

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 Lord Will Give Grace and Glory."

PSALMS 84: 11.

O, wondrous New Testament story
Of grace for a world in its sin,—
Of God's love for a world that was fallen
Sent his Son to redeem dying men,
That whose his gospel believeth
Might cover his sins with his blood,
That whose his Spirit receiveth
Might share in a sonship to God!

O, sacred commission of blessing
Entrusted the church by her Lord:
"My name and salvation confessing,
Go, scatter my gospel abroad!"
So graciously God hath appointed
That man his co-worker shall be,
O, church of his Christ, his Anointed,
Such fellowship falleth to thee!

O, "beautiful feet on the mountains
Of him that good tidings" doth cry,
"Ho! thirsty ones, come to the fountains,
Come ye without money and buy!"
Sweet voice of the watchman that pleadeth
Both promise and woe of the Word!
Blest hand of the helper that leadeth
A sinner from Satan to God!

Ah me! that a mortal should cherish
The sins that his soul have ensnared,
And guiltily linger and perish,
With such a salvation prepared,
Alas! when the watchman betrayeth
The one precious trust in his care,
Or the foot of the herald delayeth
To carry the message afar.

O! promise transcendantly blessed,
That Jesus "this same," shall return,
And they who his name have confessed,
The bliss of his presence shall learn,
That presence that hallowed the manger
In Bethlehem, centuries gone,
That blessed, for the Jew and the stranger,
The land where "He came to his own."

From off antitypical Pisgah
Look, Israel, over and see
On the beautiful hills of thy Canaan
The City of cities for thee!
And there, where thy riches are treasured,
The end of thy journey is seen;
The leagues of the wilderness measured,
There rolls but the Jordan between.

Behold at the high swelling river
The feet of thy Priest in its brim,
Thy Joshua, strong to deliver,
Shall safely conduct through the stream.
O thrilling, unuttered translation,
When Jehovah the waters shall stay,
Till the ransomed of every nation
Pass "clean over Jordan" that day!
—Selected.

The Church and the World, and Coming Events.

IN 2 Tim. 3: 1, we have a portrait drawn of the last days, to which our own times have a striking resemblance: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof, ever learning, and never able to come to the knowledge of the truth."

Spiritualism and necromancy too are mentioned. "As Jannes and Jambres (the magicians) withstood Moses, so these resist the truth." Much the same sins are attributed in Rom. 1: 29, etc., to the heathen. So that it is a relapse to heathenism with its beast-like propensities. Thus the hot-bed is being prepared for the manifestation of the beast—the re-introduction of these infidel elements under the coming of the last open Anti-christ—the worst form of the beast.

The instrument of the church's sin becomes the instrument of the church's punishment. The beast will turn upon the harlot that sat upon it, "hates her, and with its ten horns makes her desolate and naked, eats her flesh, and burns her with fire." This is just what the Romish Church has suffered within these last few years throughout the European Continent. The world-powers—France, Italy, Austria, Spain and Germany, upon which she formerly leaned, and which she spiritually ruled—have one and all turned against her, and stripped her of her temporal possessions.

Compare Rev. 17: 1, 15: "The great harlot sitteth upon many waters. The water which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations and tongues." The drying up of the Euphrates, on which Babylon was situated, has a double and synchronous fulfillment.

Mohammed was in his cave A. D. 606-610. His Hegira flight from Mecca to Medina was 622; 1260 years added will bring us to 1882 as the fall of the Turks, the successors of the Saracens, the scourge of the idols of gold, silver, and brass, etc., sent an apostate Christendom from the region of the Euphrates (Rev. 9: 13-20). . . .

At the same time, A. D. 606, the Emperor Phocas confirmed Justinian's grant of headship to the Pope and gave Boniface the new title of Universal Bishop; 1260 added to this brings us to our times, when the waters of mystical Euphrates, the world resources of

the beast power, are being withdrawn from the mystical Babylon. . . .

So far the prophecy is fulfilled to the letter. It only remains that the world-power should burn the apostate church with fire. What this exactly shall be remains to be seen. Even the professing evangelical churches, so far as they contain Babylonian elements, shall share in Babylon's doom. The church going after the world, as if it were the reality, instead of witnessing against its ungodliness, is false to her profession. So the world, which for a time used her to farther its ends, and to sanction its carnality, whilst all the while hating Christ's unworldly religion, at last will execute God's wrath upon her, as an unreality whose sanction it can dispense with, and whose aid it no longer cares for. Already symptoms appear of the crisis, when the world will rid itself of the nominal profession of Christianity, which it never really relished. The men of worldly science are more and more casting doubts on the revelation of God and denying the exclusive claims of Christianity to rule the conscience and the life.

Socialism (another form of worldliness), infidelity, and false spiritualism are the "three unclean spirits" from the mouth of the beast, the dragon, and the false prophets respectively, preparing the way for the suppression of the apostate church, and development of the beast (Rev. 17: 13, 14).

Our times seem ripening for this unholy alliance. Rationalism, Romanism, or its successor, Spiritualism, and lawless Liberalism, are the three evil spirits which "gather the kings of the whole world together to the battle (Greek war) of that great day of God Almighty." The battle field is named Armageddon—i. e., the hill of Megiddo, the scene of Josiah's defeat and death, because he came down from his spiritual elevation to join in the world's quarrel as ally of Babylon! a warning to the church. As the world has seen a pagan and papal persecution; so it shall witness an Infidel persecution under the little horn of the fourth kingdom.

The Papacy has probably a last phase, in which, having lost its temporal possessions, it will not scruple to go forth as a spiritual power, leaguely itself with democratic anarchy, (the last development of the beast) to subvert society; for the false prophet succeeds the harlot. Then after reckoning the social fabric to this basis, its kingdom and that of the beast, shall perish in one last vast downfall.

Brethren, these are solemn realities. The part of the prophecy, so far fulfilled, is a pledge that the rest shall follow. Blessed be

God, the darkest night shall be short, and shall usher in the brightest day, and that everlasting day. The rage of Satan is great, but his time is short. The kingdom of the beast continues but a "short space." From the moment of his full manifestation, after the judgment of the apostate church, he is doomed to perish, and is therefore called "the Son of perdition." The saints shall escape the full violence of the last fiery trial, and of the judgment to be inflicted on the papacy.

When the hearts of worldlings are failing for fear in looking after those things which are coming on the earth, believers can look up and lift up their heads, for their redemption draweth nigh. Meanwhile, let us, by the cross of Christ, be crucified to the world, and have the world crucified unto us, that so we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—*Christian Herald*.

The Metallic Image.

J. A. NUGENT.

SECTION 5TH. THE "STONE" KINGDOM.

The stone is the symbol of the fifth kingdom, which is the kingdom of God; as the gold head represented Babylon, the silver breast and arms represented Medo Persia, the brass thighs Grecia, the iron legs and feet Rome, so "The stone cut out of the mountain without hands" to denote the divine origin of the kingdom, should symbolize the kingdom of God. "And the stone that smote the image became a great mountain and filled the whole earth;" the same territory occupied by the four preceding kingdoms, established by human authority. The reign of the four kingdoms is marked by tyranny, misrule, and oppression. Is there nothing better for this earth? We say there is; it is the kingdom of God established by divine authority.

