supremacy of the world.

6. 'And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood spirted out of the wine-press even unto the horses' bridles, by the space of a thousand and six hundred furlongs.' This is about the size of the Pope's ancient patrimony. The angel from the altar, which had power over fire represents the Levite, who in the ancient temple made ready the fire that was to consume the sacrifice. His crying with a loud voice to him that had the sharp sickle, is like saying, All things are now ready, slaughter the victims, and present the sacrifice. So I understand the reality is to be when the instruments of God's wrath upon the nations are ready, and the iniquities of the papal nations are come to the full. All parties will, in the providence of God, be ready for the great slaughter that is to avenge the wrongs that the harlot nations have done to the cause of God during their reign over the earth. The event is yet future; but near at hand. The next four chapters amplify what these messages give in summary warning. Happy will be he who in that day shall be counted among the King's friends, whom he will spare as a man spareth his only son who serveth him.

The Scattering and Restoration of Israel.

R. V. LYON.

[Continued.]

I WILL now call the reader's attention to Isa. 65: 17-25. 'For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.' But MARK! the prophet discontinues this subject, and according to the rules of grammar introduces another of a different nature, which belongs to the age of restitution, and not to the new creation! 'But be ye glad and rejoice forever in that

which I create a rejoicing, joy in Jerusalem, the voice of her, nor the language among weeping and lament: there Jesus testified to the Gentiles, that he fulfilled inhabit the earth, and another day of men enjoy the elect sake.' Paul bring forth the raelites, at the coming of the Messiah, who neil If so the Israel spirit of Holy own land eat the are the offspring pass, th while the wolf an lion shall hurt no the Lord of Israel harmo shall h for his locate ing of or bro naan, Aga saith righte prosp in the and I name OUR days more the c but, led t north had own Wri ed f rais An thro per jud of the Isra tiv an fro th ov he w ce st n o c

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R. V. LYON.

[Continued.]

I WILL now call the reader's attention to Isa. 65: 17-25. 'For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.' But MARK! the prophet discontinues this subject, and according to the rules of grammar introduces another of a different nature, which belongs to the age of restitution, and not to the new creation! 'But be ye glad and rejoice forever in that

which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying.' . . . [This language amounts to a positive declaration that weeping and crying have been heard in Jerusalem: therefore, it must be the Jerusalem which Jesus testified 'should be trodden down of the Gentiles, until the times of the Gentiles are to be fulfilled.'] 'And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.' ['As touching the election, Israel are beloved for the father's sake.' Paul.] 'They shall not labor in vain, nor bring forth for trouble;' [Query: Are the Israelites, and Gentiles, who are made immortal at the coming of Jesus, to bring forth children, who neither marry, nor are given in marriage? If so they will be a race of adulterers! Yet the Israel spoken of by the prophet in this portion of Holy Writ, who are to be restored to their own land—Palestine; and plant vineyards and eat the fruit of them, will multiply—] for they are the seed of the blessed of the Lord, and their offspring with them.' 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.' Thus we learn that this restoration of Israel is to take place in the day or time that harmony prevails among the brutes, and nothing shall hurt or destroy in all God's holy mountain, for his knowledge fills the earth. Adventists locate this blissful state subsequent to the coming of Jesus. Therefore Israel must be restored or brought back as a nation to the land of Canaan, according to their own testimony.

Again, Jer. 23: 5-8. 'Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.' In this interesting portion of Holy Writ, the following truths are clearly presented for our consideration. 1. That God would raise unto David a righteous branch—Jesus. And that he would be a king and reign on the throne of David. That his reign would be prosperous. That he would execute justice and judgment in the earth. 2. That under the reign of Jesus, that instead of saying as they now do, the Lord liveth which brought the children of Israel out of the land of Egypt; but, the Lord liveth which brought up the children of Israel and led them out of the north country, and from all the countries whither he had driven them; and that they shall dwell safely in their own land—Canaan. And by another prophet he says 'THEY SHALL NO MORE BE ROOTED OUT!'

IV. Subsequent to Israel's restoration they will be the most highly honored nation.

Though Israel has been oppressed and degraded by the Gentiles for a long time, yet, when restored, they will be highly esteemed among the nations, and eternally enjoy the peculiar favor of God! The promises of this are many; a few of them I will present.

One of these glorious predictions is given by Isaiah 62: 1-5. 'For Zion's sake will I not hold

my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.' As it is literal Jerusalem that has been termed 'Forsaken,' and the literal land of Israel, which is Palestine, that has been termed 'Desolate,' therefore it will be the literal city and land which will be 'no more' so called, when this promise is fulfilled. The distinction between Israel and the Gentiles is clearly set forth in this text: 'The Gentiles shall see thy righteousness.' Remember that it is not their own, but Jerusalem's righteousness. It is a custom in all languages to use the place for the people, which the Gentiles shall see. Hence the prophet proceeds: vv. 6-9. 'I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.'

That it is literal Jerusalem, the city for the people that is addressed, must be obvious to all, from the fact that they have been scattered, peeled and oppressed by the Gentiles! and their corn has been meat for the Gentiles, and their wine drink for them. But in the AGES TO COME this curse will have been removed. And 'strangers,' Gentiles, 'shall stand and feed their flocks, and the sons of the alien, [Gentiles,] shall be your [Israel's] plowmen and your vine dressers.' Hence, the command is given in the tenth verse, to 'PREPARE THE WAY' for their restoration; and when their highway has been 'cast up,' and when the 'stones' which lay in the way of their journey Zionward, have been removed; and when a 'standard' has been 'lifted up for the people' to rally around; and when their 'salvation' shall have come, then men 'shall call them, 'The Holy People, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken.' v. 11: 12.

(To be continued.)

Luther's Opinions.

In 1520, Luther published a defense of his forty-one propositions which had been condemned by Leo X. In the twenty seventh we find the following:—

"I permit the Pope to make articles of faith for himself and his faithful, such as . . . the soul is the substantial form of the human body; the pope is the emperor of the world, and the king of heaven and God upon earth; the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."—*Historical view of the controversy concerning an intermediate state.*—pp. 62, 63.

