

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.

The Adventist Sojourners.

I've seen some weary travelers,
Near forty years ago,
Who left this world their Lord to see,
And gain bright Canaan's shore.
I've marked them scattered far and wide,
An humble, praying flock,
They seemed above this world and pride,
To stand on Christ the rock.

CHORUS.—
Palms of victory, crowns of glory—
Palms of victory they shall wear.

I met them in the tented grove,
Oh happy were those hours;
Their hearts pulsating with God's love,
Beneath the shady bowers.
I saw them when the time passed by,
Faith held them mid the shock;
Their strength was in the Lord on high,
They stood upon the rock.

I've watched them now near forty years,
Hard trials some have borne;
I've heard them weep and seen their tears,
As sorrow's cup ran o'er.
'Twas time that severed many a tie,
Time made proud scoffers mock,
And time now shows deliverance near,
To those on Christ the rock.

Good Daniel cried, How long, O Lord,
Ere all these wonders end?
The answer's written in God's word,
The wise shall understand.
That sacred promise God will keep,
And all the saints will raise,
The trump of God shall break their sleep
At the ending of the days.

Then clad in raiment, pure and white,
All palms of victory bear,
And crowns of glory dazzling bright,
The bride of Christ shall wear.
Long as the throne of Christ shall stand,
Redeemed from sin and pain,
Inheritors of Canaan's land,
With the Messiah reign.

Changed and contributed by E. GERR.

The Kingdom of Heaven upon the Earth.

The Genealogy of Jesus of Nazareth.

SAMUEL DAIVSON.

"The generations of Jesus the Christ, the Son of David, the Son of Abraham." Matt. 1: 1.

A genealogy is a history of the births and deaths, and lineal successors to honors, or possessions of a common family ancestor, or ancestors. It is plain from Gen. 5: 1 that

they began in the family of Adam, to preserve the line of Seth distinct from those of other sons of Adam. It was in the line of Seth that the promised seed of the woman was to come. Cain was cut off for his wickedness, and Abel was slain; of the other sons of Adam no name is given. Seth's line is given down to Noah. From Noah it is continued in the line of Shem unto Abraham, with whom God made a covenant that in his seed the promised ruler of the world should come. God afterward, by an oath unto David, whom he had made king of Israel, restricted this promise unto one of his seed, who should sit upon his throne and rule over the house of Jacob forever.

All the ancient nations had their time kept in the genealogies of their rulers; and there is no other way of knowing the time of their origin but by adding up their genealogies to the time of their beginning; that is the only way we know the age of the world, or of any nation of men. The Greeks, who were anxious of regulating their times by the revolutions of nature, instituted a festival on Mount Olympus, to be observed at the summer solstice; or when the sun reaches his highest meridian to mark the variation every four years; which nearly corresponds to our leap year, when instead of counting 365 days, our almanacs give 366 days. Sir Isaac Newton says this was the beginning of nations reckoning time in eras. It was therefore the first, for many ages the only reliable method of reckoning time by its own continuous progress. The Romans afterward professed to reckon their time from the foundation of their capital city. The Jews followed the custom of their sacred writers, and reckoned their time by the dominion of their rulers, as long as they continued a nation: and this was doubtless a provision of Jehovah, their God, for the manifestation of the promised Messiah in an order of events under divine appointment.

Jacob, by divine inspiration of God, had made Judah the ruling tribe, saying, "Thy father's children shall bow down unto thee." Comparing them to a lion, that none could safely rouse up, and adding, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." These figures are all symbols of the ruling authority, to be retained in the tribe of Judah until the Prince of Peace, the promised seed, should come of that tribe. The history of events shows that this was literally fulfilled; for when the Assyrians carried away the ten tribes of the kingdom of Samaria, Judah was left undisturbed; and when the Chaldeans took Judah and Benjamin into captivity, their chief men took with them their sacred books

and genealogies; and they were permitted in Babylon to use them in the regulation of their religious affairs; so that when Cyrus gave permission to all who would, to return to Jerusalem, he directed his treasurer, Mithredath, to deliver all the sacred utensils that had been brought from Jerusalem, to Sheshbazzar, the prince of Judah. See Ezra 1: 8. I suppose Sheshbazzar was the Chaldean name of Zerubbabel, who went up with and was head and ruler of the chief of the fathers; a list of whom Ezra gives in the second chapter of his book. All these things show that through all their captivity they had maintained their sacred order, as given in the books of Moses; and thus remained a ruling tribe, as Jacob had foretold, unto the time that Jesus of Nazareth appeared in the temple.

Herod, the king of the Jews for more than thirty years, did all in his power to deprive the Jews of all power, and to destroy the prestige that prophecy gave them in their claim to be the ruling power; at his death his son Archelus succeeded to the kingdom, but ruled so tyrannically that the Jews complained to Ceasar, and Ceasar deprived him of the kingdom and banished him to Gaul and annexed the kingdom of Judah to the government of Syria, and governed it by prefects sent from Rome. Thus it became a Roman province; under this order of things the Jews became more than ever insubordinate, and had to be ruled by strong military power; thus we read that Pilate, who was the fourth or fifth of these military governors, mingled the blood of the Gallileans with their sacrifices.

It was in the tenth year after Herod's death that Archelaus was banished; Jesus was then twelve years old, and went with Joseph and Mary to keep the passover at Jerusalem; and when they set off to go home he tarried at Jerusalem, where they found him sitting among the doctors in the temple, both hearing and asking them questions, and surprising them by his precocious wisdom. When his mother chided him for tarrying without them, he said to her, "Know ye not that I must be about my fathers business?" And this was not Joseph's business, it is manifest that at that early age he knew of the wonders of his miraculous origin, and claimed God for his father. Thus Jacob's prophecy was literally fulfilled. Shiloh had come while Judah maintained a sacred tribal authority; but it was forever lost in a short time after this, by the nation being broken up and scattered everywhere. These things show also another fulfillment of prophecy. As sure as there was an Octavius Augustus Ceasar, and a Herod, king of the Jews, so sure was there a lineal

descendant of David, king of Israel, to lay claim to the throne of David; but after this time no one arose with any pretensions of belonging to that line, or as having any right to the fulfillment of that prophecy in his own family connections. Jesus of Nazareth is the last accredited heir to that throne, and the kingdom of Israel. There is yet another prophecy that was fulfilled in that appearing of Jesus of Nazareth at that time.

