

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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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.

Beautiful Home.

BEAUTIFUL home! Our Savior has promised,
When he shall come again here below:
Then will our tongues with gladness reecho,
While all our hearts with his praises o'erflow.

CHORUS.—

Beautiful Home! Beautiful Home!
Home of our Savior! Beautiful home!
Beautiful Home! Beautiful Home.
Home of our Savior! Beautiful Home!

When he shall come, oh, may we receive him,
Not as the world, but as children of light;
Then shall our sight be changed into gladness,
Wonderful, glorious, cheering sight;

Soon he shall come, oh glorious promise!
And he will gather where e'er they roam,
All of his dear ones over his footstool,
Then shall we rest in that goodly Home.
M. A. BRNCAH.

Signs of the Savior's Second Coming,

E. ROWLEY.

[Concluded.]

The curious reader will want to know what connection the seven times has one to the other. Let us see if there is any connection and fitness in the two figures. Moses shows that Israel was to be an outcast and an exile in foreign lands till seven times should pass over them. But neither from Moses or Christ can we learn, what period the seven times covers, only they were to be under Gentile rule till the seven times of the Gentiles should be fulfilled. Nebuchadnezzar has already been shown that Gentile rule should embrace four universal kingdoms, and would end with a kingdom set up by the God of heaven. Recollect also that in Daniel's seven times Nebuchadnezzar is made an outcast and exile till seven times passes over him; and will it be thought strange that if he is shown in symbols the extent of the seven times? Now if you will take the trouble to look at Usher's Chronology you will find that he was driven out before Christ 570, and when he returned with his understanding returned to him, is another date before Christ, 563, which is just seven years.

A year as reckoned from the Bible is 360 days; 7 times 360 is 2520. Now I think none will dispute the fact that the seven times of Dan. 4 is a type of the seven times of Israel's dispersion among the Gentiles; and if so the 2520 days in the type are 2520 year days. If the reader objects to the above method of reckoning let him explain the seventy weeks of Dan. 9: 24,25; let him explain time, times and the dividing of time, Dan. 12: 7; or let him explain the thousand two hundred and three score days in any other way than upon the year day theory; and if he can do neither without a manifest error, then let him admit evident facts that the weeks are weeks of seven years each; that the thousand two hundred and three-score days are year days.

The next inquiry will be, When do the seven times of the Gentiles commence? Ans. just where Moses said they would, namely, when God broke the pride of Israel's power, See Lev. 26: 19; or in other words, broke up their kingdom, slew their young men and maidens, demolished and burnt their sanctuaries, the temple threw down their walls in which they trusted, dethroned their king and he was led into captivity. Nebuchadnezzar was the instrument in God's hand to commence the fulfillment of the prediction by Moses. It has always occurred to me that there could be but one date fixed for the commencement of Gentile rule, and that was at the destruction of Jerusalem by Nebuchadnezzar, and the taking of Zedekiah prisoner when he was carried to Babylon. It is very certain that the kingdom of God under Israel did not cease till that event; neither could Nebuchadnezzar be considered a universal monarch before that event; accordingly that must be the beginning of the times of the Gentiles. Usher places that event 588 years before Christ, and here we must date the commencement of the times of the Gentiles. It is true that there had been a partial overthrow of the kingdom, and some of the treasures of the Lord's house had been carried away, and a tribute exacted; but Zedekiah rebelled, which brought on the final overthrow as above; and from that day to this the Jewish people have been under Gentile rule, or paid tribute to the Gentile powers; and so it must be till he comes whose right it is, and God shall give the kingdom to him. Then shall tribute to Caesar cease.

Now if the proper date to commence the seven times of the Gentiles is 588 before Christ, then the times of Gentile rule will not end until 1931, some of my dear brethren to the contrary notwithstanding; that is, some fifty years in the future. Oh, says the waiting, longing pilgrim, that only considers him-

self a stranger in a land that is not his, where its rulers are fitly symbolized by wild beasts, with horns and iron teeth trying to devour and swallow each other up, "Alas! I had hoped to see the dawn of that day when men shall learn war no more; when the watchmen shall see eye to eye, and when the Lord shall bring again Zion." And so you may, although you may have passed your three score years; for let it be distinctly understood that the establishment of the kingdom of our Lord will take place prior to the end of Gentile rule; and in proof of this I must be permitted to make a few quotations from what is noted in the Scriptures of truth. Dan. 2: 43 shows the divisions of the fourth universal empire. The 44th verse says, "In the days of these kings the God of heaven shall set up a kingdom that shall never be destroyed." Notice, first, it is to be set up in the days, or before these kingdoms end. Second, this kingdom that the God of heaven sets up must stand forever. Two important things are perfectly clear; first, God's everlasting kingdom is established before the end of Gentile rule; second, as it is an everlasting kingdom there is positively no place for a thousand years desolation of the earth.

We will next summons David, the sweet singer of Israel, and see what testimony he will give. The 2nd psalm commences with this question, "Why do the heathen rage, and the people imagine a vain thing?" The 2nd verse says, "The kings and rulers took counsel together against the Lord and against his anointed." The 3rd verse speaks of the heathen trying to break up an organization that clearly exists. The 4th and 5th verses show God's contempt on any such effort by the heathen. The 6th verse naturally belongs in the place of the 2nd, which says, "Yet have I set my King on my holy hill of Zion." The 7th verse declares that God's King is his Son, his only begotten. The 8th verse declares the sequel of the heathen's rage, for God has given his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. We say this explains why the heathen rages. The 9th verse shows what is to be done with Gentile governments, namely, broken to pieces. Verses 10-12 consists of wholesome instruction to the surrounding nations to submit before God's wrath is poured upon them. The same truths are brought out from the foregoing, and in perfect harmony with Dan. 2: 43, 44.

Once more: 1 Cor. 15: 24; as some have been misled by artifice on the pronoun 'he,' I will use the personal noun, or name, Christ. "Then cometh the end, when Christ shall have delivered up the kingdom to God, even the

Father; when Christ shall have put down all rule, and all authority, and power; for Christ must reign till he hath put all enemies under his feet," &c. If I have altered the true sense of the foregoing paraphrase then throw it away. The same truths are clearly set forth from numerous other scriptures. See Matt. 25: 21, and Ps 72. But I will leave these, and present but one more in this article, as the very last evidence of the signs of our Lord's return. But before I present this I must make a passing remark on what we already have. David, Daniel, Paul and Christ, are the witnesses cited to prove that the coming and kingdom of our Lord will be in existence before the end of the times of the Gentiles; as also that there is no possible chance for the thousand years desolation theory. What then is the last sign? Luke records our Lord's words as follows: "And 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."

My object now will be to analyze as critically as I am able to, the above quotation; for you must remember that our text inquires, What shall be the sign when all these things shall be fulfilled? If we take our Bibles and look for signs we shall find them strewn along the whole length of Gentile rule, beginning with Babylon, or head of gold. But these kingdoms give only the outlines; but the inquiry of the disciples is more specific, and relates directly to the signs bordering on the event; therefore we ought to expect answers touching the pointed time; and this I believe we have. I think that Christ, in his answer to the disciples, gives three distinct signs, from the fact that the darkening of the sun would produce the same effect in the moon, and at the same time also; and in connection with the idea that this sign is in the past, let me inform the reader that our County paper gave for the entertainment in the Youths Column as straight a history of the dark day of 1780 as any history could possibly give, not omitting the session of the Legislature, or the prayer meetings, the retiring of the birds and domestic fowls, the consternation of the inhabitants generally, the pitchy darkness of the following night; and I should not wonder, if I was to ask him if he regarded it as a sign of the coming of the Son of man he would not regard it as such. But will it not be a witness against him? We say then, There have been signs in the sun and moon; and since my recollection in the stars; and now I claim that we are where we can record the events which must close the book of knowledge, as to any further knowledge of the time of our Lord's appearing; but I am not prepared to say to what extent and, what additional light we may be able to obtain from the shaking of the powers of heaven.