We have passed through four kingdoms that have borne rule over all the earth; the Babylonian, the Medo-Persian, the Grecian, and the Roman, which exists to-day in its divided state. We have seen that Daniel made no mistakes in depicting these kingdoms. They have been just as he said they would; and now let us see if we can learn anything of the kingdom of God; where it will be located, and when it shall be established. Dan. 2:44, "And in the days of these [ten] kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We now ask, Where shall this kingdom be established? Both promise and prophecy point to this earth. Dan. 7:27, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey him." To this accords the testimony of the Psalmist, 72:8, "He shall have dominion from sea to sea and from the river unto the ends of the earth." Jeremiah also foretold the same event, 23:5, "A kingdom shall reign and prosper, and shall execute judgment and justice in the earth." Isa. 32:1, "Behold, a king shall reign in righteousness, and princes shall rule in judgment."

These prophecies show us that Christ is going to reign as king over all the earth, which the

saints will possess, and share in the glories of the kingdom of God. Prov. 10:30, "The righteous shall never be removed, but the wicked shall not inhabit the earth." Psa. 37:29, "The righteous shall inherit the land and shall dwell therein forever." "For such as be blessed of him shall inherit the earth," 22nd verse. Psa. 115:16, "The heavens, even the heavens, are the Lord's, but the earth hath he given to the children of men." The Lord gave it to Abraham, Gen. 17:8, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger; all the land of Canaan for an everlasting possession, and I will be their God." This promise was renewed to Jacob, Gen. 28:13; 35:12. Abraham never received the fulfillment of this prophecy, Acts 7:1, 5. But Paul, in Rom. 4:13, calls Abraham "The heir of the world." Yes, there is no road from the promises leading off to heaven, but all centers in this earth, which was created for man; but by transgressing the decree of his Maker man lost dominion, and the earth was cursed for his sake; but a seed was promised those who should bring about "The restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Hence Paul says, in Eph. 1:14, "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." This "purchased possession" is the earth.

Thus "We are heirs with God and joint heirs with Christ, to that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, to be brought unto us at the revelation of his Son. And to this accords our Savior's promise, "Blessed are the meek, for they shall inherit the earth." And Christ says, in Luke 12:32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." He also says in Luke 22:29, "And I appoint unto you a kingdom, as my Father hath appointed unto me." For this kingdom he has taught his disciples to pray, saying, "Thy kingdom come, thy will be done on earth as it is in heaven."

We have now seen in our investigation that God would set up a kingdom which should fill the whole earth. We have seen that Abraham was "heir of the world." We have seen that the saints were to possess the kingdom, and Christ was to reign as king. We are now ready to inquire, When will this kingdom be set up? one party tells us, "The church is the kingdom," and the kingdom was set up on the day of Pentecost. It needs one argument and one only to refute this position. We find Daniel comes down to the "feet and toes" of the image, and goes on to state "The kingdom shall be partly strong and partly broken." They shall not cleave one to another, &c. Then comes the statement, "In the days of these kings shall the God of heaven set up a kingdom." Now, if it be a fact that the kingdom was set up at Pentecost, when Rome was in a consolidated state, inspiration has made a mistake, for Rome was not divided until nearly four centuries after Pentecost.

We have now seen when man would have the kingdom set up. Let us now see when God will set it up. 2 Tim. 4:1, "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." Here is when the kingdom of God is set up, at the second coming of Christ. Now please turn back to Matt. 25:34, "Then shall the king say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the founda-

tion of the world." Rev. 11:15, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Now the "saints possess the kingdom," and with Abraham, the heir of the world, walk the streets of the heavenly Jerusalem. The last struggle is over, the last tears have been shed, "Death is swallowed up in victory," the saints have passed their "robes white in trials," and have made their "blood white in the blood of the Lamb." The prayer that has been uttered for over eighteen centuries, "Thy kingdom come," is yet unanswered; but we think from the signs everywhere arising round us, this world's dark history must soon close.

In conclusion, I wish to ask you, dear reader, Are you prepared to share in the glories and joys of the kingdom of God? Are you looking forward with eager anticipations to the time when the kingdom of God will be established, and all the glory of Eden be restored, where the inhabitants shall not say, "I am sick," but where the glory is for all, and all are glad?

Enyart, Mo.

Is the Law Abolished.

By this we don't mean, Is the Jewish dispensation abolished? This we know. What we mean is, Are the ten commandments abolished? We do not mean, are they the source of spiritual life to men? but, are they the rule of human conduct as formerly. Take the commandments one by one, beginning with the first, and ask yourself if you are freed from obedience to them. These commandments were once needed. They once honored God and blessed society. Have they ceased to be capable of this? Has the world outgrown them, because so good that it does not need them?

It is objected that they were given to the Jews. Well, why were they given to them? Because they were God's chosen people. They separated between them and the heathen, and were upon the part of the Jews a solemn declaration of faith in God and their pledge of service. No holier vow could be taken than to subscribe to these articles. Nor in this were they alone pledged to God, but to their fellows, even though they were slaves. Have the principles here stated become old and decayed, and so lost their vitality? If so, then they were weak and ephemeral in their nature. They began somewhere side of the fall, as they have had their end and ere the problem of man's destiny is solved. There was a time when these principles were essential to the highest well-being of men, or they would not have been announced by God. In the divine government, they were essential, and we cannot see why they are not essential yet. Can a better rule of life be framed than this? Is it faulty anywhere? Man is as much in need of this law now as ever. But why continue these reflections in these directions? If we should commence and name the first commandment word for word, and ask the reader if it was binding on him, he would answer Yes, and so of the two following; but when we come to the fourth, and ask him is this binding, he answers No. But passing on and naming the other six, he accepts them all. So, then, nine of them are right, but the one is not. Nine of them are binding upon him, but the other is not. Now is this because the commandment is wrong in itself? No one can say that it is. The Sabbath is not a burden to society. It only brings good. It contributes more to human well-being than any other religious rite. It is the great balance wheel of society. Like the chairman or president of a meeting, it keeps "order." It provides release from the drill of life for man

and beast. It is essential to the community, and the interest of humanity. It is not a mere material, political, or social question, then, should any one object to it?

It will be said, the Sabbath is well considered is well considered. The day enjoined by the Lord, the day was chosen by the world's creator, had no other origin. Nor can it be questioned. Nor can it stand the question of both his own and why was not the seventh day chosen for the festival of creation? Had it been another day, would have been of place; and the Sabbath cured on a later date. It did in the nation. No objection to the Sabbath thus far considered.

But we think the Sabbath day does not exist in this; that a Sabbath is convenient to keep over a wide field where. Nor is it a great inconvenience. Occupations differently affected differently affect the farmer is different. Sons are different. Molehills seemers mountain and consecrated. To those who keep it is no we know from then, with the keep it requires you who are truth. Looking if the Sabbath worldliness, a substitution. It fourth commandment is equal to harmony and therefore cult to see spiritual for for Jesus Christ with the objection in spiritual least the Sabbath Recorder.

No man matter more the Philip conspire to equal father trial, as w chapter of also called Paul was pian church tion of su it by the This was ions of lo ing heart in himse loving re

and beast. It is essential to the family, the community, and the state. There is not a single interest of humanity that it does not foster, whether material, political, social, or religious. Why, then, should any object to the fourth commandment?

