

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.

Trust.

When dark and drear the way has grown,
And sombre clouds my soul bedim,
My soul shall trust in God alone,
"My expectation is from him."

When on the Lord my "mind is staid,"
He keeps my heart in "perfect peace;"
And naught can make me feel afraid,
For "everlasting strength" is his.

It matters not what may betide,
Though earth and hell my soul pursue;
With God Almighty on my side,
"I will not fear what man shall do."

When dark forebodings fill thy soul,
And doubts and fears disturb thy breast,
Upon the Lord thy burden roll,
And he will give thy spirit rest.

"Trust in the Lord with all thine heart,"
Nor to thine understanding lean;
Thy doubts and fears shall soon depart,
And leave thee tranquil and serene.

"Wait on the Lord," where'er thou art,
"Good courage" take, nor doubt his word,
"And he will strengthen" well thine heart.
Again "I say, wait on the Lord."

E. A. BOYNTON in *World's Crisis*.

Majority.

A. C. LONG.

It has been truly said that reformation is an up hill business. People will frequently cling to the most trifling excuse as a sufficient reason for them not to obey. Especially is this the case in reference to the Sabbath. When we urge the claims of God's Sabbath upon the attention of the people, by showing that it is a memorial of creation, and that it is a part of the moral law of Jehovah, and consequently unalterable and unchangable, we are then frequently met with the objection that the great majority of the people observe the first day of the week, and among them are thousands of intelligent, honest, and devoted Christians; and therefore they conclude that first day must be the proper day to keep.

Now in reply to this I wish to say, that if a majority upon one side of a question estab-

lishes its truthfulness, then indeed we might as well give up the Sabbath, for the great majority of the people are arrayed against us on this question. But before we ground our arms, sheathe our sword, and surrender to the majority party, it might be well for us to look up its past history. This party had its birth nearly six thousand years ago, when Adam yielded to the wishes of his wife, and partook of the forbidden fruit. Consequently it was born in sin and iniquity, and its first action was rebellion against the commandment of God. With such a birth we might easily predict its future, but let history tell it. Coming down fifteen hundred years after its birth, it numbers its millions, while the party in the minority numbers less than a dozen. The whole world is arrayed against eight. But the crisis comes. The windows of heaven are unstopped, the fountains of the mighty deep are broken up, and the flood rushes over the earth, and every one of that majority party find a watery grave, while the little party is borne safely and triumphantly over the billows of the flood. This was a fatal stroke to the majority party.

This party again suffers a dreadful destruction at Sodom, Gomorrah, and the cities of the plain. Tens of thousands of them are consumed in the burning flames, while a small party of but three is permitted to escape. They opposed our Savior and finally put him to death. They opposed the apostles, and early Christians, and martyred their millions. They were arrayed against Luther, Melancthon, Zwingle, and a host of other reformers. The majority party stands in deadly conflict against truth and reformation. Even our Savior has warned us against it, for he said, "Broad is the road that leads to destruction, and many there be that go in thereat, while narrow is the way that leads to life, add few there be that find it." And he has also said for the consolation of the minority, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Having then, seen that the majority party on this earth was conceived in sin, born in iniquity, and waged a cruel warfare against God, truth, holiness and righteousness, while the minority have been on the opposite side, defending truth, upholding righteousness, and walking in the commandments of God, it is therefore easy for any person to decide which party to unite with, if they desire to be on the Lord's side. We therefore conclude that a majority on the side of a question is no argument for its truthfulness; but it rather argues for its untruthfulness. Therefore this fact rather favors the truthfulness of the Sabbath than being an argument against it.

As to the other objection that there are many good and devoted persons observing the first day of the week we readily admit, but that they can remain good and devoted persons after having heard the claims of the Sabbath clearly presented to them and yet continue to observe the first day of the week, is not admissible, to my mind at least. But we do not admit that they have more upright and devoted persons among them than can be found among Sabbath keepers. In this we claim the pre eminence, though humbly, we trust. For we can trace back through history a noble, devoted, God loving and Sabbath observing people, from century to century, until we reach the apostles themselves, many of whom sealed their faith by their own blood. Even the apostles themselves were Sabbath keepers. And where can first day observers point to a name in their ranks that will out-shine and eclipse the apostle Paul? For it was his manner to observe the Sabbath, Acts 17:2. Where can they find such devotion among them as we find in the disciples of Christ, and especially the women who were last at the sepulcher in the evening and first in the morning? And who rested the seventh day according to the commandment, Luke 23:56.

Where can first day people point to a name that will compare with the matchless beauty, the heavenly devotion, the surpassing sweetness, the sterling integrity, and the unparalleled purity of Jesus of Nazareth? His custom was to observe the Sabbath, Luke 4:16. Need we add to these the illustrious names of Isaiah, Jeremiah, Ezekiel, Ezra, Daniel, Moses, Abraham, Isaac and Jacob? There remains one more name that of itself out-weighs all other names put together. We mention it reverently. It is the name of Jehovah! He rested the seventh day; he laid the example; he was the first Sabbath keeper. He is our majority.

The dazzling splendor and brilliancy of this assemblage of noble characters, for righteousness and purity, out shine those first day names as far as the sun at his noon-day splendor out-shines the light of a candle. We may well feel proud to have our name registered in such a noble company as this; but we should fear for our conduct. The ground upon which we stand is holy. Those noble examples are beckoning us upward to a higher, holier, and better life; and may heaven grant that our lives may be purer, sweeter, and nobler by following these heavenly examples. Our list of Sabbath keepers extends through sixty centuries, while those of first day does not extend over fifteen centuries in the church.

Then friendly reader, what company will you choose? If you desire to be on the Lord's side at the judgment you must get on his side here. May the Lord help you to decide.

Emporia, Mo.

Debt and Grace. Gal. 3: 13.

A DEBT legally due and paid, must of necessity release the debtor from all obligations; hence, if Christ died in our stead, and the word "redeemed" in the text is used in that sense, it would seem that we ought to be released from the curse of the law, which I understand to be death. But death reigns over and settles down upon us, and we die, proving either the debt unpaid or injustice in our death. Because, if the debt has been paid there is no manner of reason why we die.

Well, how does this matter stand? The word "redeemed" in the text is from the Greek word *exagorazo*, and is defined by Liddell and Scott "to buy from one," to release," "to redeem for one's self." It occurs but four times in the Scriptures, and in each case is used in either the first or last senses given, or in both; namely "to buy from one;" "for one's self." It is found in the following text (Col. 4: 5), "Walk in wisdom toward them that are without, redeeming the time." That is, be more diligent in the improvement thereof. This is our work, and is to be performed for our benefit. The same thought is brought out in Eph. 5: 16, where we are taught to redeem the time. The reason why is "because the days are evil."

Again, in Gal. 4: 4, 5, we learn that at the proper time "God sent forth his Son, made of a woman, made under the law, to redeem them that are under the law"; and by so doing the way is opened by which we may be adopted into the family of God. Again, in the text (Gal. 3: 13), "Christ hath redeemed [or purchased] us from the curse of the law" for himself. Now that the purchase is made, the life of the world is Christ's by virtue of the purchase, and he offers life to us upon the condition that we keep his words. Hence we are benefited only conditionally through or by the death of Christ, and if we fail to comply with the conditions, we must suffer the penalty of the law, or fall beneath its curse, which would not be the case had Christ paid our debt or died in our stead.

The question arises, If Christ did not die in our stead, why did he die? I answer, He died to purchase the right to redeem [in the sense of releasing] the inheritance, and us with it. Now to redeem is to purchase back or regain possession, which work not only requires time, but the consent of all parties concerned. Christ having purchased the right to release us, and extended to us an invitation to be released, if we refuse to accept the offer made, does not the debt stand against us? I think it does, because we have not sheltered ourselves in the refuge provided.