When God sent Haggai to stir up the returned captives to renew the building of their temple, he commanded him to say, "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill the house with glory, saith the Lord of hosts. The silver is mine and the gold is mine. The glory of this latter house shall be greater than that of the former; and in this place I will give peace, saith the Lord of hosts." Hag. 2: 6-8. That this greatness and glory had respect to the dignity and greatness of Jesus of Nazareth is pretty certain; for Jesus himself said of himself, In this place is one greater than the temple. Matt. 12: 6. And again, referring to the visit of the queen of Sheba to behold the glory of Solomon, he said, "Behold a greater than Solomon is here." Luke 13: 31. In a little while the Romans came and destroyed that temple, and it has never been rebuilt as yet, but it will be when Messiah comes to dwell in it. Thus the genealogies of Jesus of Nazareth show the fulfillment of prophecies, and make it manifest that Messiah's kingdom is to be in the earth; for there are no genealogies in heaven; neither is David's throne there; never was, never will be. God gave him the throne of Israel. Jesus appeared at the right time to answer to all these prophecies. What Jew now possesses genealogies to carry him back to the house and lineage of David?

But there are apparent discrepancies between the genealogy given by Matthew and that given by Luke, which make a great stumbling block to many querists of the present day. I have said the genealogies give a history of the succession of lineal heirs to some particular inheritance; but they are not always strictly lineal descendants, for when any of them died childless his brother was required to adopt his widow and raise children to be accounted his brother's successors to the inheritance. There may have been several such instances in the sacred line, like that of Boaz and Elimelech, as given in the book of Ruth, which would considerably divert the real lineage of any particular family. So when any was expelled or cut off for his wickedness the succession was transferred by authority to another brother of the same original family. Thus God cut off Coniah, the son of Jehoiakim, and said, "Write this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jeremiah 22: 14-30.

This was at the time of their going into captivity in Babylon; and as I suppose, led to

the transfer of the sacred line from Solomon's family to that of Nathan's, another son of David. Thus I understand Jeremiah 23: 5. "Behold the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a king shall arise 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 the name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS." So also, after their return from the captivity, God sent unto Joshua the high priest, saying, Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee, for they are men wondered at; for, behold, I will bring forth my servant the BRANCH. Zechariah 3: 8. And again. "Take silver and gold, and make crowns, and set them upon the head of Joshua the high priest, and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both." Zechariah 6: 12: 13. Thus did the Lord seek to wean the people of that day from their preference to the royal line of Solomon, and show them that the Messiahship should be given to one of his own choosing.

It is a difficult thing to show the harmony between Matthew's list and that of Luke's; but that they were authoritative I do not doubt, for when Augustus Ceasar decreed that all the Roman world should be taxed, every family was obliged to appear at the head quarters of their ancestral line and be enrolled in that one connection. This would enable the assessors to ascertain their numbers, and residences, and the circumstances of each by which the tax might be granted. Thus Joseph and Mary were proved to be of the house and lineage of David. Thus in the providence of God, Persia and Rome were brought to confirm the genealogy of Jesus of Nazareth as the predicted ruler to come out of Judah, and the one seed of David who should rule over the house of Jacob forever.

A moment's reflection is sufficient to show that these things could have no reference to a kingdom above the skies; nor to a mere spiritual reign of good feeling in the hearts of men. The throne that Messiah is to have is to come of promises of heirship, from illustrious ancestors, of which nothing is said respecting the inhabitants of heaven; but this is just what the genealogies are designed to prove. Matthew gives the paternity of Mary from the promise made to Abraham, and brings it down to the carrying away to Babylon in the national chronicles, and then says that Jachonias begat Salathiel, and Salathiel Zerubabel. But this could not be so, strictly speaking, for as I have shown above, God expelled Jachonias from the sacred line, and declared that no man of his seed should prosper sitting upon the throne of David. Jer. 22: 30. Further, he says, "I will cast thee out, and thy mother that bare ye in another country,

where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return." Further he says, "O earth, earth, earth, hear the words of the Lord; thus saith the Lord, the words of the Lord; thus saith the Lord, Write this man childless." Jer. 22: 24-30. Reader, look at these things! And say if you think after all these warnings Jachonias could be the father of Salathiel? The only way I can see to reconcile this part of Matthew's list of the sacred line, is that the word begat is used there in the sense of Was succeeded by Salathiel, and he by Zerubabel.

Luke gives the genealogy of Jesus in ascending line up to Adam, showing that Jesus is the promised seed of the woman, which of course was the seed of Adam. But he follows another family line, which makes Salathiel the son of Neri, not of Jachonias; and shows that this Neri was a descendant of Nathan, a son of David, and thus effectually cuts off the whole line of Solomon; and this was according to the holy covenant which God made with David, saying of the son who should build a house unto the Lord, "If he commit iniquity, I will chasten him with the rod of men." 2 Samuel 7: 1, 6, Psalms 89: 30. Thus is Jesus of Nazareth established as the heir to David's throne according to the holy covenant; while Solomon's seed are cut off from the sacred line; all this belongs to a human kingdom on earth.

Pardee, Kansas.

The World as it Shall be.

Extracts from a discourse by the late Rev. Hugh Mc. Neil, Dean of Rippon.

The subject of this lecture is the great object of true Christian hope—the final triumph of the Great Captain, the establishment of the kingdom of the second Adam, reigning over his ransomed possession, over the world as it shall be. It is written in the book of inspiration, that to everything there is a season, and time for every purpose under the heaven, &c. And as in the affairs of man enumerated by Solomon, so also in the great purpose and plan of God, there is an appointed time for the accomplishment of each part of it, and these are termed dispensations, as for instance, the Abrahamic dispensation, the Levitical, the Christian, &c.: but this last will end with the second advent of the Lord Jesus, and the royal, or as Paul calls it, the "dispensation of the fullness of times," beginning with the second advent of Christ, and enduring forever, for "of his kingdom there shall be no end." Hitherto the times of this world's history have been evil times, with a seed of good struggling in stunted growth, surrounded by an incongenial atmosphere. In this respect the present times resemble its predecessors, there is a mixture of good and evil, evil predominating, so it must be till the present time ends. The world is, as it was in the days of Noah; the multitudes eating and drinking, planting and building, marrying and giving in marriage, as if all this were to last forever; and a little family only, waiting his return and promised reign. "As it was in the days of Noah, so shall it be at the coming of the Son of man."

