

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.

Prospect and Prayer of the church.

THE great heir of David, for whom saints have waited,
Is soon to descend from the skies;
The day of redemption, which scoffers have hated,
Resplendent with glory shall rise;
Then those that are trusting, and working and waiting,
And praying, "Thy kingdom, Lord come,"
Will hail him with rapturous songs of rejoicing,
And hear the glad welcome, "Come home."

CHORUS.

Come, then, thou Good Shepherd, thy sheep on
the mountains
Are scattered, and weary, and sad;
O come in thy glory and finish sin's story—
And make all thy waiting ones glad.

The long night of error, corruption and darkness
Forever will then flee away,—
Will pass like the shadows before the bright ris-
[ing
Of the promised, glorious day;
Then saints robed and ready, with lamps
trimmed and burning,
All waiting will hear the blest word:
"O come all ye blessed—ye dead, and the living—
And enter the joys of your Lord."

The signs thickly cluster foretold by the Savior
And prophets declaring God's word;
They pass on in hasty succession before us,
To herald the day of the Lord.
Creation is groaning with murder and slaughter,
And demons are fearing their doom;
The souls of the martyrs cry under the altar;
"Delay not, dear Savior, to come."

Awake from your slumber, ye servants of Jesus,
And put on the armor of light;
The night is far spent and the day now is dawn-
[ing
Then see that your garments are white.
With breastplate and helmet, with shield and
with girdle,
And sword of the Spirit—God's word,
O lift up your heads, and look up with rejoicing,
And go forth to meet with your Lord.—*Sel.*

Where is the Promise of His Coming. 2 Peter 3: 2.

In addressing the Fraternal Union by appointment of its committee, we have chosen this theme, not because we think ourself master of the subject, but because the second coming of our Redeemer is a promise we love to think of, and is a subject that once was and should be now of great importance to the church, and especially to us who stand before the world as advocates of a broken law,

and the glorious gospel of our Lord Jesus Christ. How often do we read such passages as these: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 4. "Behold Lord cometh with ten thousand of his saints etc. Jude 14. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 12, 13. And especially Acts 1: 11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

These and like words spoken by holy men as they were moved by the Holy Ghost, have made the doctrine precious to every watchful and prayerful believer in the Son of God. There is power in them to alarm and arouse the sinner and lukewarm Christian, and to comfort the faithful. But the more this truth is proclaimed the more we hear the question, "Where is the promise of his coming?" Not from unbelievers only but from millions of professed Christians who ought to remember that the Lord hath said, "Watch, therefore, for ye know not what hour the Son of man cometh." Having become "lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof," they say: "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That is what the vast majority of mankind are saying to-day, and that is what the apostle declared should be said "in the last days." Do they believe Jesus once came as prophesied by Isaiah and others? Yes. And that he will come the second time to judge the world? Yes, away off in the future when unnumbered ages have rolled by; when the world is all converted to him, but not now, while there is such rapid advances made in the arts, in science, in everything that makes the world wiser and better (?). His coming now would bring to an end all our cherished plans.

While a worldly church may not openly reject, or scoff at the Bible doctrine of the soon return of the Lord, yet those who love their divine Master and received the word relative to his coming with all gladness, are, with a reproach not becoming Christians, termed "Adventists," as though to be an Adventist was sufficient cause for such treatment. We do not have special reference to those who are called thus denominationally. But we will here say that we thank that people for their zeal in proclaiming this precious doctrine, and though we may believe they embrace some errors which tend to bring re-

proach upon the name of Adventist, we love them for their adherence to the broken law of God and the proclamation of the faith of Jesus. If we read our Bible aright, we learn that such as "keep the commandments of God and the faith of Jesus" (Rev. 22: 14) are those who "may enter in through the gates into the city," and one prominent part of that "faith" is the prophecy concerning Christ's literal coming to reign with those ready for him, and to "destroy with the brightness of his coming" all who reject him. While his chosen ones wait in joyous expectation of speedy deliverance, their Lord saith, "Surely I come quickly," "Watch and pray," to which they respond, "Amen, even so, come, Lord Jesus." Rev. 22: 20.

We have no faith in the doctrine which tends to lull the church to sleep, namely: the conversion of the whole world and union of sects before the second advent. The prospect looks darker at the present time than ever. We do not doubt but that there will be more of the "form of godliness" as years roll by, but that will not be real godliness, or genuine conversion. In the words of another let us inquire: "And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we stronger than they? The martyrs could not convert the world; are we mightier than they? The apostles could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some;' so can we. They have wept as so few believed their report; so can we. Has God a mightier Savior, a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?

If all are converted long before his coming, how can these scoffers spoken of by Peter arise and deny it, and persecutions and perils exist in the last days? Were they converted at the time Noah entered the Ark? But words of inspiration tell us that "as it was in the days of Noah, so shall it be also in the days of the Son of man," "When the Son of man is revealed." Luke 17: 26-30. At the

very moment when many popular churches cherish the delusive hope of "the good time coming," destruction, instead of conversion, awaits the world. While they see no danger, those they brand as fanatics, alarmists, will obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. When they say "peace and safety," sudden destruction cometh. 2 Thess. 5: 3. We are no "timidist," but we learn a lesson from the fig tree, and God promises us "signs" though we ask not for them.

See how dark were the features in Noah's time. That "preacher of righteousness" warned them of the swiftly coming destruction and the works he wrought were calculated to send home to the hearts of unbelievers the truth of what he preached, and was condemnation to the careless scoffing world. But the time drew nigh and the favored family were alone entering the ark. As the people say now, "Do a few Seventh-day Baptists or Adventists know more about God's law than the world's popular and esteemed clergy?" So then they no doubt said, "Does Noah and family know more than all the world?" while the wise ones explained away the fears of those almost inclined to believe the "preacher." The shepherd is tending his flock, the mechanic is building, some young and gay are being joined in holy matrimony, there is feasting and sporting by many, and all are planning for the future years, looking for prosperity, when lo! the heavens blacken and soon descends the rain in torrents. "The fountains of the great deep are broken up." Every heart then is filled with fear, and as the panic-stricken multitudes flee with their treasures to the highest hills, the floods mount after them, until no foot-hold is found for man or beast, and soon the teeming millions are still in death. Mercy slighted! The evidences which Noah gave of the impending destruction was considered insufficient for them to base their faith upon. But they were sufficient, and those too, given by God through the testimony and acts of one man. But how many hundred-fold greater and more convincing are the evidences that are to, and no doubt have already come to us, to tell us of the approach of the Son of man. Prophecy is fulfilling while the church grows lukewarm and the spirit of holiness is departing. Will there be such signs given that the world will be compelled to believe? God never thus reveals his truth. Blinded by pleasures, smooth preaching, cares and wealth, men will continually grow careless, and an unbelieving, infidel generation in and out of the church, will say, "Where is the promise of his coming? until the Lord shall descend with multitudes of his saints and then "shall all hands be faint, and every man's heart shall melt." Isa. 13: 6, 7. O blessed thought for God's people! Jesus will come, and soon come. Be ready, be anxious, pray for it. "Even so, come, Lord Jesus."—H. D. C. in *Sabbath Recorder*.

