

# 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.

## All Things Made New.

J. A. NUGENT.

"All things made new!" a land of peace!  
A beautiful land where wars shall cease,  
Where sorrow and sin shall never come,  
But all be joy in the Christian's home.

"All things made new!" a beautiful land,  
Fitted and adorned by the Savior's hand;  
The earth reclaimed, from sin made free,  
And the sword removed from life's fair tree.

The river of life through that land shall flow,  
And pain and death the saints no more shall know.

Then let us press on with courage and zeal,  
For his glory we'll see and his presence we'll feel.

Enyart, Mo.

## Here and Hereafter.

"For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13: 12.

The first thing I have to do at present is to correct a prevalent misapprehension. This verse is popularly understood to mean: "Here (on earth) we see through a glass darkly, but there (in heaven) face to face." Now the apostle did not say that, and did not mean that. Nothing of the kind is found in his writings. Pauline theology is invaluable to us, and we accept it as divine.

There is no hint here about a change of locality, it is a question of time: it is a question of advancing, of growth, of intellectual and moral development; but it is not a question of change of place.

Paul did not teach that the moment a man dies, with all his imperfections, in his unfinished condition, he becomes perfect and complete in some other world; you will not find anything of that kind in God's book. Look at the illustrative analogy: "When I was a child, I spake as a child; but when I became a man, I put away childish things."

It was the same Paul in the same world; it was a matter of years, of growing experience,

of holy culture; but it was the same man. And he adds: 'For now we see through a glass darkly; but then face to face; now I know in part; but then I shall know even as also I am known.' Go back if you please to verses 9 and 10; "For we know in part and we prophesy in part. But when that which is perfect is come, "then that which is in part shall be done away."

And what is he speaking about? Divine charity, love; love is his text, and he talks about it in this way: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

And what does he mean by charity? Love. Then he describes charity; and mark this: "Whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Prophecies shall cease when they are fulfilled; and by prophecy I do not mean the scientific or theological prophecy we have now, for that is all imperfect.

"For now we see through a glass darkly; but then face to face; now I know in part, but then shall I know even as also I am known."

This text is of wide-embracing, far-reaching extent, and I hardly know how to bring the subject before you in the most compact and suggestive manner. I wish you to think of two or three things connected with this great matter. And first I would remind you that God's processes, in both the material and moral worlds, are very slow. If we believe the geologists, his processes in the creation of the world were wonderfully slow. I am not here however, either to vindicate or to oppose geological science; it is a science in which I take great pleasure, although, like everything else, our knowledge of it is partial, and geologists, like all scientific men, differ among themselves, as also do theologians—a proof that we only know in part. We gather our proofs, in fact, from the very thing which at first filled us with surprise and consternation.

God took a long time to fit the earth for the habitation of man, and it is a fact that the world is not finished yet, that the creative and changing processes are going on even now in the mighty ocean and in many parts of the earth. You speak often about the changes of the seasons. You tell us your old-fashioned summers and winters are gone.

What does it mean? It means, if you serious-

ly think of it, that the creation is not complete, and will not be complete until the glorious words issue from the throne of Omnipotence: "Behold, I make all things new."

The tabernacle of witness in the wilderness was but a type, a pilgrim, foreshadowing a resting-place—the temple. But the temple was made by hands, and served only for a time. The heathen razed it to its foundations; a second was built, and it, too, fell. We look for a city which hath foundations whose Builder and Maker is God. We look for perfection. Now we live in an imperfect world, suitable enough for an imperfect race; an exposed house, racked with storms and earthquakes; suitable enough for an imperfect tenant, ignominat, defiled, and feeble; an earth passing away to give place to a new one; mortal man passing away to give place to an immortal. Now change, then calmness, quietness, and lasting peace; now wars and wild tumults, then the battle-field is unknown, the sword and spear are things forgotten, the Prince of peace reigns—reigns here, mark that! We have not the least hint of change of locality. And I tell you faithfully, brethren, that, if we are not Christians now, whatever a baseless 'Universalism' may say, there is not a Heaven in the universe that can make us better. God is forming character here, and upon character exclusively depends what men will be hereafter.

Secondly, we come to man, the occupant of this wonderful world. What is he now? It is not wise to affect a mock humility. Undoubtedly we are imperfect beings. We have headaches and heartaches, pains and disappointments and vexations, burdens and troubles of many kinds.

What does it mean? Why, these things actually determine our present condition. We are not yet perfect, and everything around us partakes of the character that belongs to us mentally and morally.

I say it is no use to affect humility; the best plan is at once to admit that morally, intellectually, physically, we are not perfect in any true sense. At the same time do not forget the counsel I have often given you, whilst you do not pretend to a humility of which you are not conscious, do not forget that by God's grace you are what you are.

Do not go to the throne of grace, you who love Jesus Christ, telling him that you are wretched sinners. This is poor praise to him for saving you; but go to the throne of grace with profound thankfulness, glorying in your Savior. And then, what about your prayers? Whilst adoring God for redeeming love, let us ask grace to reach forward to higher heights in the Christian life, for we have yet much to learn.



and blood will not inherit the kingdom, but the man that had flesh and blood and derived eternal profit from the trial, he will be perfect then. He is a child now; he will be a man then. When that which is perfect is come then the partial will cease.