Mr. Blackburne says on page sixty-four of the work, "Luther espoused the doctrine of the sleep of the soul, upon a Scriptural foundation, and he made use of it as a confutation of purgatory, and saint-worship, and continued in the belief to the last moment of his life."—*Ibid.*

Dr. Blackburne farther says:—"Luther in his commentary upon Ecclesiastes which was published in the year 1532, was clearly and indisputably on the side of those who maintain the sleep of the soul."—*Ibid.* p. 65.

stop to inquire if it was pop-
e him or not? No, dear breth-
t said, "Lord what wilt thou
st so we should be ready to do
Lord requires. Not try to do
do we will be traveling the
action.

Prophecies of Palestina.

J. L. BOYD.

IS IT IS—THE MOUNT ZION.

Zion for your (Israel's) sake be
and Jerusalem shall become
I be redeemed with judgment,
ch righteousness." "Thus saith
am jealous for Jerusalem and
at jealousy, . . . and the Lord
on, and shall YER choose Je-
12; Isa. 1: 27; Zech. 1: 14, 17.

associations and recollections
when we think of the "Zion of
merous promises of the Lord
which are clustered around it,
our first visit to its special
locality in all of Israel's land is
nd fixed by the fiat of the Al-

and none of the prophecies
Israel are more, or so distinct-
respecting the *abascment*, RE-
TATION of Mt. Zion. Itself
e (three) other elevations (Ak-
etha), overlooks them, as in-
David," the "upper city," the
daughter of Zion," and the
m." No wonder, then, the

after he had captured the as-
fortress of the Jebusites, and
east out its Canaanite inhabit-
upper city," and located the ark
erto, had no abiding place, ex-
ness and prophetic ken, "Out
fection of beauty, God hath

His inspired pen hath here
ote which touches every pulsa-
Christian, and as well the devout
n of the Israelite, for all time,
a realization which is quenched
nd begets in each a steadfast-
be turned aside, nor falter in
leads to, and ends in, "the
For there God will dwell. He

13, 14; Rev. 21: 3. There the
f John saw the "Lamb on Mt-
m a hundred and forty-four
emed from among men" (re-
ed ones of the twelve tribes
rst fruits unto God and the
14: 4. They were "the mul-
or "captivity captive," when
doubtless they are the "MANY

slept, who arose AFTER his
at into the HOLY CITY and
" Matt. 27: 52, 53. They are
n, of his flesh and bones."
om David predicted in Ps. 6:
uld lead on high; and which
4: 8, 9, Jesus *did* lead on high
they (the 144,000,) are NOT the
of certain upstart leaders

s, (some of whom style them-
he prophet like unto Moses,"
gine that it has been revealed
(each, separately,) have been
t High to gather unto their
of "laws and testimonies," the
14: 1, 2, some of whom make
platform and the test of sal-

with the acknowledging the
he "Elijah," or "Messenger,"
s and their duped followers
of Israel is piping his Spirit
blow-pipes. "The Israel of
or simperons in "these last

days" and "times" to be deceived by such "I ams."
The general "harvest," at the end of the world (or
Gentile Age), is for the gathering of *all* Christians
since the "day of Pentecost."

Neither is the Mount Zion of "God the Lord,"
as many professing Christians and theologians
other than of the Second Advent School, imagine
somewhere in the aerial regions above the clouds,
when they die on the earth. It is just where—and
no where else—the Psalmist declares so often, con-
fronting Jerusalem. It is the city where Melchiz-
elek, the priest of the Most High God, builded it
on Mount Zion. It "cannot be removed, but abid-
eth forever." It is now, as of old, divided from
Mount Moriah by the Tyropoen Valley. The Jew-
ish residents of Jerusalem, to-day, still swarm on
its heights and slope, or that portion of it within
the walls of the city. To reach it, we crossed the
Tyropoen Valley, which divides the Mohammedan
Quarter from the Jewish. Here we saw "the sons
of Jacob" and Israel, clinging in all their low es-
tate, degradation, and misery, with tenacious feet
to their loved "Zion, weeping and praying, in
their synagogues and dilapidated dwellings, that
"the Deliverer 'may 'come to Zion.' Their expecta-
tion will not always be in vain.

About one-half of Zion proper was excluded
when the present walls (erected by Sultan Saladin
during the times of the Crusades) were rebuilt. A
portion of what is outside is still plowed and tilled
as a field, where our eyes have seen various vegeta-
bles growing,—in a garden of cucumbers," (See
Isa. 1: 8.) which belonged to one of the chief fam-
ilies among the Turkish nobility; this family be-
ing the custodians of the mosque which covers the
site of "the Sepulchre of David," which is situated
on the very highest point of the rocks overlooking
the gloomy Gehenna, or Valley of Hinnom.

[As we purpose in our next sketch to give a de-
tailed account of a Baptist missionary's daughter,
in disguise, penetrating the interior of this re-
nowned edifice, we pass it by for the present.]

In near proximity to the locality of David's
Sepulchre, is a small walled enclosure, of about
half an acre, belonging to an expired "American
Presbyterian Mission," wherein are interred sev-
eral American travelers and missionaries, who
deceased in Jerusalem. The most noted in name
and monument is Dr. Pliny Fisk; also an Advent
brother, Philip D. Dickson, of Massachusetts, a
missionary to disseminate Christianity to the
Jews, who "fell asleep in Jesus," April 28th, 1853.

One of the very first of our rambles around Je-
rusalem was directed to the sacred precincts of
Mount Zion—THE PLACE where the Lord hath de-
sired to dwell, as he hath said he "loveth the gates
of Zion more than all the dwellings of Jacob. His
foundation is in the holy mountains. Glorious
things are spoken of thee, Oh city of God. . . . And
the Highest himself shall establish her." Ps. 87:
1, 2, 3, 5.