I am sorry to say that some of our brethren refuse to look at my idea of the subject, because I claim that this last sign is to be as literal as any of the others. But the objection

comes up, "O, it says the powers of heaven shall be shaken, and that cannot be the powers of earth." I remark, first, Christ gives the signs in chronological order, commencing with the darkening of the sun and moon; second, the falling of the stars; and the third sign is to be seen in the midst of the distress of nations, perplexity and fear, when men will be looking for strange and uncommon things to transpire on the earth; and it is very plain to me that this perplexity and fear takes hold of a man in consequence of the shaking of the powers of heaven. Such a brother will not accuse me of corrupting the sense of the text if I use the word "because" instead of "for;" for it has the same meaning as "for." "Men's hearts failing them for fear and for looking after those things that are coming [in the heavens? no, but coming] on the earth, because the powers of heaven shall be shaken."

I verily believe we are entering into that very time. It is not necessary for me to try to show the careful observer that we are in the time of the distress of nations; that there is plenty of perplexity and fear, and to use a strong figure, the sea and the waves roaring. Then why should it be thought strange that Christ uses this strong language, "*The Powers of heaven shall be shaken.*"

It is not my province to tell to what extent the shaking shall be; but I believe it will be sufficient to condemn a gainsaying world. I believe it will be sufficient to weaken, if not overturn, many of the great powers of earth; for it says, distress of nations, &c. I believe it will be sufficient to make the true saint of God heartily sick of Gentile rule, and he will pray with the deepest emotions of his soul, "Come, Lord Jesus, come quickly."

Dear brothers, sisters, and lovers of the Lord Jesus, this is no time or case for doubts. To-day the evidence is plainer than ever before. Have your eyes become dim with looking, watching? Look here. "Blessed is that servant whom his Lord when he cometh shall find so doing" (watching). Do the rich oppress you now? The utmost bounds of the glorified earth will soon be given to the saints of the Most High. Does trials, disappointments, sickness and death, cause you to weep now? There shall be no more tears or crying;—There shall be no more death. We close this article with a prayer that at least some of our dear readers will be encouraged to read, watch, and hold fast till our Lord doth come.

Xenia, Iowa.

God's Judgments.

J. R. TOWLE.

[Concluded.]

Babylon's day of judgment. The word that the Lord spake against Babylon, and against the land of the Chaldeans by Jeremiah the prophet. "Declare ye among the nations, and publish and set up a standard. Publish and conceal not; say, Babylon is taken; Bel is confounded; Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For out of the north there cometh up a nation against her, which shall make the land desolate, and none shall dwell therein; they shall remove, they shall depart, both

man and beast." Jer. 50. Babylon was fifteen miles long, her walls 87 feet thick, and 350 feet high, and she had 100 brass gates; 3 chariots could run abreast on the top of her walls. Babylon was a heathen nation and her government was over the whole world. She had taken captive the house of Israel, and held them in bondage for 70 years. At this time the Lord was set on their return to Jerusalem, by the hand of Cyrus, king of Persia, who cut off the waters of the river, and led his army under the wall in the bed of the river into the city, while the two-leaved gates were open; and in the king's palace he and his princes and lords were holding a feast, drinking wine to their gods out of the holy vessels taken by them from Jerusalem, 70 years before. Another kingdom was established, called the Medo-Persian kingdom, and then deliverance to the Israel of God was proclaimed to all that had a mind to go and build up Jerusalem. 59,000 prepared to go, as the prophet said, 4th verse, in those days and in that time, saith the Lord, the children of Israel shall come; they and the children of Judah together, going and weeping; they shall go and seek the Lord their God, (4th v.) They shall ask their way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. The children of Israel and of Judea built up and restored the worship of God in Jerusalem once more, and the Lord blessed them in all they did. The object that the Lord had in view was to punish the Babylonians for their sins, and to return the two tribes to Jerusalem, for to bring forth his son Jesus Christ to become heir of the world. From the time of the restoration of Jerusalem to Christ was 490 years, but the Jews rejected him as their king. I ask, was not the overthrow of the kingdom of Babylon, the head of gold, the first kingdom that ever reigned over all the earth, called the golden kingdom, greatly punished for her great sins, in that the king said, See, I have built up this great city; I have gotten all their riches; and gave not the glory to the God of heaven, because he thus said, God overthrew his kingdom and dominion and gave it to another. Was not that a day of judgment? Ninevah's day of judgment. "Now the word of the Lord came unto Jonah, saying, Arise, go to Ninevah, that great city, add cry against it, for their wickedness has come up before me. Arise, go into Ninevah, that great city, and preach the preaching that I bid thee." Jonah went, and as he began to enter the city a days journey he began to preach, "Yet forty days and Ninevah shall be overthrown." This was a short message, but it took Jonah two days to preach it, as he went through the streets of the city, crying, Yet forty days and Ninevah shall be overthrown; and we have no account that he said any thing else to any one, But yet forty days and Ninevah shall be overthrown. So Jonah went to the east side of the city, and there built him a booth, and sat under it in the shade, till he would see what would become of the city. There was no condition in the message, because it was a prophetic declaration, a day for a year. Just forty years after this the city was laid level with the ground. But the result of Jonah's preaching soon followed. The king soon heard that a Hebrew had come into the city, and saying in our language, that this city shall be destroyed in forty days. He saw that Jonah was sent by the Lord, and he immediately sent his postmen through his kingdom; and he caused it to be published through Ninevah by a decree, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink, but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let him turn every one from his evil way, and from the violence that is in their hand, for who can tell

if God will turn from his fierce anger, and we perish not. And the Lord spared them for forty years.

The word of God is mighty. It has power in it. See the effect on the people. One reason why they believed the preaching of Jonah was this. No Hebrew prophet ever came there before, and the speech of Jonah was so short and decisive that it took them by surprise, and they saw at a glance that Jonah's preaching was from God; and that their only safety from destruction was to humble themselves, and cry mightily to God, for to spare them. Ninevah was a great city in Assyria, being 15 miles long and 8 wide, and 50 miles around it, and a wall 150 feet high, and thick enough for three chariots to run abreast on its top, and one million of inhabitants, while a hundred and twenty thousand could not tell which their right hand was; besides they had hosts of sheep and cattle, and great riches. After forty days had past they relapsed or returned back to their former course of life, and became worse than before; and God sent another message by the mouth of Nahum, He that dashes in pieces has come up before thy face, 2nd chap. Wo to the city of floods; it is full of lies and robbery, and prey departeth not. I am against thee, saith the Lord of hosts. Here her judgment day comes, and she was overthrown with utter destruction from off the face of the earth.

Jerusalem's day of judgment. "Therefore Zion, for your sake, shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah 3:12. Urijah prophesied the same word in the days of Hezekiah. Then spake Jeremiah unto all the princes, and to all the people, saying, The Lord sent me to prophesy against this city, and all the words that ye have heard; and the priests, and the prophets, and all the people, took him and said, Thou shalt surly die. Well, said Jeremiah, As for me, behold I am in your hands; do with me as seemeth good in your eyes. Then one of the princes said unto the priests and people, This man is not worthy of death, for he hath spoken to us in the name of the Lord our God. Ahikam told the people that they should not kill Jeremiah.