What then, are the characteristics of the time that now is? Wide-spread oppression and injustice, deceit and violence, wrong and robbery, worldliness and vanity, are the distinguishing features, on a large scale, that we live in. The exceptions are few, the hireling still pines upon his pittance;

the slave still are still ex in his schen an unfeeling establishes l ute book is increasing what are th over-recurr not be effect power of m adulterates the poorest indeed, tha peace and p nness, and ex ate and acti and wherev night, Com how long, l how long sh and the wor

But a rev shall reign perety to th dismay and pointment, the hard-h wherein th vice, neithe violence no but where t love, will b where do w fested? W identical w yet deplore place—here ted so long, and last lon that "yet a be." But th light them

What the what it sha that he had Man was ve and likenes the wisdom great design festation of manifested actly the e Paradise ga He was qu ions of Jel himself, to er. His in feet. God' God was to pole is to and the hea traction wi effort. All submission law of his pouring of lowed flar bowed befo had hid th raptures i and sought angels pou Hope was for. He w The infer in its kind and all in harmony v lamb, the l means to be li have br to ve Lord,

the slave still groans under the lash; the proud are still exalted; the wily hypocrite succeeds in his schemes; the covetous, in the hardness of an unfeeling heart, still increases his riches, and establishes himself in unrighteousness. Our statute book is a standing monument against the increasing volume and ingenuity of crime, and what are the proceedings in our law courts but over-recurring proofs that man's wickedness cannot be effectually restrained by the wisdom or power of man? The demon of gain attacks and adulterates even the food of man, and of course the poorest are the greatest sufferers. True it is indeed, that the true church of Christ breathes peace and purity in the midst of all this wickedness, and exercises an angel ministry of affectionate and active mitigation; but is it not a little one? and wherever it exists, does it not cry, day and night, Come, Lord Jesus, come quickly; O Lord, how long, how long shall the wicked triumph? how long shall they utter and speak hard words; and the workers of iniquity boast themselves?

But a reversal of all this is at hand; "a King shall reign in righteousness," there shall be prosperity to the righteous, to the good of all ages; dismay and confusion to the ungodly; disappointment, bereavement, ruin to the covetous and the hard-hearted; a condition of things is at hand wherein there shall be neither ignorance nor vice, neither oppression nor injustice, neither violence nor deceit, neither wrong nor robbery; but where truth and honesty, and sympathy and love, will be predominant and universal. And where do we expect this change will be manifested? Why here—here on this earth—in this identical world; here where the evils which we as yet deplore and exist, the rectification is yet to take place—here where the evil came to pass and lasted so long, the promised good shall come to pass and last longer, even forever and ever. We allege that "yet a little while and the wicked shall not be." But the meek shall inherit the earth and delight themselves in the abundance of peace."

What the world was at first bears testimony to what it shall be at last. "God saw everything that he had made, and behold it was very good." Man was very good. He was made in the image and likeness of God—a faithful mirror reflecting the wisdom and goodness of his Creator. God's great design in all his great works is the manifestation of his own glory. God's glory is then manifested when the thing formed answers exactly the end for which he formed it. Man in Paradise gave this response; he was very good. He was qualified to appreciate the divine perfections of Jehovah, who had made all things for himself, to proclaim his wisdom, grace and power. His intellectual and moral powers were perfect. God's law was in his heart. The will of God was to the will of unfallen Adam, what the pole is to the needle—it was full of attraction, and the heart of the creature followed that attraction with a spontaneousness of love without effort. All his affections and passions were in submission to and in accord with the will and law of his God. Love stood before the altar, and pouring on the sacred incense, kept up the hallowed flame. Holy fear with reverential awe, bowed before the sanctuary where as yet no veil had hid the presence of the Deity. Joy told its raptures in hosannas of never-ceasing praise; and sought on earth to join these songs which angels poured forth before the throne of God. *Hope was not there.* Man had nothing to hope for. He was full. His blessedness was perfect.

The inferior creatures were all very good, each in its kind answering the object of its creation; and all in peaceful subjection to man, and in harmony with one another. The wolf and the lamb, the leopard and the kid, the cow and the lion and the ox, all met in peace before the Lord, to receive their names from him, and ever he called each of them that was their title. Their food was the herbs of the

field. There was no occasion for the shedding of blood, or the infliction of pain, no touch of conception, no trace of death. The trees, and shrubs and flowers were very good; presenting proofs innumerable of the tenderness and loving kindness, as well as exquisite skill of him who made them all. There was no drawback, no disturbing phenomena, no shattering storm, or nipping frost or blighting fog to cause the least embarrassment in the mind of their thoughtful human master concerning the character of God, that had made the scene. Oh! what a glimpse of *the world as it shall be*, in this transient scene of the world as it was; it was pleasing to him that made it, and he will make it pleasing to himself again. This lovely scene was transient, it is true; but though transient it was real. And brief as it was, it has left behind it the imperishable lesson, namely, that there is no necessary connexion between matter and sin, matter and decay, matter and death. The connexion we now experience is an adventitious one, brought in by sin, and to be driven out by righteousness. It is no way inherent, whether it be the globe we tread upon, or that of which man is formed; and the lesson here taught, I repeat, is that there may be matter where there is no sin.