Looking from this standpoint, with David's Sep-
ulcher in view, and with our inner thoughts gath-
ering the inspirations of the Psalmist and his
brethren the prophets, as they arrayed themselves
in unbroken lines from David to Malachi, respect-
ing the predicted Ruler and Deliverer of Israel,
the Restorer of the breaches in the walls of broken
Zion, all converging in Jesus, the anointed One—
the King, to reign here, on Mount Zion—havin-
g rebuilt the fallen-down "tabernacles of David,"
who would here re-possess the throne of his father
—how far transcending appeared the glorious sur-
roundings of the "Lion of the tribe of Judah," as
portrayed in the New Jerusalem of the Apoca-
lypse than could have been the Jerusalem at the
time of his first advent and of Paul's day. By the
rejection of Israel, then, when their King came,
"meek and lowly," and "sitting on a colt the foal
of an ass," the restoration again and the estab-
lishment of "the kingdom to Israel" was adjourned
until "the times of the Gentiles" should be ful-
filled; in which time "the children of Israel shall

abide MANY days [more than eighteen centuries
of years have elapsed since *their* city and sanctuary
were desolated,] without a king, and without a
prince, and without a sacrifice, and without an im-
age, and without an ephod and teraphim; after-
wards SHALL the children of Israel RETURN, and
SEEK the LORD their God, and David their king
[in his line, Jesus is *their* King], and shall fear the
Lord and his goodness in the LATTER DAYS."

Now, here we find, in the language of the
prophet Hosea, the positive proof, which cannot
be recalled, that the children of Israel shall "re-
turn," and seek the Lord, and their King in the
latter days: therefore, the apostle Paul *knew* what
he asserted was *the truth* in Rom. 11: 26, 27; "And
so ALL Israel shall be saved: as it is written, There
SHALL come out of Sion the Deliverer, and SHALL
turn away ungodliness from Jacob, for this is my
covenant unto them, when I shall take away their
sins." (See Isa. 59: 20; Jer. 31: 31-34; Ps. 11: 7.)
The assertions and vagaries of Advent theorists,
who assert that Jerusalem and the Jews are "for-
ever accursed," uttered either by individuals or by
so-called organs and managers of the Adventists
from '43 to '75, are but the vaporing wind and pa-
per pellets thrown against the "foundation of God's
word respecting the ultimate gathering of Israel,
and to the city of the Great King"—JERUSALEM.
Standing, as we did, on the Rock of Zion's moun-
tain, we realized, then and there, that "the testi-
monies of God are sure, making wise the simple."
That, on this very spot, or rock, he has built his
church, and the gates of *hades* (below it,) shall
not prevail against it." That here, he will sit "on
the throne of David, and upon his kingdom, to or-
der it, and to establish it, with judgment and with
justice from henceforth, even forever. The zeal of
the Lord of hosts will perform this." Isa. 9: 7.
Where is the puny, caviling mortal who can hin-
der *this* resulting consummation to "Israel and
Judah?"

Paul's "Desire to Depart."

In the "Improved Version" of the New Tes-
tament, we find the following note in connection
with the translation of Phil. 1: 22-24. The
translation reads: "But if *it be given me* to live
in the flesh, this *preaching of Christ* is the fruit
of my labor; yet what I shall choose I know
not; but I am in a strait between two, having a
desire to depart, and to be with Christ; for *this*
would be very far better."

The words in *italics* are thus in the transla-
tion. The following is the note in the margin:
"The Apostle probably thought that the ad-
vent of Christ to raise the dead was very near.
See 1 Thess. 6: 13-18, and therefore judged that
a quiet rest in the grave till that event, would
be to himself preferable to a life of suffering and
persecution; though he was content to continue
in his present suffering state for the benefit of
the church. At any rate he could not mean to
express an expectation of an intermediate state
of enjoyment between death and the resurrec-
tion: for he hints at no such topic of consolation
to the bereaved Thessalonians in the passage
above cited. And if he had expected that a
state of felicity would have immediately suc-
ceeded the dissolution of the body, it would
have been impossible for him to have declared
to the Corinthians, 1 Cor. 15: 17, 18, that if the
dead rise not, their faith would be vain, and
that all who had fallen asleep in Christ were
perished."

In the same version we find the following
translation of 1 Thess. 6: 15-18:

"For this we say unto you by the word of the
Lord, that we who *shall be alive*, and who *shall*
remain to the appearance of the Lord, shall not
be before those that are fallen asleep. For the
Lord himself will come from heaven with a
shout, with the voice of the archangel, and with

the trumpet of God; and the dead in Christ
will rise first; afterward, we who shall be alive
and who shall remain, shall be caught up to-
gether with them into the clouds, to meet the
Lord in the air; and then we shall ever be with
the Lord.—Wherefore comfort ye one another
with these words."

In the margin is the following note on the
foregoing:

"Observe here, that all the consolation which
the apostle administers to the bereaved and
mourning Thessalonians is derived from the
Christian hope of a resurrection, and from what
would happen at that awful and glorious peri-
od. He takes no notice of an intervening
state of perfection and felicity of which their
deceased friends were even then in possession.
A circumstance which the apostle could hardly
have omitted had the existence of such a state
been revealed to him."

We think the foregoing sensible remarks com-
mend themselves to every candid reader, and
are in strict harmony with the teachings of the
Scriptures.

The Living Saints will be Changed.

WHEN all the saints sleeping the sleep of death
shall at the Lord's coming have been restored to
life, immortality, holiness, blessedness, then the
living saints, ready for the change, who were
not to go before the saints sleeping in the grave,
into the glorious reconstituted creation, the wise
virgins who go out to meet the coming bride-
groom, shall be changed or transformed, and be
caught up to meet the Lord and the risen saints
in the air.

The saints in the body ready for the Lord's
coming, though mortal and under the sentence
of death, shall not die. The sentence of death,
through the blood of the Lamb, shall be repeal-
ed to them. They shall be changed, or, as the
word signifies, transformed, that is, "the cor-
ruptible body shall put on incorruption, the
mortal body shall put on immortality; then
shall death be swallowed up in victory." The
vile body in a moment, in the twinkling of an
eye, shall be purified from every stain of sin,
from every seed of disease and corruption, and
fashioned like unto Christ's glorious body, made
holy, as he is holy; invested in robes washed
and made white in his blood; glorious as the
resurrection saints, radiant as the raiment of
Jesus on the mount of transfiguration; they
shall ascend, and meet the Lord, and all his
resurrection saints in the air. This complete
and divine change or transformation will make
their restitution perfect and glorious, and then
ever with the Lord in his image. Forever with
the Lord in his glory! Forever with the Lord
in his kingdom! Forever with the Lord in the
eternity of his being and blessedness.