It will be said, the Sabbath idea separately considered is well enough, but the difficulty is with the day enjoined. But it should be remembered, the day was chosen by God, and that he, as the world's creator, had an interest in the institution. Nor can it be supposed he did not understand the question. He must have understood both his own and man's interests in it, and, if so, why was not the appointment of the seventh day proper? But we urge that no other than the seventh day could have been appointed. It was the festival of creation, and therefore must have occurred when the Creator had finished his work. Had it been appointed on a previous day, it would have been out of time, and therefore out of place; and the same could be said had it occurred on a later day. It must then occur when it did in the nature of the case, and hence the objection to the day is unreasonable, as we have thus far considered it.

But we think the real difficulty with the seventh day does not lie in the direction named, but in this; that as society is organized, it is inconvenient to keep it. This inconvenience spreads over a wide field. Indeed it is felt almost everywhere. Nor is it simply an inconvenience, but it is a great inconvenience. We do not say this inconvenience is equally great with all. Our occupations differ, and different occupations are differently affected by this. Of them all, perhaps the farmer is the least troubled. Different persons are differently affected by the same difficulty. Molehills seem to some mountains, while to others mountains seem molehills. With courage and consecration what wonders can we work. To those who have the faith of Paul, Sabbath keeping is not an insurmountable difficulty, as we know from observation. The real difficulty then, with the fourth commandment is that to keep it requires self-denial. Well, think of that, you who are the disciples of him who died for the truth. Looking at the case from this standpoint, if the Sabbath is abolished, it is in the interest of worldliness, and not because it is not a good institution. It is argued that the Sabbath of the fourth commandment was not sufficiently spiritual to harmonize with the Christian dispensation, and therefore should be abolished; but it is difficult to see how a Sabbath that was sufficiently spiritual for the wants of men before the fall, and for Jesus Christ, and which was in harmony with the objects of the appointment, should want in spirituality under any earth dispensation. At least the Scriptures give no hint of this.—*Sabbath Recorder*.

A Beautiful Conclusion.

No man ever threw his whole soul into a matter more than did Paul into his letter to the Philippians, nor was anything wanting to conspire to this end. He became their spiritual father under circumstances of peculiar trial, as will be seen by reading the sixteenth chapter of Acts. The letter sent them was also called out under exciting circumstances. Paul was a prisoner at Rome, and the Philippian church, learning of it, made a contribution of such things as he might need, and sent it by the hand of Epaphroditus, their minister. This was accompanied by such other expressions of love and sympathy as their own loving hearts would suggest toward one so worthy in himself, and sustaining such tender and loving relations to them. In this letter, we

have the heart of Paul laid open. His confidence in Christ and his readiness to die for him, and to go and be with him, are fully and tenderly stated. His great interest in this peculiarly noble church was, that they should live worthy of their calling. It was to their credit that he charged them neither with wrong doing nor disorder, but, on the other hand, honored them for their faithfulness. He, however, would have them progress in their calling, and attain to the fullness of it as children of God. To encourage and guide them in this, among other things, he says in chapter four, verse eight, "Finally, brethren, whatever things be true, whatever things are honorable, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, and if there be any praise, think of these things." What beautiful and inspiring words. They should be committed to memory by every disciple of him who was pure in thought and life. Every Christian should feel that his calling is to do these things. What loveliness attaches to a true life, and what a power in the world it is. A profession of Christ's religion means holiness. It is a solemn promise to follow his teachings. "If," says he, "ye love me, keep my commandments." "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."—*Sabbath Recorder*.

Gathered at Death.

THAT there is a gathering of some kind in connection with the stroke of death, there is no doubt, for the Scriptures often affirm it; but this cannot signify a gathering of the saints to their final home of blessedness in a disembodied state, for it is as really affirmed of wicked kings as of holy prophets; and moreover the gathering is to the same realm, besides preceding the judgment: while it is not till Jesus comes that "He shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds" (Matt. 24: 31), which is tantamount to so saying that they had not been gathered to Christ, though before gathered to the realms of death.

It is repeatedly affirmed in the Scriptures that the patriarchs, and others, were gathered to their fathers at their decease. As their bodies were not always buried in the same locality, the claim is set up that reference is made to the soul, instead of the body—that is, that these texts teach the gathering of disembodied souls at the hour of death to dwell with the disembodied souls of the fathers.

We will examine a few sample texts from which this claim is deduced, to show its fallacy, and also to show the true meaning of this class of texts. God thus foretold the death of Abraham: "Thou shalt go to thy fathers in peace." (Gen. 15: 15.) This is a strong text to prove that reference cannot be made to the body as that does not go to a realm of "peace" when interred, and that consequently reference must be made to the soul in its disembodied state. But upon examination,

we find nothing said about the disembodied soul of Abraham, nor about its going to heaven to be in peace; so the argument deduced from this text is based upon a double assumption—assuming that the soul is meant, though not mentioned, and that heaven is referred to as the realm of peace, though not named. If these assumptions are tenable, strange conclusions would follow, too revolting for credence:

1. If the meaning of this promise was that Abraham's disembodied soul should emigrate to heaven to be with the disembodied souls of his fathers, the conclusion would follow that heaven is the receptacle of idolaters, for Abraham's fathers were gross idolaters. This would make heaven the habitation of disembodied sinners—a conclusion too revolting.

2. If an effort should be made to escape this conclusion by insisting that Abraham's fathers went to hell in a disembodied state, instead of going to heaven, then it follows, that in order for Abraham's disembodied soul to be gathered to the disembodied souls of his fathers, it must have gone to hell. Would that be realm of peace? So one part of this assumption admits the wicked into heaven, while the other part hurls the righteous into hell.

What then, is the meaning of this text? Another text will furnish a solution: "I will gather thee unto thy fathers, and thou shalt be gathered into the grave in peace." (2 Kings 22: 20.) Here we have the same gathering unto the fathers spoken of, and also the same "peace" mentioned; but the place of gathering is expressly said to be the "grave," or realm of the dead. In harmony with this, Paul affirmed that David "fell on sleep, and was laid unto his fathers, and saw corruption." (Acts 13: 36.) The part that went to the fathers, here mentioned, firstly "fell on sleep," and subsequently "saw corruption," which could not be affirmed of a disembodied soul, but of the material man.

The full promise made to Abraham agrees with the foregoing: "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." The "thou" that should go to the fathers, is the same "thou" that should be "buried;" so if it means the soul, it would make the text affirm: "Thy soul shall go to be with thy fathers in peace; thy soul shall be buried." Abraham's life ended in peace, and he was buried with his fathers—not in the same grave, but in the realm of death.

While there is one gathering at death, into death's dark prison, there will be another gathering from death, for the infallible voice of Deity affirms: "I will ransom them from the power of the grave; I will redeem them from death." (Hosea 13: 14.) Then the saints will come from the east and the west, and sit down with Abraham and the prophets in the heavenly kingdom. Then death's prison will be broken, and the captive saints be liberated, . . . and then the gathered saints will "shine forth as the sun in the kingdom of the Father."—W. M. SHELDON in *World's Crisis*.

THE plague is making terrible ravage in the East, particularly at Bagdad.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
 Mariou, Iowa, 3rd day of the 3rd month, 1881.

JACOB BRINKERHOFF, Editor.

Free Agency of Man.

THE heaven, even the heavens are the Lord's; but the earth hath he given to the children of men. Ps. 115: 16.