It seems to me that the case of Boaz and Ruth are to the point. The kinsman said, "Boaz buys it for thee," and the contract was made and witnessed to; the inheritance bought by Boaz; and Ruth was purchased to

be his wife. Now was Ruth any the less in debt, or in any way relieved from her poverty, because Boaz had purchased the inheritance and her being included in the purchase, if she refuses to become his wife? I think not. This seems to me to fairly illustrate our condition. Christ has purchased and will bring back the inheritance, and has purchased us for his wife; and he has also purchased the life of the world, and he offers the inheritance and life to us if we will consent to become his bride. But if we refuse to accept him as our husband, we shall learn when too late that instead of Christ dying in our stead, we must die for ourselves; because now as ever the "wages of sin is death."

We need in the examination of such texts—1 Cor. 15: 3, "Christ died for our sins" to understand that "for" means "because of." Hence, Christ died because of our sins; or sin killed him; and (1 Peter 3: 18), "Christ suffered the just for [or because of] the unjust, that he might bring us to God."

Again, if Christ died in our stead, then justification should come through his death; which is not the case. For had Christ remained in death, we all agree there would have been no justification. And so says Paul, (Rom. 4: 25), "Who was delivered for [or because of] our offences: and was raised again for our justification." Hence we learn that our justification comes through faith in Christ's resurrection. Sin killed Christ, and in his death he purchases the right to redeem from death. And in his resurrection the fount of justification is opened, and we may be "brought back to God." May the Lord help us to come and be saved from the curse of the law at Christ's coming.—*R. T. Church in World's Crisis.*

Product of Modern Spiritualism.

IT is more than thirty years since Spiritualists began, as they claim, to receive communications from the other world. In so long a period of such constant intercourse with beings of another sphere, they ought to have gathered a great deal of interesting and important information. But what have they been able to teach the world as the result of their superior faculties for acquiring knowledge?

The ministry of Jesus of Nazareth lasted but three years—only a tenth of the time during which "the spirits" have been making daily utterances. The words of Jesus have turned the course of the thought of the whole world. But what have the teachings of the spirits amounted to? How many of their communications will take a place in the world's thought along with the majestic sermon on the mount?

During this thirty years men, still in the flesh, have made many and valuable additions to the world's stock of ideas. In poetry, in philosophy, in science, and in theology they have put forth many volumes which must be recognized as of value. But what, meanwhile, have the disembodied spirits added to the world's fund of wisdom? The communications from the other sphere have been very copious, but what have they

been worth? What have the spirits told us that we did not know before? The fact is that while spirits, still in the flesh, have been producing each year works that were a valuable addition to the world's literature, the disembodied spirits have not in the whole three decades produced a single volume, or even a pamphlet, which the world has thought worthy a place on the library shelf. Nay, more, take the writings of the more intelligent Spiritualists—of Judge Edmond, Superintendent Kiddle, and others—and the better things in their writings are what they have written themselves alone, and not by the guidance of the spirits. The literature of the last thirty years is very copious and valuable, but if the "spirits" have indited a single work which is of any real worth, the world has yet to find it out. Page after page of "communications" has been published, but in all these pages there has not been a single thing which the world did not know before—there has not been a single sentence which the world would have been the worse for if it had never been written.

These things being so, we may ask what it would amount to if the claims of the Spiritualists were admitted? Suppose you could get communications from disembodied spirits, of what importance would it be if those communications were worth nothing when received? Of what value are spiritual messages which tell us nothing, which cannot give us a single new idea? Of what use is it to obtain new poems from Shakespeare, if the poems he now writes are not worth printing in a country newspaper? Of what importance is it to secure essays and treatises from the other world, if these treatises are not one-tenth as good as are written by men still on earth? Suppose the spirits can tip tables, fiddle in the dark, and fling hair-brushes around the room, is the world pressingly in need of the performance of such feats? Waiving all discussion as to the evil done by Spiritualism, the question may be asked, What good has it done? If in thirty years' time the spirits have not been able to give to the world a single new and valuable idea, it is certainly not worth while for the world to take any pains to keep up their acquaintance.—*Examiner and Chronicle.*

A Great Exhibition.

AHASUERUS, king of Persia, the husband of Esther the Queen, as we read in the book of Esther, made a grand exhibition of all the glory of his kingdom and continued it for one hundred and eighty days, or six months, opening and closing it with a grand festival. The last object was a call for Vashti, the queen. She refusing to appear at the summons of the king, was divorced, and Esther the Jewess was installed in her place. The result of the whole proceeding was, the salvation of the Jews from extirpation and the execution of God's decree that the Amalekites should be exterminated, which was accomplished in the destruction of Haman the Agagite, and all his family. Since then no Amalekite has been known in the world's history.

The centennial in the United States was celebrated in a similar manner by an exhibition,

not of all the glory of this century, but the most precious things of the whole world. The nations of the earth with the islands of the sea, with each other in their efforts to improve their peculiar arts. It is perhaps much to state that no such universal and magnificent an expose was ever before in any nation or at any time. It is too tame to express the emotion of the beholder: and the most expressive phrase was, "It is wonderful to witness a spectacle of which the patriot might be proud and enthusiastic."

But there is another spectacle which the glory of Persia, and the American centennial, with its untold beauty and art, its untold concourse of people from all climes, do not equal.

The Sovereign of all worlds stretcheth forth the heavens, the foundation of the earth, and the heart of man within him," has manifested and given an outline of the

The place of exhibition is described in the 21st and 22nd chapters of Revelation. It is to be in the new heavens and new earth, a city of pure gold, with jasper and pearl, foundations of all manner of precious stones, streets of pure gold, and living water, clear as crystal, and shaded by the evergreen trees. The promenade is in shining ranks of stoles, wreathed in splendor and glory, the sons and daughters of the Almighty. "To the intent that we might be known [dia] by me, the manifold wisdom of God, which he purposed from eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3: 10, 11

The church perfected is to be of interest, and by means of which made known, not to the inhabitants alone, but to all principalities and heavenly regions, God's mercy, carrying forward to its consummation, which he purposed from the material world and fillings bearing his own image, infinitely wise and Almighty have undertaken the work of redemption as fallen humanity, and redeemed many of them below, pardoning their rebellions from their filthiness, subduing them victoriously; redeeming them from all infirmities and deformities, fashioning them like their Father in his Son Jesus Christ, without spot or wrinkle, to the Father, before all in the depth of the riches both of knowledge of God? How Dear reader, will you be as one humble member of the glorified Son of God; so that you also shall appear with the Lich,

Thirty-four villages in Turkish Armenia, have been destroyed by an earthquake.

not of all the glory of this country for six months, but the most precious and beautiful things of the whole world. The four quarters of the earth with the islands of the sea all vied with each other in their efforts to excel each in their peculiar arts. It is perhaps not saying too much to state that no such universal and magnificent an expose was ever before witnessed in any nation or at any time. Language seemed too tame to express the emotions excited in the beholder: and the most expressive and universal phrase was, "It is wonderful." It was a spectacle of which the patriotic citizen might be proud and enthusiastic. It was a scene which we shall not soon see again.

But there is another spectacle appointed, in which the glory of Persia, and the grandeur of the American centennial, with all its congregated beauty and art, its untold wealth, and its concourse of people from all climes, shall dwindle into insignificance.

The Sovereign of all worlds; he "who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him," has made the appointment and given an outline of the programme.