But a better view of the world as it shall be is given to us in the sure word of prophecy. After a copious description of the existing evils, under which the whole creation is still groaning and traveling in pain, the Divine Spirit expressly declares that this same groaning creation, shall be delivered from the bondage of corruption. It was made subject to vanity; not willingly, but by reason of him who hath subjected it, under hope, or into a state of hope. Adam, to whose government it was originally entrusted, was the offender. By his sin he brought a curse upon the whole earth,—*"Cursed is the ground for thy sake"*—a curse, the effects of which have pervaded every department of nature, arming creature against creature in destructive enmity, and sweeping away whole generations of creatures, age after age, by death; a curse which has left in man just enough of what he was to make him dissatisfied with what he is, but not enough to make him what he will be. Hope is his present charmer. He has been cast down from a condition in which there was left nothing to hope for, all was so perfect, into a condition where all is so disappointing, that his best joys are in hope. And now the hope is, that there is a better time coming; and so there is. But how? By whom? *THE CHRIST OF GOD has come to the rescue.* He has done all that is needful to render the restitution legal; and at the appointed time he returns to make the restitution actual. Of this restitution it pleased the Lord to speak by the mouth of all his holy prophets since the world began. The heavens must receive the Lord Jesus Christ until the time appointed for the restitution of all things. It is not necessary that he should enter into actual possession of his kingdom immediately upon making the purchase. He designed after making the purchase, to retire from the scene and put his friends upon a state of trial, that he might prepare his faithful ones to reign with him and under him, when he returns to take possession of his kingdom. For, you must remember, that *our Lord Jesus Christ, in human nature is not ubiquitous*—he can not be but in one place at a time, and when he returns to earth he cannot be ubiquitous over the face of the earth, but will govern it by instrumentality, and he is preparing that instrumentality now, (those whom we call real Christians) are they who shall reign with him. His royal priesthood; his assessors in his throne; ruling under him over five cities, or ten cities, or one city, as may be. To prepare that instrumentality he is now exerting that spiritual influence which constitutes true religion in the present dispensation. And when that is finished and that instrumentality is ready, and the Bride,

the Lamb's wife, is prepared, then he hastens his kingdom, for all his lieutenants are ready to take their posts all over the earth, under him as King at Jerusalem, and they shall reign under him in all the world.

True it is, that the word of prophecy informs us the heavens, the elements which surround the earth, shall melt with fervent heat, and the earth also, and the works therein shall be burnt up. But equally true it is that the same divine word adds, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. The world before the flood perished by the waters of the flood, but the solid earth remained, only somewhat altered upon its surface; so in the consuming fire that shall melt the earth and consume the works of man from its surface, they will not destroy it, but the evil in it will be eliminated therefrom, the curse removed, and it shall become the abode of righteousness; the ransomed possession and restored dominion of the second Adam. He shall reign and prosper, and execute justice and judgment in the earth. He shall rescue the poor and needy and shall break in pieces the oppressor.

God has placed the dominion of the world to come, not under angels, *but under a man*, the second Adam. Three things are spoken of that man by the psalmist; one, that he was made a little lower than the angels; second, that he was exalted with glory and honor; and third, that God had put all things under his feet. On these three things the apostle makes a comment concerning Christ, the man in question. He says, We see him made a little lower than the angels, and crowned with glory and honor; but we see not yet all things put under him. *Not yet!* There is a good time coming. In the restitution, he will then have dominion over all things. "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion together, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain; "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And there shall be no more curse; but the throne of God and the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there, for the Lord God giveth them light and they shall reign forever and ever. And he said unto me, These sayings are true and faithful. And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."

Such is the divine description of the world as it shall be. A sample of the world as it shall be is seen in the *ministry of Christ*. With what power he masters the evil one in every department of his usurpation; thus giving an earnest of what he will do in the day of his revealed royalty. What splendid specimens of his coming sovereignty! The lame man leaped as an hart, the tongue of the dumb did sing. The dead were raised to life; and the devils were cast out; the storm was calmed, and the multitudes fed. He is coming again to deal with the whole earth as he did with the poor demoniac at Gadara; not only to cast out Satan but to destroy him. The miracles of the Lord Jesus are not only proofs of his divine mission, but samples of his royal power. They were the outgoings of his majesty.

The principles of the good time that is coming is given to us in the ten commandments; no further instruction is needed, all that is required is to obey. The ten commandments obeyed furnishes us with the essential elements of the world as it shall be; the only difference between the

world that now is and the world that shall be, consists in this: in the world that now is dwelleth unrighteousness, and in the world that shall be dwelleth righteousness. At the change from one to the other we can all aim with approximating success. Obedience to the ten commandments would do it; it would banish all idolatry, all false gods, all graven images and pictures as aids to worship. It would end all blasphemy, all Sabbath breaking, all dishonor of parents, all murder, adultery, theft, and false witness—nay, more, it would banish from the land all desire of evil, and introduce universal love; love is the fulfilling of the law. God is love, he that dwelleth in love dwelleth in God; and our prayer goes up continually for the advent of the King of kings who shall eradicate all evil, and fill the earth with righteousness and peace.—*Prophetic News.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 10th day of the 2nd month, 1881.

JACOB BRINKERHOFF, Editor.

Sunday Paper, Religion and Morals.

REV. JOHN HOOD, of the Second Presbyterian Church (Cedar Rapids), in the course of his sermon on last Sunday evening, April 24th, rebuked the editors of the *Republican* for publishing a paper on Sunday. He thought the placing of secular reading before the public on the Sabbath was very harmful to the interests of morality and religion.—*Standard.*

Now, by what reasoning did Mr. Hood endeavor to convince the publishers of the *Daily Republican* that their Sunday paper is detrimental to the interests of religion and morality? Or when a committee waited upon those publishers how did they prove that religion and morals were outraged by their Sunday paper. We believe those publishers have respect for religion and morality. Will Mr. Hood, or any of the clergy of Cedar Rapids, show us what there is in the publishing of the Sunday edition of a daily paper that is injurious to religion or morals? Or the following of any other legitimate business upon that day? Religion is a system of faith and worship; a belief concerning God and his Son Jesus Christ. Morality is the practice of the duties of life. Who establishes this system, and the duties of life to be practiced? Does the clergy of our country, or each person decide them for himself? If it is a matter of individual opinion and practice then nobody ought to be interfered with, for it is his right. If the clergy decide the matter, if they have no standard to go by, they will not all agree, and confusion will follow, as we see by so many different sects; if they have a standard then the same standard will do for the laity, without a third party. It is claimed by all God-fearing people that the Divine Scriptures are the criterion by which our faith and worship is to be regulated and our morals established. That criterion states that love to God and man should be our motive in life.