Prove all Things, Hold Fast to that Which is Good. 1 THESS. 5: 21.

IN Isaiah 8: 20 we are told how that we may prove or test all things, and that which will stand the test here given which we are to hold fast to. The law here refers to that of which the Savior spoke when he said, on these two hang all the law and the prophets. The testimony is the word, or teaching of Christ, the apostles, or the prophets. What is recorded in the Bible by them we take as evidence or testimony on any subject. The warning and the test here given I think is just as applicable at the present as it was when this was uttered to warn the people against deception, and in giving a test by which they may detect the many frauds which he foresaw should arise.

We wish to call attention to the words of our Lord as testimony upon the subject of his resurrection, and try to compare it with latter day pretensions; and whatever we can prove to be a Bible truth let us hold fast to it.

In Matt. 12: 40 our Savior bears testimony, or testifies to the Pharisees concerning the time he should lay in the heart of the earth (grave). I ask, Is the testimony of our Lord reliable? You say Yes; then Matt. testifies to another event, which occurred at the expiration of the time referred to, the three days and the three nights. Now bear in mind that the Savior gives this as a sign or evidence of his Messiahship. Then we might say that the evidence of his Messiahship rests upon an exact fulfillment of this prediction, which requires just 72 hours, no more, no less. In Matt. 28: 1-6 we find circumstances recorded which immediately followed his resurrection, and at an hour corresponding with that of his atonement. You count back from the time brought to view in Matt. 28: 1, first line, just 72 hours and you find the time agreeing with John 19: 31, showing that it was near the close of the preparation of the high Sabbath, and in compliance with a command or custom which you will find in Deut. 21: 23. We might bring many texts to show that the Lord was buried in the end of a day. Well, say one, was it not on Friday? I answer, No. Now there is a way of telling just exactly what day that was. Take Matt. 28: 1 as a starting point, and count back three days and three nights, or 72 hours, and it will carry you back to fourth day, or Wednesday, near the close of the day. Then we have the period of three days and three nights marked at both ends; at the beginning by the interment, John 19: 31 and Deut. 21: 23, and at the expiration by his resurrection, Matt. 28: 6. Take notice, that this 28th chapter, or down to the 11th verse, is prefaced by the two and a half lines of the chapter; and what took place, or is recorded to have taken place, is in the time here specified, in the end of (not at) the Sabbath, or just about the time of the earthquake and the descent of the angel. So you see that in the 9th verse he appeared to the Marys, and Matthew says that it was in the end of the Sabbath.

This is a clear Bible truth, and any prophet or prophets speaking contrary to and not in harmony with the word, or testimony, it

is because there is no light in them; and Jesus says he is the light, the true light. They let us carefully weigh these things and test them by the word of inspiration. Mrs. E. G. White claims to have seen the crucifixion, burial, and resurrection of our Savior in vision, and she says Jesus arose from the grave upon the first day of the week. But we have shown that the resurrection took place on the Sabbath. Now which will we believe? The prophet says, to the law and to the testimony; if they speak not according to this word it is because there is no light in them. This is why S. D. Adventists are not in harmony with other Sabbatharians on this point; they are in a worse condition to receive truth on this point than Sunday observers; their error is sealed with a vision, which, if they acknowledge their authority, cannot be broken. And this is not all; by following the teaching of others outside the word of God they disarm themselves of one of the strongest weapons against the observance of Sunday, and that is a Sunday resurrection. Upon this claim they base their authority for Sunday keeping, which is out of harmony with the teachings of Christ or the apostles. To those who are following cunningly devised fables let us prove all things, hold fast to that which is good, and renounce that which is not good; and that doctrine which cannot be proved by the word of God, but has the authority of man for its support, is not worth holding to, and will not stand the test in that great and soon coming day. Then let us cling close to the word of God, and beware of the perils of the last days. It is said that some shall depart from the faith; let us not be of that number, but of those that prove all things by the words of truth, which is an all sufficient rule of faith and practice, church order and discipline.

G. W. ADMIRE.

Fairfield, Neb.

The Stone Cut out Without Hands. DANIEL 2: 34, 35, 44, 45.

It is commonly asserted that in these verses we have a prophecy of the establishment of the Christian religion and church, which are identified (though as I believe erroneously) with "the kingdom of God," or, "of heaven," so often spoken of in the New Testament. I consider this assertion as incorrect for the following reasons:

1. Christianity and the church are not a kingdom, in any sense appropriate to this vision. It is a vision of empire. One after another the great world kingdoms appear. At length a new, supernatural, but visible and tangible kingdom succeeds them. Remember also that this was a vision given and interpreted to a heathen monarch, head of the first world empire. To suppose that a religion working in men's hearts and lives, and a society of spiritual men, existing in the world but not dominant, and existing for ages side by side with worldly kingdoms and states, should be called in such a vision a kingdom, which is described as all conquering and filling the earth, seems to me so incongruous as to be beyond the limits of scientific exegesis.
2. The "stone" smote, destroyed and ground

to powder the image representing empire and dominion. such mission. The religionations, never destroys therefore, that this should the operations of Christ but unbelief, corruption destroys nations.

3. Christianity is generations, through ages smites suddenly, destroys all earthly grandeur of the summer threshing.

4. Christianity is not of forever continuing. The church as an earthly eternal.

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to powder the image representing all secular empire and dominion. The church has no such mission. The religion of Christ preserves nations, never destroys them. It is impossible, therefore, that this should be a description of the operations of Christianity. It is not it, but unbelief, corruption and wickedness, that destroys nations.

3. Christianity is gentle and gradual in its operations, through ages of time. The "stone" smites suddenly, destroys quickly, and speedily all earthly grandeur becomes as the chaff of the summer threshing floor.

4. Christianity is not eternal in the sense of forever continuing its present operations. The church as an earthly organization is not eternal.

It is admitted by all that after its greatest triumphs its power is to wane, and that ungodliness will be rampant at Christ's second coming. This cannot be the kingdom which shall destroy all others, stand forever and not be left to another people, i. e., another and a hostile people gain the ascendancy after it has had a period of triumph.

What, then, does this "stone," growing into a mountain and filling the earth, signify? I reply, beyond all doubt in my mind, the kingdom of heaven, which God will set up on earth at the second coming of Christ.

1. This will be a real kingdom, supernatural, holy and heavenly, but real and worldly. It will take the place of all secular rule and dominion in such a sense that it could be represented to a heathen emperor as the last great empire, of divine origin and eternal duration. We are told that Christ shall reign forever and ever "on the throne of his Father David," and (according to the true text) that "the kingdom of this world shall become our Lord's and his Christ's."

2. This kingdom will destroy and break in pieces all earthly kingdoms. At the revelation of the true king they will vanish forever.

3. It will come suddenly, not "with observation," more properly, "close watching," i. e., by gradual stages which can be noted; but the Son of man will be in his day, like the lightning's instantaneous flash; and destruction will come upon worldly kingdoms and men like the unexpected flood of water in Noah's time, like the unlooked-for storm of fire on Sodom.

4. This kingdom will endure forever. It will not be subject to depression or subversion; filling the whole earth, it shall be eternal.

