

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.

"I Will Come Again."

TUNE.—*Jesus of Nazareth passeth by.*
What means that sweet and thrilling song,
In forest wild through autumn long,
Of "restitution" drawing nigh—
The coming of Jesus in the sky?
With accents bold the throng reply—
Jesus will come again bye and bye!

Now lift your head, ye doubting saint,
And do not let your love grow faint,
For signs foretold are now in view—
He cometh soon to rescue you.
Oh, let the joyful tidings fly—
Jesus will come again bye and bye.

I love to think His coming's near,
And hope and pray 'twill be this year;
Redemption's work make all complete,
On earth again He'll place His feet!
Oh, sweetly let the tidings fly—
Jesus will come again bye and bye.

Oh, why should love like this grow cold
By those who love the Shepherd's fold?
His love so perfect and complete,
Behold his wounded hands and feet!
Oh, sweetly let the tidings fly—
Jesus will come again bye and bye!

We've waited long in tears for Thee,
But O Thy glory now we see!
In robes of white and harps of gold,
We greet Thee in the eternal fold.
Oh, loudly let the echo ring—
Jesus has come again, crowned—our King.

The eternal One—the promised King—
Now comes at last! His saints He'll bring
From every land—from east and west,
To Beulah's happy land of rest!
Oh, loudly let the echo ring—
Jesus has come again, crowned—our King!

The Godhead beaming from the Son
Is seen by all! glory begun!
The promised throne, though vacant long,
Is filled, and there's the happy throng!
Oh, loudly let the echo ring—
Jesus has come again, crowned—our King!

—C. P. WHITTEN in *World's Crisis*.

Death.

W. C. LONG.

ASIDE from the Bible we have clear, tangible proof that we are dying creatures. Observation confirms it. Lessons of mortality are taught all around us. Our ears are daily saluted with the bells of death. Almost daily we are called upon to follow our fellow men

to the tomb, to see them placed in the silent walls of the grave. The green turf which grows over our sleeping friends teach us that they are but dust. The dead oak, the falling leaves, the withered flowers, all, all teach us that we, too, must pass away. Almost six thousand years have passed since God said to Adam, "Dust thou art, and unto dust thou shalt return." Generation after generation has fled like the vapor that mantle the stream. Our race is remanded back to dust. Death, the leveller of the human family, is doing his terrible work. The rich in his mansion, the menial slave in his hovel, old and young, good and bad, must all yield to this monster.

Our mortality and unconsciousness in death are not only established by observation, eye sight, common sense, and reason, but by the Bible; yet in reference to this present, or first death, many views are entertained. The great inquiry is, What is death? What condition does it render us to? Is it a friend, or an enemy? Will it carry us down into the river, or land us on the other shore?

Paine, Voltaire, Ingersoll, &c., say "death is an eternal sleep." The poet says, "Death is the gate to endless joy." Populer theologians says it is a friend, and that it ushers us into the "Glory world." In the "Royal Path of Life," p. 695; a work widely circulated on the subject of death, it is said, "Is he an enemy, when God sends him to deliver us from pains, follies, disappointments, miseries and woes? Is he an enemy who transfers us from delusive dreams, from the region of bubbles and corroding cares, to a region where all is pure, substantial, enduring joy, and endless felicity? It is a libel on death to call him our foe, a king of terrors, an enemy." If this man is right Paul is a libeler, a bad man, and taught a bad doctrine; for he plainly says in his 15th chap. of 1 Cor., 26th v., "The last enemy that shall be destroyed is death." Thus the Bible says one thing and this man another. One is wrong; is it the Bible? If death is a friend and conveys us to a land where all is pure, to God's right hand, where there is fullness of joy and pleasure for ever more, why, we ought to say, Come, friend (for we all want to see our friends); come, contagious disease, small-pox, and measles, and waft us to the realms of glory.

Death did not transfer David, Job, and the ancient worthies from a state of trouble, sorrow, and pain, to heaven where all is perfect, and where pain and woes never come. Peter says of David, "He is both dead and buried, and his sepulchre is with us unto this day." "David is not ascended into the heavens," Acts 2: 29, 34. Job says, "If a man die, shall he live again? all the days of my appointed

time will I, wait till my change come," Job 14: 14. Here Job says he will wait. In the previous verse he says, "O that thou would'st hide me in the grave; that thou would'st keep me secret until thy wrath be past; that thou would'st appoint me a set time, and remember me!" Here this good man expresses a desire to hide in the grave until his change, or resurrection, should come. He was willing to wait. In his 17th chap., v. 13, he says, "If I wait the grave is my house." How clear! No misunderstanding this plain writer!

In the 11th chap. of Heb., Paul adds his testimony; and after he collates the many and mighty deeds performed by those ancient worthies, says, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Verses 39, 40. In Prov. 10: 30 we read, "The righteous shall never be removed, but the wicked shall not inherit the earth." This settles the matter. Death will not start us on a journey to heaven. The righteous shall never be removed from the earth, Why should they, when we are told, in the mild language of the Savior, "Blessed are the meek, for they shall inherit the earth." And in the language of Solomon, "Behold, the righteous shall be recompensed in the earth, much more the wicked and the sinner," Prov. 11: 31.

Death kills men; it does not intensify the five senses of man, but destroys them; it is a total cessation of the vital functions. If the opposite is true, and cutting off the head of John the Baptist did not kill him, why, he may have ordained Joseph Smith to the Aaronic priesthood, as the Mormons claim. If death did not kill the Virgin Mary, but sent her to heaven, the Catholics have a plea of consistency in praying to her. But if death is the extinction of life, how absurd these positions.

In confirmation of the fact that death kills a man, let the following texts have a bearing: "Naboth is not alive, but dead," 1 Kings 21: 15. "Thy dead man shall live," Is. 26: 19. "If a man die shall he live again? Job 14: 14. "Set thine house in order, for thou shalt die, and not live," Isa. 38: 1. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live," John 11: 25. How plain these quotations in proving that when a man is dead he is not alive. The following illustration proves the same. Suppose I would shoot a man and a lamb through the heart; would I kill the lamb and send the man to heaven or hell torment? "As the one dieth so dieth the other," Eccl. 3: 19. "Like sheep they are laid in the grave," Ps.

silver, which in turn succumbed to the Macedonian, Alexander the Great, who established the Grecian empire, represented by the belly and thighs of brass. Next arose the Roman empire, the greatest and most powerful of the four, the iron legs, but in process of time, divided into many kingdoms represented by the toes of iron and clay, which not adhering together, indicated that while retaining much of the strength of the old empire of these kingdoms would not cohere.