But love is not a mere passive faculty, but must be manifested to be known. The apostle John writes, 1st epistle 5: 3, "This is the love of God that we keep his commandments." So, then, if we love God we will keep his

commandments; and the Bible contains a complete code of those commandments. The same is true of the answer of Jesus to the question of what is the great commandment in the law, Matt. 22: 36-40, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. And the second is like unto it, Thou shalt love thy neighbor as thyself."

To love God with all our faculties requires a manifestation of it, and this is shown in performing his requirements. Now, this goes right back to those commandments which God wrote upon stone for the obedience of his people whereby they might show that they loved him and desired his blessings. A record of them is found in Exodus 20: 3-17; also in Deut. 5; the first four of those ten commandments have direct reference to our love to God, and the last six to our love to man, whereby we may love our neighbor as ourselves.

Is it to the ten commandments that the clergy of our neighboring city have cited the publishers of the *Daily Republican* as the standard of religion and morals, as having violated? Mr. Hood, what is there there that speaks against performing labor on Sunday? The commandment says that "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God." That is not Sunday, for Sunday is the first day of the week, and not the seventh. This fourth commandment directly refers to the creation week for its authority, for it continues, "For in six days the Lord made heaven, the sea, and all that in them is; wherefore the Lord blessed the Sabbath day, and hallowed it." See the account of the creation where, after the six days work was all done, God blessed the seventh day and sanctified it; that is, set it apart for a day of rest and worship for man (Gen. 2: 2, 3), as Jesus said also, "The Sabbath was made for man," Mark 2: 27. Does the fourth commandment tell us that it is contrary to religion and morals to labor on Sunday, the first day of the week? No, but it does say that labor, and the attending to secular business on the seventh day is a breach of the commandments of God; and in your labor to win men to God and his Son Jesus Christ, you will do so far more successfully, because more consistent, by teaching obedience to the ten commandments and yielding the same service yourselves.

Why do you call Sunday the Sabbath? The Sabbathic institution plainly defines the day of the Sabbath to be the seventh and not the first day of the week. The Bible, which all Christian people take as the standard of morals and religion, gives no sacredness for Sunday, and whether a man publishes a paper on Sunday, or follows any other secular employment, there is no violation of the law of God in so doing. Do you say that the day of the Sabbath was changed from the seventh to the first day of the week? You cannot show any divine authority for it. The resurrection of Christ upon the first day of the week does not show it, for he gave no command or direction for sacredly observing the resurrection day, or

observing any day in commemoration of his death and resurrection. Should any day be celebrated on account of redemption, it should be more properly the crucifixion day, for by the shedding of his blood we have the redemption of our sins. Heb. 9: 22. The Savior's own instituted memorials of his death and resurrection are baptism and the Lord's Supper, and Inspiration has not given two memorials of one thing.

Is the obligation of keeping the seventh day evaded by saying that observing a seventh part of time will satisfy the command? Examine the commandment and the origin of the institution, and see if this will do. In the creation week God rested upon *the seventh day*, and sanctified it; that is, set it apart to be kept sacred. The 4th commandment declares that the seventh day is the Sabbath, and states as the reason for the Sabbath being located on the seventh day of the week, that it is because the Lord created all things in the first six days, and rested on the first seventh day; and just so long as it remains a fact that God's work of creation was performed in six days, and he rested on the seventh, just so long should the Sabbath be kept as a memorial of that event; and kept on the seventh day of the week too; and those who evade the command are not Sabbath-keepers in the sight of God.

The Roman Catholic Church and its head, the Pope of Rome, has changed the day of the Sabbath, and its practice you are following in sacredly observing the first day of the week; and such practice acknowledges their authority for the change. That church claims the changing of the day of the Sabbath and the right to have done so. See their works on the subject. See their catechism, the "Catholic Christian Instructed," page 232; also "Doctrinal Catechism," pages 101, 174, 352. Now, as Protestants, and Protestant ministers, you ought to protest against these inroads of the Roman Church, and follow the Divine Scriptures instead, and teach and observe the ancient and Christian Sabbath, the only divinely appointed rest day, the same day that was observed by Christ and his apostles.

Parable of the Sower and the Seed.

It was very proper that the Savior should put forth this parable in the early part of his ministry, the first of the parables. He went abroad preaching the kingdom of heaven at hand, the good news of salvation in his name; and he being the one who was sowing the good seed of the word of God, the parable of the sower and the seed was very appropriate. Matt. 13; Luke 8; Mark 4. A parable is a narrative of events in natural or real life, to illustrate principles or truths, in the intellectual or spiritual life. Jesus employed this method of teaching both his disciples and the multitudes who thronged him. It is one of the best means of conveying truths to the mind; and often abstract truth would fail to be understood, when an illustration of familiar incidents would find a lodgment in its impression. Read the parable carefully.

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The Savior explained the parable, that the seed is the word of God; and Matt. 13: 19 says the word of the kingdom. He preached the word of God, and of the kingdom; and if the people of the Lord had received him then the kingdom would then have been established, for he came as the king to receive the homage of the subjects. He sent forth the twelve and the seventy to preach the kingdom of heaven at hand; that it had come nigh unto the people of that time. It had come nigh in the person of the great King. When Jesus ascended to the Father and the work of evangelization was left to the apostles, they went forth to sow the seed of the word of God and carry forth the testimony of Jesus Christ, and preached the things concerning the name of Jesus of Nazareth, that it is the only name given among men whereby we may be saved; and that whosoever believeth in his name, and is baptized, shall be saved.