When thus changed and transformed, they
will be restituted, and more than restituted; for
they will be more glorious, being enrobed in
the righteousness of Christ, which they would
not have been, had they not sinned, and he had
not become their Savior; more nearly related
to God, being made one with him through unity
with his Son, which they would not have been,
had he not taken upon him their nature. For
this restitution the whole creation is groaning
and traveling together, and waiting for the
time when the heavens shall reveal the Lord
Jesus Christ for the accomplishment of the
great and glorious work.—*Prophetic Times.*

ACCORDING to a recent statement there are in
this country 7 Catholic archbishops, 53 bishops,
4,673 priests, and 6,910 churches, chapels and
stations.

The Harvest of the Earth.

THE harvest of the earth is ripe,
The golden hues appear;
From North to South, from East to West,
The cheering sounds we hear—
The reapers now with joy may come,
And shout the welcome harvest home.

The earth a dark and dreary waste,
Age after age did lie,
While scarce a trace of verdure cheered
The longing, anxious eye.
The future naught of promise gave,
As all was cheerless as the grave.

An eye of pity viewed the scene,
A mighty arm did save—
For God in boundless, matchless love,
His best beloved gave,
To spend on earth a life of toil,
To renovate its moral soil.

He came, and on Judea's hills,
First sowed the precious seed,
Which was o'er all the earth to spread,
The famishing to feed.
The great commission then he gave
"Go reap,—the precious harvest save."

While here and there a reaper goes,
Obedient to the word,
Toils faithful on through life's rough day,
To gain his sure reward,
The multitude pass heedless by,
And let the golden harvest lie.

Where'er we turn, the ripening fields
Would urge the reapers on,
While weak, and few, the fainting cry,
"Help ere the day is gone,
For see, the gathering storm is nigh,
Oh, hasten—to the rescue fly."

The harvest, how abundant, rich!
The laborers, oh how few!
Great Ruler of the harvest, come,
Again thy call renew,
Till not one sheep forsaken be,
But all is gathered safe in thee.

Selected by AMANDA L. KEMP.

"Over There!"

A. L. I. WILLIAMS.

Oh what consolation it is to the poor afflicted child of God to ponder upon the words 'Over there!' When the heart is made sad by afflictions and the eye is moistened with tears of dejection, when severe persecution is felt on every side and the dark clouds of sectarianism gather all around us, then it is we can fully appreciate the "suffering affliction and patience" of the ancient prophets. O what sad persecutions they passed through! "They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 37, 38.

Although we must suffer severe persecutions and sad heartaches here, on account of sin, and sinful men, yet, my beloved brethren, the time is coming, yea, very soon, too, if faithful, we'll be 'over there' in that "sun-bright clime," where sorrow will be no more, where afflictions will cease, and where the language of the Revelator will be fulfilled, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. I know this language is applied by some to the Roman church, which I believe to be correct; nevertheless the so called Protestant Churches adhere to very many of the Roman Catholic dogmas, such as the immortality of the soul, first day Sabbath, eternal torment of the wicked, &c., all of which have not a shadow of proof in the holy Scriptures. Wherefore the saying of Jesus has had its fulfillment, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Mat. 12: 25. Thus we see ever since the reformation of Martin Luther, the Roman Catholic Church has been going to desolation. And why? Because every reformer since Luther's time almost, has

clung to a part of the Roman Catholic dogmas. They are both so near alike in doctrine that they are almost a unit, under two different names. No wonder she has fallen. While she was trying to uphold all of her dogmas, the Protestant Churches were trying to uphold a part of them. Therefore the Roman Catholic Church has been divided against herself; or rather, her children have separated themselves from her, and the result is, she has fallen and great is that fall.

But the time is near at hand when the apostles and prophets will be resurrected, in order that they may "rejoice over her," for thus it is written. Oh then, dear pilgrim, perhaps you had a mother that was tender and lovely, but where is she now? Perhaps in the cold, cold tomb. Where is that sister who was so fond of you? whose voice was so soft and melodious? She has gone to the silent grave. Where is that father who was so affectionate, and whose counsels were so generous and true? He has gone perhaps to the state of death. Will we meet them 'over there' in that morning? where the earth will be free from the curse of sin, where the tree of life will bloom once more, and where the fairest flowers will ever bloom and their pure sweet fragrance perfume the air with their balmy odors. Oh! Brother, sister, will we be there, in that delightful morning, to share its glories, partake of all its rich dainties, enjoy the society of all the redeemed ones, 'over there;' on the resurrection morning, where father, mother, sisters, and brothers, will meet to part no more?

"O blessed day! O glorious hope!
My heart rejoices at the thought,
When in that holy, happy land,
We'll take no more the parting hand."

No, thank God! there'll be no parting 'over there,' on the radiant shores of glory. No sickness, sorrow, pain, nor death, no sad hearts will ever enter there; but one grand sea of love will be there, and the redeemed ones will drink deeper and deeper into that fathomless sea of love, until the anthems of redeeming love will ring out upon the silvery air, with unceasing praises.

Oh, who would not be there, to mingle with that happy throng, and drink of that sweet flowing fountain, and behold the dazzling splendor of the metropolis city (New Jerusalem)? Surely we are almost there. Omens speak in thundering tones that Messiah's near. God help us to be ready for his coming. Amen.

Denver, Mo.

Change of "Times and Laws." Dan'l 7: 25.