These kingdoms in the second division are symbolized by the ten horns of the four beasts. And answering to the little horn that rose up among them is the Papal hierarchy, which becoming possessed of the territory of three of the ten, and assuming divine prerogatives, claimed dominion over the faith of the saints, and has grievously oppressed and persecuted them for about one thousand two hundred and sixty years.

Thus the fulfillment answers to the prediction as face to face in a glass. Had the book been written in the present century, in simulation of prophecy, what could it contain more pointed than what it does contain, of what has actually come to pass? The divine inspiration of this prophecy is then placed beyond dispute.—*Prophetic Times.*

Bible Chronology.

THIS Bible Chronology will be found to differ from that of the chronology in the margin of our Bibles, by Bishop Usher, just 124 years; but when we come to where it differs a note will be made, and the difference, and the reason for that difference, will be given.

CREATION OF ADAM TO THE END OF THE WORLD.

Adam to Seth,	130 years,	Gen. 5: 3
Seth to Enos,	105 "	" 5: 6
Enos to Cainan,	90 "	" 5: 9
Cainan to Mahalaleel,	70 "	" 5: 12
Mahalaleel to Jared,	65 "	" 5: 15
Jared to Enoch,	162 "	" 5: 18
Enoch to Methuselah,	65 "	" 5: 21
Methuselah to Lamech,	187 "	" 5: 25
Lamech to Noah,	182 "	" 5: 28
Noah to the end of the flood,	600 "	" 8: 13
Total,	1656 years.	

The flood began on the seventeenth day of the second month of Noah's six hundredth year, Gen. 7: 11, and was dried up on the first day of the first month of his six hundred and first year, Gen. 8: 13.

FLOOD TO COVENANT WITH ABRAHAM.

Flood to Arphaxad,	2 years	Gen. 9: 10
Arphaxad to Selah,	35 "	" 9: 12
Selah to Eber,	30 "	" 9: 14
Eber to Peleg,	34 "	" 9: 16
Peleg to Rue,	30 "	" 9: 18
Rue to Serug,	32 "	" 9: 20
Serug to Nahor,	30 "	" 9: 22
Nahor to Terah,	29 "	" 9: 24
To Terah's death,	205 "	" 9: 32
Total,	427 years.	

At the death of his father Terah, Abraham came into Canaan, Acts 7: 4, 5, at which time the promise, "Unto thy seed will I give this land," Gen. 12: 7, was made; which promise was the covenant, Ps 105: 9-11.

Covenant to the law,	430 years,	Gal. 3: 17
In the wilderness,	40 years,	Acts 13: 18
To division of land,	6 years.	
Total,	476 years.	

(Proof of this six years, may be found in *Herald of the Morning*, Vol. 12, No. 2, p. 26.)

FROM DIVISION OF LAND TO SAUL.

King of Mesopotamia,	8 years	Judges 3: 8
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Othniel, a judge,	40 "	" 3: 11
King of Moab,	18 "	" 3: 14
Ehud, a judge,	80 "	" 3: 30
King of Canaan,	20 "	" 4: 3
Barak and Deborah,	40 "	" 5: 31
Midianites,	7 "	" 6: 1
Gideon, a judge,	40 "	" 8: 28
Abimelech, a judge,	3 "	" 9: 22
Tola, a judge,	23 "	" 10: 2
Jair, a judge,	22 "	" 10: 3
The Amorites,	18 "	" 10: 8
Jephthah, a judge,	6 "	" 12: 7
Ibzan, a judge,	7 "	" 12: 9
Elon, a judge,	10 "	" 12: 11
Abdon, a judge,	8 "	" 12: 14
The Philistines,	40 "	" 13: 1
Samson, a judge,	20 "	" 16: 12
Eli, a judge,	40 "	1 Sam. 4: 13
Total,	450	

NOTE. This measurement, form the division of the land until the reign of Saul, viz., during the time of these judges, Usher reckons but three hundred and fifty, instead of four hundred and fifty, as above. He arbitrarily shortens these just one hundred years, in his endeavors to reconcile it with a discrepancy in 1 Kings; but we have the actual numbers here, which give the total of four hundred and fifty; mostly under the judges, with a little intervening time under their enemies sprinkled along through it; which accounts for the word "about" as it occurs in Acts 13: 20, "He divided their land to them by lot; and after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet." And certainly, three hundred and fifty for the whole time would not be about four hundred and fifty for the judges. Hence, the cutting down of this period of time, one hundred years, by Usher, must be rejected.

UNDER THEIR KINGS.

Saul,	40 years,	Acts 13: 21
David,	40 "	1 Chron. 29: 27
Solomon,	40 "	2 Chron. 9: 30
Rehoboam,	17 "	12: 13
Abijah,	3 "	13: 2
Asa,	41 "	16: 13
Jehoshaphat,	25 "	20: 31
Jehoram,	8 "	21: 5
Ahaziah,	1 "	22: 2
Athaliah,	6 "	22: 12
Joash,	40 "	24: 1
Amaziah,	29 "	25: 1
Uzziah,	52 "	26: 8
Jotham,	16 "	27: 1
Ahaz,	16 "	28: 1
Hezekiah,	29 "	29: 1
Manasseh,	55 "	33: 1
Amon,	2 "	33: 21
Josiah,	31 "	34: 1
Jehoiakim,	11 "	36: 5
Zedekiah,	11 "	36: 11
Total,	513 years.	

Note. The time of the reign of these kings is cut short by Usher, six years; thus making the time only five hundred and seven years; by assuming that father and son must have reigned conjointly. This also is done in the endeavor to reconcile discrepancies between the line of the kings of Israel and Judah. But as the line of the kings of Judah is the regular line of descent, it is there, and only there, we must look for an unbroken chronology; the line of the kings of Israel being broken and distorted.

Captivity, 70 years, 2 Chron. 36: 21

Note. Usher, here cuts short the chronology eighteen years; by beginning the seventy years captivity of Jerusalem eighteen years too soon; or in the third year of Jehoakim; at which time many of the Jews were taken to Babylon, Daniel among the number, Dan. 1: 1-3. It was then that Jerusalem began to be taken captive, it is true, but according to Jeremiah 1: 3; and also accord-

ing to the facts in the case, the captivity of Jerusalem was not accomplished until the "end of the eleventh year of Zedekiah."