These are the predictions of three of the servants of the Lord against the city and the people of the land, yet the people hated them for telling them the truth. Go, speak all that I tell you: diminish not a word: thou shalt say unto them, Thus saith the Lord. If ye will not harken to me to walk in my law which I have set before you, to harken to the words of my servants, the prophets, whom I send unto you, both rising up early and sending them; but ye have not harkened; then will I make this house like Shiloh, and make their city a curse to all the nations of the earth. Read Jeremiah 26th ch. These prophecies were all fulfilled 70 years after the birth of our Savior, the city and the land were trodden down under Gentile reign till now, while the nation of the Jews has been scattered among the nations of the earth. The Lord never does a thing against a nation or a people without warning them, and giving them time to repent and reform. The siege of Jerusalem by the Romans was the most awful event of the kind that ever happened in the history of the world. The inhabitants themselves were so divided into several parties as violent as any that ever contended with each other, each slaying their opponents, robbing them of their property, destroying provisions and all the means they had to live upon, with all their public stores; so a mighty famine prevailed in all the city. Josephus states that 600,000 died and were carried out of the city of Jerusalem before the Romans entered; and that 1,100,000 died in the siege, and that 27,000 were taken and sold, or sent to the pub-

lic mines as slaves. As the Romans had no more to slay, Titus gave orders that they should demolish the city and temple, the event that covered completely the sayings of the Savior, "Your house shall be left unto you desolate," Matt. 24. I ask, Was not this a day of judgment upon the Jewish nation?

The world's last judgment day. "The great day of the Lord is near, it is near, and hasteth greatly; even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of distress, a day of wateness and desolation, a day of darkness and gloominess, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon man, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as the dust and their flesh like the dunghill." "Neither shall their silver or gold be able to save them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of them that dwell in the earth. Hold thy peace at the presence of the Lord, God for the day of the Lord is at hand." Zeph. 1:7, 14-18. We understand the declaration of the prophet not only applies to the land of Israel, but can be applied to the judgment day spoken of in Isa. 24, which declares that the Lord maketh the earth empty, and maketh it waste and turneth it up side down. All national judgments are set forth as examples of the last great day of finishing up the work of the present dispensation, and to prepare the way for the setting up of the kingdom of Christ on earth, and to bring in everlasting righteousness and the promised rest to his saints. The first day of judgment was brought upon the antediluvian inhabitants for their sins. It was a general judgment, covering the whole earth. So now, at the end of six thousand years, we hear men scoffing, saying, Where is the promise of his coming? for all things remain as they were from the beginning. Where is the promise? But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. Of this they are willingly ignorant, that there is now coming a day of sudden overwhelming destruction on the earth. The signs of The times teach it, as well as the Scriptures. Search now, and heed the truth. And be ye ready, for in such an hour the Lord will come, taking vengeance on them that know not God, neither obey the gospel. Now is the time when the inhabitants of earth are standing between two eternities; the day of retribution is at hand; the earth groaneth and travails in pain all the time; wickedness is increasing; the love of many waxeth cold, and we are living in the Laodicean state of the church, and God is rejecting them for their rejection of his law, and he will spew them out of his mouth. The loud cry must soon be given to wake up the sleepy virgins, "Behold, the Bridegroom cometh: go ye out to meet him." "Even so, come, Lord Jesus, come quickly." Amen.

Walker, Iowa.

Restoration of the Jews.

THAT the Jews hope for restoration to their own land is often denied, and it is true that a portion of the race have no desire to return; but it is no less true that the majority of Jews still look toward Palestine with longing eyes.

An illustration of this fact occurs in a sermon preached Dec. 25, in the Nineteenth Street Synagogue, New York, by the Rabbi, Rev. H. P. Mendes. He said: "The restoration which our prophets emphatically declare is to be forever, and the gathering of the scat-

tered of Jacob, which is to be from the east and the west, shall yet come to pass. The ancient Abrahamic blessing is yet to be fulfilled. We are not only to be a 'blessing to all the nations of the earth,' but we are to have power 'in their gates.' As the American abroad respects the laws of the land of his residence, and can become a respected and valued member of society, but yet looks upon his land with undiminished love, so the Jew in another land than his own will respect its laws, but yet will his heart beat with affection when he thinks of Zion. Restoration! How potent a word! Changed shall be his sorrowful path, changed to triumphal progress; the heart torn with agony to a heart at last consoled; the winds of hatred forever hushed: the clouds of persecution forever dispersed, and the martyr nation of history at last with a country of its own."

Dr. Mendes also believes that the restoration is close at hand. On this point he said: "When the disintegration of the Turkish Empire reaches its final stage, and the European powers assemble for the great divide, the same clashing interests which before prevented European harmony in dealing with the moribund Sultan, will be intensified when they have to consider Palestine, by geographical position, of supreme importance in preserving the balance of power, and whose neutrality must be secured.

If the restoration of our people were the solution of the difficulty, what would it be but the fulfillment of the prophecy, "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people." This is but a human interpretation; but if even a human perception discloses one so feasible, why shall we hesitate to believe that heaven can work its own way?

The Restitution of all Things.

THE scheme of redemption, as revealed in the Scriptures of truth, according to the wisdom and prudence of God, wherein He hath abounded toward us, is arranged with respect to successive times; among which are "the times of the restitution of all things which God hath spoken by the mouth of his holy prophets since the world began;" which have their commencement at the coming of Christ, "whom the heavens must receive until" then, when an entire change will be inaugurated in the economy of God toward mankind. Until the great end proposed by the gospel in ages past and present is the salvation of the church, which is to be associated with Christ in the administration of those times. But then, that end will have been accomplished; and the church, complete and glorified, will come with Christ, prepared and marshalled for their great and glorious work. The ministration of the gospel, and all the means and instrumentalities connected with it will then cease, and the results of the economy of grace will constitute the bases of the new economy, and will be disposed of therein according to the just judgment of God.

No subsequent measures will be introduced to change those results; the unjust will be unjust still; the filthy, filthy still; the righteous, righteous still; the holy, holy still; and their relation and destiny in the world to come will be determined accordingly—to the holy dominion; and subjection to the unholy; honor to the righteous, and shame to the unrighteous. The heavens and earth which are now, comprising the physical condition of the globe and its atmosphere, with its political, social and moral institutions, will then pass away; and the new heavens and the new earth, adapted to the new economy, shall succeed. The six millennium days of sorrow and labor under earthly government imbued with a satanic spirit, will have completed their course; and the seventh millennium day of rest and joy under a heavenly government imbued with the spirit of God will begin.—*Prophetic Times.*

Over three hundred people annually commit suicide in Berlin, and in Prussia the number is rapidly increasing. Another proof of the work infidelity does for mankind.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 12th day of the 1st month, 1881.

JACOB BRINKERHOFF, Editor.

The Resurrection and Judgment.

BRO. BRINKERHOFF: I would be pleased if you would favor us with your views of, or rather how you reconcile the following texts: "We must all appear before the judgment seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad," 2 Cor. 5: 10. We shall all stand before the judgment seat of Christ . . . every one of us shall give an account of himself to God," Rom. 14: 10, 12; also Rom. 2: 5, 6, 16; 1 John 4: 17, with 1st Cor. 15: 42, 44, 52; Rev. 20: 6; Luke 20: 35.

If the living are transformed, and the righteous dead raised up into instantaneous immortality at Christ's appearing, in what sense can we be said to stand before the judgment seat of Christ, to receive in body according to deeds done, &c.: or how can the saints be brought to a judgment after they have put on *immortality*, to give an account to him that is ready to judge the quick and the dead; and what scope for boldness in the day of judgment 1 John 4: 17; also Matt. 24: 31-40. I would like very much to see a view to harmonize these texts. Awaiting further light, I remain Dear Bro. yours in search of truth,

WALTER O. LEACH.

Coldwater, Ont.