And, lastly, not only is there this separable connection between the present and the future in God's infinitely wise purpose, but he is working now toward the grand issue; and the grace which is given us now will culminate in the glory when Christ shall come. Do not forget that. It is the grand, glorious, blessed truth of Scripture that Christ shall come.

We are not going to him when we die; he is coming for us that we may live forever. He said so, and we believe him.

Dear friends, let us endure if we be in the furnace, it is a happy sign; we shall get out of it by-and-by vastly benefited. Why complain of this brief trial? What are threescore years and ten to eternity?

The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. Amen.—WILLIAM LEASK, D. D. *in Rainbow.*

### The Reason of My Hope.

MARY E. EASTMAN.

[Continued.]

But some say, Why need the race perish? Why not let Adam perish for his own sin and let us go free? They forget that the race was included in our first parents at the time of the first transgression, and were therefore involved therein, and that a dead fountain cannot bring forth living waters. Having lost probation Adam could not reinstate himself—could not rescue himself nor any part of himself from death. Hence we read in the word of God, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. This poisoning in the fountain is termed original sin. This contamination consigns to us the wages, or penalty, of the first transgression. How foolish then to teach that baptism or anything else can absolve us from original sin or its consequences, since every man that lies in Adam pays the penalty in full and no power on earth or in heaven has ever absolved from this sin, neither will any power ever be found able to do so, for no Redeemer was offered in the first probation, no way of escape from the penalty of this sin was provided. But "he that is dead is freed from sin," Rom. 6: 7.

The question of original sin and its penalty being answered, the next question that presents itself for solution is, Why did God suffer fallen Adam to produce a race? There are Bible answers to this important question. 1st, God's declared purpose in creating man was to give him the dominion of the earth. One couple could not govern and hold the dominion of the whole earth; therefore it was for the race to hold; hence the first commandment, "Be fruitful, multiply, and replenish the earth, and subdue it, and have dominion." No sane person will suppose for a moment that this first pair were to do all this, and their seed were included in the fulfillment

of this commandment; and in the second and third also, for they alone could not subjugate the whole earth, neither could one couple have dominion over the animal world. I need not dwell longer on these commandments, for I think it is generally conceded that they include the race in their fulfillment. God has commanded Adam and his race to fulfill his law and receive the benefits of the promise included in it, namely, the dominion of the world. He never commands without giving ability to perform. God changes not, and having made the earth for man he will never pluck it out of his hands. Psalms 115: 16, "The heavens, even the heavens, are the Lords, but the earth hath he given to the children of men." "God never did nor never will annul one of his commandments. He had commanded Adam and his race to have the dominion of the world, and it is their duty to do so; mortality cannot excuse them, and down through all the ages, even through eternity, must this domination have been held by means of the multiplied sorrows and conceptions, of the woman, if God had not had compassion on the race; but God had mercy on Adam because they were tempted and because they were left without hope; and if this life were all how cheerless would be the picture!

Yet this is precisely where the race stood when God's heart melted with compassion for them, and he said to Adam, I will give you a resurrection. Proof: 1st, "Thy seed shall crush the serpent's head." This it never could have done without a resurrection, for the serpent's power will triumph as long as death holds sway; that is, he will gain his desire, which is to slay the race. Proof: 2nd, God could not put a dead race upon probation. A man under irrevocable sentence of death cannot choose immortality. If we never committed a sin in our lives we are still subject to the mortality that has passed upon all men from Adam. The little sinless infant dies in Adam. Probation then must have respect to another life, and to that only, because it cannot alter the decrees of this; but we cannot have another life without a resurrection; that is, awaking to life again of that which is dead. Probation therefore is founded upon the promise of a resurrection and is given us to elect whether we will attain to immortality after we are raised up from the dead, or like Adam, we lose our probation and our life. But some one may say, if probation has respect to another life only, that is, to the choice of immortality or death after the resurrection, why was not the probation put after the resurrection? Why did not God wait till he had raised man up, and then set immortality or death before him as he did before Adam in the first probation? I answer, because of his unspeakable goodness and mercy. God has always shown mercy to us ward, not willing that any should perish. God is love, and it was love that constrained him. Behold, how good God is to make just those things that are for our good in Adam, that will make our life in Adam enduring, just those things and one other (faith in Christ) the test of immortality after the resurrection.

Taken from a mere society stand-point how good it is for a man to have no other gods before the Lord; no graven images to bow down to or worship. What is the condition of society in countries where these things prevail, and in our own land what is the condition of society where the name of the Lord is continually profaned and taken in vain? What fearful calamities would befall should God answer their vain petitions! this, God is too merciful to do, except occasionally when he is called upon vainly to witness a lie. A woman of my acquaintance being accused of the theft of a certain article, said boldly, "May God paralyze my arm before to-morrow morning if I stole it." Her arm was paralyzed the next morning. That it

is good for man to have a weekly rest day, nearly all will acknowledge, although many deny that it is the sign of the rest that remains to the people of God. Concerning the other six commandments of the decalogue, all men who have come to the knowledge of them, agree that they are perfect, and that society could not exist without them; but there would be nothing but rancor and hatred, disorder and bloodshed. What is the moral condition of the Africans; and how miserable and utterly unsafe are its inhabitants. No man is assured of his life or property in that country. The condition of the native African is an undeniable proof then of the necessity of obedience to the commandments of the second table of stone, as the condition of all pagan countries is of the necessity of obedience to those of the first table. And so we hear Paul, while discussing the righteousness of the Law, declaring that "godliness (that is the keeping of the law,) is profitable in all things, having the promise of the life that now is, and of that which is to come."