This eighteen years mistake, in Bishop Usher's chronology; together with the six years in the reign of the kings; and the one hundred years in the time of the judges, all together make one hundred twenty and four years time left out of his chronology; and for which hundred and twenty four years we have given chapter and verse, sustaining Bowen's chronology, the one here presented to the reader. To say nothing of this Scriptural support of the latter, and relying on the merits of the two men, Bowen is equally as good authority as Usher.; the only advantage of the latter in the popular mind, is in the fact that the printer has chosen to insert Usher's chronology in the margin of our Bibles; and which gives it a sanctity irrespective of its merits.

As to the end of the seventy years, and the first of Cyrus, 2 Chron. 36: 21, being B. C. 536, there is no question.

Now to the above, add 1872, A. D. and we have the grand total, from Adam to the end of 1872, Jewish time, as follows:

Adam to the end of the flood,	1656 years
Flood to the covenant,	427 years
Covenant to the law,	430 years
In the wilderness,	40 years
To the division of the land,	6 years
Under the judges, etc.,	450 years
Under their kings,	513 years
Captivity,	70 years
To vulgar Christian Era,	536 years
To the end of A. D. '72,	1872 years
Total,	6000 years.

Hence we are now in the seventh thousand.—*Herald of the Morning*, selected by H. R. PERINE.

Children Poisoned With Tobacco.

IN one of the schools of Brooklyn a boy 13 years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up he shed tears and said he had often tried but could not.

The growth of this habit is insidious and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it.

"It's nothing but a cigarette," is really "It is nothing but poison." German and French physicians have recently protested against it, and a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it.

Parents, save your children from this vice if possible! Do not allow them to deceive you. In future years they will raise up and bless you for restraining them.—*Christian Advocate.*

DURING the time in which the Old Catholic body has existed in Europe, now ten years, it has grown, according to the *Church Quarterly Review*, from the fourteen men who met at Nuremberg in 1870, to protest against the latest Papal innovation upon the Catholic faith, to a church consisting of two bishops, and one hundred and twenty priests, and upward of 100,000 enrolled lay members, with adherents more or less closely attached amounting to three times that number.

THE German Government, having prohibited the use of tobacco to boys under sixteen years of age, is now considering the matter of interdicting the use of beer in the army.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 9th day of the 4th month, 1881.

JACOB BRINKERHOFF, Editor.
A. C. LONG JOHN BRANCH, W. C. LONG,
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Special Contributors.

Living in the Lord.

The true object of religion is to devote our lives to the service of the Lord. In apocalyptic vision John heard a voice, saying, "Blessed are the dead who die in the Lord; that they may rest from their labors, and their works do follow them," Rev. 14: 13. To secure this blessedness of "dying in the Lord," it is a necessary thing that we should live in the Lord; and then when death overtakes us, as it comes alike to all, except those who live in the Lord when Jesus shall come, we shall be in the condition of the text, Blessed are the dead who die in the Lord. If a person spends his life in indifference to God and religion, and devotes his time and energies to serving self, he is also likely to feel an indifference in regard to the close of life, and death will approach without his securing the needed preparation for dying in the Lord, so that the blessedness of the text will be lost. In early life is the time to enlist in God's service, and let youth be the time to bend our necks to the yoke of Christ, whose yoke is easy, and his burden light, Matt. 11: 28-30. There are instances of men and women of advanced age turning to God, and obtaining the needed preparation for the blessedness of dying in the Lord. This is always obtained by believing on the name of Jesus. The call of Jesus to come to him and receive rest to our souls, and a transformed life in him, is of a continual standing, and we may accept it as long as life lasts with us. But we have no assurance that we shall reach old age, or middle age; hence the importance of starting early in the service of the Lord and renouncing the world. Then if faithful, whether we live to mature years, or the destroyer cuts us down in youth, we shall sleep in Jesus, and rest from our labors, and our work of faith shall follow us, in the reception of immortality and eternal happiness in the kingdom of heaven.

The works that shall follow the believer, we may truly say are the rewards of faith, the fulfillment of the promises, the actual reception of the substance of things hoped for. In view of the future inheritance Paul quotes from the prophet, that eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him, 1 Cor. 2: 9. But he adds that God hath revealed them unto us by his spirit. Hence the importance of a thorough acquaintance with the revelations of the spirit in the Holy Scriptures, that we may know them. These are all future, in the world (or age,) to come, when the work of faith shall be rewarded, and the kingdom prepared from the foundation of the world

shall be given to a righteous people, who are now required to bring forth the fruits thereof.

How important it is, then, that we devote our lives to the service of God, that we may live in the Lord, prompted by the Holy Spirit, and in the event of death we die in the Lord and sleep in Jesus, and in the time of waking from sleep we may enter into the saint's inheritance, and spend an eternity of years to the glory of the Lord and in the enjoyment of the things God has prepared for those who love him and serve him.

Bible Chronology and 6000 Years.

The Bible Chronology, in another column, is published at the request of Bro. Perine, but to us it appears defective and therefore unreliable. In a matter of so much importance we think great care should be taken to have such a table correct. There seems to be a great desire with some to make it appear that the 6000 years of the world's history expired in 1872, principally advocated by N. H. Barbour, in his paper of the *Herald of the Morning*. We think the table defective in two or three instances. In the time of the judges no time is calculated from the dividing of the land, under Joshua (6 years), to the captivity of the Israelites to the king of Mesopotamia, Judges 4: 8, whereas the 2nd chap. says, 7th verse, "The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel." Some time was required for this history, as well as a going into idolatry on the death of the elders.

There is also a defect in the reckoning at the close of the judges. The time of Samuel's judging is left entirely out of the table. It calculates Saul's reign from the death of Eli. Look at the narrative and you will see that there is an intervening space of time in which Samuel the prophet judged Israel. At Eli's death the ark was taken by the Philistines, after which it was taken to Kirjath-jearim, where it was kept 20 years, Judges 7: 2. "And Samuel judged Israel all the days of his life," 1 Samuel 7: 15. Why should these 20 years of Judges 7: 2 and the time of Samuel's judging Israel be left out of a table of chronology? These 20 years are doubtless included in Samuel's judgment, but they are not the whole time in which the ark was at Kirjath-jearim, for it remained there until it was removed by David, 2 Sam. 6. Saul's reign commenced before Samuel's death, but it cannot be reckoned from Eli's death. This 20 yrs. of ch. 7 is most likely the time from the ark's going to Kirjath-jearim until the time when Samuel brought the people of Israel to repentance at Mizpeh, during which time they were in captivity to the Philistines. Brethren, be careful how you receive any Bible theory when you can examine the Scriptures for yourselves and see if it is correct.