The foregoing is presented with a desire for a harmony between the view of the saints resurrection to an immortal life, and the view of all, or all the world, being gathered together to appear before the judgment seat of Christ; or, after the time of life and probation have passed to be brought to stand before a court of judgment, where we shall receive sentence according as we have done, whether righteous or otherwise; as in an earthly tribunal, where persons are tried for their course, of life and conduct, and sentence passed accordingly. The two views do not harmonize and for an understanding of the subject due consideration should be given, and the testimony well examined. If the saints come up in the resurrection with immortality it is evidence of itself that judgment has been passed upon them and their cases decided.

Now, is it not a plain doctrine of Scripture that the saints are raised immortal? Examine the texts that speak on the subject. See 1 Cor. 15: 52; "For the trumpet shall sound and the dead shall be raised incorruptible." Incorruptibility and immortality are the same, for that which is incorruptible is immortal; and if the Great Disposer of all events sees fit to raise the dead with incorruptible or immortal bodies, it shows that a judgment of a sufficient nature, has decided their cases that they are worthy of eternal life. The apostle continues, after saying that the dead shall be raised incorruptible, "For this corruptible must put on incorruption, and this mortal must put on immortality;" directly implying that the change is brought about by the resurrection; and he draws a conclusion, saying, "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." What is it that gives the victory but the resurrection? Then when the saints are delivered from the grave they come up immortal and can shout the victory. This victory is obtained, as Paul exclaims, "But thanks be to God, who giveth us the victory through our Lord Jesus Christ!" Verse 57.

How could the subject be plainer than Paul has made it in verses 42-50? "It [the body,] is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy we shall also bear the image of the heavenly." There are some people who say that the dead are raised with mortal bodies, and after the resurrection are made immortal. But how can they harmonize such a theory with Paul's language which we have just quoted? He says the dead are raised in incorruption; in power; with spiritual bodies. If they arise with mortal bodies they are natural, which is not the order of the resurrection according to Paul. He further gives us to understand that the change from the image of the earthy to the image of the heavenly is brought about by the rising from the dead.

Jesus came forth from the dead with an immortal body, and John writes, 1st epistle 3: 2, "We know that when he shall appear we shall be like him, for we shall see him as he is." This corroborates the view of immortality. David says, "I shall be satisfied when I awake, with thy likeness;" as much as to say that he will be in his likeness when he awakes. It is further corroborated by the Savior's language in Luke 20: 35, 36, as cited by Brother Leach, "They which shall be accounted worthy to obtain that world and the resurrection from the dead, cannot die any more." Whenever it can be said of the believers of Christ that they cannot die any more, then are they immortal, and these texts all go to show that the resurrection from the dead is the process of change from mortality to immortality, to those who have fallen in death, at which time the living saints are also transformed to immortality, according to 1 Thess. 4: 14-17.

The difficulty in the matter is that the resurrection to immortality does not harmonize with the appearing before the judgment seat of Christ after death and the resurrection. In all the theories of the resurrection there exists the same difficulty. If we consider that the wicked dead are raised at the end of the thousand years, while the righteous dead are raised at the commencement of that period, there must have been a judgment of decision before the coming of Christ and the resurrection, to determine who belongs to the two classes. If we consider that the wicked dead are never raised at all there must have been a judgment of decision to determine who should be raised from the dead at the coming of Christ. Then those who take the position of a mortal resurrection, how do they harmonize the view with Paul's language in 1 Cor. 15, which we have quoted? And with Rev. 20: 5, 6.

In John 5: 22 we read that God hath committed all judgment unto the Son; and in John 12: 31 Jesus said, "Now is the judgment of this world." In Rom. 2: 5 the apostle speaks of a time to come as a day of wrath and rev-

elation of the righteous judgment of God. Then, a time is coming which shall manifest what the righteous judgment of God is. In 2 Thess. 1: 5 Paul commends the faith and charity of the brethren as a manifest token of the righteous judgment of God, that they might be counted worthy of the kingdom of God. Then faith in Christ is an evidence that the believer is adjudged worthy of the kingdom of God. Faith must have a consistent course of life to be accepted and to prove it genuine. By faith then, and our love for and to God, we have boldness in the day of judgment, 1 John 4: 17. We now have and exercise faith, and feel the assurance or confidence that we shall have an entrance administered to us into the everlasting kingdom of our Lord and Savior.

When do we all stand before the judgment seat of Christ? Rom. 14: 10; 2 Cor. 5: 10. That there will be a certain day in which every human being that has ever lived will appear before the judgment seat of Christ is taken from Acts 17: 31, and a few other texts. "Because God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." Many Bible expositors take the position that the judgment referred to here is in reference to the rule and reign of Christ in the restitution age, when Jesus comes to reign, and to subdue the world unto him, when righteousness shall be fully developed, and the world brought back to God, to the kingdom prepared from the foundation of the world. To judge is to rule, or render judgment. It will then be a day or time of judgment. We read of the day of the Lord, which is not a single day of twenty-four hours, but a time in which the wrath of the Lord will be poured out upon the unrepentant world, and those who have served the Lord will be manifested with their reward also. So of the day or time appointed in which he will judge the world in righteousness, by Jesus Christ. The judgment scene of Matt. 25: 31-46 is of the same manner. The word judge is sometimes used in the sense of making manifest by one of superior right or authority, as 2 Tim. 4: 1. The Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom. The portion of all shall then be made manifest.

This is the judgment of Heb. 9: 27; at the coming of Christ and his kingdom the resurrection from the dead, of the saints of God, will make manifest the decisions of the Great Judge in regard to man. This is also the judgment of Rom. 2: 16, as shown by verse 5, as the day of wrath and revelation of the righteous judgment of God; a day of wrath to the ungodly, and a day of making manifest of the Lord's righteousness, or righteous judgment.

The Scriptures represent that there are books of record kept in heaven. the book of life, the book of remembrance, and the book of the Lord, Isa. 34: 16; Dan. 12: 1; Malachi 3: 16; Phil. 4: 3; Rev. When an individual turns to God his name is written in the book of life, see Phil. 4: 3; and by an unfaithful course, or apostasy, failing to overcome, his name is blotted out of the book of life, Rev.

3: 5. When the New Jerusalem shall become the metropolis of the restored kingdom of God then they whose names are found written in the book of life shall enter therein, Rev. 21:27.

The Scriptures inform us in many instances of the judgments of God having fallen upon different people and nations. He therefore decided their worthiness for it. When John in apocalyptic vision, Rev. 14: 6, saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto the whole earth, a part of the message proclaimed that the hour of judgment had come also. The gospel went forth in the first place by the apostles, and thus the hour, or time, of judgment was then come. Corroborating this is 1 Pet. 4: 17, "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?" Although the words "is come," are not in the original, yet the sense of the passage seems to imply a present meaning. In considering this passage, 1 Pet. 4: 17, we ask the question, how it is possible for the people of the Seventh Day Adventist organization to get an idea from this text that the time of judgment commenced in 1844. They call it the investigative judgment. But Peter says the time had come in his day; as much as to give us to understand that his reference is to the gospel dispensation. The text cannot be made to apply to their 1884-sanctuary theory at all.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. 12: 37. Our words and acts are written in Jehovah's book, and by the records our cases are decided. The Father hath committed all judgment unto his Son, John 5: 22, hence it is at his judgment seat we stand, and by the decision of his judgment we shall receive according to that which we have done. When shall they be received? "The Son of man shall come with the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. 16: 27. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 13.

The Lord's Supper.

Christ our Passover is sacrificed for us, therefore let us keep the feast. 1 Cor. 5: 7.