The place of exhibition is described at large in the 21st and 22nd chapters of Revelation. It is to be in the new heavens and new earth: in a city of pure gold, with jasper walls, gates of pearl, foundations of all manner of precious stones, streets of pure gold, and meandering hither and thither through the city, and a river of living water, clear as crystal, whose banks are shaded by the evergreen tree of life, where promenade in shining ranks, clothed in white stoles, wreathed in splendor and crowned with glory, the sons and daughters of the Lord God Almighty. "To the intent that now unto the principalities and powers in the heavenlies might be known [dia] by means of the church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3: 10, 11.

The church perfected is to be the grand object of interest, and by means of it there is to be made known, not to the inhabitants of earth alone, but to all principalities and powers in the heavenly regions, God's manifold wisdom, in carrying forward to its consummation his eternal purpose, which he purposed in Christ, to perfect the material world and fill it with a race of beings bearing his own image. Who but an infinitely wise and Almighty being would ever have undertaken the work of taking such beings as fallen humanity, steeped in sin, degraded many of them below the brutes that perish, pardoning their rebellion, washing them from their filthiness, subduing their depravity, carrying them through this world of temptation victoriously; redeeming them from all physical infirmities and deformities, emancipating them from mortality, corruption and death; fashioning them like their glorified head; presenting the entire family linked together by the indwelling of the eternal Spirit to God the Father in his Son Jesus Christ, thus presenting them without spot or wrinkle or any such thing, to the Father, before all intelligences? "O the depth of the riches both of the wisdom and knowledge of God? How unsearchable are his judgments, and his ways past finding out!"

Dear reader, will you be on exhibition there as one humble member of that body of the glorified Son of God; so that when he shall appear you also shall appear with him in glory?—*J. Litch,*

Thirty-four villages in the vicinity of Van, Turkish Armenia, have been devastated by an earthquake.

Is Death the Gate to Glory?

THAT theory which claims that death transforms the saint into an angel, and transfers him to an angel's home, is subversive of the doctrine of a future resurrection, and either denies, or makes of no importance, the second mission of Christ to earth. If an angel's home can be gained without a resurrection; if eternal life and immortal glory can be gained without a resurrection, what need of a resurrection? If saints go to Christ at death, why need he ever come again? This theory makes death the door to glory. But, did the inspired servants of God present death in this light. Nay, verily.

1st. God threatened to chastise Moses for acting imprudently at the rock. Because of this Moses was told that he should not enter the land of Canaan, but should die before reaching it. That is, according to immortal soul theology, God was to chastise Moses by not letting him enter Canaan, but sent him straight to heaven. Would Moses not have been pleased with such chastisement? Would it not have been offering a premium for misdemeanor? Again: We see Moses climbing the rugged mount to get one glimpse of the land before dying. But Moses could have saved himself that trouble and labor, if he had only known (which some now pretend to believe) that his keen-eyed ghost was immediately to soar over that land and "view the landscape o'er."

How much of a chastisement would it be to a man who was laboring for a hundred dollars, to be told that, in consequence of a misstep which he had made, he should not have the hundred dollars, but should have a million dollars? Just as much as it would have been to Moses, who was laboring to enter Canaan, to tell him in consequence of a misstep he could not enter Canaan, but might go to glory. It amounts to this if death is the road to glory.

2nd. Hezekiah, a man who had a "perfect heart," was informed that he should "die and not live." Isa. 38. If he had believed that death was the door to glory, this would have been a cheering message to his soul; but "Hezekiah wept sore." Would a saint weep when told he should immediately go to heaven? Is an entrance into heaven to be dreaded? But, hark! he prays death to be deferred. Thus, if death is the door to glory, he prayed that he might have the privilege of staying out of glory a little longer! In answer to this prayer, God "added to his days fifteen years." That is, if death is the door to glory, God permitted him to stay out of glory fifteen years longer.

3rd. Daniel, "a man greatly beloved," and an inspired prophet of God, received intelligence that he must be put to death with the wise men of Babylon. Dan. 2: 13. If Daniel had believed that death was the door through which his soul or ghost should fly directly to glory, would not this information have elated his heart with transporting delight? But how did it affect him? He goes to praying that he may be empowered with wisdom to reverse the decree that required his death. If death is the door to glory, Daniel is certainly praying to obtain the chance of staying out of glory? Is glory thus to be shunned? Finally prayer prevails, and Daniel's wisdom removes impending death; that is, if death is the door to glory, God gives Daniel wisdom enough to shut the door of glory against himself!!!

4th. Was death regarded as the door to glory when Jesus raised Lazarus? John 11: 44. If so, how cruel of Jesus to command him to leave those shining realms; to leave the harp, the crown, the palm, the society of angels, to come

back to this wicked world. Strange, too, that Lazarus did not tell some pleasing stories about his "four days" journey in heaven.

5th. Paul tells us that a holy man, by the name of Epaphroditus, "was sick nigh unto death," but God had mercy on him, in healing him. Phil. 2: 27. If death is the door to glory, what kind of "mercy" would it be to a saint to shut the door against him just as he is entering? Just as the saint is walking up to pass through the door of glory, God shuts the door square in his face, and calls that "mercy," does he? Is it an act of "mercy" to keep saints out of glory?

6th. Christ and his apostles wrought miracles on sick saints, and on dead saints. If death is the door to glory, these miracles were for the purpose of keeping saints out of glory and calling saints out of glory that had already got there. Who dare charge this upon Christ and his apostles?

7th. If death is the door to glory, what a novel way Paul took to keep from going through this door into glory, at the time his foes were seeking his life, when he was "let down the wall in a basket." Acts 11: 25. Thus, making rapid strides away from the door of glory in a basket.

8th. Says the apostle James. "Is any sick among you? let him call for the elders of the church," to pray for his recovery, and "the prayer of faith shall save the sick." Jas. v. 14. What! just as sickness is carrying the saint to the door of glory, a command to pray that the door may not be closed against him? Why this constant aversion to death upon the part of the saints if it is the door to glory? Why this constant anxiety to defer death? Simply because it is an "enemy," an unlovely, unwelcome "enemy," and the resurrection is a deliverance from that enemy.

9th. When Hymenus and Philetus preached that the "resurrection is past already," it had a tendency to overthrow the faith of some; but, should the believers of human ghostology subscribe to this doctrine, and deny a future resurrection in toto, it would not overthrow, or even impair, their faith. Their door of glory would still be left them, and, according to their theory, they would be as well off without a resurrection as with one. If human ghosts go to glory at death, how could a future resurrection overthrow the Christian faith?—*Selected.*

ABOUT LITTLE FOXES. The Wise Man by the Spirit says, "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Sol. Song 2: 16. This inspired thought, from the breadth and depth of its possible application, is a fine specimen of "much in little." Little follies, little whims, little errors, little sins [if such can be], little mistakes of judgment, little oversights of duty, little misconceptions of the right, little words of unkindness, little unbrotherly acts, little whispers of slander, little winks or finger signs of malice, little looks of pride, little glances of contempt, these little foxes spoil the vines that bear the rich clusters of human comfort and well being. And so the thought becomes suggestive of its opposite, "Much out of little;" for if the vines with the tender grapes be spoiled, whence shall the vintage with its joyous shouting come? These little foxes are like those of Samson, they carry firebrands, and the words of St. James may fit them well: "Behold how great a matter a little fire kindleth."

NEW YORK pays more for tobacco than for bread. Dealers say that there are smokers in that city who average 100 cigar a week, and men whose cigar bills run up to thousands of dollars per annum.

The Advent and Sabbath Advocate.*"The Entrance of thy Words giveth Light."*

Marion, Iowa, 23rd day of the 4th month, 1881.