The question may be raised, How could Daniel say that God would set up his kingdom "in the days of those kings," if it be even now future? "Those kings," of course, refers to the last set of kings in the series; viz., the kings represented by the ten toes, namely, the states arising from the division of the Roman Empire. Hence it cannot be true, according to the terms of the prophecy, that Christianity or the church is this kingdom. Christ died, rose again and ascended, the day of Pentecost occurred, Jerusalem was destroyed, every event which, under the common theory, could be called the "setting

up of the kingdom," took place while the Cesars ruled the undivided iron empire, long before that empire was divided into two parts, Eastern and Western (the two feet), and a great while before it was split up into a company of kingdoms, symbolized by the ten toes. Those "kingdoms," resulting from the division of the Roman Empire, still exist in Europe; the "stone" has not yet broken them to pieces. This state of things has already existed for ages, and may exist for years more. One thing only seems to be clear, this system of nations (so to speak), this European civilization, is the last. It will not be superceded by a wholly new state of things. No entirely new power will arise, and establish a new world-empire; for instance, an Asiatic or an African. The celebrated New Zealander will not sit on the ruined bridge of London and speculate on the utter desolation of modern civilization. The anti-Christ predicted in the Scripture will, I suppose, arise among the peoples of the present civilized world; and before he can fully establish a world-empire, prophecy leads us to expect that he will be destroyed by the brightness of the Lord's coming.

Concerning the time and manner of the establishment of the kingdom predicted by Daniel, we know but little. We cannot tell, I think, with certainty, whether it is to exist first in a transition period between time and eternity, and then in an absolutely perfect and eternal form; or whether the final state begins at once at Christ's coming. But it seems perfectly clear to me that to it refers the prophecy embodied in Daniel's "stone;" and I am content to see in the horizon of the future, dimly but certainly appearing, the vision of that holy and perfect kingdom, which is the predestined sequel of human history, the goal of redemption, the realization of our holiest and fondest hopes.—J. W. W., in the *Watchman*.

Powerlessness.

THERE are to-day more churches in the land, more church-members, more preachers, than at any previous period since the United States has been a nation. More sermons are preached, more prayers are offered, more money is given, in the interest of religion, than ever at any previous date of our country's history. There are more religious assemblies of various kinds, more special convocations of Christians, more so-called "revival meetings held than at any time in the past. There is more running to and fro of professedly Christian people, more busy talking and doing in the interest of the churches, more noise and clatter and bustle in connection with our latter-day "working-for-Jesus Christianity than has ever been known.

Despite all this active and busy bustle in religious affairs, it is a fact which the police and criminal statistics of the country abundantly prove, that there is more irreligion and godlessness, more vice and sin, more prevalent and high-handed crimes against God and society in our country to-day than have ever been known in the land before. There is more letting down of old truths, more letting go of

old and trusted beliefs, more laxness of religious opinion, more free-thinking, more caviling at the Bible and Christianity, more general drift toward infidelity than were ever known before in Christendom. There is more lying, more theft, more Sabbath breaking, more divorce, more obscenity and profanity on the streets, more selfishness, more cruelty, more gambling, more licentiousness; in short, more Heaven-daring wickedness, than perhaps has been known on earth since the days of the flood. And with a constantly increasing momentum, the dismal tide runs on, year after year.

What can be the matter? What can be the explanation of this striking and perilous depression of public morals at every time when religion, or rather, religionists, seems to be most at work. And when the churches are filled and running over with busy and bustling doers as never before since the days of the Reformation?

Without presuming to canvass in any particular manner the causes that are operating to produce this palpable degeneration of our public life, one thing may be said that carries with it all the conclusiveness of a self-evident statement. That is this; The churches, with all their restless and busy bustle, with all their unwonted activity and zeal, with all their showy demonstrations of giving and doing for Christ, are not curbing and keeping back the wickedness of men. They are not restraining wicked doers in any effectual way whatever. They are not saving society.

Doubtless it would be found, if the case were probed clear down, that the failure of the churches to arrest the dominant wickedness, and reform and save our communities, is owing to a real want of power in themselves, to an inherent impotency that reveals at one and the same time the weakness of the churches, and their sin. The type of religion that churches are inculcating is too tame, too ritual, too formal. It is hindered by mannerism. It is cramped by style. It is overawed by the spirit of the world. It is in fetters to mammon. It is too much the slave of semi-infidel public opinion. The religion of the churches of late years show a sad and grievous departure from the old evangelical ideas. In their teachings and in their practice there is manifest too little dependence upon divine grace, and too much dependence upon human sufficiency, if not human smartness. Human speculation largely takes the place of plain gospel truth, and for salvation human sympathy is mostly substituted for the inworking, transforming grace of the Holy Ghost. Thus the religion of the churches fails to convict men of sin, to separate them from the world, to save them from hell.—*Banner of Holiness*.

Within the last twenty-eight days fifteen hundred cases of small-pox have been refused admission in the London hospitals because they were full. During the same period two hundred and ninety-seven persons died in their own homes in London from the small-pox.

In Germany the mischief done to growing boys by the use of tobacco has been found to be so great that the German Government has ordered the police to forbid lads under sixteen from smoking in the street.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 10th day of the 2nd month, 1881.

JACOB BRINKERHOFF, Editor.

Children of God.

THE question is submitted to us with request to answer, by Bro. Benj. D. Rice, of Lebanon, Mo., from the columns of the local paper there, in substance as follows:

"We are taught in the Bible that man was created by God, and that we are all his children; and instead of being cared for as children, according to the rules of life, in which parents care for their offspring until they can take care of themselves, we are left in the world without God's parental care and protection, to develop character fit to be taken into the family of God, or in case of failing to do so, to be rejected from the family of God." The question concludes thus: "Why should mankind be left while in this infantile state without the direct and personal care and supervision of the Father over him, and yet be required to be perfect and right when the selection is to be made of those who are to become members of the family of God? Is it right and just that a child shall be excluded from the family because it does not have a clear knowledge of what is the will of its parents? Would it be considered reasonable or just to require a child to begin life apart from the parent, have no means of finding out the will of that parent except through agents who are not agreed as to what is the parent's will, and yet if he fails to 'raise himself' and be perfect in goodness and fitness, must be excluded as unworthy to become a part of the family of him who begot him?"

It is much easier sometimes to ask questions than to answer them; and only so far as they may develop truth and harmonize with the divine word is it proper to attempt answers. In this case we are led to contemplate the love and care that God has for his children, and the importance of the Scriptures as the revelations of his will, whereby we may conform our characters that we may be taken into the family of God. In the first place a mistake is made in the saying that mankind are the children of God by creation. While the first man was the son of God by creation, his offspring are not the children of God in the Bible sense of the term, by which they come under his fostering care, further than sharing the bounties of his providence in the world. Had Adam continued faithful to his Creator, in obedience and loyalty, then he and his offspring would have been his children fully, in care and protection, according to the suggestion of the questioner. Now here appears the calamities of sin, and the alienation it brought from God. Adam, an intelligent creature of God, was a free moral agent, to do or not to do, to honor and glorify the Father by obedience, or to do the opposite by sinning; and acting on his free agency he yielded to the temptation and became alienated from God, and deserved the punishment of a disobedient son. Here we see mercy, and how mankind may again become the children of God; this time by adoption, through faith in the Redeemer. Hence it does not appear that all mankind are the children of God in the Bible sense of the term.