This text of the psalmist fully shows to us the free agency of man, and why evil was permitted in the world. We also understand by it that God dwelleth in heaven. The Creator made man and placed him on the earth to have it in dominion, and all that it contained. Thus the earth was given to man, with permission, faculties, and facilities to do according to his pleasure; and the great God who placed man in this good position had the most undoubted right to test his obedience to him before granting him further favors. Though blessed with such great and noble endowments, and capacities to follow his inclinations, he was not self-existent, as was his Creator; neither had the Creator endowed him with immortality, telling him that in addition to his high privileges he was to live forever. But this he might have also, as the result of trial, if he proved faithful. Failing in the matter of eating forbidden fruit, immortality was not bestowed on him. Had he been immortal, and chosen his way in opposition to God, there would have been a race of rebels beyond the power of God to punish, or put out of existence. It was very proper that God should put man to this trial before bestowing him with immortality, for to have it desirable that man should be immortal he should be in harmony with his Father. Now Adam and Eve were free to take their choice in the matter, to obey God and receive immortality, or disobey and receive the alternative, to have themselves considered mortal, and finally meet the penalty, to die and return to the dust of the ground, out of which they were taken. Life and death were set before them; an eternity of life if they obeyed, to cease to live if they disobeyed. It was not that they preferred death to life—that their lives were miserable and they preferred non-existence; no, they concluded to run the risk of the penalty, and eat of the fruit of that tree too.

It was so much like it is now; present pleasure and enjoyment causes us to overlook the good that is in store for us if we deny ourselves of something now, and the desire for present enjoyment causes us to partake of what is not good for us on account of what its results will be. So the desire or curiosity to realize what it was that God had restricted them from prompted Eve to taste the fruit and know for herself about the fruit. Thus evil, or Satan as the prince of evil, tempts us to enjoy present pleasure and risk the future, in that which we have no power over, to cause it to be according to our own liking.

Adam and Eve were free moral agents, to do as they chose with the things over which

they had dominion. They could not cause that they should live forever, for that was a faculty to be granted by Him who gave them life and breath. But in their free agency they had power to do right or to do wrong; power to take of the fruit of the forbidden tree the same as they took of the fruit of the other trees of the garden, and they had power to let it alone. Thus the earth is given to man, with the privilege to do works of righteousness, or to sin and take the consequences. A plain path is set before us, as it was before them; to them it was simply to refrain from doing something; not a command of some hard thing to do; and there was great plenty of food for them, of things good and delicious. So of us at the present; this good earth (good by nature,) brings forth abundantly, and if we remain true to our heavenly Father we shall find no lack of enjoyment, without seeking after the pleasure of sin, which lasts but for a season. Religion was never designed to make our pleasures less; but if we have lived in sin it diverts them to a higher and better source.

Because man was a free moral agent he was permitted to do evil, if he chose. Adam and Eve were permitted to eat of the forbidden fruit because they chose to. Cain was permitted to slay his brother because he chose to. The earth hath God given to the children of men, with capacity for good or evil. And thus saith Solomon, in view of it: "Rejoice, O young man, in thy strength; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, for all these things God will bring thee unto judgment." Eccl. 11: 9. Though we may choose our own ways, and God will permit us to do so, yet he will bring us to an account of how we spend our time, whether right or wrong; whether we shall have immortality or whether we may enjoy only this short life. But back of this it should be noticed that God is not an arbitrary ruler or lord, endowed only with justice, to execute the penalty upon the disobedient Adam and Eve, for while executing justice in pronouncing the sentence of death as the penalty for disobedience, mercy, that tender attribute attending love and parental regard, offered a reprieve from the penalty through the merits and intercession of One who was mighty to save. Thus a new probation was granted to man, whereby, in the exercise of faith in the Redeemer, man might be raised from his state of death; this exercise of faith also comprises a return to God in filial obedience, and living in a state of righteousness. Through the merits and intercession of the Redeemer, the Son of God, we receive the pardon of sin, and enter upon a life of obedience to God; pardon understands the leaving off of sin; and in the exercise of our free moral agency we can have the benefits of the atonement, or we can risk the certain justice of God, who says the wages of sin is death. The exhortation comes to us continually. There is "set before you life and death, blessing and cursing; therefore choose life, that thou mayst live."

On the omnipotent power of God, we heard

the remark, touching the matter of intemperance in our land, Why was it that Christ allowed the earth to be overrun with such a flood of evil and corruption, if he had such great power; for the Scripture says, All power in heaven and earth is given him, Matt. 28: 18. This is not a proper understanding of Christ's power on earth, and the time for him to reign; for when he reigns it is to put down all evil and to reign and rule in righteousness; and as righteousness is not now prevailing, it is evidence that Christ is not now exercising his great power and reigning in righteousness. It is evidence against the theory that the kingdom of God, or of Christ, is now set up; and is evidence that it is yet future. In the visions of revelation, seen by the apostle John, when the restitution age shall have come, and the kingdoms of this world shall become the kingdom of our Lord, and of his Son Jesus Christ, he sees a holy throng ascribing praise to God, for taking to himself his great power and reigning. This great power, being delegated to Christ, Matt. 28: 18, is exercised in putting down evil and all sin, and setting up the kingdom of Christ in its stead. Christ's reign will be in person; hence will commence when he comes in person. It will also be spiritual, that is, according to the spirit; now his work of grace with people is by the Holy Spirit, in connection with the word, or his testimony. This is preparatory to the full establishment of the kingdom; now the gospel is taking out of the world a people for the name of the Lord, to constitute the "little flock" to whom it is the Father's good pleasure to give the kingdom.

The earth is yet given to the children of men; the head of the race of man lost the dominion by sin, and has passed under the dominion of death. The descendants of our representative head are looking by faith to a second representative head, to whom is promised the first dominion, Micah 4: 8, who has broken the dominion of death for himself, and that is a pledge that his promise to do it for his followers shall be fulfilled. He is the resurrection and the life, With the redemption of his purchased possessions of the church Acts 20: 28, he obtains the dominion that was man's at first, Micah, 4: 8. With Jesus, who becomes the second Adam as the head of the redeemed race, the saints take the kingdom, and the dominion becomes theirs under the Redeemer King, under the whole heaven, to continue forevermore. Jesus endured his temptations and trials, and sinned not; he shall not lose his supremacy, as did Adam, but shall reign forever.

The earth hath God given to the children of men, and they are to retain it forever; that is, those who accept the Redeemer, and are redeemed from the land of the enemy. The earth is to be the everlasting abode of the redeemed; it is the kingdom prepared from the foundation of the world for a righteous people; and as those for whom it was originally prepared did not remain upon it, it shall be given to those of the same race who shall develop righteous characters, and thus the kingdom was prepared for them from the foundation of the world. To them

will be imputed the righteousness of Adam and by way of their redemption that "Blessed are they that keep his commandments, that they may have the right to the tree of life and enter through the city." Instead of the earth of the redeemed shall be upon this earth territory, under the will of God. A portion was promised to the righteous seed for an everlasting inheritance. The righteous shall inherit the earth. Prov. 11: 31.

Christ is now sitting on his throne, God, on his throne, instead of exercising his power in the times of restitution. He will send him to take possession and will send him to take possession and down all authority. The righteous shall inherit the kingdom of the Father, those who have maintained their free agency, of that which may not be taken from them, may inherit the kingdom of themselves in the

The Passover

IN ADVOCATE asks, If we make place of the passover of unleavened bread.

We would reply design of the institution of the Feast of Unleavened Bread, the deliverance from Egyptian bondage, and the ordinances of that type in the sacrifice of the Lamb that takes away the sin of the world, and so he became a sacrifice for us, and our Saviour. Our Saviour, over season, with the Supper in its season, time of celebration, change in the institution. Bringing to the Israelites, had rejected Christ, were now included, whosoever were Christian or did.