JACOB BRINKERHOFF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, H. E. CARVER,
*Special Contributors.***The Manner of Christ's Coming.**

THE manner of Christ's coming is a theme of much interest at the present time with those who look for that coming to be literal and personal, and we fear that some who have a great deal to say about the manner of Christ's coming, besides its being a literal and personal event, have become alienated from those who do not see its features as they do. Some write or speak of the harvest age, and the jubilees, and the ending of the dispensation age, as evidence that Christ had come five or six years ago, and was gathering his people, while his people knew nothing about it, and can perceive nothing in regard to it. For our part we cannot so regard the Bible teaching on the subject. The apostle Paul wrote that when the Lord descends from heaven there will be a shout or the archangel's voice, when the dead in Christ shall rise, and the living saints shall be caught up to meet them and the Lord in the air. 1 Thes. 4: 16, 17. The Scriptures teach that the gospel was given to gather out of the world a people for the name of the Lord during its whole age, and when the consummation is reached the Savior will come to receive them. There is so much said about types by some writers on this subject that it is enough to confuse one, and cause him to lose sight of the event itself. The "two stages of the Lord's coming," spoken of by some, seems truly enough to be the case, as his coming at first to receive and deliver his saints, and again to come with them in judgment upon the world. Yet it is all the Lord's coming, and our anxieties and expectations are directed toward the Lord's coming for our salvation. That the church and the New Jerusalem constitute the Bride, is the teaching of the New Testament, and the delivered saints are represented as kings and priests, to aid in the subjection of the dominion of the kingdom to the Savior-King, and is taught also.

But where are the saints between Jesus' coming for his saints, and of his coming in judgment with them? Some take the position that they are taken to heaven, where the Father dwells, where the marriage supper of the Lamb shall be celebrated, according to John 14: 2, 3, and Rev. 19: 7-9. Others rely upon some texts to prove that the saints never go to heaven at all, as John 13: 33, where Jesus says to his disciples, Whither I go ye cannot come; and that as the saint's inheritance is upon the earth there is no need of the saints going from it when Jesus comes. But the testimony of Paul is that when Jesus comes the saints are caught up to meet him in the air; and whether they remain there a short space, as during that time we may say that they are represented in the book of Rev.

as being upon a sea of glass, or whether Jesus takes them with him back to the Father's house, it should not in the least influence the sympathies of brethren toward each other. By "the Father's house of many mansions" is not only understood the city where God dwells, but by having a dwelling place granted us therein we also have an entrance administered to us into the everlasting kingdom of our Savior, to enjoy its blessings and privileges forever.

We look for the manner of the Savior's coming to be literal and personal, as much so as when he ascended to heaven. We have many reasons to believe it to be near. But that the day and hour of the Lord's coming will be known the testimony of the Scriptures seem to be against; or even the year. We are interested in everything pertaining to that event, and which indicates that the glorious event is near. We desire to have our minds clear as to the event, and to have an intelligent faith about the Lord's appearing. We earnestly desire to be of that number who shall be permitted to partake of the marriage supper of the Lamb, and then there shall be no going out of his kingdom forevermore. There may be a difference of time between the Savior's coming to deliver his people and coming in judgment upon the world; but there is no Scripture statement of it; and while coming as a thief in the night, it is to those who are not expecting or particularly desiring his return; they are overtaken by its suddenness, while the saints have been expecting the event and are therefore watching for it; and although they may not know the exact time of his arrival their hopes are centered upon his return, and they are not overtaken with perplexity at his coming, but can hail him as their best friend. One testimony is sure; that when he comes with trumpet sound the righteous dead awake; and although it is said that they rise first, it is also said that "then we which are alive and remain shall be caught up together with them to meet the Lord in the air." How important that we have our refuge in the ark of safety, that when he comes he may find us among the waiting ones, clad in the robes of Christ's righteousness.

Belief in God.

"He that cometh to God must believe that he is, and that he is a rewarder of those who diligently seek him." Heb. 11: 6.

Faith is one of the greatest, if not the greatest requisite in the worship of God: for we cannot see him, therefore we must believe in his existence and his power and his willingness to reward those who serve him. In offering a few remarks on the subject we cannot take up all the features of it, and show all the ways by which God is revealed to us, but we would contemplate a few thoughts in the matter. The book of nature reveals him as the source of her works, the great First Cause of all things; for as we look around we see that this great earth and things of it could not have come into existence of itself. The book of Revelations corroborates the same, for its first testimony is that "in the beginning God

created the heavens and the earth." He is first revealed to us as the Creator, both in the book of Nature and of Revelation. The Sabbath, given to us as a memorial of creation, directs us to God as the Creator.

He is revealed also as a Father, duly considering every want of his creatures, and providing for their welfare. As both father and creator he appears as law giver, for it is for the best good of children that they are obedient to their father; and as Creator he has right to govern his creatures with laws of his own making; and it is proper that he should test the loyalty of his creatures, whether they will be obedient and thereby glorify him, and thus can he delight in them. He tests their loyalty by placing them under law, and with the law attaches a penalty. Weak humanity failed, and although the penalty must be executed, the Creator and Law-giver appears in the attitude of mercy, and caused a ray of hope to arise for his offending children. Towards them he bears the character of a loving father, in whom they may trust; and though the posterity of the hopeful pair have not always been able to resist evil, the Creator has continued to exercise both love and mercy towards them; and when evil so predominated as to engulf almost the entire race he entered into covenant relation with one to whom he made great promises, and took his posterity into covenant relation with himself. He delivered them from their enemies by his mighty power, and proclaimed himself to them as the creator, merciful and just, keeping covenant, and enjoining the same upon them. By the name of Jehovah he is now known to the people, having previously been known to the patriarchs as God Almighty. This is doubtless the Hebrew name or expression for the Deity, who proclaimed himself to Moses as "I am that I am," the self-existent God, the Being who was entitled to their reverence, and in whom they should trust. When this people had taken possession of a country that was to be theirs forever, Jehovah was their king, who frequently sent angels, as his ministers, with directions and messages of blessings: but after a time, when the people were clamorous for a king of their own number, he suffered them to have one between himself and them. After various vicissitudes of fortunes, some of the time being in captivity to their enemies, and showing them that he has power to save and keep them if they will but trust him, he causes a prophet to say, "I am the Lord thy God, the Holy one of Israel, thy Savior," Is. 43: 3. He is the great Creator, omnipotent; the Holy one of Israel; the God of Israel, because he had taken the people of Israel to be his peculiar and covenant people; their Savior, because he had so frequently saved them from their enemies, and was still able to save them if they would trust him. In the 14th v. the Lord says, "Thus saith the Lord, your Redeemer." He had redeemed them several times, and was able to redeem them for time to come. These passages in Isaiah are considered by some to refer to Christ as the Savior and redeemer of the world, where in God, the Holy One of Israel, is the Savior

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and Redeemer by having provided a Savior and Redeemer in the person of Christ; who was to come into the world, and suffer and die to redeem and purchase the saints from death. In this way the Lord God, the Holy One of Israel, may be the Savior and Redeemer, and the passage and the work pre-figured may have reference to Jesus the Christ. It belongs only to Trinitarians, who believe that Christ is Jehovah and Jehovah is Christ, who believe that two persons are one person, to say that in these passages in Isa. it is Christ who is speaking, and says to Israel, I am thy Savior and Redeemer. That these passages refer particularly to the salvation wrought for the people of Israel, in their deliverance from their enemies, the connections seem to indicate. The language is addressed to that people, and when the Lord God says, "I am thy Savior," the next language says, "I gave Egypt for thy ransom," an instance in which God particularly saved Israel from their oppressors. And in the 14th verse where the Lord calls himself their redeemer, reference is immediately had to their deliverance from Babylon, showing that it was in this way that he was their Savior and Redeemer.