I think the above plainly proves that godliness has the promise of this life; the promise of our well being here, granting there were no hereafter; that it is for our good, and for our good only, though we were never to have a resurrection, or another life. Yet the law is the test of our probation, to determine whether we will have mortality at the resurrection, or whether, like Adam, we will choose death. Hence the law is a savor of life to the righteous and of death to the sinner. Proof: "Thou gavest them also thy law, thy statutes, and thy judgements, the which if a man do he shall ever live thereby." Psalms.

See, "I have set before you this day life and death, good and evil, in that I command thee this day to love the Lord thy God; to walk in his ways, and to keep his commandments, and his statutes and his judgements; that thou mayest live and multiply." I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 15, 19. This God said after he had finished giving to the children of Israel the Decalogue and the typical law, prefiguring Christ and his atonement. Both laws were referred to, and of the typical law I will speak when I come to speak of the atonement.

By the law then is the knowledge of sin. As soon as a man transgresses the law of God he is a sinner, and he knows it if he knows the Law. But if he is a sinner he is under death, for the penalty of sin is death.

But what death is he put under by his own sin; the death of Adam? Oh no; that is something he cannot escape, were it possible for him to keep all of the laws of God perfectly; Why so? Because Adam finished for us probation for this life; irrevocably finished it. What death is it then? It is the death that man can escape by making a perfect probation. The Bible calls it the second death in Revelation. In Ezekiel, 18: 26 we read, "When the righteous turneth away from his righteousness and committeth iniquities and dieth in them [first death], for the iniquities he hath committed he shall die [second death]." Also 33: 12, 13, "The righteousness of the righteous shall not deliver him in the day of his transgressions; as for the wickedness of the wicked he shall not fall thereby in the day that he turneth from his wickedness." (13). "When I shall say to the righteous that he shall surely live; if he trusts his own righteousness and committeth iniquity, for the iniquity that he hath committed he shall die for it." Another scripture says, In connection with the future state, "In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge; but every one shall die for his own iniquity." And it will be true, too, for we shall not then, as now, die because we are the children of Adam, but because we, too, have chosen death for ourselves. [To be continued.]

### The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 6th day of the 6th month, 1881.

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A. C. LONG, JOHN BRANCH, W. C. LONG,  
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Special Contributors.

#### As Should be Saved.

THE more carefully we examine the sacred Scriptures the more does sacred truth shine. And the more carefully we scrutinize the truth found there, the more we find it in harmony with God, with justice, with mercy, and with reason. The Bible has been so rendered by translators that many of the meanings have been obscured; restrictions have been placed upon them to give the Scriptures to the public in the doctrines and theories generally believed by the masses, whenever they could do so, instead of giving a faithful rendering of the original word, lest it might conflict with standing theories and doctrines.

These thoughts are called out by reading the Revised translation of Acts 2:47, where, in King James' translation, we read that "the Lord added to the church daily such as should be saved," and the Revised translation reads that "the Lord added to them day by day those that were being saved." The doctrine of foreordination and predestination has prevailed in the world to that extent that some people think that some people are born to be saved, while others are born into the world to be lost; and do what they may they cannot change their destiny. Now we do not believe such ideas of destiny and fatalism, but believe that "the gospel is the power of God unto salvation unto every one that believeth," Rom. 1:16. They who believe the gospel will be saved; and believing the gospel and worshipping God is what fixes our destiny for happiness or woe, for life or death.

After the Lord's ascension to heaven and the Holy Spirit was poured out upon the apostles, they preached the gospel of salvation with power, and many were converted to the name of Jesus of Nazareth. They who believed were added to the number of the disciples by the bonds of common faith. They accepted the means of salvation, and were thus of the number of "those that were being saved." So we read in Acts 13:48, "As many as were ordained to eternal life believed;" or as we read in the Emphatic Diaglott, "as many as were disposed for eternal life." As many as considered eternal life worth obtaining believed in the gospel and accepted God's plan of salvation. The gospel of Christ is God's ordained method of salvation, for all who will believe it and turn from their sins. God sent his Son into the world to save it, and all who believe in his name and merits may be saved; and they who believe are the ones who are called out; those who are being saved. So we read in Rom. 9:15, where Paul quotes the language of the Lord to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion," and applies it to the pres-

ent time. Our heavenly Father has appointed a means for obtaining his mercy, and he will have mercy upon those who come to his terms. Oh, hasten, believe his word, receive his mercy, and accept his grace.