This table also says there is no question about the end of the 70 years captivity and the first year of Cyrus being in 536 B. C. We think there is an objection to this in Daniel 9: 25, where the angel says, "From the going

forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and two weeks." Cyrus put forth this commandment in his first year, at the end of the Babylonian captivity of Israel; and that measurement of weeks amounts to 483 years until the beginning of the Christian era; therefore the chronology is wrong and unreliable. For our part, we want something more definite, and more harmonious with the divine record, upon which to base our faith, than this chronology. We believe we are in the last days of the history of the world, when the restitution age shall soon take the place of the present state of evil and imperfection; when the great Sun of Righteousness shall arise with healing in his wings.

There is no prophecy pointing to the end of the 6000 years of the world. It is sometimes said that as there were six days of labor performed in the first week of time, in the creation, followed by the Sabbath of rest, so there will be six thousand years of the world's history given to man, to complete his work for self and of sin; followed by a thousand years of rest.

6000 years may be the allotted time for the present order of things in the world, but the next age, which we call the restitution age, is not to be an time of rest, for it is to be employed by the Restorer in restoring the earth to its original purity and innocence, in which work the redeemed saints are to take a part. In that time the Sabbath is to be observed, when also is fulfilled the prophecy that they that wait on the Lord shall run and not be weary. Is. 40: 31. The blessedness of that time and world to come is so enrapturing that we should make every necessary exertion to make our calling and election sure, that when Jesus comes we may not be found wanting.

Matthew 24.

G. W. ADMIRE.

"AND Jesus went out and departed from the temple, and his disciples came to him for to show him the buildings of the temple," Matt. 24. This circumstance led to the prophetic declaration of our Savior concerning the temple at Jerusalem; and doubtless, while the disciples were calling his attention to the magnificence, the grandeur, and splendor of the temple upon which they prided themselves as a nation, the Savior makes the following declaration, "Verily there shall not be left here one stone upon another that shall not be thrown down." You will observe by the 3rd verse that the prediction of the Savior creates wonder in the minds of the disciples, which draws out two very important questions. These we wish to consider for a while. Now it seems that the first opportunity they got, that they in private conversation (for this was a favorite resort for the Savior,) put the question direct—"Tell us when shall these things be" concerning the temple, when there should not be left one stone upon another? Second question: "And what shall be the sign of thy

coming, and the end of the world?"

In the very last verse of the chapter you will see what brought our Lord's question; he refers to his coming, and here remark that the Savior's answer to both these questions, as we will see as we proceed to notice the text of the chapter. The fourth verse says, "Jesus answered, and said, 'Tell me, man deceive you.'" It seems that our Lord, knowing all things, as he came to his disciples against the day of the world. He had taught them privately that he was coming to the kingdom, and that it was to be in glory; and that he would subdue all things under his feet, and he foresaw that wicked men would come up, and even come to the power which he and the Father had longed to himself, when he was glorified in his saints, and in angels. And is it not a fact that he made this exalted claim, and that he have power to forgive sin, and that many have been deceived to believe that in the world's history there was a commotion among the nations, and earthquakes, and famines, and pestilences. See that ye be not deceived.

In the 9th verse he warns of the persecution which awaited the church down to the tenth verse of the chapter. Inquisition, when they shall be put to the severest test for his name's sake, and many false prophets (or teachers) shall arise, and deceive many. It seems that the inventions of wicked men, which have been brought to bear against the teachers of Jesus in the way of the world, yet it is not enough; they shall still another period, and shall be brought down; perhaps as dangerous as the first, and that is, the multiplication of false ones too, saying, Lo, here is the Christ, and we often hear it urged, because so many different ones have come from the Bible; and the multiplication of false teachers is this a sign that is brought to view in the world, which brings us down to the prediction of the apostle described by Paul as being in the days of perilous times, 2 Tim. 3; and here the Savior has given us a sign of the end of the world from his time, and is mentioned in the 13th verse, that the sign of the end, or age, "But he that shall be the sign of the end, the same shall be the sign of the beginning." You will observe that the apostle brings us down to the thirteenth verse of the chapter, and to the first question; nor shall we get a direct answer to the second question, we will not fail to notice the view of his people, as the stream of time through the ages, having for its source the beginning of time, and terminating in the end of the world. However, we will observe that the 13th verse is a sign given in the world, namely, of the end of the world," which

coming, and the end of the world," or age.

In the very last verse of the 23rd chapter you will see what brought out this second question; he refers to his coming, hence the question in regard to his coming. We will here remark that the Savior has answered both these questions, as we hope will appear as we proceed to notice the remainder of this chapter. The fourth verse states plainly that Jesus answered, and said, "Take heed that no man deceive you." It seems that the Savior, knowing all things, as he certainly did, warns his disciples against the deception of the world. He had taught them publicly and in private that he was coming to set up his kingdom, and that it was to be in power and great glory; and that he would rule over the nations and subdue all things unto himself; and he foresaw that wicked and presuming men would come up, and even covet the glory and power which he and the prophet knew belonged to himself, when he shall come to be glorified in his saints, and even claiming the title. And is it not a fact that many have made this exalted claim, even claiming to have power to forgive sins; and also that many have been deceived thereby. He tells them that in the world shall be wars and commotion among the nations, of pestilence and earthquakes, and famine in different places. See that ye be not troubled.

In the 9th verse he warns them of the persecution which awaited them; and coming on down to the tenth verse describes the Roman Inquisition, when they should be put to the severest test for his name's sake. 11th verse, many false prophets (or teachers) shall arise and deceive many. It seems that after all the inventions of wicked men and devils have been brought to bear upon the followers of Jesus in the way of persecution, that yet it is not enough; they must pass through still another period, and be tried in another way; perhaps as dangerous as any before it; and that is, the multiplicity of teachers; false ones too, saying, Lo here, and lo there; and we often hear it urged against the truth because so many different doctrines are taught from the Bible; and the result of so many false teachers is this abounding iniquity brought to view in the 12th verse, which brings us down to the present time, and is described by Paul as being the last days, or perilous times, 2 Tim. 3: 1-5. It seems that here the Savior has given an outline history of the world from his time down to that mentioned in the 13th verse, the end of the world or age, "But he that shall endure unto the end, the same shall be saved." The reader will observe that the above, from the fourth verse down to the thirteenth, is not an answer to the first question; nor does it seem to bear direct answer to the second; but I think that we will not fail to notice that he has given a view of his people, as they should pass down the stream of time through several successive periods, having for its starting point his own time, and terminating in the kingdom or age to come. However, we think that the 14th verse is a sign given in answer to the second question, namely, of "thy coming and the end of the world," which we will notice more

particularly hereafter, and will pass to notice the signs given by which the Savior answers the first question. Verse 15, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand,)" he here cites them to a prophecy of Daniel; and this, like most other prophecies, does not seem to be of much consequence until the time for it to meet its fulfillment. He tells them when they see the things which Daniel speaks of that they must understand; that it is just the same as that of which he himself speaks in the second verse, the throwing down of the temple, the dispersion of the Jewish nation, and the desolation that should follow.