The Passover was a Jewish feast kept annually (and is still observed by them,) as a commemoration of their remarkable deliverance under the tenth plague upon Egypt—*Passing-over* or sparing from death of their first-born.

The circumstances as narrated in Ex. 12—the slaying of the Lamb, the roasting of the flesh with fire, and the eating of it with bitter herbs and unleavened bread while the eaters stood, girded and shod, and with staff in hand ready to depart out of Egypt for the Land of Promise—Canaan—are doubtless familiar to most of our readers. Also, the meaning of these things which were but types: How that Jesus came—"The Lamb of God which taketh away the sin of the world," and "Christ our Passover was sacrificed for us," how the door posts and lintels of the household of faith are

sprinkled (typically) with the blood of our Lamb which speaketh better things, and saves in a higher sense all that are in that house, how that we are to be pilgrims and strangers, not making Egypt (the world) our home nor resting there, but with staff in hand, how that the "bitter herbs" represent the bitter experiences and trials of this life, which are needful to us and tend to sharpen our appetite for the unleavened bread, (truth in its purity; leaven being a type of corruption or error,) and for the eating of our Lamb, who said unless you eat my flesh you will have no life in you: thus we partake of our Lamb and have Christ formed within, the hope of Glory. Thus during this night of more than 1800 yrs., since our Lamb was slain, the one true household have been eating, waiting for the morning of deliverance.

When Jesus died on the very same day, and in fulfillment of that part of the type—the Lamb, how fitting it seems that all Christians should commemorate the day on which our Lamb died. We certainly have much more interest in the day than has "Israel after the flesh," who recognize only the type. Then, while we keep the feast daily, partaking of Christ and his word of truth, would it not be a great pleasure and a beautiful way, to commemorate our Lord's death on its anniversary?

We understand that it was our Lord's wish that this day be observed annually as a remembrance of Him, and that he instituted what is termed, the Lord's Supper, of bread and wine—emblems of His body and blood, our Passover supper—as a substitute for the Jewish observance of the type. Everything connected with it seems to show that this was his intention. He kept the passover regularly every year, and at the last one, the night in which he was betrayed, he said: "With desire I have desired to eat the Passover with you before I suffer." What Jesus commemorated was the killing of the Passover (Lamb;) and not the Feast of the Passover, which followed it for seven days. The Jews at that time kept both, but particularly the latter, (the Feast.) They do not now, and have not for a long time commemorated the killing of the Passover, but the Feast only. Jesus commemorated (the last time) the killing only and then gave himself over to the real sacrifice. When he had instituted the new supper—remembrance, (the bread and wine) instead of the old type (the lamb) he gave to his disciples and said: This do in remembrance of me. (Keep no longer the type or shadow but use the new emblem to commemorate me—the anti-type.) "As often as ye eat this bread and drink this cup, ye do show the Lord's death, (not the typical lamb's) till he comes, the kingdom be established and the type completed by the passing over, or sparing of the first-born (overcomers) and the ultimate deliverance of the entire household of faith.

The Passover killing, Christ's death, can be remembered at no time so appropriate as on the regular anniversary, the fourteenth day of the 1st month. Jewish time, this year on Apr. 14th. The feast of 7 days eating unleavened bread, which followed, representing in type the continuous perfect and everlasting

feast which we enjoy after and because of our ransom; (seven being typical of perfection).

We are aware that some people observe the Lord's Supper every Sunday, and claim that their custom is based upon the oft repeated mention in Acts of the "breaking of bread," and "upon the first day of the week when the disciples were come together to break bread." (Acts 20: 7) etc. They evidently overlook the fact that bread breaking, was of necessity a frequent occurrence, but that there is no mention of wine in any of these instances, which constitute as important a feature in the ordinance as the bread, nor are any of these meetings ever called the "Lord's Supper," or by any name that should lead us to such a conclusion.

The proper observance of this ordinance like that of baptism, seems to have been lost sight of during Papacy's reign: this one doubtless, was made void, to allow for the death bed administration of the "Sacrament" to keep the dying from Purgatory, etc. Protestants have not generally given the subject much attention, using the words, "As often as ye do this," as authority for any convenient time, and not seeing that "this" referred to the Passover, as often as ye do commemorate this event do it in remembrance, not of the type but of the anti-type—Me. We do not say that a sin is committed by an untimely observance, nor that the non-observance, is sinful; but we do say that the observance of it as instituted is much more suggestive, appropriate and commemorative than any other.

It is not by a person's seeking his own happiness directly, that it is attained; but by forgetfulness of self, and a consecration of thought, feeling, property and time, to the interest to others.

A novel means of revenue is used in the Presbyterian Sunday School at Norwood, Ontario. A "birth-day box" is provided, into which each scholar and teacher, the Sunday following their birth-day, puts as many cents as they are years old. As a thank-offering, such a yearly gift is not only appropriate, but to be recommended.

A broken physical law involves its penalty. A denied intellectual law implies a punishment. A defied spiritual law presumes its retribution.

SOME believers are much surprised when they are called to suffer. They thought they would do some great thing for God; but all he permits them to do is to suffer for his sake.

RIGHT habit is like the thread on which we string precious pearls. The thread is perhaps of no great value, but, if it is broken, the pearls are lost.

SIN is like a river with a strong current, and the farther you go down the stream, the less likely it is that you will ever return.

THERE is a movement in St. Louis to strictly enforce the Sunday law, in all its details. The *Globe-Democrat* declares that if interfered with it will employ Jews exclusively to get out its Monday morning edition, a provision in the law permitting them to work on Sunday if they religiously observe Saturday.

THE English alphabet has 26 letters, the French 25, the Italian 20, Spanish 27, German 26, Slavonic 42, Russian 35, Latin 23, Greek 24 (16 until 406 B. C. when the 24 Ionac characters were introduced), the Hebrew 22, the Arabic 28, Prussian 82, Turkish 28, Sanscrit 44, Chinese 214

You have only one life of probation to live, and the magnitude of its value no mortal can compute. If you are wise, you will redeem the time with every possible effort. Morality without religion is only a kind of dead reckoning, an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.

"Take up Thy Cross and Follow Me."

THE way seems long, dear Leader, and my feet
Are weary, pressing off these thorns—'twere sweet,
Methinks, to rest—this heavy cross remove;
Thou surely need'st not thus my love to prove.
"Rest not, weak heart, nor lay thy burden down;
For earth's short rest, would'st loose thy heavenly
crown?"

The way is dark, dear Leader; mists arise
That hold Thy blessed presence from my eyes;
I stumble on this lonely mountain wild,
O loving Father! spare me, spare Thy child.
"Dost hear my voice? then follow as I bade,
Thou'rt safe, if firm on me thy trust is staid."

But I am faint, dear Leader, and I sink;
My steps are well nigh gone—upon the brink
I helpless fall; put forth thy mighty power,
And save me, loving Father, in this hour.
"Drink freely of the brook that floweth by,
Then lift thy head—thy Leader still is nigh."

And must it thus, my dear Leader, ever be?
And may we here no resting-place e'er see?
Though faint and weary, light or dark the way,
Press forward e'er, to reach heaven's blessed day?
"Enough, that, as the Master, thou shouldst live;
Faithful to death, thou shalt the crown receive."

Onward, dear JESUS! safely by thee led,
"Faint yet pursuing," still the path I'll tread;
Gird me with strength, then e'er my prayer shall
be,

"Father, e'en so, it seemeth good to Thee."
"And as thy days, thy strength shall ever be;
While heaven's eternal glory waiteth thee."

Selected by HITY E. MARSHALL.

The Metallic Image.

J. A. NUGENT.

SECTION 1st. BABYLON.