One of the most beautiful features of the gospel is that believers in Christ become the children of God. The apostle John writes to the brethren, saying, "Beloved, now are we the sons of God;" and for the future he says "it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him."

That the Bible recognizes the believers in Christ as the children of God see the passages where the expression occurs. Gal. 3: 26, "Ye are all the children of God by faith in Christ Jesus." See Rom. 8: 16, where the spirit is the witness of our being the children of God; verse 21, where it is a glorious liberty to be children of God. See Gal. 4: 5, where it is stated that God sent his Son into the world, that through him we might have the adoption of sons. This truth is plainly stated in John 1: 12, where it is written that to them who received the true Light "gave he power to become the sons of God, even to them who believe on his name." Hence it appears that for us to be the children of God we are adopted into the family of God by faith in Christ, himself being our Elder Brother.

In the exercise of his free moral agency man alienated himself from God, and lost his sonship; and by exercising his free moral agency in believing in Christ he obtains it again; 'twas lost in Adam and is gained in Christ.

But the supposition that man is left to himself to become fit for the family of God, is incorrect; and in case of failure to be rejected from the family; and a few things are necessary to be considered in connection. Man's free moral agency must be remembered, and that he voluntarily took himself from the care of God by disobedience, and deserved no leniency from him. But the Father has appointed means by which man may return to him, and in this he has his direct and personal care. Further than this, the Lord has communicated to man the laws he would have him conform to to meet his approbation. By this, and the further revelation of his will, he may know "what is required of him to be perfect and right" to become a member of the family of God. Not merely have we a code of laws as a standard of righteousness, but the Bible consists of admonitions, loving persuasions and entreaties, declaring that God's character is love and affection, and not exaction and in any way arbitrary and tyrannical. Any one desiring "a clear knowledge of what is the will of our heavenly Father" can have it if he will examine the Scriptures; for they are given to us as a guide to our feet and a lamp to our path, to guide us to our Father's house whereby one may be admitted to his family.

The questioner in the foregoing extract very wrongly presumes that man is left without a guide to heaven, or a standard to which to conform his character. If he would examine the divine record he would learn something of the righteousness of Christ, and that the blood of Christ can cleanse us from the stain of sin. He would learn that the Holy Spirit of God is an agent in aiding mankind to become members of the family of God. If he would love to have a home with the children of God the way is open whereby he can find the way of salvation, and have the aid of the Holy Spirit, the benefits of Christ's atoning blood, and share in the glories of the redeemed. Let him go to the Word of God for himself, instead of to "those agents who are not agreed as to what is the parent's will;" let him ask of God for wisdom, who "giveth to all men liberally, and it shall be given him." James 1: 5. By this means he will find himself in union and sympathy with God, he will see new beauties in the word, and will find it a sufficient rule of faith and practice, by which he may not be excluded from the family of God.

We see the completeness of the Divine revelations; the abundant provisions of grace. We see that we may if we will, enter upon the renewed life of the children of God, and share in the benefits of the kingdom.

A SOCIALIST Congress, with a view to organizing a revolutionary movement throughout the world, is to be held in London, July 14th.

The Missouri Tent.

In looking through the Treasurer's book of the Mo. Conference I see several from other States who have contributed liberally to the Missouri Tent fund; among the number are Geo. Stults of Wis., Sister Strand of Minn., and M. B. Smith of Kan.

Tent season is drawing near, and the tent will soon be in the field. Tent labor in Mo. has been crowned with success; and, brethren, if we are preaching the gospel of the kingdom, and it is to be a witness unto all nations, must not our preaching partake largely of the missionary plan? The Mission Tent is doing a good work in this direction. Our publications sell rapidly at these large gatherings.

Brethren, will this branch of the work be sustained? We want to raise one hundred and fifty dollars. The Conference is fifty dollars in debt, which would leave one hundred to be used in running the tent this season. The brethren in Missouri are pledging liberally this year. Those wishing to respond can do so by sending Post Office, or money order, to E. L. Pierce, Treas., Maysville, DeKalb Co., Mo.

W. C. LONG.

The Salt that Has Lost its Savor.
LUKE 14: 34, 35.

SALT abounded in Palestine. The land about the Dead Sea was to a considerable extent a bed of salt. And the parts exposed to the sun and rain lost their savor, became tasteless and of no value as salt, for the saline property could not be restored. And our Lord uses it as an illustration of the fact that those who apostatize from him, and utterly subvert the very foundation of repentance towards God and of faith in Christ are unfit for the kingdom of God.

Jesus said to his disciples, "Ye are the salt of the earth." Of course it was in virtue of their relation to him as believers and being filled with his Spirit, and as being his elect for whose sake the world is preserved. So Peter, speaking of the heavens and earth which are now being reserved unto fire against the day of judgment and perdition of ungodly men, says, "The Lord is not slack concerning his promise, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." God bears with the wickedness of the world that he may save them who will repent and turn from sin. Ten righteous men would have prevented the destruction of Sodom. The old world perished because all flesh had corrupted its way upon the earth, and only Noah remained righteous before God. The righteous, then, are the salt of the earth. . . .

The salt which had lost its savor was no more fit to be used as such. Its power of seasoning was gone, and it could not be seasoned; and so the apostate renders himself unfit for the Kingdom of God; because he makes shipwreck of faith and of a good conscience, and disqualifies himself for the inheritance of the saints in light. Hence Peter exhorts believers to "give all diligence to add to their faith virtue, and to virtue knowledge,

and to knowledge temperance, and
patience, and to patience kindness, and
kindness brotherly kindness, and
brotherly kindness charity; for if these things
be in you and abound, they make you that
ye shall neither barren nor unfruitful in
the knowledge of our Lord Jesus Christ. But
not see afar off and hath forgotten that he
was purged from his old sins. Wherefore, the
calling and election sure, for if ye do these
things ye shall never fail; for so an entrance
shall be ministered unto you abundantly in
to the everlasting kingdom of our Lord and
Savior Jesus Christ.

Salt is sometimes used as a fertilizer
some soils, and in small quantities; but if
has lost its savor it is not fit for the land
dung-hill, and is cast out as worthless. So,
apostate, having lost the spirit and mind
Christ is not fit for the kingdom, and is
rejected, cast out, excluded from the first res-
urrection, and has no part in the glory of
saints of God.

This was the concluding part of Chr-
discourse at that time, and had special
reference to the Jewish nation in natural
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to be rejected as unworthy, unfit for
kingdom of God; but it also applies to all
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Gentiles, who turn from the holy com-
ments delivered to them, and so count
selves unworthy of eternal life.

It is clear that the principal truth
by this parable is that none but Chr-
or believers in Christ who continue
Word and are faithful, unto death, s-
heirs of the Kingdom of God. "For
shall live by faith; but if any man dra-
my soul shall have no pleasure in him
we are not of them who draw back u-
dition, but of them that believe to th-
of the soul." Heb. 10: 38, 39.