In Luke 21: 20, speaking of the same, he says, "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." I wish to call your attention to one fact that is clearly brought out here, and that is, that God, in visiting judgments on a people, always warns his people that they may escape it, for so he did in this case. He says that they shall know it; and history tells us that they did know it, and escaped the terrible judgment which that people suffered.

We now call attention to the 21st verse, "For then shall be great tribulation, such as was not since the beginning of the world, nor ever shall be." We need only to cite you to history, with which almost all are familiar, to confirm the prediction of the Savior, as given here. It seems that God gave them into the hands of their enemies entirely; and yet he said he would not cast them off forever. Nothing short of a miracle could permit a people to survive the severest persecutions of the whole world for over 1600 yrs, as have the Jews; but God's eye was upon them, and shortens those days, or brings them to a close, as shown by verse 22. Now we have seen that the Lord has answered the first question, and that his people understood it and took warning by the signs given, and profited by them. The second is answered also, which we will see in our next.

Fairfield, Neb.

The Church not in Darkness.

In Paul's first letter to the Thessalonians occurs the following remarkably instructive and impressive language: "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should

live together with him. Therefore comfort yourselves together, and edify one another, even as also ye do." 1 Thess. 5: 1-11.

Let us carefully examine this Scripture, and discover, if we can, its meaning and force.

1. In the second verse: "The day of the Lord so cometh as a thief in the night." What day of the Lord? Certainly not a gracious day; not a day of gospel blessing, for that would not bring "sudden destruction" to those who say "peace and safety." (3rd verse.) Besides, there is no sense in which any gracious or spiritual coming of the day of the Lord can be like "a thief in the night." And the figure: "As travail upon a woman with child" (3rd verse) shows that the "day of the Lord" here referred to will be in judgment, not in grace; and the expression: "And they shall not escape," makes it certain that Christ's final coming at the end of time, "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ," is here intended. And it is, therefore, of the final judgment, "day of the Lord" that the apostle affirms: "But ye, brethren, are not in darkness that that day should overtake you as a thief."

The language of the third and fourth verses has a very strong and conclusive *antithetical* force. It is a clear and powerful statement of opposites—opposite classes of persons holding opposite views as to the coming of the "day of the Lord," with correspondingly opposite results; one class being overtaken by the "day of the Lord," as by a "thief in the night," and with "sudden destruction," while the other class, not being "in darkness," are not overtaken as "by a thief."

How striking the contrast! "When they shall say peace and safety, then sudden—unexpected—destruction cometh upon them; but ye, brethren, are not in darkness."

Concerning what are "ye, brethren, not in darkness"? Clearly "the times and seasons" (1st verse), in which the "day of the Lord cometh." The expression: "Times and seasons" is *chronological*, and relates to the period of "the day of the Lord"—the personal appearing of Christ in judgment of the world.

To say that all men, good and bad, will be in darkness as to the coming of the day of the Lord, destroys the contrast as set forth in the text, and renders this apostolic language perfectly meaningless. The inspired writer clearly means to affirm that concerning the 'times and seasons' of the 'day of the Lord,' those who say 'peace and safety,' will be in darkness, and so will be unexpectedly destroyed; but that the church, God's true people, will 'know perfectly' both the manner and period of the Lord's coming. And this is in perfect accord with the Lord's dealing with his people in all past time. The Bible is an unveiling in advance, of the entire plan and purpose of God concerning our race and our world; including every event of importance from *creation to restoration*. The creation; the fatal sin and lapse of man; the destruction of the ancient polity; the time and manner of the advent, crucifixion, and ascension; the pentecostal effusion; the preaching of the gospel in all the world; the fall of cities; the rise, career, and termination of all the great empires of the world have been predicted and described with striking minuteness in the sacred books. And so, also, is the fact, the manner and the approximate time of the Lord's second coming clearly, variously and positively revealed.

Glorious, august privilege of the saints to know that the coming, the re-living and the restitution are 'nigh, even at the doors.' O, all ye who are looking for deliverance, lift up your heads and rejoice, your redemption draweth nigh.—*World's Crisis*.

"That Blessed Hope."

"I will come again and receive you unto myself, that where I am there ye may be also."

In my thoughts the blessed hope
Ever is upspringing;
And my tongue with heavenly joy
Oft is set a-singing.

Musing of the glad event—
Jesus Christ's returning,
Me to gather to himself—
How my heart is burning!

Come, my trust, my life, my all,
Jesus my salvation;
Oh, upbring thy sleeping friends,
Save me by translation.

All the promises of God,
Surely thou completest
At thy coming; but, of all,
Thy return's the sweetest!

Lord, my cry, thy church's cry,
Surely must bestir thee;
Haste, then, make no more delay;
Let thy bride be near thee.—*Watchword*

The Cleansing Blood.

S. E. BRINKERHOFF.

The apostle Paul tells us that "it is not possible that the blood of bulls and of goats should take away sins," and yet for a long period of this world's history, this was God's own appointed way of taking away the sins of his people. It was the Lord's own remedial system. The blood of the paschal lamb upon the lintel and side-posts of the door saved Israel from the destroying angel, when he went forth to destroy all the first-born in the land of Egypt. It was with the blood of animals that God's ancient people and his sanctuary were cleansed. But Paul says this cleansing never "made the comers thereunto perfect." For this reason these animals had to be offered often, and thus a continual remembrance of sins was kept up, constantly reminding that people of a sacrifice that would take away the necessity of further offerings, and blood that would cleanse from all sin. Thus, although the blood of these animals, that were offered year by year, did not cleanse from sin, it pointed forward to that blood which will cleanse from all sin.

The apostle John very fully and plainly expresses his faith in the sufficiency of the blood of Christ, the Lamb of God, to cleanse from sin. He says, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 8. This is a positive statement, and agrees with the declaration of the angel, "And thou shalt call his name Jesus, for he shall save his people from their sins." That the blood of our Lord Jesus Christ is able to cleanse from all sin, I presume no Bible believer will deny. But how, or when does it cleanse from sin is the question? Under the Mosaic dispensation the sinner brought his offering to the door of the tabernacle, laid his hand upon it, and then it was killed and its blood sprinkled before the Lord by the priest, and thus an atonement was made for him, and he was forgiven, or in other words, cleansed from sin. The Lord accepted his offering, it was slain, he was alive and free from sin or its just condemnation in the sight of the great Law-giver. The moment the sinner brought his offering to the door of the tabernacle and placed his hand

upon it, the Lord had compassion upon him and in mercy passed his sins over to his offering, and it was slain in his behalf, while he went his way justified, cleansed.