In Daniel the 2nd chapter, we have this world's history pointed out. By reading God's word we find God speaks to man by man, unto man. He also presents truths in various manners, by parables, by images, and by direct prophecies. In this instance he has presented his truth by an image seen by the king of Babylon, whose head was of gold, his breast and arms of silver, his thighs of brass, his legs of iron, and his feet part of iron and part of clay. The king called his astrologers and wise men, and demanded an explanation; but they were unable to explain it, so he finally called on Daniel, a Jewish slave of royal blood, and he explained the mysterious dream. God has been pleased to illustrate the history of this world by an image, in which is embodied prophetic truths unto which we shall do well to take heed. Peter tells us to "take heed to the sure word of prophecy, which shineth as a light in a dark place." The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." Hence if we study the prophecies the word assures us we shall not be in darkness. God has given us a chain of events which were to transpire in this world's history, to be culminated by the eternal Kingdom of the Son. The most of these events have been fulfilled: Some of them look to the future for their fulfillment. He has divided the history of this world into four sections, or universal kingdoms, which should bear rule over all the earth.

We wish to notice the rise and fall of each kingdom, comparing scripture with history. We turn to Dan. 2: 37, 38, where Daniel, addressing the king, says, "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory, and wheresoever the children of men dwell the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. THOU ART THIS HEAD OF GOLD." Daniel says, "Thou art a king of kings." That is, this head of gold represents your kingdom, which was the earliest, richest, and most powerful kingdom that has ever borne rule over the earth, founded by Nimrod, grandson of Noah, Gen. 10: 10, dated by some chronologists 2400 B. C. From this date till 747 B. C. she was a province of Nineveh. It then revolted and succeeded in estab-

lishing its own independence. It so rapidly rose in power that it was soon the ruler of the [then] known world, and obtained the zenith of glory in the reign of Nebuchadnezzar. In his reign began Gentile times. Zedekiah, last king of Judah, in spite of the repeated warnings of Jeremiah, revolted, trusting in Egypt for aid. God's language to the king for disobeying his command is, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, remove the diadem and take off the crown." Ezek. 21: 25, 26. Nebuchadnezzar besieged Jerusalem twelve months, which was finally taken, and Zedekiah's sons slain, and he carried to Babylon. Jer. 52nd chap. And seventy years after this time Babylon fell, as predicted by Jer. 25; 12. Nebuchadnezzar next turned his victorious armies against Tyre, fulfilling the prophecy of Ezek. 26: 7. After a siege of thirteen years Tyre yielded to his power. He then turned his attention towards Egypt, which was soon conquered, and since that time Egypt has never had a prince of her own. It is truly "the basest of kingdoms," fulfilling the prophecy of Jer. 43: 9. Thus by rapid conquests Nebuchadnezzar conquered the world inside of the space of twenty years.

In the 8th chapter of Daniel he is represented as the lion with eagle's wings. The lion representing courage and the wings rapidity. His conquests at an end he set to work enlarging and beautifying Babylon, which the holy Scriptures has pointed out as an example of human grandeur and vanity, Isa. 47: 7, 8. "And thou saidest, I shall be a lady forever, so that thou didst not lay these things to thine heart; neither didst thou remember the latter end of it. Therefore hear now this, thou that art given to pleasure, that dwellest carelessly, that sayest in thine heart, I am and none else beside me; I shall not sit as a widow, neither shall I know the loss of children." Such was the impious record of the boast of this proud city, which is said by some historians to have been eight times as large as London; by others five times. The city was enclosed by a wall eighty-seven feet thick, and three hundred and fifty feet high. The walls were in the form of a square, and on each side were twenty-five gates of solid brass. Twenty-five streets each, and one hundred and fifty feet wide, run between the gates: each street was fifteen miles long. Fifty multiplied by fifteen makes 750 miles of street. This large enclosure was occupied by houses, gardens, and pleasure grounds. Around the wall was a deep ditch, from which the material for the wall had been taken, which was kept full of water. The river Euphrates ran through the city; on each bank was a wall running to the outside wall, in order to prevent inundation in case of a flood; and it also added to the defences of the city in case an enemy got inside of the city where the river passed through the walls; they could not get into the city; they would be between two large walls, where they could not do as much as if they were on the outside.

The heart of the monarch was lifted up by pride; he had yet to learn by sad experience that the "Most High ruleth in the kingdoms of men and giveth them to whosoever he will." Nebuchadnezzar, having been the instrument in God's hand of executing his wrath on other nations, by his cruelty, especially to the Jews, provoked the wrath of God upon himself. Jer. 51: 44, "The very wall of Babylon shall fall." Isa. 13: 19, "And Babylon, the glory of the kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah." Jer. 51: 37, "And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing without an inhabitant." And another: "Therefore the wild beasts of the desert, with the wild beasts of the island, shall dwell

there; and the owls shall dwell there; and it shall be no more inhabited forever, neither shall it be dwelt in from generation to generation." Historians inform us that "In the end of the fourth century the Persian princes used the walls of Babylon for the confinement of wild beasts."

If we read the prophecies we shall find that God decreed Babylon should fall; but two hundred years before the event occurred he pointed out the man who should accomplish the work,—Cyrus the Persian. Isa. 44: 45, we find, when the time comes for the fulfillment of the prophecy, as the seventy years were drawing to a close, Cyrus approached Babylon, and laid siege to the city; and, as Younge says, "Secure in the strength of their walls, and believing that their cornfields would preserve them from famine, the Babylonians scorned his attempts, and in derision of them gave themselves up to reckless merriment." But on a certain night on which Cyrus knew the Babylonians were to have a feast, he turned the Euphrates into an artificial channel which had been cut a few miles above the city to draw off the surplus water of the river, which so lowered the water in the river bed that the troops of Cyrus found no difficulty in getting through the walls where the river passed through. The river gates had been left open by careless citizens, and the conquering army was soon in the heart of Babylon. The "hand-writing on the wall" was now speedily fulfilled. The mirth of Belshazzar and his drunken court is cut short; and the guards, and finally Belshazzar himself, are slain, and the "Golden head" is gone. Born in blood, nourished by blood, and ends by blood! Their cruelty to the Jews hurried on their own destruction. Their grief is expressed by "We hanged our harps on the willows of the river of Babylon. We wept; yea, we wept when we remembered Zion." Yes, Zion is under Gentile dominion to-day, but she will be delivered when the Lord shall come again. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

The hated Jew lives to-day; but where is proud Babylon? Every traveler that has visited the spot where Babylon stood declares it is a heap of ruins. One traveler says, "I saw two or three majestic lions on the height of a ruin supposed to be the temple of Belus." "Neither shall the Arabian pitch his tent there." A late traveler says, he tried to induce six armed Arabs to stay at Babylon over night, but they would not, for fear of evil spirits. Another says, "It is the most dreary spot on earth." Thus we see God's word is true. God's prophecies are fulfilled, and on the smoldering ruins of Babylon is written the declaration of the Most High, "I will punish the wicked for their iniquity." Babylon is also a place of interest to the Christian, for in it lived the great divine Historian of the world, Daniel the prophet, whose writings we have, in the feebleness of humanity endeavored to explain.

Enyart, Mo.

TEN years ago the United States had fourteen cities of 100,000 inhabitants each. Now it has twenty, a greater number than any other country in the world contains.

A bill to submit to the people a constitutional amendment, prohibiting the importation, manufacture and sale of intoxicating liquors in Texas, except for medicinal and sacramental purposes, has passed the Senate by a vote of 23 to 7.

THE Illinois House of Representatives has defeated the constitutional amendment prohibiting the manufacture and sale of intoxicating liquors within the State, by a vote of 56 to 51.