Take heed, therefore, lest there
of you an evil heart of unbelief in
from the true God. But be stea-
movable, always abounding in the v-
Lord, knowing that your labor sha-
in vain in the Lord. Cast not aw-
dure, your confidence, which hath
expense of reward; for ye have
Gentile, that after ye have done
God ye might receive the promi-
a little while and he that shall
come, and will not tarry. An-
somed he will give reward unto
and to all who fear his name, bo-
gen.—Prophetic Times.

A Common Error About the
Life.
That the Christian life is all in
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Christianity in the soul because
much concerned about it, is not a
development. It v-
is a wise for the ancient ra-
through the training proc-
and to all who fear his name, bo-
gen.—Prophetic Times.

and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore, ye rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.

Salt is sometimes used as a fertilizer on some soils, and in small quantities; but if it has lost its savor it is not fit for the land or dunghill, and is cast out as worthless. So, the apostate, having lost the spirit and mind of Christ is not fit for the kingdom, and is rejected, cast out, excluded from the first resurrection, and has no part in the glory of the saints of God.

This was the concluding part of Christ's discourse at that time, and had special reference to the Jewish nation in natural flesh, whose wickedness and unbelief caused them to be rejected as unworthy, unfit for the kingdom of God; but it also applies to all who are called by the Gospel, whether Jews or Gentiles, who turn from the holy commandments delivered to them, and so count themselves unworthy of eternal life.

It is clear that the principal truth taught by this parable is that none but Christians or believers in Christ who continue in his Word and are faithful unto death, shall be heirs of the Kingdom of God. "For the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." Heb. 10: 38, 39.

Take heed, therefore, lest there be in any of you an evil heart of unbelief in departing from the true God. But be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor shall not be in vain in the Lord. Cast not away, therefore, your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. And when he cometh he will give reward unto his servants and to all who fear his name, both small and great.—*Prophetic Times.*

A Common Error About the Christian Life.

THAT the Christian life is all in the beginning. I am sure that the general thought, while it is not too much concerned about the beginning of Christianity in the soul because it cannot be too much concerned about it, is not anxious about its subsequent development. It would have been just as wise for the ancient racer, after he had gone through the training process, stripped himself for the contest, and entered the arena, and run on three steps, to have stopped there, and de-

clared the race won, and himself entitled to the prize. Why, the judge would answer, the race is but begun. Your preparation may have been assiduous and admirable, but it is the law of the arena that the entire course must be accomplished, and the prize adjudged as you shall have carried yourself around the whole circle. The race itself is the only test of your preparation and beginning.

But somehow we have too generally come to think that if we can only get a man to acknowledge his sinfulness, and walk for a time in darkness, and then pass out in a better state of feeling to break forth in joy and songfulness, to see new light in the sun, and fresh greenness in the grass, to profess trust in Jesus Christ, that then the whole race is run, the victor's crown is on the brow.

Now it may be true that a man passing through such an experience has become a Christian, and it may be he has not. You cannot predicate Christianity altogether upon feeling. It is not all fervors and raptures and high excitements and suffusions of sentiment. These may be the glorious door into the noble Christian life, and they may be the door into delusion. Christianity is a changed nature. To be a Christian is to be a new creation in Christ Jesus. Christianity is the setting of the purposes towards God; it is resolute determination to arrange our action with, and not athwart, the will of God; it is living as ever in our great Taskmaster's eye. And so the only test to the truth of the beginning is the whole race succeeding. "By their fruits ye shall know them," said the Savior. The genuineness of the new life is to be judged by what you do each day in your business, not so much by what you thought you felt on some dim day years back. Christianity is more a life than a feeling. If the life bloom other than Christian, the strong presumption must be that the root out of which the life issues is other than Christian.

It is the springtime, and I want flowers in my garden. I go to the seed store and ask for hyacinth bulbs. Unless my sense of smell be acute the man may sell me onions instead of hyacinth bulbs. They look very much alike. I take them home, and plant them, and water them. If instead of the perfumed flowers I get some weed or vegetable, then I am sure I have not planted hyacinths. So it is with Christianity. Unless the bloom be Christian, it is certain that the bulb is not. The only test of saintship is endurance in saintship. The beginning is not everything in Christianity.—*Dr. Wayland Hoyt.*

GEOLGY; ITS TEACHINGS.—Geology only intends to show men how, and how long Nature could have worked to perform what God did in one week; and to follow God's working of the present time in improving and changing the habitation of men. It is true, some of our devoted Geologists seem to, and do trample on the Word of God; but there is nothing in the science of true geology that is not based on and conforms to God's Word. On the contrary, it leads the student of Nature to recognize more of the magnitude of God's power and love. It incites an admiration and respect which people who never study Nature, never know. It leads one through Nature to Nature's God. It is a record of God's works, written by his own hand for his children, and the more we study the more we know God; and the more we know him, the more we reverence and love him.—*Ex.*

THE CRUSADES.—The crusades commenced in 1096. In 1064 the Turks took Jerusalem from the Saracens. The Turks were more exacting and severe than the Saracens. About this time there was an opinion prevailing that one thousand years of Rev. 20 were fulfilled, and hence it was believed that Christ would soon appear at Palestine; therefore pilgrimages to Palestine were more than ever important. Pope Gregory

VII. tried to unite all Princes against Mohammedans, but was too exacting, and did not succeed. Three hundred thousand men were led on by Peter the Hermit. They made no provisions for subsistence on their march. The three hundred thousand increased to seven hundred thousand when they were in Asia. Jerusalem was taken, and Godfrey chosen king. Second crusade, 1144; third, 1188; fourth, 1195; fifth, 1198; sixth, 1228; seventh, 1249; eighth, 1279. Over 2,000,000 of the Crusaders perished.

It was a mighty effort to rescue Jerusalem from the Mohammedan power; but the mosque of Omar still stands secure where once stood the temple of Solomon. It is not probable that Jerusalem will "be trodden down by Gentiles" more than three years longer. Great events are impending. This is the time for watchfulness and prayer, lest we be caught in some of Satan's snares.

Every duty brings on peculiar delight, every denial its appropriate compensation, every thought its recompense, every love its elysium, every cross its crown; pay goes with performance as effect with cause. Meanness over-reaches its self; vice vitiates who-ever indulges in it; the wicked wrong their own souls; generosity greatens, virtue exalts, charity transfigures and holiness is the essence of angelhood.

TAKE a drink' How common it sounds and yet with what misery, what untold grief and unshed tear may be hidden in the often path of him who accepts the invitation. Many a fine fellow with superior talents, good accomplishments and many friends eager to help him up the ladder of fame, have been seen going down wretchedly to their graves, unknown to the world in which they might have stood as bright ornaments to society, forgotten by all and wept for by none. And this was the effect of strong drink, moderately indulged in at first, its effects not visible then, but slowly, surely this demon creeps in and destroys mind and body and only leaves the wreck it has made.

Tobacco.

I go against tobacco, because it goes against me. I will tell you why.

First—I do not like the taste of it. It tastes worse than the bitterest medicine ever put to my lips. It is such sickening stuff.