And what must we expect if we neglect so great a salvation? We can expect nothing but merited wrath. The wages of sin is death, and if we do not accept the services of him who offered to redeem us from the power of sin and ransom us from death, we must rest under the penalty of sin, and fail of receiving the gift of God, which is eternal life. We must receive judgment according to the things we have done, whether good or bad, 2 Cor. 5:10. If we have accepted the righteousness of Christ we shall have eternal life; but if we have rejected him we must take the consequences, and the wrath of God shall abide upon us, which is, as was said to Adam, "Thou shalt surely die." Thus we shall receive according to that which we have done.

But is a simple belief in Christ all we have to do? Faith in Christ is what saves us; it is that by which we have justification from our sins and justification to life. But we are beings of and for action. It is what we have done that made us sinners and made it necessary for the Redeemer to make an atonement for our sins. Now we must show by our actions that we believe in Christ and have faith in him. He lived a holy life and so must we. We must not sin, for if we do we break off our justification in Christ. Then as sin is the transgression of the law, to live without sin is to keep the law, to walk in all its commandments. If we are Christ's, and freed from sin, and reprieved from its penalty, we must not live in sin, hence the action required on our part is to keep God's law and be obedient to him. Then it is required of us to keep his commandments. If we are of those who are being saved by the gospel we must act like it. We must show that we are in harmony with God, and this can best be shown by acting out the love of God we have in our hearts. Said an apostle, who was called the beloved apostle, and who must have experienced largely of the love of God, "This is the love of God that we keep his commandments." This is one exercise of our faith. We act because we believe. We believe that faith and works go together, and that faith confirms the obligation of the law instead of making it void.

Saved by the gospel we are, or should be, transformed from the world and worldly things, to the renewing of our minds in the things pertaining to godliness. Thus we shall prove that we are saved from sin, and in Christ we have the surety of salvation unto eternal life beyond the present life. The hopes and tendencies of the world are only downward and will end in eternal loss, while if we are renewed by the spirit we are on the road to everlasting gain; and now while we are in the waiting time we should prove to those about us that we are of those who are being saved by the gospel.

#### The Commandments.

When we speak of, or write concerning keeping the commandments of God, we mean

all of them. When Solomon wrote to "fear God and keep his commandments" he meant all of them. When Abraham obeyed the voice of the Lord, kept his charge, his commandments, his statutes, and his laws, he kept all of them. Not nine of the ten commandments, and called it the keeping of the decalogue, or serving God with the whole heart, but he kept the fourth commandment also, and delighted in honoring the Sabbath of the Lord. It was just as proper for Abraham to remember the Sabbath day to keep it holy as it was for Moses and the Israelites. It was just as much a memorial of creation in the patriarchal age as it was afterward; and that memorial holds good through all time; and as long as it is a memorial of creation just so long it is incumbent upon man to keep it. It was a memorial of creation from the very week in which six days were employed in making the heavens and the earth, and the Creator rested upon the seventh day.

Our blessed Savior commented upon the Sabbath institution by saying that the Sabbath was made for man; and of course that was its design from the beginning. Then if made for man it was designed for every man to observe. When the Sabbath day was sanctified and blest, it was not designed that some portion of the human family should keep the Sabbath and some of them might not, for the Creator desired that Adam and his race should be holy; and if holy they must worship God and honor him in all his ways. So when "the Sabbath was made for man," it was for man's use and benefit that it was set apart from the other days of the week. And not until some part of Adam's descendants apostatised from God did they cease to keep his commandments or observe the Sabbath. When they apostatised from God they cared not for his ways and so ceased to observe the Sabbath. But in all the patriarchal age when individuals have worshipped God they have kept his commandments, all of them, including the Sabbath.

When Moses led the Israelites out of Egypt and the Lord took them into covenant relation to himself, and they were his own people, to serve him, the Sabbath was as obligatory upon them as were the other commandments. It was obligatory upon them no more than it would have been upon the people around them if the people around them were inclined to serve the Lord. And when any people around them turned to the Lord they turned also to his commandments. It was a truth then as much as afterwards that "this is the love of God that we keep his commandments," (1 John 5:3) and his commandments were never "grievous," in that age nor in this. We are at a loss to know how any one can call the ten commandments a yoke of bondage; not even the Sabbath. David delighted in the law of the Lord, and said he walked at liberty, because he kept the commandments. Now if it was the delight of the Lord's people to keep the commandments of God then, it should none the less be so now. The Lord is no less particu-

lar now than he was then, and jealous of his laws and of his word.

When Jesus Christ testified to John that "Blessed are they that do his commandments, that they may have the tree of life, and may enter in through the gates into the city," the Sabbath is included among the commandments which they are blessed for which they are blessed for the Sabbath of the Lord's commandments and no other. The Sabbath of the Lord's commandments has been exchanged for the seventh day and no other. Indeed, no other day could be changed that the Lord rested on the seventh day, after the labor of the six days.

And when the Savior declared that he would ever should break one of the commandments and teach men so, at least in the kingdom of heaven, the commandment is included, cannot be called less than that. That teaching is for this day, and agrees perfectly with the teachings of the Bible. In the kingdom of heaven we do not call of no esteem, but want to teach the commandments, and have the tree of life, and have a city of God. As we have our faith in Christ, so let us have our walking in the ways of righteousness through the truth, in peace have they that love the Lord; and so should we find our obedience we may receive God, which is eternal life. Jesus Christ.