The Lord God of Israel is proclaimed to them as one Lord, Deut. 6: 4, which Paul also corroborates in Eph. 4: 5, 6, and 1 Cor. 8: 6. If God is one Lord he is not three, nor three persons in one. There is no evidence in Scripture that there are three persons in the Being we worship as Deity, whom we adore as our Father and Creator. In the book of John, when Jesus says that he and the Father are one, he also prays to the Father that the disciples may be one, as he and the Father are one, John 10: 30, and 17: 11, 22. In chap. 10: 30 he does not say that he and the Father are one person, which any one knows to be an absurdity, neither could the disciples be one person. But they could be of the same spirit, mind, purpose, character, the same as Christ and the Father.

The Lord our God is infinite in wisdom, power, and all the attributes pertaining to personality. He is also a person, as a man, for he made man after his own image, or the likeness of his person, for which see an account of his creation, also Gen. 9: 6; and the apostle James writes that men are made in the similitude of God, Jas. 3: 9. We also read that Jesus Christ was in the express image of the Father; therefore God has a person, and his person is in the similitude of man.

He is a rewarder of those who diligently seek him. Anciently he saved his people by delivering them from their enemies when they sought him, and he rewarded them with blessings when they trusted him and were faithful to him. Not only this, but they had the gospel in figure, the emblems pointing forward to the Redeemer to come, who should take away their sins, and who would be the seed of the woman who should bruise the serpent's head, and ransom them from the power of sin, even death itself, and who would be their Messiah, and would be their King. And when Jesus came into the world as the

Messiah, Savior, and Redeemer, he said to his followers that they who had forsaken earthly friends for his sake, or who had taken up the cross of being his disciples, should receive a hundred-fold, and should inherit everlasting life, Matt. 19: 29. With the cross comes persecutions for the sake of Christ and his faith, and the rewards are partly in this life, and partly for the world to come. The blessing of the Lord upon our labors is worth a great deal, and the worth is far greater when everlasting life shall be revealed. Those who diligently seek the Lord are led to look forward to the second coming of Christ and his kingdom for an abode of righteousness and peace, which shall be the kingdom prepared from the foundation of the world, where there shall be joy forevermore, and sin and sorrow shall be forever removed. The curse shall be removed from the earth, when the dominion of sin shall cease, and there will be nothing to annoy; and truly it will be a great reward for diligently seeking the Lord.

Report of Labor.

W. C. LONG.

JULY 2nd and 3rd found me at Pleasant Valley, at my regular appointment. Had interesting meetings. Sabbath attended their Sabbath School, which is in a flourishing condition; noticed many features of interest. Bro. Marion Davis is their Superintendent, with Bro. Jasper Moore, Asst. and clerk. No. of scholars 30; No. of teachers 5. Their Superintendent is loved and respected by all. The interest taken by the teachers to instruct those under their charge is very commendable. May the blessing of the Lord rest upon the Sabbath School effort, and that everything may continue to pass off harmoniously among them. Our preaching meetings were well attended. A good interest was manifest throughout. On the Sabbath we were made glad by the presence of Bro. and sister Mendenhall, and Bro. and sister Silvers, of Hatfield. Had three additions. Two of the number had formerly belonged to the Disciple Church and went forward and was immersed into the name of Christ, for the remission of sins.

July 6th, arrived at the pleasant home of Bro. and Sr. Alverson. Preached in the school house the same evening, and continued till the 9th. Sabbath met with the little company near Mineral Springs. Since our grove meetings at this place the brethren have gone together and are holding Sabbath meetings. The meeting was held at the house of Bro. S. C. B. Williams. After preaching eleven testimonies were freely given, all expressing a desire to live more faithful, and to be ready when the Lord comes. Here I wish to chronicle the sudden and sad death of Arthur Williams, son of Bro. S. C. B. Williams, who was killed in a mill explosion, June 28th, 1881. This was a hard stroke on the parents, brothers and sisters. They have our sympathies. May the Lord comfort. The night of the 29th found us at White Oak Church. Held four meetings; had good audiences.

While here we received a challenge from the Baptists at Lone Star for debate. Submitted propositions. Bro. Wells was with me in the two last meetings, he having held several meetings at Ridgway, Mo. The 12th we start out to engage in tent labor. Pray for us.

Why I Keep the Seventh Day Sabbath.

1. BECAUSE God, in the beginning, rested on the seventh day and sanctified it.
2. Because God said in the fourth commandment "Remember the Sabbath day to keep it holy; the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work."
3. Because our Lord said, "I came not to destroy the law."
4. Because he also said, "Whosoever shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven."
5. Because our Lord kept the Sabbath, and said, "the Sabbath was made for man."
6. Because I cannot find that the apostles broke the Sabbath, or taught the Christians to do so.
7. Because I do not find that they kept the first day or commanded it to be substituted for the seventh.
8. Because I find it mentioned in numerous places that they frequented divine service on the Sabbath day.
9. Because I find in early ecclesiastical history that it was the Roman Emperor Constantine who commanded the first day to be kept as a holiday, in addition to the seventh.
10. Because there being so much difference of opinion among those who keep the first day, as to the authority for its observance, and the manner of keeping it, I think it safer "to obey God rather than man."
11. Because there is only one opinion among those who observe the Seventh-day as to its divine origin.—T. W. F. in *Sabbath Memorial*.

Out of Fashion.

UNDER the head of "Vagaries of the National Cergy," in the "Sword and Trowel," for Oct., 1878, occurs the following passage: "It is a rare thing we thought, to find a church without seeing the ten commandments on one of its walls. Judging, however, from a letter in the *Rock*, of January 18, THE COMMANDMENTS HAVE GONE OUT OF FASHION.

"It is patent to everybody in and near Ludlow, that the splendid large parish church is a Mass-house, and nothing else. I have lately seen it myself. As to the deposition of the commandments, I am sorry to say it is the fashion all over England to dethrone the good old fashioned tablets from their accustomed place; and second hand tablets of the commandments, Lord's Prayer, and Apostles Creed (in sets), are to be bought for a nominal price in many places. About two years ago I was passing through another large town in Salop. I visited the parish church, then under restoration, and on wandering into the tower, under the belfry, I found the tablets of the Law, &c., thrown in as useless lumber, and nearly smothered in mortar. I enquired of some of the workmen what they were put there for? and was told 'they would not be wanted again, as they were out of fashion!' Alas, the man spoke the truth. A friend of mine has lately purchased from a builder's yard, a splendid set of tablets carved in slate, massive, and in excellent preservation, for next to nothing, and he has presented them to a Protestant church in the north of England."

Be Patient.

What right have sinners such as we
On sorrow's grounds to grope;
When justly we e'en now might be
Cut off from all our hope?

A steadfast patience is our part,
Though fast and faster fall
The ills of time on head and heart,
In numbers that appall.

If we unto the end endure,
God's gracious word is given,
That all we heed, or want is sure,
Awaiting us in heaven.

And if in hardship, want, and woe,—
In homesickness and tears,—
Along a thorny path we go
Through all our mortal years,—

He gives us mercies numberless;
Each hour his grace displays;
Then let us all our powers address
To showing forth his praise.—*Sel.*

The Better Land.

J. P. BRYAN.

[Continued.]