Second—I don't like the looks of it. In the words of another, when I see the tobacco, I pity the mouth which chews it. I pity the tobacco. It has not a taking color. It is of a dirty-dirt color.

Third—I don't like the effect of its use. It makes the teeth yellow and brown, when they should be white; it makes the breath strong, offensive, when it should be sweet; it injures the voice so that those who chew cannot sing and speak with advantage. The voice breaks, and the chorister croaks like a raven when he should sing like a bobolink; the orator merely barks, and tobacco bark is very disagreeable.

Fourth—The habit of chewing is a very filthy habit. Look at the carpets, the stairway, and sitting-room, where the chewers are gathered together and roll the quid like a sweet morsel under the tongue. Every boy that chews ought to wear a hat shaped like a spittoon, and use it as such wherever he goes; indeed, he ought to wear it when he sleeps; such a night-cap may save the pillow-cases from stains.

Fifth—I fear that tobacco creates an appetite for liquor. It lights a fire in the throat which water may not quench.—*Se7.*

The Love of Christ.

I LOVE the holy Son of God,
Who once this veil of sorrow trod,
Who bore my sins, a dreadful load,
Up Calvary's gloomy mountain;
There on the cross the Savior hung,
The sport of many an impious tongue,
While pains extreme his nature wrung,
And flowed life's crimson fountain.

The sun would not behold the scene,
But round him threw night's sable screen;
Nature was robed in mourning mien,
And sighed when Jesus suffered;
But, oh, his persecutors stood
Reviling Christ the Son of God,
Unmoved to see his gushing blood,
And shocking insults offered.

Oh, why did not his fury burn,
And floods of vengeance on them turn?
Amazing, see his bowels yearn
In soft compassion on them.
No fury kindles in his eyes,
They beam with love, and when he cries,
"Father, forgive" the sufferer cries,
"They know not what they do."

How ardent ought my love to be
To him who's done so much for me,
My constant service faithful, free,
And all my powers employing.
I should my cross with pleasure bear,
And place my all of glorying there,
In his reproach most gladly share,
In tribulation joying.

And never shall it be concealed
He hath to me his love revealed,
Of all my sins a pardon sealed,
I feel his blessed favor.
In him I do and will rejoice,
I'll praise him with a cheerful voice
Until the theme my tongue employs
In realms of bliss forever. —Selected

Is God Very Particular.

How often we hear our Sunday friends say; I don't think God is very particular, so we keep one day in the seven, and are conscious about it. I thought I would try and show by the Scriptures that he is particular. Take the case of Lot's wife. When God led them out of Sodom he said, "Escape for thy life; look not behind thee," Gen. 29: 17. But Lot's wife looked back, and for this simple act lost her life, and became a pillar of salt. Take the case of Nadab and Abihu; when they offered strange fire before the Lord, Lev. 10: 1. Was not God particular in these cases? Again, there is the case of Uzzah. When David was moving the ark of God, Uzzah put forth his hand to steady the ark, when he thought it about to fall in crossing a rough place in the road. No doubt he acted in good conscience, acting on the impulse of the moment; yet he lost his life for this seemingly little act; but he broke the law, for none but the priest was allowed to touch the ark.

Then if God is so particular about these, what might be called minor laws, (if God has any such) how much more the law that was twice written on tables of stone by God's own finger, and given to the children of God, amidst the awful thundering and lightnings of Mount Sinai? And how often do we hear them say, Is not one day as good as another? This calls to mind the case of Naaman, the leper. When he went to the prophet to be healed of his leprosy the prophet told him to go and bathe in the river Jordan, and he should be healed. At this he got very angry and said, Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? 2 Kings 15: 12. Is not our Christian Sabbath better than this old Jewish Sabbath? Cant

I keep Sunday and be saved? (Question: Would Naaham have been healed if he had bathed in the rivers of Damascus instead of Jordan?) If we call it, (the seventh day) a Jewish Sabbath, and thus do away with it, have we not as much right to call the whole Bible Jewish, and so do away with the whole Bible? The seventh day is most certainly the one that Christ and his apostles kept. Christ taught on the Sabbath day, Luke 4: 16. Although the Jews accused Christ of breaking the Sabbath they never accused him of changing the day, which they would most certainly have done had they had the chance to. Paul says, I have committed nothing against the people or customs of our fathers, Acts 28: 17. Neither against the laws of the Jews have I offended anything at all, Acts 25: 8. Could the apostles have used such language if he had, by word or example, taught that any other day but the seventh was the Sabbath? E. D.

Beckwith, Iowa.

Letter Department.

From Bro. A. C. Long,

BRO. BRINKERHOFF: No. 4 of the ADVOCATE is received, and we are glad to learn that it is so well supported. It is no small encouragement to me to read of the advancement of the cause in different fields. I was glad to learn from the ADVOCATE that the brethren in Nebraska were continuing faithful. I hope Bro. Nichols will come to their assistance. I was rejoiced to learn of the union and harmony which now prevails among the brethren in Michigan, and of the success attending the labors of Bro. John Branch. May the spirit of love ever abide with them! Since my return from Iowa last winter I have been preaching here every two weeks, with a good attendance; we hope for some fruit. We soon expect to re-organize our Sabbath school, which will open another field of labor for the brethren and sisters.

I have been requested by a number of the brethren in Iowa to visit them once a month, or once in two months. I wish to say in reply that I am arranging my affairs so that I can spend more time in the ministry, and I may be able to comply with their request in the fall, if providence permits. I love the truth as dearly as ever, and I love to break the bread of life to perishing sinners and thus prepare them for a place in his kingdom. I also love to read the letters in the ADVOCATE; they are frequently as refreshing as water to a thirsty soul. Dear brethren, I am fully satisfied that we are living in the time that we should lift up our heads with rejoicing, knowing that our redemption draweth nigh; and in view of this there should be no idlers in the Lord's vineyard. The Lord has said "Go work in my vineyard;" and this command to work is applicable to every one that is admitted into the vineyard, or church. This work is to reflect the light, not to absorb it. May we all reflect the image of Christ in our daily walk and conversation, and thus win some to Christ; and may we each do the work the Lord has for us to do, to the honor and glory of his name.

If providence permits I may take a trip this spring or summer through southern Iowa and perhaps go as far as Bro. Harvey's, at Altoona. Yours looking for the consummation of the Christian's hope.
Emporia, Mo.

From Bro. J. T. Johnson.