The parable has a general application to the people of all time. It is the business of the farmer to sow his seed in the field, so the evangelist sows or preaches the gospel of the kingdom and the name of Jesus. His hearers are of all classes of people. As some of the seed of grain falls by the wayside, and fails to produce new grain, so with some who hear the gospel; they give but little attention to it, and so understand it not, and they give their minds and time to sin and worldliness; hence the wicked one catcheth away the good seed, and it becomes unfruitful. Another class of people hear the word gladly, rejoice in its truth, seem to comprehend it, and run well for a season; yet when tribulation and persecution ariseth on account of the word they fall away; they call the way too straight; think perhaps that God will excuse them on account of their circumstances, and so give up trying to keep the commandments of God and the faith of Jesus. Such are likened to the growth of grain in stony places where there is not much depth of earth, and where the heat of the sun, or the scarcity of moisture dries up the plant. Yet another class, who do better and develop better qualities, who can stand persecution and tribulation, who can stand outside pressure, and who could even endure martyrdom for the cause of Christ, become entangled with the cares of life; they have so much to do in their business of life that they have but little time for the forms and duties of religion, and which become a matter of secondary importance, and they become lukewarm toward God and his cause; their perplexities, and sometimes disappointments, annoy them, their tempers are soured, and ere they are aware of it they become alienated from the love of God and have lost the joys of salvation. Many of this class are also so much troubled with their riches, or whatever earthly possessions they have, that they make them of the first importance; they think they must so employ what property they have, and so use their time, that they shall increase their earthly store to add to their wealth, or to leave plenty of means to their children after them; they have but little or no time to work for the Lord, and but little to give to the gospel;

they are very properly compared, to those who receive the word and have it choked out by the cares of life and the deceitfulness of riches; hence become unfruitful. They may also be likened to those in the last days whom the Savior says shall be overtaken unawares by the day of the Lord.

The other class who bear fruit to the glory of God in the different capacity of thirty, sixty, or a hundred-fold, having received the seed into good ground, are those who are commended for enduring through all the trials of life, and continue faithful to their calling of God through Christ Jesus. They are likened to the good ground of the parable, which brought the seed to perfection. But this class of professors have had to endure the trials to which the other classes have also been subjected to. They are surrounded by the evils of the world, and all have inclination to what would be a besetting sin if it were yielded to. It must be striven against. The circumstances surround each one for trying to obtain "a good situation in life;" or some of the riches of the world. Every one has more or less of the cares of life, to choke the word, or to be kept in a secondary place to the word of the Lord, and the inheritance beyond the present time. Tribulations of some kind will come, and persecutions can not always be avoided. Yet through it all the good ground hearer continues faithful and bears good fruit to the glory of God. This fruit consists in the fruits of the Holy Spirit, and also in the works wrought for the Lord; in works of benevolence to our fellow men and in furthering the gospel to those who have not embraced its truth and tasted the joys of its salvation. Its fruit, or the result of bearing fruit to the glory of God, will be further enjoyed when the kingdom of God shall have come, and the seeking for glory, honor, and immortality, shall be obtained in eternal life.

Dear friends, in which class of hearers of the word are we to be found? And in what kind of ground have we received the good seed of the kingdom of heaven? We can look about us and see people of each of the classes mentioned in the parable. Some have dropped off from the Christian race as stony ground hearers; some have had the good seed choked out by thorns, and we have seen some bearing the good fruit of the kingdom. We all have the trials and disappointments of life to bear, with cares life, and sin's delusions about us. Will we stem the tide, and make such use of the day and means of grace as to conquer our besetting sins, overcome the world, the flesh, and evil, and sit down on King Jesus' throne, even as he overcame and is set down with the Father on his throne. Let us be faithful and bear fruit to the glory of God.

Man Lost in Death.

Was the human race lost by the first man's sin? This is affirmed by all who call themselves evangelical Christians. If the race of man was lost by the transgression of the first man, in what did man's lost state consist? Was that condition death, or an endless life

of suffering? Can it be shown that if man after he had sinned had been permitted to live forever, he would have been in a lost condition? If the sentence of transgressing the law had been an eternal life of pain and suffering instead of death, it might be said that man's loss was that of happiness, and not that he himself was lost. The loss of life comprehends the loss of everything. While life continues something is possessed; but in death all is lost—even man himself.

Is it not evident that the loss of life is the greatest loss man could sustain? Was not the penalty of the first law an extreme one? Did not God mean that the sentence for the violation of that law should be the most severe that could be inflicted?—one beyond whose execution there could be no other act, even of the Divine justice? Surely extinction in death is the extreme punishment of God. This ends man with himself, and also man with God, unless he had determined to cause him to live again.

Did not the penalty for sin bring man to a complete end? Was not this evidently what God intended? Where in the penalty and the sentence (Gen. 2: 17, and 3: 19), is there the remotest idea of endless living and suffering? Surely this is not found in connection with man's sin and its threatened punishment. Not in the book of Genesis is there one word, from which one might sensibly infer that man on account of sin became subject to an eternity of suffering. Both the penalty and the sentence pronounced by God, with the universal execution of them through all the ages of the world, prevent even the supposition that there is any other final punishment for sin than that of death, or the loss of life.

The idea that God intended man should live in death, and be punished for sin, is a monstrous absurdity. Paul said that "sin when it is finished bringeth forth death." To say that death is eternally living in pain, and that this is the lost condition in which the wicked will finally be, is unscriptural, unreasonable and opposed to the common sense of every common mind. Alive in death! When God himself who made man said, "*Dust thou art, and unto dust shalt thou return*"! Alive in death! When God has said, "The soul that sinneth, it shall die"! Alive in death! When Jesus said, "Lazarus is dead"!

Surely the race was lost when that death sentence fell from the lips of the Creator. Back to dust, is death and utter loss. It was "spoken of the soul," however a certain modern poet may have said it was not. It was man, the living soul, that sinned; and assuredly that which sinned was sentenced to suffer death. Utterly lost—nothing left of him whom God made. Out of the dust, back unto it! were the words which he spake.

But from this utterly lost condition was there to be no recovery? Surely there was; but it was in the mind of God only until he said: "The seed of the woman it shall bruise thy head." Hope was here created, the hope of salvation—a recovery from death and dust. A living again was promised. Another life was declared. Lost! but to be regained! Salvation through the seed of the woman; and so he says, "I will raise them up at the last day."