In the very first sermon Christ ever preached after his making his mission to the world, he said, in Matt. 5: 5, "Blessed are the meek, for they shall inherit the earth." Earth means this mundane sphere on which we live. Thousands of meek men have lived and died and been numbered with the dead, and are now sleeping in the dust of the earth, who never owned a foot of earth's soil. Does the inspired writers of the sacred word tax their sagacity to make plain the covenants of promise, without wishing us to know what they are? We cannot think so. If we expect an inheritance in our Father's estate, set apart in his will; we must lay in our claim; and it behooves us to know what his will is. The text speaking of the covenants of promise is quoted above, Eph. 2: 12. We should make it our business to change our lives and conduct so as that this verse of inspiration would not apply to us. I do not want my readers to understand that the covenants of promise embrace nothing else but land. Let us counsel the wise inspired King; he certainly is a good witness in the land matter. He was the anointed King over the heirs of this land, and an heir himself. I do not like to quote from memory and these quotations are rarely looked up, so we read a little from David's thirty seventh psalm, third verse. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." 9th v. "For evil doers shall be cut off; but those that wait upon the Lord they shall inherit the earth." 11th v. "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Here David follows Christ's language very closely in his first sermon, Matt. 5: 5. Are the meek enjoying themselves in the abundance of peace? My space is too limited; draw your own conclusions. 18th v. "The Lord knoweth the days of the upright, and their inheritance shall be forever." 22nd v. "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." 29th v. "The righteous shall inherit the land, and dwell therein forever." When will the righteous get the land you talk so much about? We will let the wise

king answer this important question. 34th v. "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." The question is asked, When will the righteous get the land? We see the answer here is, when the wicked are cut off. Let us notice the admonition given in the 34th v. Keep the Lord's way of things, and not our way of things. What did God make the world for? We will let another inspired witness answer this question, and let God be his own interpreter. Isa. 45: 18. God himself that formed the earth and made it, he hath established it; he created it not in vain; he formed it to be inhabited. I am Lord and there is none else. Who did he make the earth for? The inspired King has been a good witness on our side of this land trial; we will let him answer this question, as we are getting very anxious to know. Ps. 115: 16. "The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men." I could give scores of texts more from the sacred records upon this subject, but this is sufficient to satisfy any reasonable mind.

I would like to show that the curse would be removed from the earth before the heirs of Abraham would be put in possession of it, but this article is twice the length now that I expected on the start. But I have shown enough to make the land worth a grand celebration.

Bro. Long wrote to you that he was at Clio, Wayne Co., Iowa, as was announced. I will add that the preaching was done in the Christian Brethren's house in Clio. We thank them much indeed for their kindness and Christian love. The preaching was good. Sermon on first day, 11 o'clock, on baptism. A number of the Christian brethren said to me since, the subject was the ablest handled they ever had heard; and some of them helped with their means to pay Bro. Long's fare over the road. I offer my thanks to Bro. Long for his kind and Christian services. The Lord will not let him lose his reward, if he does miss it on these low grounds. Yours in hope of an inheritance with Abraham.

Clio, Wayne Co., Iowa.

A Voice From New York.

DEAR BRO. BRINKERHOFF: The last ADVOCATE just received and partly perused. I felt pleased and rejoiced to read the letter from Della M. Johnson. She has done nobly; it is heart cheering and encouraging to see the youth accepting the truth and walking in the light. How I wish my dear Minnie, same age (13), could feel the same. I believe that after children come to the age of understanding, and know good from evil, right and wrong, they can be overcomers, through the help of Jesus. I feel anxious for my four dear girls. We are here away from all of like precious faith, on a visit to my parents and friends, and I will have a great deal of opposition to meet, for every one here that I have talked with thinks it is awful to keep the seventh day, or to speak of the near coming of Christ. Yet I must do my duty; but I want to present the truth in such a way that will

have a tendency to draw them to the truth and not drive them from it. I want to so order my daily walk and conversation that they may know of a truth that I am an heir of the kingdom. Pray for me that I may always be ready to give to every one that asketh me a reason of the hope that is within me, in meekness and fear. Now I have a request to make of the dear brethren and sisters of the ADVOCATE. Will you please make my children and friends here a special subject of prayer for the week to come after this is published. For we have the promise that we shall receive if we ask in faith, nothing doubting. My little Katie (4 years old) came to me today and said she wanted to go in the bedroom and pray to Jesus, so I took her in and knelt with her and she prayed for us all. Let us not forget to pray for our little ones, "for out of the mouths of babes and sucklings, God hath perfected praise;" and I think it is so sweet to see children loving and serving the Savior. My heart goes out after all the little ones, and the youth. How I wish there was one of the watchmen here, who could rightly divide the word of truth, and give the bread of life to this people, and a portion of meat in due season. Your sister in Christ ever looking and longing for the appearing of our Savior.

KATE McNEIL.

Bath, New York.

Systematic Charity and Aid.

WILL ELLSWORTH.

Beloved Brethren in Christ scattered abroad: Once more I greet you thro' the ADVOCATE, earnestly desiring to say something to encourage and instruct those who love the Lord Jesus in sincerity, and who manifest that love by an endeavor to keep his commandments, and an earnest longing to see him come and gather his own, and restore all things. O blessed hope and work! "He which testifieth these things saith, surely I come quickly." "Amen: even so come, Lord Jesus." Many sects profess to be the people of God. We, in the eyes of the world, form one, or a part of one of those sects. How shall we, while waiting, convince men that God is in us of a truth? The world as well as the church, is lost in a labyrinth of speculation, doctrine, and theories, until even the child of God is in danger of being engulfed in the flood of skepticism, while the infidel daily asks him in reproach, "Where is thy God?" At such a time, however much true doctrine we hold, it is all but useless to teach it, unless with it we bring forth fruits to prove its excellence. How shall we bring forth these fruits to show men we are the true followers of Christ? "By this shall all men know that ye are my disciples, if ye have love one to another." Jonh 13: 35. Words alone will not show we have that love; it must be made manifest by actions. Read James 2: 15-16; 1 John 3: 16-18. Read these Scriptures, dear brethren, I beseech you with prayer.

Now I propose, dearly beloved, that we come to action. "Pure religion, and undefiled before God and the Father is this: To

visit the fatherless and widows in afflictions, and" for the present I will the rest to make this the more emphatic are commanded to "do good to all men, especially to those who are of the household of faith." So here is the place to begin, it is a cross to come out from the world, and keep the Lord's Sabbath. Those who are often thrown out of employment suffer loss of friends and goods. Shall these have our special prayers and urge them on? After these come the widows, and worthy poor of other and the world. Here is field enough for labor. Under the old dispensation tithes and offerings were bro't to the temple of the Lord at Jerusalem, see Lev. 23: 10; 1 Kings 9: 3; 2 Chron. 7: 12. Under the new dispensation of the gospel, offerings are bro't into the church of God, in our own houses, where we now dwell. 1st. The church is the house or temple of God. 2: 19-21; 1 Cor. 3: 16, 17; Heb. 2: 17. God dwells there, by his spirit. 1st. 3rd. There we shall bring our offerings. Heb. 13: 16; Phil. 4: 18; 1 Cor. 16: 1.

Now the promise: "Bring all tithes into the storehouse, that there may be meat in my house." Mal. 3: 10. I prove me . . . if I will not . . . out a blessing that there shall be enough to receive it." Mal. 3: 10. The Creek brethren profess to be for the poor, the widows, and get a very small portion, even long to the "household of faith." I believe is one great reason why tithes are withheld. I might add much more, but to the point. Brethren, organize a society to aid this church in the tithing system; viz., to so plan the purpose one tenth of our income received either as wages or other means, church, company, or isolated members, willing to do so, send in to Brethren their names and P. O. addresses. In the mean time I will request Bro. Long, A. F. Dugger, W. C. Long, and John Branch, to send Bro. Long for the organization of such a society. The plan would be something like the following: a president, secretary, and treasurer; also an assistant secretary (to act as treasurer), over a company. Let blank reports be sent to each member, who shall report of each three months reports of tithes due, where and how used, to be paid to the treasurer, or sent direct to the Secretary. Isolated members shall have opportunity to bestow their tithes on any object, or failing to do so, shall be members with amount of tithes pledged be given: 1. To any Sabbath keeper in actual possession of such. 2. To any worthy member in need. 3. To any worthy member or poverty. 4. To any member who teaches the Sabbath school, or the Lord, whose life shows support. I place the matter

visit the fatherless and widows in their afflictions, and" for the present I will omit the rest to make this the more emphatic. We are commanded to "do good to all men, especially to those who are of the household of faith." So here is the place to begin. Brethren, it is a cross to come out from the world and keep the Lord's Sabbath. Those who do so are often thrown out of employment, and suffer loss of friends and goods. Should not these have our special prayers and charity to urge them on? After these come the orphans, widows, and worthy poor of other societies and the world. Here is field enough for labor. Under the old dispensation the tithes and offerings were bro't to the temple, the house of the Lord at Jerusalem, see Deut. 12: 6; 1 Kings 9: 3; 2 Chron. 7: 12. Under this dispensation of the gospel, offerings and tithes are bro't into the church of God, the spiritual house, where he now dwells. Proof: 1st. The church is the house or temple. Eph. 2: 19-21; 1 Cor. 3: 16, 17; Heb. 2: 6. 2nd. God dwells there, by his spirit. 1 Cor. 3: 16. 3rd. There we shall bring our offerings and alms. Heb. 13: 16; Phil. 4: 18; Rom. 12: 13; 1 Cor. 16: 1.