BRO. BRINKERHOFF: The cause of truth in this vicinity seems to be progressing slowly, although many have acknowledged we hold the truth on the Sabbath question, and some also admit we hold the truth on the nature and destiny of man; but that is as far as they seem to advance. This community is mostly composed of Methodists and Campbellites. Some of the prominent members of the Methodist here seem to be skeptical. The time was, when I thought the Campbellites loved to have "thus saith the Lord" for their discipline, and tried to fight with the sword of the Spirit as best they could, with the light they had; but now with the absence of "Thus saith the Lord" for their weapon, they will resort to other means of defence. The spirit of indifference as to what is truth seems to be among them as well as some other denominations. There is a Baptist minister living near this place that I have frequently talked with in the three last years concerning these great truths we have been advocating, who told me about one year ago that he had examined the subject of the Sabbath, and was convinced that the seventh day was the right day to keep, according to the Bible. He said if history proved the seventh day to be the Sabbath he would keep it. It seems to me that ministers that reverence history more than the Bible had better preach history; it would be more consistent. When I speak of these denominations I don't mean all of the members that belong to them, for I yet think there are honest people in all denominations, who will come out and accept the truth. Yet there are but few Sabbath keepers in this vicinity. Capt. Morgason has bought and fitted up a church house one and one half miles north of here for the benefit of our people, and has hired Bro. Dugger to preach for us once a month for one year, which is very kind and generous. I hope by the time Bro. Dugger's time is out there will be a sufficient interest that we may be able to have preaching regularly. Bro. Dugger is an able minister, and well deserves a good support from his brethren and sisters; we all have an important work to do. There is a message of Bible truth to be proclaimed in every land on this earth to those that have not heard, as we have. We should be thankful for the light we have, and try to give it to others. We should not think it a burden, for the reward is great, and all will receive it that are faithful to the end, at the resurrection of the just.

Defiance, Mo.

From Sister E. Geer.

DEAR BRO. BRINKERHOFF: I am made to rejoice much of late on account of hearing and seeing so much said and written on the subject of the second advent of our Lord and its near approach. I am glad that the house-

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hold of God are being aroused once more on this all important and soul stirring theme—the coming of earth's Redeemer—for there is so much to be done, and only a little while to labor; for what we do now, we know must be done quickly, for the fulfillment of the prophetic word, and signs, through all the earth, on sea and land, proclaim to us in unmistakable tones, the closing hours of Gentile rule, and the coming kingdom of our God. Are we not in the last days? Does not iniquity abound, and has not the love of many waxed cold, even among those with whom we took sweet counsel? And many of God's dear children are being tried. The teachers of vice and crime are more than ever busy; how rapidly wickedness is increasing! how fearfully dark are the daily records of crime! Avarice and passion hold almost supreme sway over human hearts; life is held at nominal value; virtue is safe nowhere, only under the protecting arm of Jehovah. Oh, the world, the wicked world, how utterly heedless of approaching ruin! and though every nation has heard the notes of warning, yet the masses move on unconscious and unheeding that on the dial-plate of time the great hand of prophecy is pointing to the end. Our poor fallen brothers and sisters and children; how our hearts yearn over them in pity too deep for utterance, as we see them rushing on the downward road that leads to death.

Not only should the chosen ministers of God be faithful to their mission, but every member of the body of Christ should in meekness and fear give to all a reason for the hope that is in them, striving by every means in their power to lead sinners to Christ. The truth is mighty, though spread by feeble hands; then why may not we become humble instruments in God's hand of leading some poor wanderer home? we do not all have one gift; all can't sermonize; and if we can't preach the gospel with power should we bury our talent and thus lose life eternal? or gaining it win but a starless crown? O no! let us be content to labor in the sphere we are fitted for; and what we do do all for the glory of God. Our daily walk, the words we speak, our smiles, our weeping, and the letters we write, all have an influence that may reach through eternity. Are we conscious of this? Do we look upon the burdens and cares and crosses of life as so many lessons our loving Teacher is giving us to learn, as so many means of grace, to bring us nearer to him? And may he help us to be patient in trial, to bear reproaches with meekness, to speak evil of none, but possess the meek and quiet spirit which in the sight of God is of great price. Then let us, whose lamps are still giving light amidst the darkness of earth, double our diligence in discharging the duties incumbent upon us, as followers of the meek and lowly Jesus, and be not discouraged, knowing in whom we have trusted; and will not his grace be sufficient for us? Your sister in the comforting hope.

Lansing, Minn.

SISTER JENNIE COLLINGWOOD writes from Green Forest, Ark.; I am highly gratified to find we now have the ADVOCATE weekly, and

am very much pleased with it, and will try and get some new subscribers for it. I lend and recommend it to my friends and neighbors, for I think it is worthy of a good circulation. May God bless the efforts that are being put forth to make it a good, reliable paper. May it find its way into homes where there is now darkness and error, and be the means of sowing the good seed.

From Bro. W. C. Long.

THE night of the 27th had meeting at Lone Star. Had a good audience. The resident Baptist minister was present. Sabbath found me with the Pleasant Valley church. Meetings commenced Friday night. Here we met for the first time Bro. and Sister Preston, of Ridgway. They are alone in keeping the Sabbath in their neighborhood, and are very anxious to have meeting there, which we promised them soon. Sunday, after forenoon service, we repaired to the creek, "where there was much water," and five willing souls were buried by baptism and arose to walk a new life. A new life in Christ. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5: 17. It was a source of rejoicing indeed to see those young persons, all children of Sabbath keepers, go forward in compliance with their Master's instructions. At the close of the evening meeting they, with one other, united with the church. We hope others will soon follow their noble example. The brethren pledged liberally for the tent fund.

Mt. Pleasant Mo., May 7th 1881.

From Bro. B. Alverson.

BRO. W. C. Long was here Apr. 27th, and preached to an attentive audience, from Heb. 11: 6, "He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." Bro. Long showed that God is a personal being, with body, eyes, hands, feet, and not a mist, as some virtually teach; and that God would reward man, the faithful in Christ, with immortality when Christ appears in person on the earth. Bro. Long clearly presented and sustained his arguments from Bible statements, which had a good effect on the congregation. May it be as seed sown in good ground, that shall bring forth fruit unto righteousness, and the end everlasting life (Greek, *aionion Zoe*). We gave Bro. Long \$1 to help sustain him in his labor for the good Lord of righteousness, who (Christ) gave his life that we might live. It devolves upon each one of us to aid those who are bold to proclaim the glad tidings of our Redeemer. Cheer up, brethren and sisters of our Bible faith; the signs of the times, looming up all around us, re-echoes the virtual inspiration. Rejoice in the Lord; and again I say, rejoice. Lift up your heads, for your redemption draweth nigh. O, ye heralds, blessed are your feet, for bringing the glad tidings of the Lord. The Redeemer, Jesus, our Elder Brother, has sealed the great and precious promise of eternal life to the faithful commandment keepers by his precious blood,

so that redemption is sure to those who continually press toward the mark of the prize of our high calling. Make the word of the Lord prominent before fallen humanity, who stand greatly in need of just such food. Brethren and sisters, we all have a work to do in the good cause of the Lord, and we all shall have our reward.

Lone Star, Mo.

From Bro. G. W. Admire.

BRO. JACOB: I give a brief report of what we are doing in Nebraska. We still keep up meeting and trying to do what we can to advance the cause of truth, by way of keeping up the Sabbath school, by adding all we can to its interest, and by speaking to the brethren and sisters by way of encouragement and exhorting one another to faithfulness, and so much the more as we see the day approaching. We also have an appointment every two weeks, where we try to set forth the words of truth, according to the Bible. There seems to be some interest manifested; and some opposition, but the truth fears on opposition, when we realize that if the Lord be for us, he is more than all they that can be against us; so we should take courage, and go on and help each other by our words of encouragement, prayers, and sympathies; and, brethren and sisters, bear me up at a throne of grace, that I may be enabled to fulfil the injunctions of the apostle to Timothy, where he says, Study to show thyself a workman that needeth not be ashamed, rightly dividing the word of truth.