The feast of the Passover, festival, monarchical, with the lamb of the people of Israel, they live together to observe the continued to would never be feasts and meals, been suspended. Christians need unleavened bread. Supper. Christ

will be imputed the righteousness of Christ; and by way of their faithfulness it is said that "Blessed are they that do his commandments, that they may have right to the tree of life and enter through the gates into the city." Instead of the inheritance and abode of the redeemed saints being in heaven it will be upon this earth, comprising its whole territory, under the whole heaven, Dan. 7: 27. A portion was promised to Abraham and his seed for an everlasting possession, Gen. 17: 8. The righteous shall be recompensed in the earth. Prov. 11: 31.

Christ is now sitting at the right hand of God, on his throne, Acts 2: 34, Rev. 3: 21, instead of exercising his great power; when the times of restitution shall begin the Father will send him to the earth. He will then have received the kingdom, and comes to take possession and reign, when he will put down all authority, and all sin. Then will the righteous shine forth as the sun in the kingdom of the Father. Happy will it be for those who have made the wise choice, in their free agency, of that better part, which shall not be taken from them, but whereby they may inherit the earth forever, and delight themselves in the abundance of peace.

The Passover and Unleavened Bread.

IN ADVOCATE No. 7, Bro. Eber Davison asks, If we make the Lord's Supper take the place of the passover, why not keep the days of unleavened bread also?

We would reply that we must look at the design of the institution. The Passover and the Feast of Unleavened Bread were memorials of the deliverance of the Israelites from Egyptian bondage, and were therefore institutions of that nation—national matters or ordinances. The paschal lamb met its anti-type in the sacrifice of Jesus Christ as the Lamb that taketh away the sin of the world, and so he became our passover, being sacrificed for us, and in whom our sins are passed over. Our Savior met the type at the passover season, when he instituted the Lord's Supper in its stead. Hence no change in the time of celebrating the ordinance, only a change in the emblems, constituting a new institution. But it was not now one belonging to the Israelitish nation, for that nation had rejected Christ, and the Lord's people were now individuals from every nation of whosever would serve him, hence it is a Christian ordinance.

The feast of unleavened bread was a festival of the Israelites. It was a memorial festival, memorial of the deliverance from Egypt, with no type in it except the paschal lamb of the passover. As long as the children of Israel comprised a nation, or where they live together since, it is proper for them to observe the memorial feast. Had they continued to serve the Lord their nation would never have been broken up, and their feasts and memorial festivals would not have been suspended. Hence we consider that Christians need not observe the feast of unleavened bread in connection with the Lord's Supper. Christians may observe these days

to the Lord if they choose, Rom. 14: 5, 6. It cannot be determined that the apostles kept this feast. The time of its occurrence is several times spoken of as a point of time; and once Paul went to Jerusalem to keep the feast, Acts 18: 21. Being a Jew it would be proper for him to observe this memorial festival, but not as the Jewish Passover, for he could not partake of the paschal lamb as it had been done before.

Another Priest renounces Rome.

THE following from a converted Roman priest speaks of a conscientious man renouncing error because he loved truth and God, and has broken away from the tyranny which blinds the minds of so many people who would come to Christ but for the intervention of priest-craft.

ST. ANNE, ILL. March, 14, 1881.

To the Rt. Rev. Purcell, Archbishop of Cincinnati:

MY LORD: You know that I was born at Calvello, in Italy, and that I was ordained a priest of Rome at Diana, province of Salerno, by Bishop D. Fanelli. After five years of priesthood I had seen so many scandals, and such a want of religion in the secular clergy, that I thought there was no way to be saved, except by becoming a monk; and I entered the order of the Franciscans. But I found that through the whole kingdom of Italy the Franciscans were as corrupt and devoid of religious faith as the rest of the priests. Their vow of celibacy was only a mask to conceal the most unspeakable corruption, and their vow of poverty was only to become the richest men of Italy. I left them in 1875 to come to America.

But here I have seen again that the same immortality, corruption, drunkenness, ignorance and infidelity are reigning supremely everywhere, among the high and low clergy, under the gilded mask of the bastard Christianity of Rome.

In a word, I have seen with my own eyes that the Christianity of Rome, both in Europe and America, is a deception, a fraud. The millions of dollars which yourself, the bishop of St. Louis, and many other bishops on this continent, have extorted from your poor dupes, and engulfed to build your princely palaces, and drink your costly French and Italian wines and brandies, have perfectly showed me that the church of Rome is only a caricature of the religion of the humble Jesus of Nazareth. I then went in search of that divine religion which the Son of God has brought to save this perishing world. I have, by the mercy of God, found it among those humble and devoted men called Protestant ministers, whom I had been taught to despise as heretics.

As it would be too long to name them all, I will tell you that when I have compared the words and deeds of the Revs. John Reids and D. Finks, of Colorado, Rev. Dr. Joyce of Cincinnati, and Father Chiniquy, of St. Anne, Illinois, with the words and deeds of the priests and bishops of Rome, I have felt and understood that my only chance of salvation was in uniting myself "*cordi et animo*" to

those humble and devoted disciples of the gospel, to serve my God in spirit and in truth, through Jesus Christ, with them.

It is particularly during the happy days of prayers, meditations and study I have spent in the "Converted Priest's Home," where Father Chiniquy is giving me such a Christian hospitality, that I have seen that your transubstantiation, immaculate conception, purgatory, infallibility of the pope, auricular confession, indulgence, worship of Mary, are blasphemous and idolatrous doctrines.

May God grant that your lordships, with all the priests of Rome, receive the light which my merciful God has given me; and that you may have the grace to give up the errors of popery, as I am just doing to-day, in order to put their hope of salvation only in Christ and him crucified. For there is only one name, the name of Jesus, through which men can be saved; there is only one sacrifice, the sacrifice of Calvary, which has been offered once for all, to redeem the world; there is only one stone, one rock to serve as the corner stone, the foundation of the church; that stone or rock is not Peter, but Christ.

Yours truly, F. E. DE Calvello.

P. S. I respectfully ask the Christian papers of the United States to reproduce this letter in order that the disciples of Jesus everywhere may pray for me. F. E. C.

SHAME & EVERLASTING CONTEMPT. We know of but one solitary text in all the Old Testament that requires to be noticed among the Scripture texts that seem to favor this doctrine of eternal suffering—and this only because it is misquoted. It is in Dan. 12; 2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." . . . The reader will notice how very careful the prophet is, in the use of the word *everlasting*, not to say the very thing he is charged with saying. What is it that is everlasting, and forever and ever? It is the life of the righteous and the brightness of their shining. It is not the 'shame;' there is no such epithet applied to that which the wicked feel themselves, and, no doubt, will feel as long as their miserable lives continue; but it is the 'contempt' (or 'abhorring,' as this word is elsewhere translated), which *others shall feel towards them*, that will be everlasting.—J. H. PETTINGILL'S *Theological Trilemma*.

THE Island of Chio (also spelled Scio and Khio, and in Attic Greek Chios) is one of the loveliest and most fertile in the Ægean Archipelago. It lies off the Gulf of Smyrna, and is 110 miles in circuit. Particulars of its devastation by successive shocks of earthquake, from Apr. 3rd to 11th, continue to be received. Though the first accounts were exaggerated, yet the number killed could not have been far from 5,000, while a large number were injured, and tens of thousands were left without food and homeless. It was a "great earthquake."