Now the promise: "Bring all the tithes, that there may be meat in my house, and prove me . . . if I will not . . . pour you out a blessing that there shall not be room enough to receive it." Mal. 3: 10. Our Battle Creek brethren profess to follow this; but the poor, the widows, and the orphans, get a very small portion, even tho' they belong to the "household of faith." This I believe is one great reason why the blessing is withheld. I might add much more I have seen, but to the point. Brethren, let us organize a society to aid this class, adopting the tithing system; viz., to solemnly pledge to the purpose one tenth of our increase received either as wages or otherwise. Let each church, company, or isolated one, who are willing to do so, send in to Bro. Brinkerhoff their names and P. O. address immediately. In the mean time I will request Brn. A. C. Long, A. F. Dugger, W. C. Long, G. Cranmer and John Branch, to send Bro. B. a brief plan for the organization of such a society. My plan would be something like this. 1st, Let a president, secretary, and treasurer, be appointed; also an assistant Sec'y (who may also act as treasurer), over each church or company. Let blank reports be given, or sent to each member, who shall at the end of each three months report the amount of tithes due, where and how used, or if not used, to be paid to the treasury of the society, or sent direct to the Secretary with the report. Isolated members should seek opportunity to bestow their tithe upon a worthy object, or failing to do so, to report as other members with amount pledged. Let the means pledged be given: 1. To any worthy Sabbath keeper in actual want, or the family of such. 2. To any widow or orphan in need. 3. To any worthy person in sickness or poverty. 4. To any minister that keeps and teaches the Sabbath and the coming of the Lord, whose life shows him worthy our support. I place the minister last, as if in

actual need he comes under the first class.

Here are four classes specially worthy our charity and support, and they are sufficient to employ our attention. Come, brethren, shall we not lay up treasures in heaven. Let us hear from you. Yours in Christ.

Bradford, Chickasaw Co. Iowa.

The Second Coming of Christ.

The second coming of Christ is the grand focal point from which radiates all the light which has brightened the expectations of saints in every age. Take away this, and all hope of future salvation is gone forever. If Christ never comes to this earth again, all the sleeping millions, who have sealed their faith by giving their lives to the sword, torture and flame, having their eye on the Man of Calvary, as their Redeemer, are perished. Without Christ's coming life would be a farce and death an endless sleep. The Bride of Christ could never welcome her Lord. Our earth would be forever shrouded in gloom, and be one dark spot in the universe for angels to gaze upon with amazement throughout the unending future.

The ending of sin and the abolishing of death, the destruction of the devil and "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," hinges on the second coming of Christ. This has been the one bright spot which patriarchs, prophets and martyrs have gazed upon; this has cheered and lighted up the pathway of the lone and weary pilgrim, and penetrated the gloom and darkness of skepticism and infidelity. It is the only hope of peace for this tempest-tossed and rebellious world.

Enoch, in the early days of creation, prophesied, saying, "Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all." Abraham died looking for a city which hath foundations, whose builder and maker is God. Moses cast aside the robes of an Egyptian monarch as filthy rags, "esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." He had a view of the land of Canaan from Pisgah's top, but died not having received the promised reward.

Job, in the anguish of his bodily suffering and reproofs of his friends, cries out—"O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rocks forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold and not another."

The Inspiration of the good old patriarch of Uz thrills our very being in expectation as we read these words, He is coming; we shall behold him with our eyes. David will be satisfied at that day. Isaiah's Prince of Peace, and Jeremiah's Branch of righteousness shall execute judgment and righteousness in the land, and Rachel's children shall come from

the land of the enemy, even to their own border. Ezekiel's dry bones will live again, and Daniel's people shall stand in their lot. Paul's crown of righteousness will be given at that day, and Peter's burning day shall cleanse the earth from all sin and wickedness.

In the words of the eloquent Edward Irving, we say, "Blessed consummation of this weary and sorrowful world! I give it welcome; I hail its approach; I wait its coming more than they who watch for the morning. Over the wrecks of a world I weep; over broken hearts of parents; over suffering infancy; over the unconscious clay of sweet innocents; over the untimely births that have never seen the light, or have just looked upon it and shut their eyes for a season, until the glorious light of the resurrection morn. O, my Lord, come away. My soul desireth to see thee in his beauty, and the beautiful ones shall bring along with him.—C. H. Spurgeon in *World's Crisis*.

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 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 cts.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 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 cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cts.

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

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

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

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cts.

The Rich man and Lazarus, showing the application of the parable, by H. C. Blanchard, 8 pages, 2 cts.

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 cts.

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 cts, 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 cts.

The Infidel Silenced, by Irrefutable Evidence relating to the Authenticity and Credibility of the Holy Scriptures, 25 cts.

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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.

tendency to draw them to the truth
drive them from it. I want to so
sily walk and conversation that the
of a truth that I am an heir of the
Pray for me that I may always be
give to every one that asketh me
the hope that is within me, in mee
ear. Now I have a request to make
r brethren and sisters of the Adv
ill you please make my childre
s here a special subject of praye
ek to come after this is published
ave the promise that we shall re
we ask in faith, nothing doubting
Katie (4 years old) came to me to
said she wanted to go in the bed
pray to Jesus, so I took her in and
h her and she prayed for us all. Let
get to pray for our little ones, "for
mouths of babes and sucklings, God
ected praise;" and I think it is so
see children loving and serving the
My heart goes out after all the little
the youth. How I wish there was
e watchmen here, who could rightly
e word of truth, and give the bread
this people, and a portion of meat
season. Your sister in Christ ever
and longing for the appearing of our
KATE McNEIL.

New York.

The Charity and Aid.

WILL ELLSWORTH.

Brethren in Christ scattered
Once more I greet you thro' the Ad-
earnestly desiring to say something
ize and instruct those who love the
in sincerity, and who manifest
by an endeavor to keep his com-
ts, and an earnest longing to see
and gather his own, and restore all
blessed hope and work! "He
fifth these things saith, surely I
ly." "Amen: even so come, Lord
any sects profess to be the people
e, in the eyes of the world, form
rt of one of those sects. How
ile waiting, convince men that
of a truth? The world as well
h, is lost in a labyrinth of specu-
ne, and theories, until even the
is in danger of being engulfed
f skepticism, while the infidel
m in reproach, "Where is thy
uch a time, however much true
old, it is all but useless to teach
it we bring forth fruits to prove
How shall we bring forth
show men we are the true fol-
ist? "By this shall all men
re my disciples, if ye have love
" Jonh 13: 35. Words alone
re have that love; it must be
by actions. Read James 2:
3: 16-18. Read these Scrip-
ethren, I beseech you with

se, dearly beloved, that we
"Pure religion, and unde-
and the Father is this: To

Advent and Sabbath Advocate.