#### A Dark Cloud Over

THERE are not at present famines, pestilences or spoliations in Europe to excite general alarm. The entire European situation is one of peace, but the accumulated hatred between the various classes of the past thousand years, and the less snarl in the political and social departments, certainly threatens the order of the world.

England is distracted with some for Aristocratic government, some for Communism, and some for Catholicism; some propose a heavy hand the rebellion, say, Give them lands and gold to satisfy aristocracy, and waste no more gold to satisfy aristocracy. Give up the colonial empire, and waste no more gold to satisfy aristocracy. Clamor loudly for the utter Turk in Europe, while defend him, or the Czaren Horn with his fleets under the seas. The mastery of the seas, under the protecting hoarse with crying for joyment of wealth, while the chilling scowling points to the bristling cannon, and murmurs

far now than he was then, and he is just as jealous of his laws and of his worship.

When Jesus Christ testified to his servant John that "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city," the Sabbath commandment is included among the commandments, which they are blessed for who keep them. The Sabbath of the Lord's commandment is the seventh day and no other. No other day has been exchanged for the seventh day; and indeed, no other day could be, for it cannot be changed that the Lord rested on any other day of the week from his labor than the seventh day, after the labor of creation on the six days.

And when the Savior declared that whosoever should break one of the least of the commandments and teach men so, should be called least in the kingdom of heaven, the Sabbath commandment is included, and certainly cannot be called less than the least of them. That teaching is for this dispensation, certainly; and agrees perfectly with the other teachings of the Bible. In the reign of the kingdom of heaven we do not want to be called of no esteem, but want to remain there throughout its ages. Then let us do and teach the commandments, and have right to the tree of life, and have a place in that fair city of God. As we have our justification by faith in Christ, so let us have our sanctification through the truth, in obeying it, thus walking in the ways of righteousness. Great peace have they that love the law, said David; and so should we find it; and by faith and obedience we may receive the gift of God, which is eternal life, through his Son Jesus Christ.

#### A Dark Cloud Over Europe.

THERE are not at present any great wars, famines, pestilences or special calamities in Europe to excite general alarm, but when the entire European situation is viewed, with all the accumulated hatred and revenges between the various classes and nations for the past thousand years, and the present hopeless snarl in the political, religious, financial and social departments, a dark storm-cloud certainly threatens the on-rushing future.

England is distracted with political factions at home, some clamoring for Republicanism, some for Aristocratic government, some for Communism, and some for Ritualism or Catholicism; some propose to crush with a heavy hand the rebellious Irish, while others say, Give them lands and homes; some say, Give up the colonial possessions in South Africa, and waste no more British blood and gold to satisfy aristocratic ambition. Some clamor loudly for the utter suppression of the Turk in Europe, while others as loudly cry, Defend him, or the Czar will cover the Golden Horn with his fleets and rob us of the mastery of the seas. The laboring classes under the protecting fold of the Lion are hoarse with crying for equal rights in the enjoyment of wealth they sweat to produce; while the chilling scowl of the lordly capitalist points to the bristling muskets and gaping cannon, and murmurs a distant rebuke.

Amidst these increasing antagonisms which cause the English nation to boil with agitation, the restless Irish, burdened with taxation and angered with the remembrance of being robbed of nationality by superior force, and drinking large draughts from the cup of oppression, and forgetting the many blessings put into their hands, are making a desperate struggle to grasp a sword which shall drive the British landlord and tax-gatherer forever from the lands of their nativity.

These are not fancy sketches of unreal things, but of actual waves of human strife which are rapidly drifting the social ship on to a lee shore, where none can escape wreck and certain death.

France, just at this time, is startling the world by commencing to execute, what is supposed by many statesmen to be, a secret purpose to find a pretext for making war on the Sultan's subjects in Northern Africa—Tunis and Tripoli—and by conquest claim the national right to annex these State to her dominions. That this is the real purpose of the French government is quite evident when we consider the anomalous action of France in the recent sessions of European Conference at Berlin. At the first session France led in advocating that Greece should receive a large slice of Turkish territory in the settlement. At the Supplemental Conference France still advocated the same policy, and offered to send a fleet to operate with those of the other powers, to compel the obstinate Turk to cede to Montenegro and Greece the territory the Conference had decreed to give to them. But suddenly, without any apparent or published reason, France withdrew from her former position of threatened coercion, and it was through her influence, principally, that the combined fleets ceased to demand of Turkey what they were assembled to require of her, and thus the Turk received an extended lease of national life.

Just as all the nations had quietly retired from the strife, thinking that Turkey would for a time hold her present territorial possessions, France develops the cause of her sudden change of policy. France understood that if the "Sick Man" was caused to die while the nations' fleets were assembled to take possession of his estates, she might not receive just that part of the Turkish territory which she desired. She wanted Northern Africa, and so did England and Italy; and France knew that to formally demand it she would probably be denied the boon, and for this reason she would have the fleets separated, the excitement cease, and then by a strategical movement get her armies and navy in the coveted dominions of the Turk, and then present a claim on account of conquest for their permanent possession, which she would then be prepared to defend. France is now attempting to do this, or so the nations interpret her present movements, although she stoutly denies such a design. This war in Africa has caused Turkey to arouse like an old lion, and England and Italy are demanding explanations of France, and have earnestly appealed to Germany and Austria to unite with them in making a protest against France opening

the Eastern Question again, thus putting the match to the long-dreaded European magazine.