Who are Blessed.

- Rom. 4: 7, Whose iniquities are forgiven.
- Luke 11: 28, That hear the word and do it.
- Psa. 1: 1, That walketh not in the counsel of the ungodly.
- Rev. 22: 14, That do his commandments.
- Psa. 40: 4, That maketh the Lord his trust.
- Matt. 5: 3, the poor in spirit.
- Matt. 5: 4, That mourn, till they put on immortality, 1 Cor. 15.
- Matt. 5: 5, The meek, for they shall inherit the earth. See Rev. 21.
- Matt. 5: 6, That hunger (labor for the meat that endureth, John 6: 27).
- Matt. 5: 7, The merciful (that follow our Lord's example, 1 Pet. 2: 23).
- Matt. 5: 8, The pure in heart (that acknowledge the pure word of light and truth, Psa. 119).
- Matt. 5: 9, The peacemaker (inducing others to acquaint themselves with God, Job 22: 2).
- Matt. 5: 10, They which are persecuted for righteousness sake.
- Matt. 5: 11, Blessed are ye when men shall revile you and persecute you.
- Psa. 41: 1, He that considereth the poor.
- Psa. 65: 4, The man whom thou (Lord) chooseth.
- Isa. 56: 2, The man that keepeth the Sabbath from polluting it.
- Psa. 84: 7, Whose strength is in the Lord.
- Isa. 30: 18, That wait for him (the Lord).
- Matt. 13: 16, Your eyes, for they see, and your ears, for they hear.
- Matt. 24: 46, Whom his Lord shall find ready, see verse 24.
- Psa. 23: 12, Whose God is the Lord, see also Exodus 20: 3.
- Psa. 119: 1, Who walk in the law of the Lord.
- James 1: 12, That endureth temptation of scoffers, 2 Peter 3: 3.
- Rev. 1: 3, That readeth continually so as to understand.
- Rev. 16: 15, That watcheth (for his coming), unto prayer, Matt 26 41.
- Matt. 11: 6, Who shall not be offended. Also Matt 16: 24; 2 Peter 1: 19, 20, 21.
- Rev. 22: 7, That keepeth the sayings of the prophecies of this book.
- Rev. 20: 6, Blessed and holy is he that hath part in the first resurrection, that they may not die, Ezek. 3: 19. Neither can they die any more, for they are equal (shall be at the resurrection.) unto the angels; and are the children of God; being the children of the resurrection. Luke 20: 36.

B. ALVERSON.

Lone Star, Missouri.

Courage.

S. E. BRINKERHOFF.

COURAGE is necessary to success in all the various avocations of life. Without courage life is a wearisome burden, and labor almost unendurable. And in no avocation or business do we need it so much as in the service of the Lord. The child at school needs courage to enable it to master its daily lessons; but each day, or each year at least, it is rewarded with approval and promotion. The young man and the young woman just entering the wide field of busy life needs courage, and without it every business of life will be to them an utter failure. They may have skill and genius to accomplish any reasonable undertaking, but without courage every undertaking is given up before its completion for something less toilsome. In all the business avocations of life we have the reward of our courage as we press on achieving the success for which we labor; this increases our courage of course, and makes the toils and trials of life much easier to be borne. But in the service of God it is somewhat different. We do not always see that we are achieving the success

for which we strive, and the reward lieth far away, even at the end of the race. This is why we need courage so much more in the service of God than in the business relations of life—the reward is beyond this fleeting life.

Faith can lay hold of the promises of God, hope will brighten the Christian's pathway through this wilderness of sin, but it takes courage to enable him to labor, toil, and strive in the service of God. It is often the case that many a faithful laborer in the cause of God will spend days and nights of weary toil in the Master's service, and not be able to see that he has accomplished the least good, then it is that he needs courage to toil on, and strive on, believing that the reward is sure, and that at last his efforts will be crowned with success. Like Peter of old, he may toil all night and catch nothing, but at the command of the Master he toils on until victory crowns his labors. Then too, to all human appearance, we often have the Master's frown instead of his approving smile. For in this life he whom the Lord loveth he chasteneth, and scourgeth every son whom he approveth." Suffering is the lot of the true child of God in this age. The Savior says, "In the world ye shall have tribulation." There is no reward promised in this life for the faithful performance of the Lord's service, but the inward knowledge of doing, and having done our heavenly Father's will.

Noah was a man of courage or the ark never would have been built. For a hundred and twenty years he kept to work, faithfully warning the world of its coming doom, and daily working away at that mighty ark. Mark, Noah preached to the world, as well as builded the ark. What did Noah have to encourage him to preach all those long weary years to that doomed and sin cursed world? Not one single convert in all that one hundred and twenty years. He had simply the satisfaction of knowing that he was doing the will of God; but by this means he saved himself and family, and thus became a monument of God's saving grace. He was moved by fear, through faith in the word of Jehovah, to build the ark, and his undaunted courage kept him at it until the work was finished. Then, and not till then, did he receive the reward. Safely then did he sail over the doomed and perishing inhabitants of earth. He was saved; a mighty monument of faith in the promises of God, and undaunted courage in the performance of his will amid unparalleled discouragements.

Moses was a man of courage else he never would have left the court of Egypt to toil for his daily bread in the land of Midian, or encountered the wrath of Pharaoh as a messenger of Jehovah to lead the hosts of Israel from Egyptian bondage. It took courage, as well as faith and obedience, to face the king of Egypt, to lead out the chosen seed of Abraham from their sore bondage, and to go with that chosen, yet rebellious, house of Israel through the wilderness for forty years. When the work of Moses was nearly ended, he exhorts this people to be strong and courageous. He knew it would take courage as well as faith to enter the promised land. Hear him: "Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31: 6. No matter how their enemies might oppose them, nor how their way might be hedged up, nor how little progress they seemed to make, they were to have courage to go on, because God was with them just so long as they obeyed his voice. Moses then gives Joshua a further exhortation to have courage, thus showing that it was doubly needful for him. Verse 7, "And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it." Thus

we see that Moses considered courage as one of the essentials to serving the Lord.

After the death of Moses, hear how the Lord addresses Joshua. "Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left," Joshua 1: 6, 7. V. 9, "Have not I commanded thee? Be strong and of a good courage." The Lord knew Joshua would need courage to perform the work he had called him to do. And we find Joshua exhorting his brethren to have courage in the performance of the work they were unitedly to accomplish. "And Joshua said unto them, Fear not, nor be dismayed, be strong and of a good courage; for thus shall the Lord do to all your enemies against whom ye fight." Josh. 10: 25. Thus we see that courage is one of the essential elements in the character of God's ancient people.

God's people need courage to-day to enable them to stem the tide of wickedness, and to fight the good fight of faith. We have enemies to subdue if we would go up and possess the goodly land. We are in a world of sin, where there are many evil influences to draw us away from the service of God, away from following our blessed Redeemer, and we need to "be strong and of good courage." If our courage fail our faith will begin to weaken, and soon we will lose our strength and fall an easy prey to the enemy of all righteousness. To keep our courage good, we must work—work whether we see any good results or not. It is for us to obey, and God will take care of the rest. Courage to stand for truth, though we stand alone. Courage to work for Jesus, though an host should encompass against us. Courage to press on in the Christian race, though every possible discouragement may be brought to bear against us. We have nothing to fear if God is on our side. We have nothing to be discouraged about so long as Jesus is our portion, and the heavenly inheritance is our eternal home. This world may be dark, the trials of life many, but what are these when the eye of faith looks to the glorious beyond? The bright inheritance of the saints is drawing near, and soon the King in his beauty will be here. Then, take courage, fellow pilgrim, the journey's almost over, and victory is almost gained. Soon Jesus is coming to gather his jewels, and we want to be among them.