E. B. TUCKER.

THE power that was to do this is in prophetic symbol, in Dan'l 7: 8, called "another little horn," and in Rev. 13: 1, 2, a beast like a leopard. (Read Dan'l 7 and Rev. 13.) Protestant writers are at better agreement that this refers to Papal Rome than on any other prophecy. "The Dragon [i. e., 'the demon of paganism,' Williams.] gave him his power, his seat, and great authority." We have two classes of "times and laws," and only two. 1. Those of divine appointment. Read Mal. 3: 7; 2 Kings 17: 13; Lev. 18: 4. 2. Those of human make. Lev. 18: 3; Is. 29: 13; Col. 2: 20, 22. An opposing brother said to me, "I am neither Jew nor Pagan; I am Christian." I said, "In the matter of times and laws we have only Jewish or Pagan, as there is no third, which you imagine, and call Christian." In Rev. 13 we evidently learn that the Dragon paganized the church—the church did not Christianize the Dragon. That great flood of water, Rev. 12: 9, was pagan doctrines, rites, ordinances, and practices, which have submerged all the nominal Christian world; the woman (i. e., the true church of God,) saving herself only by flight on two eagle's wings, as the church did from Egypt, Ex. 19: 3, 5. What is termed Jewish laws, ordinances, &c., are from the divine mind, and we have no other divine light.

Rom. 9: 4. It is sinful to call God's word (given to guide his people Israel,) Jewish. It is not Jewish: it is divine. Every one of God's preceptory laws is as binding to-day on the true Israel as they ever were. I have asked No-Sabbath Adventists to point out a fulfillment of Dan'l 7: 25. I found only one who attempted to answer. He said, "I have found a mistake of three months in the chronology back to the birth of Christ: this the Catholics are responsible for."

I will now give my views, in part, of this change. They were to be given into his hands 1260 days. They are still there. But I do believe the "Sun of righteousness" is about to arise to those who fear his name.—Mal. 4: 2. 1.—He has changed the day to agree with the Roman calendar. God ordained the evening and the morning; i. e., the night and the day to be the day. See Gen. 1: 13; Lev. 23: 32; Mark 1: 32. The Dragon began the day at midnight. The Papal beast has compelled the church to obey the dragon. 2.—The hours of the day were numbered from the morning. Read Matt. 27: 45, 46; Acts 2: 15. By the dragon's authority we now have 9 A. M. instead of "third hour of the day," as God ordained. 3. He has changed the week. He has changed the Sabbath to the first day, and many of them claim that the first day is the true original seventh day. He has given pagan names and attached pagan notions to every day of the week. Sunday after the sun; Monday after the moon; Tuesday after Tuisco, of the Saxons, the god of battles, the same as Mars of the Greeks and Romans; Wednesday from Woden, of the Swedes and Saxons, and Mercury of the Romans—he dwelt in the "tumbling gates," or twinkling stars; Thursday from Thor, Danish for thunder, the Javis or Jupiter of Latin and Zeus of the Greeks—He was the great god and had the thunder at his control; Friday from Frea or Frigga, of the Saxons and Dutch, the Venus of the Latins or goddess of lust—on this day the heathen met in houses of asination for impure revel; Saturday, Latin Saturn, Saxon Seater or Seaster, from 'Sea,' the ocean, and 'Ster,' a chief or prince, i. e., prince of the ocean. A large book could be filled with the pagan superstitions, rites, and sins connected with the above names.

4.—He has changed the month. God gave the moon its phases to mark the months by, Ps. 104: 19. "He appointed the moon for seasons." Read Gen. 1: 14. The new moon was to begin the month, 1 Sam. 20: 5. The dragon divided the year into months without any reference to this heavenly signal. The months all have heathen names, the first eight after gods or demigods, January after Janus, the god of war. He has changed the year, beginning it in the winter and in honor of Janus, when God commands us to begin it in the spring, Ex. 12: 2, and 13: 4. Thurman shows conclusively that creation was at this time in the year. God would not plant a garden in the winter. I have attended those heathen gatherings called watch-meetings, when according to the dragon the old year ended and the new began at midnight, Dec. 31. The time was watched and all knelt to pass that sacred (?) point when the new year entered; and five minutes after all arose to congratulate a Happy New Year. The Dragon gave him his power and the beast has used it. Pagan or Christian, which shall we be? Can we draw nigh to God in pagan chariots, on pagan roads, drawn by pagan steeds, driven by pagan drivers?

Brethren, this is a part of the mark of the beast. We must be rid of it or we shall suffer the plagues. Are we to be the Israel of God? Come back to him; seek the old paths. You must be peculiar. God's true people are to be so separated that they cannot "buy or sell." The restriction exists to-day if there was a true people of God who would not have the mark of the beast in any of its forms. Open your eyes. You are on enchanted ground. We are trying to fight for God in pagan armor. The gifts of the Spirit have left the world. When we come back to God he will come back to us, and not before. Brethren, our success depends on this. Here eternal interests hang. I will answer any one writing for further information. Meet me beyond the river.
Millbrook, Mich.

Letter Department

From Sister Alverson.

DEAR BRO. BRINKERHOFF: I feel a privilege to speak a few words to the dear sisters of like precious faith, who are waiting for our Savior to return and bring us into his kingdom; and to tell how my heart rejoices in keeping God's commandments. I have found out the true meaning of the word. But I feel that I have more to do yet. I have been buried with Christ in baptism with the church, on account of being discouraged, for we know in whom we have been buried with Christ in baptism. Through my husband and I are alone discouraged, for we know in whom we have been buried with Christ in baptism. The true and living God. It is better to obey God and his word, than in the false traditions and traditions of designing men to teach what God has not said and done. We love to read the scriptures and hear from brethren and sisters, and no church here. We may pray for our dear ones, and tell of our prospects of that bright world to come, earth made new, through the dear Lord Jesus. Wish we were better able to give it substance. We shall endeavor to use all our influence for the cause of our good and kind heavenly Father.
ELIZA H. ALVerson.

Lone Star, Mo.

From Sister Dreese.