Turkey, during this excitement, comprehends the design of France, and has accordingly notified the powers, petitioning them to unite in thwarting the designs of France, while she is hastening naval and land forces to defend her North African dominions. Germany and Austria have officially declared their neutrality, while Italy and England declare that France shall not be allowed to annex any part of Turkey's dominions to her own.

These, in brief, are the facts as reported connected with the French war in Africa. It may result in a defeat of French diplomacy, and pass with the abortive efforts of other nations to dismember Turkey; or if France is not defeated it will, we think, produce another fearful European tempest. It is true no one can foretell exactly what the final results of such movements will be; but it is certain that the present complicated circumstances produce to the human eye a dark and threatening cloud over Europe.

Added to the above ominous events is the recent mob demonstration in Rome, which did not allow the peaceful removal of the body of Pius IX. So serious was this matter, that the Pope has declared that he has reversed his decision of soon releasing himself from his long voluntary imprisonment in the Vatican, and has now notified all the nations—to gain their sympathy and support in resisting the Italian government—that he henceforth is a prisoner in his own house. This excitement has developed the fact that societies are rapidly forming in Italy, who obligate themselves to do all they can to drive the Pope and all his priests out of Rome. This certainly looks like an opening wedge to introduce a terrible conflict between great Babylon and the Roman kings, which all expositors have looked for when the Harlot shall be cast into the sea.—*World's Crisis*.

#### From Bro. M. B. Moyer.

BRO. BRINKERHOFF: In the ADVOCATE of July 19, 1881, I noticed an article under the caption of "Systematic Charity and Aid," which generally meets my approbation. We see that "the world loves its own," and has its "Benevolent Societies," which many Christians have neither the means nor desire to join. The world has rightly observed that many professors of Christianity do not obey the law of Christ relative to the poor, needy, and afflicted. It appears to me that many members of oath-bound benevolent associations have their affections alienated from the poor, patronizing their brethren. Dear brethren, if we have more truth than other professors, let us lend a helping hand to those who are willing to obey all the commandments. If the world love its own, ought not the little flock love one another? Let love be without hypocrisy. Let us love in deed and in truth, and do good to all men especially to those who are of the household of faith.

I hope, since Bro. Ellsworth made the motion, that it shall be cordially received and adopted by the entire brotherhood of Jesus Christ.

Dear brethren: I am out of employment, and if any of you know of an opening for any one of the following business: wagon-making, plain house carpentering, and painting, will please address me at King City, Gentry Co., Mo. Yours in hope of immortality when Jesus comes.



will only work out for us a far more exceeding, an eternal weight of glory in the future. Then, in the language of Paul, I would say, "Rejoice in the Lord always, and again I say rejoice."

#### Pre-existence of Christ.

**BRO. BRINKERHOFF:** As yours is a free paper permit me to say a few words in your columns on the pre-existence of our dear Savior, Jesus Christ. First, Jesus himself testified that he had glory with the Father 'before the world was.' See John 17:5. "All things were made by him, and without him was not anything made that was made," John 1:3. 'He was in the world, and the world was made by him, and the world knew him not,' John 1:10. 'And the Lord spake unto Moses face to face, as a man speaketh unto his friend,' Ex. 33:11. See Ex. 34:5,6, "And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord: and the Lord passed by before him and proclaimed the Lord, the Lord God," &c. Proclaiming and declaring, being nearly synonymous words, according to John the Baptist's words in John 1:18, it must have been Christ who appeared to Moses and proclaimed the Lord, the Lord God, &c. Hosea 13:4, 'Thou shalt know no God but me, for there is no Savior beside me.' Isa. 45:15, 'Verily thou art a God that hidest thyself, O God of Israel, the Savior.' Isa. 45:21, 'And there is no God else beside me; a just God and a Savior.'

Acts 4:12, 'For there is none other name under heaven given among men whereby we must be saved, neither is there salvation in any other;' that is 'Jesus of Nazareth.' Isa. 47:4, 'As for our Redeemer, the Lord of Hosts is his name, the Holy One of Israel.' Isa. 49:6, 'Thus saith the Lord, the Redeemer of Israel and his Holy One.' Peter says, 'The spirit of Christ' was in the prophets and 'testified beforehand the sufferings of Christ and the glory that should follow,' 1 Peter 1:11. Isa. 9:6, 'His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.' Heb. 1:9,10, The Father saith to the Son, 'Thy throne, O God, is forever and ever, and thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.' Jesus says, 'The Son of man came down from heaven,' John 3:13.