You cannot Serve God and Mammon.

I BELIEVE the Bible teaching that, when man goes through this life loving what God hates, and hating what God loves, he acquires a final permanence of character. As the twig is bent, so does the tree incline. When a man drifts into dissimilarity of feeling with God he finds the universe against him, and he cannot walk with God, because he is not agreed with him.

Not many hours ago I stood on the banks of the Doon, in the town of Ayr, and there I saw the Bible which Burns gave to Highland Mary. The Bible was under a glass case, and the sunlight shining full upon the page disclosed this famous passage: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon." Matt. 24. Now, I believe that text is inspired. I believe that is the testimony of Almighty God to the fact that human nature must learn to love what God loves, and hate what God

hates, before there can be any union. But even if I did not believe that statement, that would not matter. It is as true as the sun. You cannot open your eyes; you cannot open your eyes; you cannot open your eyes. What I undertake to do is to do so; a man loves what God loves, the long and may crystallize that variance with character on the character can come into things. I desire to be holy? into perdition. It is possible a this world. I believe blessedness with say God is not properly man can serve that character. You do not disturb the proposition and mammon. ture of things. Such being ing the future present? I We are to b seeing him as him as our I simply to ta used to req rebel to tak when you s from enlig know what command, him, other you say th that if we Lord, we a written in Lord Jesu This is no the Lord —Joseph gov. "Thou grace is blessed Grace a just a It is fa ing to j upon t fruit of Chr God, I

hates, before there can be any harmony with him. But even if I did not believe in inspiration, I should say there is immense sense in that statement, that no man can serve two masters. It is as true in spiritual as in physical things, that you cannot serve two masters—you cannot open and shut a door at the same time; you cannot have white and black on the same space.

What I undertake to say is, that when a man loves what God hates, and hates what God loves, the longer he continues in that dissimilarity of feeling with God the longer he is likely to do so; and if he continues long in that variance with God, he may harden in it, and may crystalize into a final permanence of character on the bad side. And a final permanence can come but once, in the very nature of things. I do not say you cannot come back, but the question is whether you will. What can be the future of those who lose the desire to be holy? I believe they are drifting into perdition.

It is possible a man may lose that desire in this world. I believe God cannot give a soul blessedness without holiness. If there could be blessedness without holiness, we should say God is not just, and that the universe is not properly managed. You do not believe a man can serve two masters. You do not deny that character tends to become fixed. You do not disbelieve, you do not doubt, there is not a shadow of unrest in your mind as to the proposition, that a man cannot serve God and mammon. It is not possible in the nature of things for us to have two supreme affections.

Such being our Lord's testimony concerning the future, what is his testimony as to the present? I ask you to look on the cross. We are to behold Christ as our Savior, and, seeing him as such, we are to be glad to take him as our Lord. It is not enough for you simply to take an ironclad oath, such as we used to require in the United States every rebel to take. You have not done enough when you say, out of prudence, and possibly from enlightened selfishness, "God must know what is best." You must love God's command, and you must yield your heart to him, otherwise you have no faith. Some of you say that the Bible instructs us to believe that if we accept as true the testimony of our Lord, we are saved. Some of you think it is written in the New Testament, "Believe the Lord Jesus Christ and thou shalt be saved." This is not enough. It is written, Believe in the Lord Jesus Christ and you will be saved. —Joseph Cook, in *St. Andrews Hall, Glasgow*.

Grace.

"Thou art fairer than the children of men; grace is poured into thy lips; therefore God has blessed thee forever." Ps. 45: 2.

Grace is favor, or blessing bestowed, which a just and righteous law does not demand. It is favor bestowed upon those who, according to justice and equity, have no legal claim upon the giver of that blessing. It is the fruit of pure and unselfish love.

Christ shared it in the abundant grace of God, not because he in his nature or acts

was undeserving of God's infinite favor, but because he, to save a sinful race, had to put himself into the place of the sinner, assuming all his real poverty, subjecting himself to man's temptations, suffering, the curse, and finally the penalty of sin, as if he had been a sinner. In this position he needed grace from God that he might exhibit its fruits manifested through humanity with its infirmities, so that his life might become an example to all his followers.

The expression in the text—"Grace poured into thy lips"—signifies that the Father gave him divine assistance in the control and use of his lips, so that he sinned not with them, by not using them in speaking all the words the Father gave him to speak, and in not speaking anything the Father forbade him to speak. In the weakness of our nature, which he took upon him, by the grace given he sinned not with his lips.

This is given as an example to all believers. We need grace for our lips, that they praise God and speak no vain or wicked words. We need grace for our eyes, that they look not on vanity to lust after it, and that they look earnestly upon the pages of Inspiration to learn wisdom. We need grace for our feet, that they carry us not in the way of sinners, but to the assemblies of the saints. We need grace for our hands, that they handle no bribes, but are extended to help the needy. When we are baptized by the Spirit, every member of the body receives its sacred blessing, sufficient to enable each to perform its part of obedience to God.—J. C., in *World's Crisis*.

To-day and To-morrow.

A. C. LEARD.

WHAT is to-day? A few of the golden grains of God's love bequeathed to man; the extension of his love to earthly mortals; the brightness of his remembering care. Our allotted time to prepare for joy, glory, immortality, eternal life. What is to-morrow? Something that ever was to be, and never was. The sun never shone upon to-morrow. In vain we look for it, hope for it, but it never, never comes. We may live until our bodies are weak and tottering, until our sight is dim, and our heads blossoming for the tomb, and never behold the light nor feel the gentle breezes of to-morrow. All our lives are made up of to-day. No person ever breathed the air, or saw the sun of to-morrow. To-day is man's only allotted time to work. If he does not work to-day he never will work at all. He who always defers the performance of his duties until to-morrow, will ever remain a fit subject for everlasting destruction. As long as the adversary can coax us or influence us to defer doing work to-day, he is sure we will never be saved; from the fact that salvation depends upon faith, repentance and baptism, and the adding to that faith of virtue, knowledge, temperance, godliness, brotherly kindness, and charity; consequently we must have faith to-day; we must be baptized to-day; and we must commence the work of addition to-day. Now, my brethren and sisters, shall we commence to-day to ex-

amine ourselves, and see whether we are in the faith or not; see whether we are ready to say, come, Lord, and come quickly. May the Lord bless us, and save us, is my prayer. *Civil Bend, Daviess Co. Mo.*

The first systematic attempt at an enumeration of the Jews in Cincinnati has just been completed. There are 8,000 of them in the city, and 15,000 of them in the state. The church property in Cincinnati is estimated to be worth nearly \$500,000.

Letter Department.

From Bro. Albert Haven.