DEAR BRO. BRINKERHOFF: As I have read of your paper I thought I would try to write to you. It seems quite an undertaking for me as I am a poor scholar; but if the Lord will I will try to write, and say I am thankful for having the privilege of reading the ADVOCATE, but sorry that I could not read it when I subscribed last spring, but I will send you the money to pay for the paper for this year; but do not send me the money to pay for the paper, as I am alone in the faith, and in a poor way it is hard to meet expenses at all times. I have been so kind to send the paper to me that I can't think of having the paper stop, as I am away some nine months of the year. I am a great white at Ottawa. I am striving to keep God's commandments and striving to be like Jesus. I had a dear sister, Mrs. M. who spoke of in the ADVOCATE, who kept company with me, but she has fallen asleep that blessed sleep that the world can never give. Her faith reached within the hearts of me I am left all alone since my dear sister has fallen asleep. She was a dear Christian. I cannot help but mourn for her. I am deprived of her comforting society. My dear Lord knows what is best for me. I have no hope, I need not mourn as Jesus says, "Blessed are the dead that do not mourn for them." What comforting words are to the Christian! Jesus can heal our hearts. He can soothe our wants and our tears away. What a blessed hope we have in Jesus. Dear brothers and sisters, I am striving day by day in my weakness to be an overcomer. I am away from my dear brothers and sisters of the same faith, in the woods. I can feel to trust my dear Master wherever I am. I want to

Letter Department.

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DEAR BRO. BRINKERHOFF: As I am a reader of your paper I thought I would try to write to you. It seems quite an undertaking for me, as I am a poor scholar; but if the Lord will direct me I will try to write, and say I am truly thankful for having the privilege of reading the ADVOCATE, but sorry that I could not pay for it when I subscribed last spring, but I will now send you the money to pay for the paper which I have had. I should like to have the ADVOCATE continued for this year; but dear friend, as I am alone in the faith, and in a new place, it is hard to meet expenses at all times. As you have been so kind to send the paper to me I can't ask you to continue it, although it seems to me that I can't think of having the good old news stop, as I am away some nine miles from my dear brothers and sisters. I met once in a great white at Ottawa. I am striving to do God's commandments and striving for the faith of Jesus. I had a dear sister, Mrs. M. A. Fuller, a notice of whose death Bro. Remington spoke of in the ADVOCATE, who kept the Sabbath with me, but she has fallen asleep in Jesus, that blessed sleep that the world can never receive. Her faith reached within the veil. It seems to me I am left all alone since my dear sister has fallen asleep. She was a faithful Christian. I cannot help but mourn to think I am deprived of her comforting society, but the blessed Lord knows what is best for us. But dear brothers, I need not mourn as those who have no hope, for these are comforting words Jesus says, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." What comforting words these are to the Christian! Jesus can heal the broken hearted. He can soothe our wants and wipe our tears away. What a blessed hope when I think how good he is to his children, those who do his will. Dear brothers and sisters, by his grace I want to see inside of God's kingdom. I am striving day by day in my weak way to be an overcomer. I am away from all my dear brothers and sisters of the same faith, but I don't feel as though the Lord had forsaken me, even in the woods. I can feel to trust my heavenly Master wherever I am. I want to live so as to

meet my dear sister and other friends, and be among the blest, and I hope I may meet all those that love Jesus. I believe he is soon coming. I want to be ready with my dear children to meet the Lord in peace. From your unworthy sister in Christ,
S. E. DREESE.
Holland, Mich.

From Bro. Davis.

DEAR BROTHERS AND SISTERS: I thought I would write a few lines for the ADVOCATE. I have been a believer in this faith for eight years, and I am still striving to keep the commandments of God and contend for the faith of Jesus. I love to read the letters from the brothers and sisters scattered abroad. Let us prove faithful a little longer and the conflict will soon be over. Soon we shall behold our blessed Master in the clouds of heaven, and my prayer to God is that we may be ready to meet him when he comes, and have on the wedding garment, with our lamps trimmed and burning. Pray for me, that I may be kept in the road that leads to life. Yours in hope of eternal life,

B. M. DAVIS.

Lawrence, Mich.

From Sister Davis.

DEAR BROTHERS AND SISTERS: I thought I would write a few lines for the ADVOCATE. It has been about four years since I started in this good and glorious cause. I am trying to keep the commandments of God, and am still looking for the appearing of our blessed Master when he comes to gather all his children home. Oh, won't that be a happy time when we all meet on that beautiful shore, where sickness, sorrow, pain and death, are felt and feared no more? Pray for me that I may overcome the besetments of this life, and finally be prepared to meet Jesus when he comes. From your sister in Christ,
SARAH J. DAVIS.

Lawrence, Mich.

From Bro. Brown.

BRO. BRINKERHOFF: I write a few lines in behalf of your paper. It is a welcome visitor to my fireside. It teaches me many valuable precepts, which I have to thank S. C. B. Williams for. I find its morals good, and I think it ought to be at the fireside of every family. Although I am not counted a religious man yet I have an eternal salvation to seek for, and I hope that I am preparing myself to meet my God in peace and love, through Christ, whom I know is my Savior indeed. In faith, we trust, though Christ we are saved. I ask the prayers of all Christian people.
JOHN M. BROWN.

Denver, Mo.

Obituary Notices.

DIED, of inflammation of the lungs, in Bangor, Mich., Jan. 8th, 1875, Sister Rachel Greenman, widow of Bro. Hallett Greenman, in the 53rd year of her age. She was sick but four days. She leaves a family of children besides a large circle of relatives and friends to mourn her loss. Sister Greenman embraced the Advent faith many years ago, and maintained the same until her death. We believe she has fallen asleep in Jesus and will have a part in the first resurrection. Funeral services were attended at the M. E. Church in Bangor. Sermon by the writer from John 11: 25.

R. C. HORTON.

DIED, in Lawrence, Van Buren Co., Mich., Jan. 17th, 1875, very suddenly, Ella A., youngest daughter of Sister Amanda L. Kemp, aged 13 years, 11 months, and 5 days. She leaves a mother in lonely widowhood to mourn the loss of as sweet a child as ever gladdened a loving mother's heart, or returned her gentle smile. Her amiable disposition had won for her, even at her early age, a large circle of friends, who will often drop a tear to her memory, but cannot feel to murmur when they think of her sweet repose. Sister

Kemp, having been herself a great sufferer for many years, has proved that tribulation worketh patience; and even in this great affliction is calm and resigned, looking with hope to the resurrection morning. Services at the Congregational Church, in Lawrence. Words of comfort were spoken by the writer.
R. C. HORTON.

A Letter to the Editor of 'Advent Review.'

POLLY G. PITTS.

FREDERICKSBURG, IOWA, JUNE, 1874.

(Concluded.)