Shall we, like Nicodemus, ask, 'How can these things be?' I frankly confess I cannot understand how these things can be: yet I entertain no doubts of their truthfulness, although to my finite mind they may appear discrepant and unreasonable. I hope to grow in the knowledge of God, and of his beloved Son, who has bought me with his precious blood, and caused the light of his glorious gospel to shine into me, in part now, and I trust it will more hereafter, even through the long years of eternity; but the period will never arrive when the creature can comprehend the Creator fully. 'Without controversy great is the mystery of godliness; God was manifested in the flesh,' 1 Tim. 3:16. 'Forasmuch then as the children are partakers of

flesh and blood, he also himself likewise took part of the same, &c., Heb. 2:14. For verily he took on him the seed of Abraham, Heb. 2:16. The psalmist, speaking of the knowledge of God, says, 'Such knowledge is too wonderful for me; it is high, I cannot attain to it.' I am bound by the grace of God, to believe all his word; although I cannot see how it can be true; I do not doubt but that it is. When the Father says the Son in the beginning laid the foundation of the earth, and the heavens are the works of his hands, who am I that I should reply against God? We shall see him as he is, by-and-by, when he comes. While the disciples beheld, Jesus was taken up, and a cloud received him out of their sight, two men in white apparel, said, 'This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts 1:9-11. In Eph. 4:9 we learn that he who ascended, descended first into the lower parts of the earth. Behold, I come quickly; hold that fast that thou hast, that no man take thy crown. Rev. 3:11. **ABRAHAM THAYER.**

*Backland, Mass.*

#### From Bro. B. G. StJohn.

**BRO. BRINKERHOFF:** Since the burial of our Bro. Davis I have remained at home most of the time, but last Sunday I went to the First Day Adventist Church, and was edified in much of the preacher's discourse; but he had to refer to that "old Jewish law" as no longer obligatory upon man, "that [the law,] being dead wherein we were held." Then to prove this true he quoted from Rom. 10:4, "For Christ is the end of the law," only a part of the sentence. Well, I thought if this is not garbling the Scriptures and being partial in the law, I am at a loss to know what is. To whom is Christ the end of the law? "He is the end of the law for righteousness to every one that believeth," and to no others. What is dead by believing in Christ? the law? nay verily, but the penalty incurred by its transgression; that is slain by faith in Christ, and the believer escapes the penalty due to his transgressions.

Not so with the unrepenting sinner; that violated law holds him with the grasp of eternal death, and he must perish forever. There is no possible escape but through Christ, and that way lies through repentance, faith, baptism, and a holy life. Said Paul, "Know ye not, brethren, how that the law hath dominion over a man as long as he liveth?" "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." He is here speaking of that law, one precept of which is, "Thou shalt not covet;" and that law is the holy law of God, graven on tables of stone by the great Law-giver himself, and which remains to this day unrepealed.

Do we make void the law through faith? God forbid, says Paul, "we establish the law," here, in the Christian dispensation. How then can you, my no-law and no-Bible Sabbath-keeping Christian friends, say the law of God is dead? It is by the law that we have the knowledge of sin. It is therefore not dead, but alive

still. May the good Lord grant us grace to rightly understand his law, and a disposition to render hearty obedience to all its precepts, that we "may have a right to the tree of life and may enter in through the gates into the city." Rev. 22:14.

*San Francisco, Cal.*

#### Appearance of Evil.

It is not enough to abstain from all evil, but we are commanded to "abstain from all appearance of evil." 1Thess. 5:22. That individual who has no regard as to how his actions appear before men, cannot be a child of God. If we belong to the family of God, we will be jealous of the reputation of that family. This is a characteristic of every member of the "household of faith." Whatever would cause suspicion, or bring reproach upon the cause of Christ, should be studiously avoided by every Christian.

The apostle Paul says, we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

While it is true that the light of God in the soul will shine in some way without any effort on our part, yet the command is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If we obey this command, we will shun all actions that have the least shadow of evil. It is a bad indication to hear an individual say, "I do not care what people think of me," and also to justify themselves in doing those things that may not be wrong in themselves, but appear to be such in the eyes of the world. I once knew an individual who was recommended by a doctor to drink beer for his health, and he purchased a keg and drank it according to the doctor's instructions. However conscientious he may have been in doing this, he certainly laid himself liable to have his Christian character impeached, and the cause of the Master reproached.

The only way the world has to determine our character, is by outward appearance. "Man looketh on the outward appearance, but God looketh at the heart." 1 Sam. 16:7. This Scripture has often been misapplied by individuals supposing that if their hearts are right, that the "outward appearance" before men is of no consequence.

Man may misjudge our motives and actions, while God looks at the heart and judges righteously; yet, we must "abstain from all appearance of evil."—*M. in Line and Plummet.*

ACCEPTING Christ not only as our redemption and sanctification, but as our strength and power, we must "reckon ourselves to be dead unto sin," must regard ourselves as freed from its dominion, as no longer under its influence, as having no desire out of harmony with God's and no feeling not in union with his. We must also reckon ourselves "alive unto God," quick to understand his will, and follow his drawings, jealous for his truth and proclaim the gospel message to mankind.—*Silas Henn.*

We are not in favor of any kind of a licence system. Run selling is either good or evil. If good, then it should have the same chance as any other kind of business. If evil, the nation, state, county or town has no right to license it. When the State legalizes an evil, its moral power is destroyed. When it places its protecting power over its worst enemy, the result will be degradation to the people and death to the State. The only remedy is destruction of the evil, thus elevating the people and preserving the State.—*National Liberator.*

The Advent and Sabbath Advocate.