Pardon for sin—mercy is shown! The lost can be found; and from death's dark prison house the dead can be brought. Lost! But not beyond the saving, redeeming hand of God. To dust as he was, but out of the dust again will he come. Utterly lost! Wonderfully saved! But saved from the lost condition of death, and not from a never ending life of suffering.—I. I. L. in *World's Crisis*.

ways with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel." Eph. 6: 18, 19. Paul prayed for his brethren to be strengthened by the grace of God, asked them to pray for him that he might boldly proclaim the word of truth. Have we any reason to doubt that God answered their prayers? Do we doubt that God would answer just such prayers offered by us? I do not doubt it in the least; because I know that these things are in accordance with God's will.

The apostle James, however, calls our attention to some brethren, even in his day, who asked, and did not receive. He says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts," or pleasures, margin. Here are things that are not included in the Savior's "whatsoever," and consequently when asked the Lord does not see fit to grant these requests. These things must have been of a temporal or worldly nature, because if received they would consume them on their pleasures. How many there are in these days who ask for just such things as are here brought to view, and when man instead of God answers them, they consume the coveted treasure upon their pleasures, and exultingly exclaim, See what God is doing through us! We should be careful to discern between God's will and our own carnal desires, between what he has told us to ask and what we imagine he has told us to ask, more especially in worldly means to carry on his work. I cannot find any place in all the Bible where God has told us to ask for hundreds or thousands of dollars to carry on his work in this world, nor one place where Christ or his apostles ever prayed for any such thing. Christ did not build up great institutions, his apostles did not do it either, and we have not the least shadow of proof that God wants his people in the last days to do so.

It has been suggested to me many times that I pray for means to carry on the work in which we are engaged upon a much larger scale, that the cause of God demands it. Now I believe, if the cause of God demands this it shall have it; but, brethren, I for one have no faith to pray for hundreds of dollars to carry on any cause, or work. I am too much afraid of that wedge of gold and Babylonish garment that have slain their thousands, to ask for what I might be tempted to consume upon my own pleasures. God says, "Go work in my vineyard, and whatsoever is right I will give thee." "The laborer is worthy of his hire." God knows a great deal better than we do how to carry on his work in this world, and just what each one is capable of doing. Jesus tells us to pray, "Give us THIS day our daily bread," and God's promise is, "Your bread shall be given you, your water shall be sure." I like this prayer, and rest upon this promise.

The Lord's work will go on to perfection, we have only our portion of it to do, and we should be careful ever to keep this in mind. I have known some earnest Christians become

discouraged, and almost, if not altogether, give up laboring in the cause of Christ because their prayers were not answered in the accomplishment of great and mighty reformations in the church and world. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Let the words of Jesus abide in us in all our asking, and his example form the basis of our petitions to our heavenly Father, in the name of Jesus, and we shall have the promises of our divine Master verified to us. Don't ask what the Lord has never intimated that you should have, and if received might prove to be your eternal ruin, or the ruin of others. We are all weak creatures, and need much of the grace of God to keep us in our proper place. "Whatsoever thy hand findeth to do, do it with thy might," do not wait and pray for the Lord to send an angel to drive you to it, or some one else to come and do it for you. Search the Scriptures, for therein is revealed both what we ought to do and what we ought to ask the Lord to do for ourselves and others. Pray for me, brethren, that I may be strengthened with might and power in the inner man, that I may "stand perfect and complete in all the will of God," and be kept by his almighty power through all the trying scenes of the last days unto the coming and kingdom of our Lord and Savior Jesus Christ.

From Bro. Will Ellsworth.

DEAR BRO. BRINKERHOFF: The weekly AD-
VOCATE is received, and we are highly pleased with our new paper, yet recognize it as an old friend, and the only paper of which I know defending and teaching the commands of God, and willing to publish the whole testimony of Jesus Christ. "For the testimony of Jesus [not of his professed disciples] is the spirit of prophecy [or mind of the prophets of the Old Testament Scriptures]." It is in harmony with them, and contradicts no plain declaration they may have made. Do they teach the end of mercy at the coming of the Lord? Listen! "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the stubbornness [margin] of their evil hearts." "For when thy judgments are in the earth the inhabitants of the world will learn righteousness," Isa. 26: 9. Yea, "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name, Ps. 86: 9. Now let Jeremiah declare when this shall be, ch. 23: 5, 6; "A King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, [the days of his reign] Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, the Lord our righteousness." Then "All the ends of the world shall remember and turn to the Lord, . . . for the kingdom is [at that time,] the Lord's, [now it is the Gentile's,] and he is the governor among the nations." Ps. 22: 27. Now hear the testimony of Jesus. "And if I be lifted up will draw all men unto me." After those who stand upon the sea of glass have been delivered, happy

in their salvation, they sing, "Who shall not fear thee, O Lord, and glorify thy name; . . . for all nations shall come and worship before thee, for thy judgments are made manifest." Rev. 15: 4; "Behold, the Lord cometh with ten thousand saints to execute judgment upon all, and to convince all among them of their ungodly deeds. Know ye not the saints shall judge [rule] the world?" 1 Cor. 6: 2; See Ps. 149: 5, 9.

Brethren, in which company will we be found when the Lord comes in his glory? Would you be among the "ten thousand saints?" Know that "He that ruleth men must be just, ruling in the fear of the Lord." 2 Sam. 23: 2. He is the Just One. "And we know that when he appears we shall be like him," just, and touched with all the feelings of the infirmities of mankind, earnestly longing to help deliver a groaning, sin cursed world from the power of Satan, sin and death. Glorious employment of the "Saints in Light!" O brethren, let us go forth without the camp (of organized Babylon), bearing his reproach, praying for our enemies and those who would revile us. Our "Father, forgive them; they know not what they do."

Bradford, Iowa.

A Word to the Young.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccles. 12: 1.