DEAR BROTHERS AND SISTERS in Christ: as it is the Sabbath, and we are not going to meeting, I thought I would write you a few lines to let you all know that there was one family here that was trying to keep the commandments of God, and are looking for the blessed Savior to come and take us home if we are accepted of him. I feel as though I was one of the least of the children of God; but I want to be humble, for he that humbly himself shall be exalted. We, as a church, have a great many things to contend with, but the Lord is willing to carry us through, if we will ask him to help us. We have prayer meetings every Sabbath, but it is a good ways to go, about 7½ miles; but we all feel as though we get well paid for going, for it strengthens the children of God to meet together often, and tell what the Lord has done for them. My wife and myself came out from the world and embraced the truth under the preaching of Eld. Branch, of Hartford, Mich. There were six of us that commenced to keep the Sabbath, and my prayer is that all may prove faithful, and show to the world that we are separated from them. We were very much disappointed last Sabbath by Bro. Branch not meeting with us, according to appointment, but it was something that he could not help, for he was sick; and my prayer is that he may recover so he can attend to his work in the vineyard, for there is plenty of work to do and the time, I think, is short. Let us all be up and doing, while the day lasts, for soon the night will overtake us, wherein no man can work. This is my prayer.

Prairieville, Mich.

BRO. BENJ. D. RICE writes from Lebanon, Mo.: It is with much pleasure that we read the blessed Bible truths in the *Advocate*. Not that they are better than the Bible, but it helps to strengthen our faith to know that others besides ourselves are striving to overcome, that they may gain an entrance into the kingdom of God. How our hearts throb with joy when we read the letters written by the brothers and sisters scattered here and there all over the land. The sweet assurance comes like the fragrance of many flowers, Jesus soon is coming. Oh sweet, oh blessed theme! how it thrills our hearts with joy! We, too, are looking for that same Jesus. Our prayer is, Come, Lord Jesus, come quickly. From your brother in hope of eternal life, when the life giver comes.

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.

We regret that we are using so poor an article of paper for printing the ADVOCATE; but when the present supply is used we shall have a better article.

THE Proposed Reply to R. G. Ingersoll's Lectures, by Eld. A. B. Magruder, which we have formerly spoken of, is now in press and will soon be ready for the reader. Eld. Magruder states that contributions have been received for its publication to the amount of \$204.50 (Apr. 28), which he accepts as a divine blessing and an omen of the success of his humble effort in defence of God's word, and of his name as the author.

The American Revised New Testament.

THE Literary Revolution is prompt with its edition of the Revised Testament. The British monopolists "unhindered" their edition on the morning of May 20th, and at 8 30 P. M., the same day, the American edition was all in type, and of the various editions of the entire Testament and the Gospels published separately as many as 50,000 a day will be manufactured till the demand is met. The prices for the very handsome editions, in type nearly double the size of the British edition, are as follows:

- The New Testament complete for 10 cents.
- The Gospels complete for 7 cents.
- The Gospels separately, each for two cents.
- And in various forms and styles, up to full Turkey Morocco, gilt edges, for the new and old versions on pages facing for \$1.50.

This edition is for sale by all the leading booksellers of the United States, or they will be sent by mail on receipt of price. Liberal terms are allowed to clubs. Address, American Book Exchange, 764 Broadway, N. Y.

BARON ROTHSCHILD.—A very touching incident connected with the closing weeks of Baron Rothschild's life, was related at a public meeting in London. A party had ordered a particular hymn book at his booksellers, and on calling for it was told that Baron Rothschild had called and asked for a hymn book having the hymn, "Jesus, lover of my soul," and I gave him the one I obtained for you, being the only one I had containing that hymn. What led this aged son of Abraham to seek this song of praise to Jesus, none can tell. Perhaps his eyes were being opened to the truth of the gospel. His having also bequeathed £5000 sterling to Christian charities may encourage the same hope.

Dr. Talmage does not have a high opinion of infidels. In a late discourse he said: "I have no more respect for the fangs of a rattlesnake than for a man who would sting to death the hope of a whole race and substitute nothing."

THAT superstition is not yet dead in the Roman Catholic Church will be seen from the following dispatch from Milwaukee: "Father Willard has distributed among over 1,000 persons portions of the Knock Chapel cement, and has on file about twenty-eight letters from different persons living in Wisconsin, Iowa, Illinois, Michigan, Minnesota and some of the territories, all claiming that they have been cured or relieved from pains or long-standing afflictions of the body." Father Willard is an intelligent man, the editor of the Catholic Citizen.—Christian Union of May 11.

At the beginning of the present century there were only six Jewish congregations in America. It is estimated now that there are at least 300 congregations, and nearly 400,000 Jews in the United States alone. Between 6,000 and 7,000 Hebrews are said to be in Boston, where they have four synagogues.

THERE are at least twenty-five different missionary societies in the Romish Church, as well as three hundred different orders, such as the Capuchins, the Dominicans, etc., all of which are loyal to the central power at Rome.

GERMANS in Salt Lake City have become so numerous as to justify the starting of a German newspaper. The Mormons make no progress in converting them.

How many take a wrong view of life, and waste their energies and destroy their nervous system, in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away. It is not wealth or high station that makes a man happy. Many of the most wretched beings on earth have both; but it is a radiant, sunny spirit, which knows how to bear trials and enjoy comforts, and thus extract happiness from every incident in life.

Appointments.

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.

PROVIDENCE permitting I will meet the brethren of Bloomingdale, at the Waljer schoolhouse, as follows; Sabbath, June 4th, at 11 o'clock, in the evening at early lamp lighting, and Sunday the 5th at 11 o'clock in the forenoon, and in the evening as before stated.

Sabbath, June 25th, I will meet the brethren of Hope, Barry Co., at the Sprague school house, at 11 o'clock in the forenoon, and Sunday the 26th at 11 o'clock at the Eagle school-house, in Orangeville township, and also in the evening at early lamp lighting. JOHN BRANCH.

Letters and Money Received.

Rebecca Yates \$5, Jasper Ogle \$4, Benj D Rice \$2, H P Madill \$1, J Arnold \$2, P E Armstrong \$1.

Books and Tracts Sent by Mail.

Jasper Ogle, A H Wood, A N Seymour. To purchase New Type, Jasper Ogle, 50cts.

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.

Advent... Thy Word is a... VOL XLVII Marion, Iowa, Third... The Advent and Sabbath Advocate... IS PUBLISHED WEEKLY BY Jacob Brinkerhoff at MARION, LINN COUNTY, IOWA. TERMS—Two Dollars per year. Free to our agents. To new subscribers eight months for one dollar. Specimen copies sent free.

Faith, or—What SHALL we close the precious volume And put it away from our sight, And say to our friends and dear ones, "No longer walk in its light; For the God we thought its author Is a ghost, a myth, a fiction, And Nature by Nature was made. Shall the Book of books be banished From all our suffering world, And the tender words of Jesus To oblivion's depths be hurled? Shall the "still small voice" never Steady our faltering feet, And shall words of faith and power Never more bring comfort sweet. Shall the purest, noblest, truest That has blessed the world, And mankind accept and follow? What infidels have devised O ye poor, and sick, and weak, All who sorrow's cup must drink, Would ye give your faith in part For a logic of husks and chaff. How little of life would be Unruled by a power absolute, How much would be vile Unsaved by a Father's love, Oh, liberty, home, and wife, By the hand of him who saved The world of art and mystery Owe their grandest work "By their fruits," then And the Bible will show But how of the vain Hume, Ingersoll, a These are upas trees, Breathe poison and Who rest them ben But the upas tree The Bible will stand A rock of strength Cannot be crushed Though ages of Oh, we'll keep t We will keep t And pray that Where the N The Word "This is the v even our faith. 1. What is "World" globe; but