Now if these things were only a shadow of good things to come, and that the sinner was justified when his offering was slain, when does the blood of Christ cleanse us from sin? Hear the apostle again, verses 8, 9, "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Two things I understand the apostle to teach here. First, If we say we have no sin, or that we do not need the blood of Christ to cleanse us from sin, we deceive ourselves, for "all have sinned" and need a sin-offering, and must have one or suffer the penalty in our own person. Second, If we confess our sins, lay our hand, by faith, on Jesus as the one offering which can alone take away sin, Jehovah at once accepts, that offering in our behalf, our sins are pardoned, past over on account of that blood that was shed on Calvary, and that moment we stand justified in his sight. We are cleansed, or justified from sin, not on account of anything we have done, but because our sins are past over, forgiven, on account of Christ's precious blood which he pleads the merits of in our behalf before the mercy-seat.

In place of bringing our offering, as they did anciently, to the door of the tabernacle and there placing our hands on our victim, to acknowledge our guilt, God's justice in condemning us, and his great mercy in accepting the offering in our behalf, we must accept of the offering already made, and believe that in and through the blood of Christ is forgiveness for all past sins. Soon as we do this, I understand, the blood of Jesus Christ, God's only begotten Son cleanseth us from all sin. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3: 24-26. Here it is clearly stated that we are freely justified by faith in the redemption that is Christ Jesus. This redemption is through his blood, for as Paul says, "without shedding of blood there is no remission." "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace," Eph. 1: 7. Not only is there redemption in Christ's blood for sinful man, but it displays to him the riches of God's grace in providing such a ransom for the fallen race of Adam.

The blood of Christ not only cleanseth the sinner from all past sins, but it purifieth the heart so that he is enabled henceforth to live to the honor and glory of God. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to

God, purge your conscience from dead works to serve the living God." Heb. 9: 13, 14. Here Paul also plainly declares that the blood of Christ cleanseth from sin; it purgeth the sinner from dead works and inspires him with love to serve the living and true God. "For by one offering he hath perfected for ever them that are sanctified." By the one perfect offering of Jesus Christ, as of a lamb without blemish and without spot, Jehovah will forever perfect those who are sanctified, or set apart to his service by accepting of Christ's atoning work as the only means of salvation from sin and death.

It is quite common in these days to hear people say, "I don't believe it makes any difference whether people make a profession of religion or not, so they live right." This is a mistake, simply because there is no living right without a profession. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 10. Thus we see it is necessary to make a profession of religion, or a confession of Christ; for the promise is, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Verse 9. It is necessary to confess Christ, accept of him as offered to you in the gospel, your sin-offering slain on Calvary, and also your great High Priest, who is now at the right hand of God, ever ready to plead the merits of his own blood in your behalf. All have sinned, and are therefore under the sentence of death, and through an acceptance of that one perfect offering is the only way to get from under this sentence and condemnation, "for there is none other name under heaven given among men, whereby we must be saved," Acts 4: 12.

There is cleansing power in the blood of Christ, whether men believe it or not. It is Jehovah's own appointed way of salvation, and although to many in this day, as well as in Paul's day, the preaching of the cross is foolishness, yet to others it is "the power of God through faith unto salvation." There are those who can testify with the beloved disciple that the blood of Jesus Christ cleanseth from all sin. Once they were sinners, condemned to death, guilty before God, but now they are washed, sanctified, justified in the name of Jesus, and by the Spirit of our God. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing," because for our sakes "thou was slain, and hast redeemed us to God by thy blood, out of every kindred, tongue, and people, and nation." This precious blood shall never lose its cleansing power till the last remains of sin is wiped away from the universe of God. May we be enabled to say from heart-felt experience that the blood of Christ cleanseth us, individually, from all sin, so that we may stand justified in the sight of God, and be prepared for home in the everlasting kingdom of his dear Son, is my earnest prayer.

SIXTY thousand Jews talk of emigrating from Russia to Spain. The king of Spain has sent word to the Spanish minister at Constantinople that he will gladly receive in his dominions any persecuted Hebrews who desire to leave Russia.

Letter Department.

From Sister M. C. Pierce

BROTHERS AND SISTERS of the faith, I have not written for the paper, but it is not that I was not interested in the cause, and the writers; but mostly through many trials the Lord has brought upon me in the past two years, but we can look forward to the time when he will come to this earth and remove the curse of the last enemy, which is death. I was born years ago last April this cruel messenger entered our family circle and chose me as his victim, for whom we deepened but little did we think that one day with us then would soon be torn in embrace. Only two short years ago I was compelled to see another dear sister enter his cold and most cruel arms; but I had no hope, for she said she was dead. What great consolation in that our dear ones who are left to mourn. If death is said to be by a great many, that Jesus sends to call them to himself, then we would rejoice and not mourn. We prefer to believe the statement of the apostle Paul, that it is an enemy; we believe also that it will be destroyed. We ought we not all to pray, "Thy kingdom come," for we know that then our sorrows shall be turned into joys! Oh, bliss! Pray for us that we may endure patiently, for great has been our trial. The Lord has promised the faithful a reward and eternal life in the everlasting kingdom. Then let us all bear our trials with a bowing at the foot of the cross.

The church is prospering here. Dugger is still preaching for us. We were baptized into the name of our Lord on Sunday. I hope others will follow a good example. We humbly thank you for answering our question. We would like to read his articles. We have been sure of reading from his pen in the Herald, which is a very good paper. I feel very sorry for the scattered ones who often think of them, for it is cheering to hear with the brethren and sisters, a one who is able and willing to teach the true doctrine of the Bible. May we have strength to endure unto the end, scattered or not, is the prayer of your sister,
in hope of eternal life.

Enyart, Mo.

From Bro. E. Ellsworth

BRO. BRINKERHOFF: To-day is the anniversary of my faith. My faith is just as strong in the Lord as ever. Although I am having my trials, I look above them all, and say, Thank you, Lord, be done. Two weeks ago to-day Winnie was taken with diphtheria on Wednesday. She died very easily, after a struggle. It was a comfort to me, when we knew she was passing, that she was only 6 years, 6 months, and 25 days old. Edna, my oldest, was taken with the same disease. I went for the

Letter Department.