I HAVE written this because I feel a love for all of God's children, and I would rejoice to see them one in Christ Jesus, that the world might take knowledge of them that they have learned of him who is meek and lowly. Especially do I feel for those who are set in high places, whose accountability must be great, because of their opportunities. You know, my brother, the trials we had in Wisconsin, and what divisions there were caused in the little flock, and in a great measure it was the visions that did it. You know that a brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle. If it had been said at that time, "They do not make them in any sense a test of fellowship, knowing very well the prejudice which exists against every thing of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them;" there would, in my opinion, have been thousands now keeping the Sabbath of the Lord, and of course all of the commandments, who are now far from it. Neither should I have walked alone so many years; not that I have been alone, as Jesus said, for God has given me strength to hold on to his promises, and has said, "I am thy salvation." Bless his holy name! O my brother, I feel that love is the great foundation of union in the church of God. Love is the fulfilling of the law, and worketh no ill to his neighbor. And though I speak with the tongues of men and angels, and have not that love I am become as sounding brass or a tinkling cymbal [things giving great sound yet having no life]. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so I could remove mountains, and have not that love, I am nothing. [God grant that we may lay this to our heart!] And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing.

Think you, brother, that I could believe a vision that gives the pre-eminence and the highest position to a few now? say 144,000, and the chief and most glorious place in the temple of God? Yes, and then shout Hallelujah! because none enter but themselves! To me it is supreme selfishness. Think you that they are worthy to stoop down and unloose the latchet of the shoes of those who had trials of cruel mockings and scourgings; yea, moreover of bonds and imprisonment? They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, in dens and caves of the earth. Think you that the 144,000 that stood with the Lamb on Mt. Zion were those that are now keeping the commandments? Remember they are the first-fruits unto God and the Lamb. They are virgins. They are not defiled with women. There are none here now who have not been defiled more or less with the doctrines of the harlot and her daughters; and the cry is not ended yet, "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues."

You have plainly told us what is apostasy; it is taking the Bible and the book. And have you not the book stereotyped into all of your belief? I do not wonder that you said this last is perhaps (having the book or creed,) the worst error of all, for it is a step backward toward the spiritual tyranny of Rome. How much I have felt in times past that the Seventh-day Adventists were making to themselves an infallible head besides the Lord Jesus. Do not blame me for speaking what you have said yourself. I do not think that you see it of yourselves; nevertheless it is as plain to me as the sun at noon-day. If I had not seen it so I never should have taken up my pen to thus address you. But feelingsome as you say, that it would be inconsistent to suppose that God would suffer this state of things to close, and the end to come, without bringing out a church in whose belief and practice the Romish apostasy would find no place. You say that the church which is to be prepared for the second coming of Christ must be entirely free from papal errors and corruptions. I believe it, and that God is able to do it, and will do it. Amen.

The Advent and Sabbath Advocate.

MARION, IOWA, THIRD-DAY, FEB. 16, 1875.

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

OUR REST is the name of a new monthly magazine published in Chicago by Wilson, Peirce, & Co., edited by Thomas Wilson and H. V. Reed, devoted to the consideration of the Scriptures on the soon coming of Christ and the signs of that event, together with the things concerning the kingdom of God. It takes the place of the *Millenarian*, the publication of which was commenced last spring by H. V. Reed.

Elder Grant's Work against the Sabbath.

WE have received, and it now lies before us, a copy of a late work from the pen of Elder Miles Grant, one of the editors of the *World's Crisis*, called "The True Sabbath: Which day shall we keep? an Examination of Mrs. Ellen G. White's Visions," of 104 pages. Though the two subjects are connected in the title, they are argued separately in the body of the work, that against the Sabbath embracing 61 pages, after which he treats of the visions, quoting mostly from Bro. Carver's work on that subject. But by classing the two subjects together the first impression to one unacquainted with it is that they are intimately connected, and that the evidences of the seventh-day Sabbath depend upon her visions; but they are no more connected than those visions are with the doctrine of the sleep of the dead. Eld. Grant thus presents the subject unfairly, and in some of his writings for the *Crisis* he carries the idea that seventh-day observers rely upon her visions for support of the theory. Here we see another evil effect of Mrs. White's visions; by Mrs. White being a Sabbath-keeper, and the people who hold her visions in church fellowship and as divine inspiration, observing the same day, opposers of the Sabbath cast ridicule upon the Sabbath faith by its being so connected.

He commences his argument against the Sabbath with the covenants, claiming that the old of which he says the Sabbath was a part, is now done away, and we are now living under the new covenant. In speaking of the laws of the Israelites, or the Jews, he makes no distinction between them, but has them all abrogated with one bold sweep. No definite day in the Sabbath commandment. No sacred time further than the Christian world have taken for their rest-day the first day of the week. His arguments, or a part of them, may be reviewed at some future time.

Wanted.

ANY Farmer who is a Sabbath keeper, wishing to hire a hand for the coming Season, for further particulars write to
O. S. PRESSLER,
Brighton, Washington Co., Iowa.

An Appeal.

DEAR BRETHREN AND SISTERS IN CHRIST: Perhaps you are all acquainted with the fact that the crops in this section of the country were almost entirely destroyed by the devastating grasshoppers during the past summer. Up to about the middle of June crops looked well, when the drought set in, greatly injuring crops of all kinds; and to complete the destruction the grasshoppers made their appearance soon after wheat harvest, eating up everything that was green, destroying our corn entirely, and everything else that would support man or beast, un-

less it was the prairie grass. They came in such vast numbers that the ground and all vegetation was black with them, the air also being filled with them as far as the eye could penetrate skyward as thick as snowflakes in a snow-storm. Under these circumstances you can form a pretty clear idea of the condition of the great mass of the people here the present winter.