How important it is that we begin right in everything. You never see a carpenter begin to build a house by nailing up the boards and beams in a confused and disorderly way, without any plan or calculation, until it is half finished, and then begin to follow his plan and expect it to look right. It would be impossible for him if he tried ever so hard, to make the house look perfect. And so it is in human life. If we should live half our days in sin and wickedness, and ever so good the remaining half, we could never blot out, nor make up for the first half. A great many young people think: "Well I will wait and get all the enjoyment I can out of life while I am young; and when I am old and have nothing else to do, I will get religion enough to carry me to heaven." Dear friends, the probabilities are, that that time will never come. As we grow older evil habits increase and fasten themselves upon us, so that it becomes harder and harder to break from them. How important, then, that we begin to form our character aright while young, "before the evil days come!" And the only way to do this, is by following the rules God has given us in the Bible. Foremost among which stands the commandment that we "believe on the name of his Son Jesus Christ" (1 John 3: 22, 23), or accept him as our sufficient and only Savior. The Christian life begins with coming to Christ, and ends with being with Christ. Young friends, why not begin to serve God now? Why not take him as your shield and safeguard against evil? for if we have "on the whole armor of God" we can withstand the temptations of the devil. And how much better it will be, if spared to old age, to be able to look back upon a life spent in well doing, than to look upon a life filled with evil and disappointments, and be forced to confess that it has been a failure. Think of this matter, and may God help you to decide that you may begin to serve him while young.—Selected.

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.

The article on "The world as it shall be," selected by Bro. St. John, will be read with much interest, though it be rather lengthy.

The Three Angel Messages.

J. T. ALVERSON.

The third angel's message is going forth to all lands, being heralded by the press and active ministry, God's faithful ambassadors, proclaiming the truth in foreign lands as well as at home, giving the warning of the day of God, the pouring out of his wrath, unmixed with mercy upon the disobedient and ungodly, but offering mercy and pardon to those who heed the message and obey the commandments of God. While some are crying, What shall I do to be saved, feeling the deep guilt of transgressing God's holy law, others are scoffing at the warning message, counting the blood of Jesus as unsavory. In all ages of the world God has given a present truth, a warning to save men. Noah preached 120 years; his cry was not heard; at last the flood came and swept the unbelieving all away. The Ninevites heard Jonah's message, humbling themselves in sack cloth and ashes, by repentance and faith; then God turned away the threatened judgment of destruction. John the Baptist delivered a present truth; they believed and were baptized; his preaching was direct, aiming at sin, convincing the heart, to the saving of the multitudes.

The three angel messages have been giving light to the world. The first angel cried, saying, "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, earth and sea." Another angel followed, saying, "Babylon is fallen, is fallen." The "third angel followed them, saying with a loud voice, If any man worship the beast, acknowledging his image and receives his mark, he shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." But to the faithful and overcomer he says, "Here are they who keep the commandments of God and the faith of Jesus." This last message is given to us. Do we feel the truthfulness of God's word? Are we all astir, realizing that the signs are being fulfilled before our eyes? If there is any truth in the Bible they are pointing to our generation and the last days. If this is God's warning why not heed it now? What advantage will it be to us if we gain the whole world and lose our own soul?

If we are unfaithful to give this warning message, we are not worthy of being called the servants of the Most High, with so much light, with the co-operation of his Holy Spirit; we should cry aloud and spare not, that some souls may be saved, watching, having on the wedding garment of righteousness, looking for the coming of our Lord and Savior Jesus

Christ. What are the pleasures of this life with the wrath of God abiding on us, to be compared to the joys of heaven and to partake of the tree of life in the full enjoyment of peace and happiness, giving praise and adoration, ascribing all power and majesty to God through his beloved Son?

Frederickton, Ohio.

A Fallacious Argument.

THE argument of the vast antiquity of the earth, founded on elevations of coasts at a given rate of upheaval, needs circumscribing, when we reflect that two hundred and fifty years ago Sir Francis Drake's fleet sailed into Albemarle Sound, through Roanoke outlet, which is now a sandbank above the reach of the highest tides, and which only seventy years ago was navigable by vessels drawing twelve feet of water. The coast of South America has in some places been upheaved twenty feet in the last century; in others, depressed to the same extent. So with other arguments. Lyell thinks that the doctrine of pristine fluidity of the earth, and the gradual solidification of its crust, is one of the scientific theories which has been adhered to, after the props by which it was at first supported has given way, one after the other. Again, geologists vaunt the long periods of time that roll by while the strata are forming, as if they had determined them with mathematical exactness, without reflecting on the fact that vegetables kept for a year and nine months in hot water have been changed into dark lignite; and a cloth, exposed to steam for six years, transformed into black and glittering carbon. Moreover, to show how cautious we must be in arguing from these changes to the great antiquity of the earth, let us remember that in tropical countries plains may in a day be converted into lagoons and marshes. Two thousand four hundred and forty years ago, Nineveh flourished in all its grandeur; now its very site is overwhelmed with sand. Old Tyre—the mistress of the sea, the queen of cities, two thousand four hundred and forty years ago—is now a bare rock in the sea, on which fishermen spread their nets. A thousand years ago, Greenland was a fertile and well-peopled land, Iceland was covered with woods of birch and fir, with waving fields of barley and other grain. So strange, so complete and comparatively rapid have been the changes wrought on the face of the earth in historical times, that we need no fabulous myriads of years for the formation of geological strata. Wisely on points like these, St. Thomas wrote; "In questions of this kind, keep fast to two things; first, let the truth of Scripture be held firm and unshaken. Again, when Scripture may be interpreted in more than one way, we must not stick so fast to any one interpretation that, if it be proved that what we held to be the sense of Scripture is falso, we should still continue to uphold it; since this causes Scripture to be laughed at by unbelievers and keeps them out of the way of believing."—Sel.

THE European powers have received a circular note from Russia proposing a conference to adopt measures against Nihilists, anarchists and political assassins generally. The Nihilists have openly threatened Alexander III, the new Emperor of Russia, so that he has nearly excluded himself from public life, and is surrounded by large bodies of soldiers.

The situation in Russia is regarded as very likely to end in revolution. Only wise government can avert such a calamity, and civil war once inaugurated, there is no foretelling where it will end.

THE Mormons are sending out large numbers of missionaries to Europe to preach and make converts. Forty-four passed east recently to Wales, where they expect to obtain recruits to their peculiar faith.

Letters and Money Received.

Jennie Collingwood \$2, Ralph Collingwood and Willis Russell \$2 (don.), J P Bryan \$1 (book acct) Laura A Murch \$2, A J Dedon \$2, H P Madill, G W Admire, A F Dugger, J T Johnson, A C Long

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 Laws, 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.

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