From Sister M. C. Pierce.

BROTHERS AND SISTERS of the faith: It has been a long time since I have attempted to write for the paper, but it is not because I was not interested in the cause, the paper, and the writers; but mostly through neglect. Many trials the Lord has brought us through in the past two years, but we can only look forward to the time when he will come back to this earth and remove the curse, and "destroy the last enemy, which is death." Two years ago last April this cruel monster entered our family circle and chose a dear sister as his victim, for whom we deeply mourn; but little did we think that one who wept with us then would soon be torn from our embrace. Only two short years and we are compelled to see another dear sister wrapt in his cold and most cruel arms; but not without hope, for she said she was prepared: What great consolation in that one word to us who are left to mourn. If death was what it is said to be by a great many, "the voice that Jesus sends to call them to his arms," then we would rejoice and not mourn. But we prefer to believe the statement of the apostle Paul, that it is an enemy; and we believe also that it will be destroyed. Oh, ought we not all to pray, "Thy kingdom come," for we know that then our sorrows shall be turned into joys! Oh, blissful thought! Pray for us that we may endure our troubles patiently, for great has been our loss; but the Lord has promised the faithful a resurrection and eternal life in the everlasting home of the saints. Then let us all bear our trials meekly, bowing at the foot of the cross.

The church is prospering here; Bro. A. F. Dugger is still preaching for us. Two more were baptized into the name of Jesus last Sunday. I hope others will follow their noble example. We humbly thank Bro. Lyon for answering our question. We very much like to read his articles. We have the pleasure of reading from his pen in the Age to Come Herald, which is a very good paper. I feel very sorry for the scattered ones, and I often think of them, for it is cheering to meet with the brethren and sisters, and listen to one who is able and willing to preach the true doctrine of the Bible. May God give us strength to endure unto the end, whether scattered or not, is the prayer of your sister in hope of eternal life.

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BRO. BRINKERHOFF: To-day is the Sabbath. My faith is just as strong in the Lord as ever. Although I am having my trials, I feel to look above them all, and say, The Lord's will be done. Two weeks ago to-day my little Winnie was taken with diptheria, and died Wednesday. She died very easy, without a struggle. It was a comfort to see her go so easy, when we knew she was past help. She was 6 years, 6 months, and 25 days old. To-day, Edna, my oldest, was taken with the same disease. I went for the Doctor im-

mediately; we will do all we can for her. Pray for us that she may get well. It seems hard, but we do not sorrow without a hope; we feel to leave it with the Lord. Only a short rest before our Savior comes. May we live so as to meet them in the resurrection. Dear brother, I have tried to get a little money ahead to pay for your paper, but sickness and trouble crowds in. After our little one left us my wife was taken down with the same disease. The people are so afraid of it they won't come in to see us. One man and his wife, Chas. Bushley, United Brethren Christians, were real charitable to us; also Sister Deal, S. D. Adventist; may the Lord bless and reward them for their kindness, is my prayer. I love to read your paper just as well as ever, and if you send it to me, if I can't pay you the Lord will some day. I believe the signs of our Savior's coming thicken. The landmarks are plainer. I long to see Jesus come. The most of the people in this town are laying up treasures where moths corrupt, and thieves break through and steal; and some of them members of the church; just the contrary to what Jesus told them to do. It seems truly that Daniel's time of trouble is just at hand. If that is so let us try to live so we can escape all these things coming upon the earth, and stand before the Son of man. Signs in the sun, men's hearts failing them for fear of those things coming on the earth. You can't step down town any time but what you hear our citizens talking about it. Let us who love his appearing and keep his commandments look up, for our redemption draweth nigh. My health is quite poor; I have to trust in the Lord, and I am willing to. My greatest desire is to be an overcomer. If I can't be of much good now I want to be one of the Bride when Jesus comes. Love to all the brethren. Pray for us that we may be faithful. From your brother in Christ.

Lakeview, Mich., June 25th, 1881.

From Bro. G. L. McClure.

BRO. BRINKERHOFF, and learners of Christ: After so long a time I make the attempt to send you a short epistle by way of encouragement, and to inform you that we have moved again, and are somewhat isolated, and have not the privilege of attending Sabbath meetings, except once in a great while. But praise the Lord, the ADVOCATE visits us once a week, richly laden with precious words of encouragement to buoy us up and animate us to more zeal and earnestness in the cause of Christ and truth. In going into new fields we may meet with more trials and inconveniences, yet glory to God, we love to let our light shine, and in our feeble way spread the truth in new fields. Your brother in hope. Abundant success to the ADVOCATE is my prayer.

Marena, Iowa.

From Sister S. D. S. Bussier.

DEAR BRO. BRINKERHOFF: Grace, mercy and truth, be multiplied unto thee, and all the dear ones who are loving the appearing of our blessed Lord and Master—even Jesus the only Lifegiver.

I have often thought I would write a few words for our *precious* paper, the ADVOCATE, and let the dear ones know I still love the truths of God's eternal word. Hold on, beloved brethren and sisters, the time will soon come when we shall see the King in his beauty, and be made like him, if faithful. God help us, is the prayer of your unworthy sister waiting deliverance.

Chicago, Ills.

Papal Statistics.

As it is sometimes quite convenient to have the correct dates of past events, the following are given as reliable:

Pope Pius IX, was born May 13, 1792, chosen pope June 16, 1846, received the crown June 21st, and was 54 years of age when made pope. He was pope about 32 years and died Feb. 7th, 1878. He was nearly 86 years of age, and was pope longer than any other one. Nov. 24, 1848, he fled to Gaeta, and returned April 20th, 1850. He declared the dogma of the immaculate conception Dec. 8th, 1854.

The last Ecumenical Council at Rome, began Dec. 8th, 1869. 1037 persons were entitled to seats in that council. 719 were present at the opening, and 535 at the close, Oct. 20, 1870.