In regard to our new ADVOCATE. We like the change very much, and think it is just the paper that we need, and could not well do without; and we hope it will be better sustained in the future. We are doing what we can to spread its circulation and influence.

Your Bro., still in hope of eternal life when the Life-giver comes.

Fairfield, Neb.

BRO. THOS. HOLLOWAY writes from Centerville, Iowa: Inclosed you will find \$2.00 for ADVOCATE; glad to pay the difference and get the paper weekly. I have been a reader of the paper for twelve years, and expect to be one of its readers to the end. We are here alone in this county, as far as I know; no other Sabbath keepers in the county as far as my knowledge extends. But notwithstanding we are alone in that respect, we feel the more determined to press forward. May the Lord enable us to do so to the end.

BE THOROUGH.—One of the meanest things about a boy or a man is a disposition to shirk and half do the thing that he undertakes to do. A field half hoed, a garden half weeded, a cellar half cleaned, a job half finished, all these show a very bad trait of character in a person. I heard of an old grandmother who used to watch the children, and whatever they undertook to do, if it was only building a cob-house on the floor, she would make them finish it. They were not allowed to leave anything half done. If there were more such grandmothers we should have less slouchy, half-finished work to complain about. Whatever you begin, finish it; whatever you undertake to do, do it well. "Whatsoever thy hand findeth to do, do with thy might."

The Advent and Sabbath Advocate.

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

ARRANGEMENTS are being made to run the Mission Tent in Missouri the coming season, as will be seen by Bro. W. C. Long's notice of the same. That the cause of truth has been advanced by the tent work in Missouri is well known, and also that other bodies of people are doing effective work by the same means. The Seventh Day Adventists and the Seventh Day Baptists are both forwarding their work by that means. There are societies using tents for meetings; Temperance, and Spiritualists too; it has been found to be a successful method. The brethren in Missouri have sustained this work, to the greatest extent, assisted by contributions of individuals in other States. This is the case in Mo., because our ministering brethren have had their homes there, and the work is organized there. But the cause of truth is one, as there is "One Lord and one Faith;" and if the cause of truth can be advanced where there is organization and effective workers, let us rejoice in its onward progress and assist in carrying it forward. It is not well to withhold our means because the work is not being done in our State, or in our neighborhood. Perhaps the work may sometime go forward in your place too, when you will need the assistance of the brethren; so let us assist the brethren and sisters in Mo., and help sustain the onward progress of truth.

Although there is no tent to be run by our brethren in Mich., yet Bro. John Branch is very active in laboring for the cause of truth there. Let the work go forward in the different localities.

THE articles on the Metallic Image have been suspended by loss of manuscript in the mails. We have received the 5th section but not the 4th.

I DESIRE to request of the friends of the Sabbath, who read this, that prayer be made on behalf of our brother, Charles Davis of this city, who has been sick for several months, that he may be healed. His difficulty, his physicians think, is the forming of a tumor, or perhaps a cancer, in the stomach. He has been reduced by the pain he suffers from a strong, vigorous man, to a mere skeleton, and must soon die unless he obtains relief. Physicians cannot help him, but the Lord can, and will, if we ask him in faith. Let me entreat my brethren and sisters, that earnest and faithful prayer be made to the Lord on his behalf that he may be healed.

B. G. ST. JOHN.

San Francisco, Cal.

Questions.

BROTHER JACOB: I would like to ask a question or two through the ADVOCATE.

1st. If we make the Lord's Supper take the place of the passover, why not keep the days of unleavened bread also?

2nd. Did the apostles keep the days of unleavened bread? Whether the apostles kept the days of unleavened bread or not, they recognized the time they came. Acts 20: 6.

EBER DAVISON.

Beckwith Iowa.

ANOTHER advocate of conditional immortality has openly pronounced against the doctrine of eternal torment of the finally impenitent, as unscriptural and unreasonable. Dr. Joseph D. Wil-son, rector of St. John's Church, Chicago, Reformed Episcopal, states in the *Alliance* of March 15th, as follows:

"I do not hold views condemned by the standards of the Episcopal church. Neither in its articles of religion, nor in its prayer book, does the Reformed Episcopal church utter a syllable against the doctrine of the final destruction of the impenitent. The Protestant Episcopal church also utters no condemnation of the doctrine, which has been held for years by many of the clergy. . . . I have violated no vow; I have departed in no wise from the standard to which I have given assent. Furthermore, the doctrine in question has been held by me for twelve years, and is the result, not of an intellectual and moral recoil from the fearfulness of the idea of eternal misery, but of a calm and unemotional study of the Holy Scriptures. The Scriptures uniformly condition life—immortal, eternal life, upon union with Christ, and as uniformly denounce destruction, death and perdition upon the ungodly. The figurative, non-natural and non-literal interpretation which has been placed upon these words is simply a melancholy heritage from Pagan thought, perpetuated with other Pagan notions by the Papacy."

GREECE has notified the powers that she will accept the frontier proposed by Turkey; but she does this on condition that the powers guarantee the legal surrender of the ceded territory. Greece also recommends the Greek population remaining under the Turkish rule to the equitable consideration of the nations of Europe.

A dispatch from Cairo states that two pyramids at Sakkara, enclosing the tombs of the kings of the fifth dynasty, have just been opened. The mortuary chapels of each contain texts, giving details of the religious belief of that age. The Masonic theory and all previous conceptions are entirely upset. Except the finding of the rosetta stone in 1799, no discovery in Egypt equals this in scientific value.

Appointments.

NOTHING preventing I will preach at Lone Star, Gentry Co., Mo., Tuesday evening, May 24th. Ridgeway, Harrison Co., Mo., as Bro. Preston may appoint; meetings to commence Friday evening, May 27th, at 7: 30, and continuing over Sabbath and Sunday.

Will meet with the Pleasant Valley Church, Harrison Co., Mo., June 4th and 5th.

Will hold a two days Grove Meeting, June 11th and 12th, near Father S. C. B. Williams' and in the vicinity of the Mineral Springs, Gentry Co., Missouri.

W. C. LONG.

QUARTERLY MEETING.

THE Third Quarterly Meeting of the Church of God at Beckwith, Jefferson Co., Iowa, will be held in the grove of R. E. Caviness, one-half mile from Beckwith, commencing June 10th and continuing over Sabbath and First day. All are invited, and we shall try to have preaching from a distance. Come all who can.

R. E. CAVINESS.

Letters and Money Received.

Geo Nichols \$2, E B Tucker \$1, Mary E Nel-son \$1, S G Cottrell \$2, (donation \$1, for books \$1, Wm Price \$2, Thomas Barrackman 50 cts, G W Admire 50 cts, D W Lamb \$1, J M Ayers \$2, Eber Davison \$3, J M Black \$2, Thomas Holloway \$2, W C Long \$1, H E Carver \$1, N C Sanders \$3, G StJohn \$2, J W Cassidy, A C Leard.

Books and Tracts Sent by Mail.

S G Cottrell, Eber Davison, W 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.

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.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 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.

Envelops, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines of which it is devoted.

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