The lower House of the Arkansas Legislature, by a vote of 66 to 17, has passed a joint resolution proposing an amendment to the constitution prohibiting the sale of liquors in the State.

By direction of the President a general order has been issued prohibiting the sale of intoxicating liquors at military posts and stations.

Letter Department.

From Sister Sophia Cranmer.

DEAR BRO. BRINKERHOFF: I prize the ADVOCATE much for its freedom of speech and for the good spirit that is manifested through its columns; and I love to read the cheering letters from the scattered ones, for they all tell the same story, that they are looking for the blessed hope, and the glorious appearing of our Lord and Savior Jesus Christ, which I too, believe is very soon to be realized; and I feel the importance, as I never felt before, of improving every moment in making ready for that glorious event. I feel that we have no time to lose in laying aside the weights and sins that so easily beset us if we expect to be among those that go in to the marriage. Do we realize what we have to do to get ready? My daily prayer to God is for an entire consecration to him of my whole being, that I may be among that happy number. The church at Hartford never was in a more prosperous condition, as far as spirituality is concerned than now, though we do not number as many as we have in days past, on account of division that has been made among us by Barbourism; but some are being added to our numbers this winter. From your sister in Christ.

Hartford, Mich.

From Sister Sophia W. Mullin.

DEAR BRO. BRINKERHOFF, and readers of the ADVOCATE: I take my pen for the first time to write you a few lines, to let you know that by the grace of God, I am still striving for the kingdom. And oh, what a blessed thing it is to serve our blessed Lord and Master, who has bought us with a price. And as I read the letters from the scattered ones, and learn they too are enjoying the blessing that God's children enjoy in serving him, it encourages me to press my way onward and to be an evercomer in all things. Pray for me that I may. And I would say for the encouragement of others, that the little few here in Bradford are all holding on to the promises that they who remain faithful unto the end shall inherit all things. As we meet together on God's holy Sabbath we feel that he fulfills his promises, where two or three are gathered together in his name there he will be, and we receive such a blessing that we feel stronger to meet the trials of life than in the past. With love to all, I remain your sister in hope of the coming kingdom.

Bradford, Iowa.

From Bro. S. G. Cottrell.

DEAR BROTHER: I have after so long a time, set down to write a few lines to you and the brethren and sisters, whom I love in the truth, to let you know that I love the cause of my dear Savior, and still feel "determined to go through, with the resolute few." I love the ADVOCATE and love to read the letters from the dear brethren and sisters; it cheers my heart to hear from them, and I do hope that soon the dear scattered and lonely ones like myself will be gathered home. I long to see the day when we shall meet to part no more; and I think the last sign that Christ gave before his coming is being fulfilled—"And the powers of heaven shall be shaken." I believe it is earthly powers or governments. Paul tells us there is no power but of God; "The powers that be are ordained of God;" and we can see that the earthly governments are in a shaking condition. Even our own boasted land of light and liberty is in tumult and strife; and although they may cry Peace and Safety, sudden destruction will come and they will not escape. But we, brethren, are not in darkness that that day should overtake us as a thief; therefore let us watch and be sober and not sleep as do others. It is sad to think how many that profess to be Christians

will be rejected in that day. Let us strive to so walk in the light that we may receive the happy applaudit of Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world; which is my earnest prayer. Yours in the patience of the saints.

Eureka, Winnebago Co., Wis.

From Bro. R. A. Winchester.

BRO. BRINKERHOFF: I beg pardon for being found in arrears for the ADVOCATE. It would appear that I had lost confidence and interest in the paper; but not so; I consider the paper the best religious publication I know, except scripture itself: therefore not being equal to makes it fallible; in fact, we are all liable to error and come short of the truth; for this cause we should give the talent we possess to the exchangers that when our Lord doth come he can receive his own with usury. Now to do away with our errors, we must not try to teach our Lord in his word, as did the Pharisees, but confess our faults one to another, not hide them; and let God be true, in so much that when we read, Thus saith the Lord, believe it with all our hearts, and with the mouth let confession be made unto salvation. Now, brother, while speaking of the fallability of mankind, I hope you will not take offence when I point out what I call faults in the paper, but consider open rebuke is better than secret love. In the first place let us consider the commandments. Is it our duty to keep the whole law of ten commandments? If so, then we will love the Lord God with all our heart, soul, and mind. Now, as Christ did not change the law one jot, we must confess the observance of the whole law to be the will of God, and not be like those Paul speaks of in Romans 1st chap., when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise they became fools, and changed the glory of the uncorruptable God into an image made like unto corruptable man, and to birds, four-footed beasts, and creeping things. But obey the first command as well as the other nine, and make no graven image or likeness of anything in heaven above, or any thing on earth, or in the waters under the earth. You will see by reading the 14th chap. of wisdom of Solomon, in Apocrypha, that in making idols the artificer helps to set forward the ignorant to more superstition.

One more fault to find with the paper; that is, what I call a fault, then I will stop and let my faults be exposed before I find too much fault with others. That which I call a flaw is this: not admitting that God made all things by Jesus Christ, and that he had glory with the Father before the world was; being the Lord that descended from heaven and took upon himself the seed of Abraham. Our object should be to study to know the perfect will of God, knowing that error will do no man any good at the appearing of the Lord of lords. Yea, nothing but truth will stand the test. Therefore let us improve the time and be assured that truth will lose nothing by investigation. The commotion of the earth, such as earthquakes, pestilences, &c., and perplexities of nations, indicate the near approach of the coming King to put an end to all controversy; therefore we cannot be wholly justified so long as God speaks one word against us. I find the more a man has the more he wants, especially things pertaining to the wealth of this world. Now if we will lay aside the eagerness for gain of this world that will soon vanish away, and turn our faces Zionward, from whence cometh the law of the Lord, longing and thirsting after righteousness, we shall be filled, satisfied with that which the Lord shall do for us. Blessed are they that do his commandments, that they may have a right to the tree of life, and enter through the gates into the city. I would not present these subjects again if I thought I was not

paying due reverence to the Lord of heaven, the Creator of all things; and if I find I dishonor God by claiming Adam to be made in the image of Jesus Christ, by whom God made all things, then my prayer is God grant that I give up the error for truth sake; and gain the spiritual and truthful observance of the law does not accord with the word written with the finger of God on tables of stone. then may I give up that error also. May the God of peace make peace among us, in so much that we all speak the same thing and be of the same mind, and of the same judgment. Let no division remain in the family of God; but prove ourselves workmen that needeth not be ashamed, rightly dividing the word of truth. Yours in hope of eternal life through Christ.

Sumner, Barron Co., Wis.

From Bro. Hilligoss.

BRO. BRINKERHOFF, and Brethren. I am impressed to write a few lines to you, hoping none of you will think hard of me for it. We are living here in North Western Kansas, and raised nothing the last year. We have nothing to feed our teams on till we raise a crop, or to live on except what our friends send us. We are not the only ones in the country that are in need of help, and the majority are in destitute circumstances. If any of the brethren or sisters can help us in this time of need, may God bless them for it, is our prayer. I am the only one in this vicinity that keeps the fourth command, the Sabbath day holy. I am laughed at for it, but I can bear the scorn of this world and say, God forgive them, they know not what they do. The ADVOCATE is the only preacher we have here; but praise God! it is always a welcome visitor. May God send some minister here. I do get very lonesome here, not having any meetings to attend on Sabbaths. I am thankful for the ADVOCATE. I wish I could help you for it, but I can't now. May God help me in these days of famine, that I may help you advance the good cause. Your brother in Christ.

Edmond, Norton Co., Kansas.

MONEY is valuable, not for its own sake, but for what it will buy; so is faith for what it procures. God has been pleased to make it legal-tender in his dealings with men. Money opens many doors. Faith is a key to unlock even the gate of heaven.