But it is not my intention to make an appeal to you for the benefit of Sabbath keepers in Kansas in general, but to place before you a statement, for your consideration, concerning the misfortunes of our beloved brother, A. M. Brinkerhoff. Bro. B. is well known to the readers of the ADVOCATE, at least in his contributions to the paper, and personally known to many. Bro. B. came to Kansas like the rest of us, with but little means, in order to get him a home of his own. Going on to new land of course he could raise but little the first year. Last year, like the rest of us, he expected to reap a bountiful crop; but alas! he was sadly disappointed, the grasshoppers taking everything except a small amount of small grain. This left him in a very poor condition to pass through a long cold winter, and part of another summer, until he can raise something for his family to live upon. But this is not all his troubles, he has now lost one of his faithful horses with which he was expecting to put in his spring crops. This loss is extremely hard on him at the present time. With no grain in his bins, even for his own use, or at least but little, and no money with which he can buy another horse, it leaves him with a family dependent upon him in a very poor shape to make a living. Bro. B. has one cow only, which he would be willing to dispose of, to get him another horse; but I don't think he ought to be compelled to part with his cow if it can possibly be avoided. Now we wish to appeal to the readers of the ADVOCATE to help this brother to means to get him another horse. Those of you who have been blessed with good crops, can you not spare him two, three, or five dollars? Says the apostle "Bear ye one another's burdens and so fulfill the law of Christ." Gal. 6: 2. This brother has a burden to bear which is too great for him. Will you not help him bear it? Let those who can, respond immediately, as cropping season usually commences here in February. Means could be sent to his brother (Editor ADVOCATE) or to A. M. Brinkerhoff, Jewell Center, Jewell Co. Kan.
M. B. SMITH.
Jewell City, Kan.

Warlike Preparations.

Notwithstanding the millennial auguries of the peace-loving prospects, the present preparations of the crowned heads of the earth are not particularly assuaging. In Russia the Czar has enormously increased his army within the year, and is now arming his Cossacks with the most vicious breech-loading short rifles. Armament of all calibres is being procured and ports and strongholds fortified. The British government has appropriated more millions, this year, than usual for the construction of sea monsters of prodigious proportions and frightful power. Its army, too, has been increased, and the most murderous of the mitrailleuse, the Martini rifle, has been ordered in unstinted quantities. In France, the government has the workshops crowded with men manufacturing the chassépot and mitrailleuse, night and day. The Turkish government, unable to do its own manufacturing, has ordered a large supply of Henry rifles from Providence, and the work is being pushed on them with all dispatch. The Germans, having discarded the needle gun, have ordered a million of a new pattern, much like the chassé-

pot, and it is estimated that at the end of the next twelve months the world will have an average of nine guns to every able-bodied man on the globe. At home, our own government is making arrangements for the completion of guns as destructive and death-dealing as the Gatling, and our navy is to be strengthened to a considerable extent. Really, this does seem like a prospective era of peace.—*Boston Globe*.

Appointments.

THE Michigan Conference will hold its next quarterly session in the Stickney School-house, in the Township of Watervliet, Berrien Co., commencing Friday eve, at 6 o'clock and continuing over Sabbath and First-day.

We hope to see a general gathering of those who are interested in the great work of spreading gospel truth. Those coming by rail will stop at Hartford, on the Chicago and Mich. Lake Shore R. R. from whence they will be conveyed to the place of worship.

R. C. HORTON, Conf. Clerk.

Received on Subscription for Advocate.

John Davis \$1.75 11-3. M J Mullett \$1.75 11-3. H R Perine 20cts (postage). Eld V Hull \$1.00. J L Boyd for M M Weaver, 85 cts 10-13.

**Books and Tracts
For Sale at this Office.**

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

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

The Second Coming of Christ.—Comprising the Evidences of Christ's personal, literal, second coming; by Jacob Brinkerhoff. 8 pages—2 cts.

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

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

The Signs of the Times.—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.

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

The True Sabbath embraced and observed. 5 cts.

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

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

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

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

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

The Sabbath and its Lord. A Discourse delivered before the American Sabbath Tract Society, by Thomas B. Brown. 28 pages, 7 cents.

Reasons for introducing the Sabbath of the Fourth Commandment to the consideration of the Christian public. 24 pages, 6 cents.

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

The Rich Man and Lazarus, by Samuel Davison. 12 pages, 2 cents.

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

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

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

Advent a

"THY WORD

VOL. IX.

The Advent and Sabbath Advocate

IS PUBLISHED SEMI-MONTHLY BY
JACOB BRINKERHOFF, at Marion, Iowa
to whom all communications should be addressed.

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

THE ADVOCATE is devoted to the promulgation of the doctrines of The Second Advent of Christ, The Signs of the Times, The duty of the kind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, The Nature of Man, his present state in Death, The End of the World, The Earth restored to its original glory and abode as the future inheritance and abode of the Redeemed and the Kingdom of God, The Atonement and Redemption by Jesus Christ, Prophecies, The Christian Life, and kindred subjects.

A Refuge in Jesus.

MRS. SUSAN W. HORNE.

WHEN the dark waves of trouble surround
To Jesus my Lord I will go;
He has promised that if we will trust him
His mercies and love we shall know.

And when I am most sorely tempted,
On Jesus my Lord I will call;
He has promised to be with his children,
And lead them that they may not fall.

When afflicted and almost discouraged,
To Jesus my Lord I'll repair;
His promises are a sure refuge,
The suffering can find comfort there.

Then brethren, be not desponding,
But hold up your heads by the way;
For Jesus has promised to keep us,
If we continue to watch and to pray.

Then let us be faithful, dear brethren,
And keep the commands of our God;
We will find that he always is precious,
As long as we trust in his word.

Then let us move onward, dear brethren;
If we only have faith in his word,
We can take hold by prayer of the promise,
Till Jesus shall give the reward.

Independence, Kan.

The Last Seven Plagues.

SAMUEL DAVISON.

"And I saw another sign in heaven, great and marvelous; seven angels having seven plagues which are the last, because in them is fulfilled the wrath of God."—Rev. 15: 1.

The reason why these seven plagues are the last, is, they are the last series of national powers of the Gentiles, which, in the last days, are corrupting the earth. See Rev. 18, margin. This proceeding of the God for victory over Immanuel's foes, and a preliminary measure for giving him the dominion of the whole heaven. It will be fulfilled in the seventh chapter of Daniel, the last three verses particular. The book of the Revelations of Christ was given to show unto his servants things which in the appointments of God should come upon the earth ere the Kingdom of God should be established. The Messiah had ap-