When they came to vote on the infallibility dogma, the council "was divided into three parts," as follows: 451 voted *placet*, meaning content with the dogma; 62 voted *placet juxta modum*,—conditionally content; that is with some reserves, they would vote for it; and 83 voted *non placet*, that is not content, which meant directly opposed. After this trial vote all efforts to harmonize the three parties failed; but when they came to cast the final vote, Wednesday, July 13th, 1870, only two of those opposed voted; and thus the pope was declared infallible:

Monday July 18, 1870, Pope Pius IX made a public declaration of the infallibility dogma. Says W. Arthur in his critical work, entitled "The Pope, the Kings, and the People," v. 2, pp. 419-420: "The 18th of July, the day on which the Pope read out by a candle light the decree upon his own infallibility, was the day on which Napoleon dispatched his fatal declaration of war to Berlin." The French troops began to evacuate Rome August 4th, 1870. July 19th, 1860, the Germans declared war against France. Sept. 2nd, 1870, Napoleon III, surrendered at Sedan. He died Jan. 8th, 1873. The Italian troops entered Rome at 10 A. M. Sept. 20, 1870, and then and there they took away the last vestige of the temporal power of the Pope. The vote stood 40,835 against 46. Nov. 1, 1870, the Italian government issued the following decree: "All the political authority of the Pope and Holy See is abolished, and will remain so." (Abbot's History of Italy, p. 619.) One thing is certain it has remained so to this day, 1881.

January 12th, 1871 the first Protestant church was open in Rome. Now there are more than 40 chapels. An able Catholic writer says: "Has not the best beloved and most revered man in all the world—the Holy Father Pius IX.—been a virtual prisoner in his own Vatican palace since Sept. 1870? And have not the last remains of his temporal sovereignty been treacherously robbed from him by the crowned revolutionists? A comparison between the history of the church and the prophecies of the Apocalypse." p. 90.

On page 91 of the same work, when speaking of the present condition of the Catholic church at Rome, this Catholic writer says: "No earthly power is at hand to protect the outraged rights of christianity." Thus the Scriptures are fulfilled. The dominion of the "little horn" is taken away.

The present Pope, Leo XIII, was born March 2nd, 1810, elected Pope Feb. 20, 1878, when 68 years of age; and was crowned March 3rd, 1878.

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.

Assassination of President Garfield.

ON last Sabbath morning the telegraphic dispatches announced that President Garfield had been shot by an assassin, it was feared fatally. The President was about to start on a trip to the New England States, accompanied by his family and some of the members of his Cabinet with their wives. As he was entering the railroad station a pistol shot was fired at him by Charles Guiteau, which struck him in the right arm, a second shot striking him in the small of the back. He was soon afterward taken to the Executive Mansion where he has since been in a critical condition, sometimes reported sinking, and at our latest information reported better. The assassin was immediately arrested, who stated that it was a premeditated and coolly planned act. The published accounts of the man and his course of life, state that he was partially insane, imagining himself some great personage. Words fail to express the horror felt at the deed, and the enormity of the crime thus perpetrated. We sincerely hope the wounds may not prove fatal. In reflecting on this deed, so soon following the assassination of Russia's Chief Magistrate, our thoughts go forward to the Kingdom of Heaven, where there is no fear from assassination, nor from death itself.

Reply to Ingersoll.

"The Bible Defended and Atheism Rebuked," by Allan B. Magruder, is received from the publishers. This pamphlet of 142 pages is a Reply to Robert G. Ingersoll's Lectures against the Bible, on the 'Mistakes of Moses,' 'Skulls,' 'What must I do to be saved,' and other defamations of the Bible. Since receiving the book we have not had time to read it, but we like it very much as we read its introduction and first chapter, and we doubt not that the work will find a ready reception with the people as a defense of the Bible from this bold attack of Infidelity. As the author takes the Bible view of the Nature and Destiny of Man the answer to Ingersoll is the more valuable. The book is for sale by the publishers, E. J. Hale & Son, 17 Murray St., New York, at 50 cents per copy.

THE COMET.—The appearance of a comet at the present time is a matter of much interest to all who contemplate the works of God exhibited in the starry heavens. Its appearance, in connection with the perihelion period, makes our times very remarkable for celestial phenomena. This comet appears early in the evening in the northern sky, and is as bright as a star of the first magnitude. Another comet is said to be visible later in the night, in the northeastern heavens.

SPIRIT—APPARITION.—The belief in individual spirits, separate and apart from ani-

mate and living persons, is held by many professed Christians, who claim that the Bible teaches it, quoting Matt. 14: 26 as proof, where Jesus walked on the Sea of Galilee, and the disciples were afraid, supposing they had seen a spirit; if they supposed they saw a spirit, it is said there must be spirits to be seen, or it would not be said they supposed they saw one. We have previously called attention to this passage as the word spirit being from a different Greek word than that from which it is everywhere else in the New Testament rendered, except in one other instance, and that it should have been here rendered "phantom, or apparition;" an appearance as of something real, and not a reality. So the Revised New Testament renders this passage, "They were troubled, saying, It is an apparition." This passage affords no aid to the doctrine of separate or disembodied spirits.

Do You Love Your Bible?

READER, love of the Word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the world. This is a common mark of all the children of God; they "delight in the law of the Lord." How is it with you?

Show me a person who despises Bible reading, or thinks little of Bible preaching, and I hold it to be a certain fact he is not born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacraments and daily services. But if these things are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what a Bible is to a man, and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at, if we would know the state of the heart. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of its presence. And I believe it to be a signal evidence of the Spirit's presence, when the Word is really precious to a man's soul. When there is no appetite for the truths of Scripture, the soul cannot be in a state of health. There is some serious disease.

Reader, what is the Bible to you? Is it your guide, your counsel, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—J. C. RYLE.

THE revised New Testament has been adopted for all services in the chapel of the Theological Seminary at Andover and in Phillips Academy. President Porter has introduced it in the Yale Chapel. Dr. McCosh reads from it in connection with the old version in the religious services at Princeton College.

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Messiah's Reign.

I have heard the glorious tidings
Of a kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a king, whose reign of mercy
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption
From the ruin sin has brought,
Of the times of restitution,
By the holy prophets taught;
And my heart exults in prospect
Of Messiah's glorious reign;
For I've heard creation's moaning,
'neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear;
And the blind, whose darkened path
Earthly beauty might not cheer;
But I know there'll come a morning,
And I long to see its light,
When the deaf ear shall be opened,
And the blind receive their sight.

I have seen the lame and helpless
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand;
And I thought of that sure promise,
When our Lord salvation brings,
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle,
Seen the brave go forth to die;
In many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
No more shall wars to cease;
No more shall hate his brother
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe,
And the wearied ones laid low;
And the fainting ones shall call low:
'O Lord, beneath the cold, damp sod,
Thou hast laid me down to rest;
O Lord, I wake and live forever,
In the likeness of their God.

How bright a morn of restitution!
How glorious waits for thee;
The world, once rejected,
Shall be never known such glory.
Thou shalt rest upon her such glory,
And her king shall dwell in Zion,
And throughout her borders reign.