WHAT pleases for a moment, whether poetry, or oratory, or policy, will die with the moment. What looks beyond the moment will live beyond the moment. What speaks to the intelligent few will at least make a conquest of the unintelligent many; what speaks only to the unintelligent many will never reach the intelligent few, and will soon be forgotten by the unintelligent many also.—*Dean Stanley.*

Obituary Notices.

DIED, at Hamilton, Mo., Feb. 22nd, Catherine M. Rogers, aged 75 years, 7 months, and 23 days.

Sister Rogers was the wife of Bro. Wm. Rogers, deceased, who was for many years Elder of the Church in Daviess Co., and who, with her husband, were among the first in this vicinity to commence the observance of the Lord's Sabbath, about twenty years ago. She continued a consistent and faithful Christian up to the time of her death. She died in hope of a part in the first resurrection.

A. C. LONG.

DIED, in Daviess Co., Mo., March 23, Rebecca Morrison, aged 74 years, 2 months, and 3 days.

Sister Morrison was the wife of Bro. Lewis Morrison, deceased, and with her husband commenced the observance of the Lord's Sabbath about twenty years ago. She lived a worthy member in the church up to the time of her death. Words of comfort were spoken by the writer from 1 Thess. 4: 10, "Ye sorrow not, even as others which have no hope."

A. C. LONG.

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 ourselves responsible only for editorials, selections, and comments.

A DISCUSSION on the Sabbath question was held at Clio, Iowa, commencing March 28th, and continuing four days, between Dr. Glendenning, of the M. E. Church, and Bro. A. C. Long, assisted by Bro. R. E. Caviness. It was a success for truth. The report is delayed, not yet being received.

WE commend to our readers the article on the Lord's Supper, from *Zion's Watch Tower*, except, perhaps, the calling of the Passover, and things connected with it, a type of Christ. The passover certainly illustrates the work of Christ. We had intended writing a similar article, but have not had time.

The article on Lord's Day is crowded over to the next number.

COMPARISON OF LATTER DAY PROPHETS. Bro. J. W. Cassidy has his article of a year ago on the above subject now published in pamphlet form. 62 pages, price 15cents.

BRO. R. E. CAVINESS writes from Beckwith, Iowa, March 27th; Since last writing I have been at Knoxville, Iowa; preached once while there in the Christian church: attended their prayer meeting and took part with them, through the kindness of their elder, H. N. James. They wished us to stay longer, but we could not. We formed the acquaintance of a family of Sabbath keepers there with whom we had a good visit, which we shall long remember. To-morrow we expect to go to Clio to attend the debate between Bro. Long and Dr. Glendenning, of the M. E. Church, on the Sabbath question.

SISTER JENNIE COLLINGWOOD writes from Green Forest, Carroll Co., Ark. I prize the *ADVOCATE* more than any other religious paper I read, and would like to see it better sustained. My prayer to God is that he will raise up willing hearts among those who have means to help you that you may not be hindered in your labors of love; and may it ever be your comfort to know that as thy day so shall thy strength be; and in the end may you have many bright stars in the crown of your rejoicing.

BRO. CLARENCE LAVONE writes from Cedar Falls, Iowa: Please allow me to say a few words in regard to Bro. Ellsworth's article in *ADVOCATE*, No. 26, "Will the Sodomites be restored?" Now, as I am to blame for bringing up this subject for investigation, I did not intend it as a challenge, or any controversy. I feel thankful that Bro. Ellsworth has done so nobly in defending one of the greatest truths of the Bible. I know that according to Rev. 22: 15 there will be a vile race of men in the age to come, and I am afraid that our Sunday keeping Adventists will be with this interesting company, out side of the city, and will have to keep the old Jewish Sabbath (as they call the Sabbath,) before they can go into the city, and have a right to the tree of life.

In looking over your annual report I was surprised and sorry that your receipts and donations were so small. Now, dear brethren and readers of the *ADVOCATE*, cannot we do something more to help our worthy editor in making the paper what it had ought to be? Let us take heed to the admonitions of Paul. Let every one lay by five cents each week, or more as our means will permit, for the year to come. Five cents is not much

to save each week, yet it amounts to quite a little sum in a year; and when convenient send the amount every three months, so our brother will have something to work with, and with this amount all our paper will be paid for, and leave a small balance to furnish the paper to those that are not able to pay for it. Now, dear brethren what do you say? May the Lord God of heaven bless one and all, is the prayer of your unworthy brother.

BRO. J. P. BRYAN writes from Clio, Iowa. I must say a word in reference to the discussion at Clio. Bro. Caviness was here with all of his might, and we thank him much indeed. He did good service, and the Lord will not let him lose his reward. He has the cause at heart, and the Lord blesses him. Dr. Glendenning came with his cause propped up; one prop after another fell, and very soon it wilted down, like Jonah's gourd. Who can stand before Bro. Long, with the sword of the Spirit? This is one of the greatest victories for God and his law. Brother Long buried the Sunday doctrine at Clio beyond all hope of a resurrection, and wrote "Tekel" on its tomb stone, Dan. 5: 27. I will not comment on the debate. Bro. Caviness will report, I have no doubt but he will do justice to all parties concerned. Now, Bro. Brinkerhoff, with your permission, through your paper, I wish to offer my thanks to Bro. Caviness and A. C. Long for their services and courtesy while here at Clio. I hope the Lord will spare them in his vineyard until he comes. Their work is much needed to drive away prejudice that is injuring so many good people in these last times. Let us be earnest for their recovery from it. If you will show me a person that wants to be saved alone in Christ's kingdom I think I can show you one that will never get there. We want to gain a victory over all prejudice, and every opposer of God's law, that his name may be exalted and his truth established. To him be all the praise. Holy and Reverend is his name, Ps. 3: 9.

The paper issued once a week meets my approval. We need our spiritual strength renewed just as often as we can. I feel very much pleased with the change. It is a wise one. Keep the paper strictly fit to read on the Sabbath, and that will give it power to the pulling down of strong holds. Remember me before a throne of heavenly grace.

The best victories are those that are least bloody—those that, though achieved by the hand, are managed by the head.

THE new Czar of Russia has taken steps in the establishment of representative government, in having ordered the creation of a temporary council to assist the commandant at St. Petersburg in the administration of city affairs. Also in having ordered a commission to discuss the question of representation of the people on State questions.

MRS. JENNIE COLLINGWOOD; Your letter of two months ago was not received.

We also failed of receiving two letters from Bro. W. C. Long. Our mails were suspended several times during the snow blockade.

THE sentinel picketed to watch the enemy does his duty by giving the alarm if the enemy approaches—not by advancing single handed to the conflict. So the duty of a Christian, watchfully discerning the approach of temptation, is to convey the case to God; it is fool-hardiness to adventure into the combat unaided and unprovided for.

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.

Letters and Money Received.

Jennie Collingwood \$1. J W Botts \$1.50, E I. Pierce \$1.50, J C Fields \$1.50, R W Winchester \$1, A P Lowell \$1, Mrs Chas Blackinton \$1, Eliza Fellows \$2 (Donation \$2), A F Dugger \$2, Chas F Lockwood, J A Nugent.

Books and Tracts Sent by Mail.

J C Fields, A Hall, Ernest Hopkins, J W Cassidy, J P Bryan.

For the Purchase of New Type.

Amount previously received, \$108.70
Friends, 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 cents.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

The Atonement. S. E. Brinkerhoff. 32 pp. 10 cts.

Christian Baptism, by I. C. Welcome, 25 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 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 V Lyon, 24 pages, price 5 cts.

The Glorious future, or the Reign of Christ and his cabinet, R V Lyon, 10 cts.