THE BIBLE STUDENT'S ASSISTANT is now ready. We have just finished the second edition of this useful pamphlet of Scripture reference, and it is now ready for those who wish it. Price ten cents.

CORRECTION.—In the last ADVOCATE, second page, second column, twenty-fourth line, the word immortality occurs for mortality. We regret that such mistakes occur, which give a meaning exactly opposite to what should be conveyed.

THE PRESIDENT'S HEALTH.—The intense anxiety of the American people on account of the attempted assassination of the President has somewhat subsided into the settled conviction that his prospects of recovery are very good. He is reported as improving, and his wounds assuming favorable conditions, the bullet yet remaining in his body. The sympathies of the entire nation have been called out on the occasion, also the just indignation for so atrocious a crime as to aim at the life of the Chief of the nation. It would rank with the Nihilism of Russia, and the principles of Socialism and Communism, but that the assassin is known now as a ranting fanatic. He is not believed to be insane, but it was the act of a bold fanatic, who yet glories in the act, and is sorry he failed to accomplish his purpose. No suspicion now attaches to any one, as engaged in a conspiracy, and no one is implicated in the matter with the assassin.

A Great Encyclopedia.

THE completion of the great "Library of Universal Knowledge" the first of July, will mark an epoch in the lives of thousands of ambitious young men and women, as it places a liberal education easily within the reach of every one who chooses to aspire to it. Every department of human knowledge is in large measure here laid open to the understanding of the reader. Heretofore such a valuable and magnificent compendium of knowledge has been inaccessible to ordinary people on account of extremely high cost. This is the largest encyclopedia ever published in this country, in large type, excellently printed and bound, can be secured at the trifling cost of \$15, and even beyond this, liberal discounts have been allowed to clubs of three, five, ten or more persons, and during the months of July and August \$10,000 special reward is offered to agents. It is well worth while sending at once to the publishers for specimen pages and particulars. See also their advertisement elsewhere. American Book Exchange, Publishers, New York.

"Thy King Cometh."

EARTH is in rebellion, and is subject to misrule. In the beginning, God gave to man dominion and appointed him to be the earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace, earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful and wicked people by rulers no less sinful than themselves. Every form of government has been tried

and has failed. The antediluvian period, with the unity of race and the uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down, the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederal, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with utterable longings for the reign of truth and righteousness and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness, where injustice shall no more bear sway, and iniquity shall no longer be enthroned. Where God shall be honored, and man, his creature, shall enjoy the blessings and benefits of a control, wise, beneficent, and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends, and love their enemies. They have killed God's prophets and digged down his altars, and have lent a willing ear to the words of deceivers and wrong doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas, the robber, is released and honored, while Christ, the Savior, is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there are "none righteous, no, not one."

In such a case man's only hope must be in a living God, and it is the messenger of that God who cries in the ears of lost humanity, "Behold, thy king cometh!" Above the tumult of the heathen thratrage, and the people that imagine vanity, the Lord most high proclaims, "Yet have I set my king upon my holy hill of Zion," and declares that he will give him the "nations for his inheritance, and the uttermost parts of the earth for his possession."--Rain-bow.

Appointments.

The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles north-east of Albany, the County Seat, commencing Thursday, Sept. 1st, 1881, and continuing till Thursday, Sept. 6th. Those coming from the north will come on the Leon branch of the C. B. & Q. R.R. to Bethany, which is 15 miles south-east of the Camp ground, or on the Mt. Ayr branch to Grant City, which

is 13 miles north west of the Camp-ground.

The Eighth Annual Conference of the Church of God will be held in connection with this meeting. We hope for a good attendance.

A. C. LONG, N. A. WELLS, W. C. LONG, } Ex. Committee.

Tent Meeting.

A series of Tent Meetings will be held in the Mission Tent in King City, Gentry Co., Mo., commencing July 15th, 1881. Brethren and sisters from a distance are invited.

An urgent request comes to us through Bro. Jasper Moore, from the

citizens of Allenville, Worth Co., Mo., to pitch the tent there, they proposing to board free the tent Co., in order, and donate the sum of \$50.00 dollars [\$50.00]. We have decided to go there immediately after the close of the meeting at King City. The tent fund is steadily increasing. Brethren from a distance are hereby appealed. Sister Stults of Wilkesboro, Mo. responded with \$5.00. We expect others to do likewise. Remember that Pierce is Treasurer of the conference. His address is Maysville, DeKalb Co., Mo. Send by Post Office money order. Bro. Wells will be with me in person, and we will be assisted by Bro. Leard. The cause is one that will never look brighter. Pray for it. W. C. LONG.

The Cyclopaedia Wa

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

Chambers's Encyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of the work), is the laborious product of a century of scholarship. It has developed through a century of editions having been many times revised, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge better adapted than any other Cyclopaedia for popular use. It contains such important information as the ordinary reader, or the careful student, is likely to require upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for a long time in London, and is not so well adapted to the needs of American readers as our own. To supply these and other deficiencies a large number of American editors and writers have added important articles upon about 15,000 subjects covering the entire field of human knowledge, bringing the whole number of titles to one alphabetical arrangement to about 40,000. Thus the work is thoroughly American, and the Library of Universal Knowledge becomes at once the latest and most complete Encyclopaedia in the field, at a mere fraction of the cost of any similar work which preceded it.

Price of the 15 volumes, complete, in extra cloth binding, \$15.00. In half Russia, sprinkled edges, \$20.00. In half Russia, gilt top, \$22.50. Library sheep, marbled edges, \$25.00.

The superlative value and importance of this great Encyclopaedia lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is really a liberal education easily within the reach of every apprentice boy of the city. Every farmer and every mechanic in the land owe themselves and to their children that such a Cyclopaedia shall henceforward form a part of their walk of life, a Cyclopaedia is a necessity.

Of course the old and wealthy publishers who have grown rich (it is said) on the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to see their business broken up.

Library of Universal Knowledge on 15 per cent commission. The Literary Revolution is not so well pleased to see their business broken up. But the Literary Revolution is always looked to the people, in whose interests it is, for its patronage, and it has looked in vain, as our more than one million volumes printed last year (this year being increased to probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbors and friends you can secure it as follows:

A discount of 10 per cent will be allowed to any one ordering at one time three or more volumes; and a discount of 15 per cent will be allowed to any one ordering five or more volumes at one time.

As a special inducement to our friends and patrons to go to work promptly and to distribute \$10,000 in special premiums as follows, in addition to the regular commissions to clubs:

\$5,000 Reward to be distributed equally among the first 500 club agents who have secured not less than five subscribers, after June 15th and before Sept. 1st.

\$5,000 Reward in addition to the first \$5,000 to be distributed among the 100 club agents who, during the same time, send us the largest number of subscribers which each of the 100 club agents may send us. The names of the subscribers must in every case be forwarded to us. The first \$5,000 named above is to be distributed promptly on Sept. 1st. The names of the persons receiving these rewards will be printed, with the amount received by each, and the list sent to all the club agents entering into competition for them. The names of the subscribers must be actual purchasers for individual use, to entitle the club agent to the rewards under this plan.

Persons desiring to raise clubs may send to us at once for sample volumes, if they desire, in large type, edges, and \$1.25 for the volume in library sheep. Orders for the full sets will be filled by us with promptness, within our ability to manufacture, beginning not later than July 10th, orders being sent to the printer in order of their receipt by us.

Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Catalogues of our large list of standard publications, with terms to clubs, and illustrated pamphlets, book-making and type-setting by steam, will be sent upon application. Remit by bank draft, registered letter, or by express. Fractions of \$1.00 may be sent in postage stamps.

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