No Paper Next Week.

We will issue no paper next week, as we have decided to take a week's vacation from our office labor and attend the Conference and Camp meeting with the brethren in Missouri. The other office hands need a week's rest also, and we feel assured that our readers will all be willing to pass a week's issue of the paper that we may have the privilege of attending the meeting.

Items of Interest.

It is reported that the Pope threatens to leave Rome and go to Malta unless greater respect is shown to his household in the Italian capital. The Italian government would probably interpose no objections. Some have advised the Pope to come to America.

Letters were sent from Mecca in 1880 to all Mohammedan countries, appealing to the sentiment of the brotherhood uniting all Mussulmans; declaring that Islam was threatened with complete destruction; that England was mistress of India, France of Algeria, and Russia of Turkistan; and it therefore behooved Mohammedans to awake and everywhere throw off the Christian dominion.

It is estimated that Germany will have lost at the close of 1881 about a quarter of a million of her most efficient subjects by emigration to America.

American young men consume more cigarettes than those of any other nation in the world, not even excepting France, where 300,000,000 are yearly consumed. In the noxious smoke of these cigarettes, are evaporated the brains, the fortunes, and the constitutions, of the thousands of youthful devotees to the filthy weed.

**THE SLEEPING CAR.**—Taking a cigar out of his mouth, the minister said to one of his parishioners, fond of sleeping in sermon time, "There is no sleeping-car on the road to heaven." "And no smoking-car, either. I reckon," said the man in reply, now wide-awake.—*Golden Censer.*

**THE ATLANTIC FLOUR MILLS** at St. Louis were struck and burned by lightning, on the night of Aug. 12th. An explosion instantly followed, nearly all the upper part of the walls burst out, fire issued from every part, and in half an hour the mill and contents were consumed. The loss is \$200,000, and four of the operators perishing in the building.

**THE CHILCAT METEOR.**—The State Mining Bureau of California has lately come into possession of the meteorite found among the Alaska Indians by Mr. John Muir. The meteor was seen to fall, it is said, by the father of one of the oldest Indians in Chilcat, over a hundred years ago, and was afterwards sought out and carried to his hut in triumph. Through the co-operation of the Northwest Trading Company, the Mining Bureau succeeded in conducting negotiations for its purchase; and for a consideration which seems meager as Esau's mess of pottage in the eyes of scientists, the State of California acquired clear title to the meteor, and it arrived in the city, June 24. This aerolite is exceedingly irregular in shape, and the projecting points are as bright as if they had been burnished. A succession of nut-shaped hollows, which cover the entire surface, give it an exceedingly curious aspect, and its fantastic contour looks almost as if it had been moulded by some unknown power into the shape of the head of a strange beast. It weighs a hundred pounds or upward, and has been christened, in honor of the locality from which it was procured, "Chilcat Meteor."

**NIHILISM** did not die out in Russia by having taken the life of the Czar. The Nihilists are laying plans to assassinate the new Czar, who lives in the greatest fear, and they are striving hard to overthrow the government. The progress of that nation is greatly hindered by the working of the Nihilists, whose plottings are so secret and energetic that all efforts at breaking them up fails, although execution and banishment befalls many of their best members. The government must succumb to them, to some extent, at least, ere long. Their work is not confined to Russia; they have designs against the Emperor of Germany, which have come to light. Hartman, a Russian Nihilist, is now in the United States, inciting sympathy with the revolutionary spirit which prevails in Ireland against the ruling government, which is not losing grounds in the least. It is said that the Fenian and Land Leaguers intend to keep the English frightened if they can do no more. And the disaffection reigning there is only waiting an opportunity for a serious outbreak. Nihilism is opposed to religion and is the direct ally of infidelity. Because the Emperor of Russia is the acknowledged head of the Greek Church, and their efforts are directed against the government, they also aim at religion, and are thus helping to bring the antichrist prominently upon the stage of action. Infidelity is one of the three frog-like spirits to gather the world together for the battle of the great day of God Almighty. Rev. 16: 13, 14. "Happy shall they be who shall escape these things which are coming upon the earth, and to stand before the Lord in the great day of his coming."

Appointments.

The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles northeast of Albany, the County Seat, commencing Thursday, Sept. 1st, 1881, and continuing till Tuesday, 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 southeast of the Camp-ground, or on the Mt. Ayr branch to Grant City, which is 13 miles northwest 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, } Ex. Committee.  
W. C. LONG,

**THE next Quarterly Meeting** of the Church of God at Beckwith, Iowa, will be held in the Grove at Bro. Caviness', on the 9th, 10th, and 11th of Sept., 1881. A cordial invitation is extended to all the brethren and sisters who can attend, and especially the preaching brethren,

EBER DAVISON.

Providence permitting I will meet with the brethren as follows:

Missouri Campmeeting at Mineral Springs, September 1st, 1881.

Marion, Iowa, Sabbath, Sept. 10th, 1881.

La Porte City, Iowa, Sabbath, Sept. 17th, 1881.

Fairfield, Neb., Oct. 8th, to remain as long as the interest demands. J. H. NICHOLS.

Letters and Money Received.

M E Beight \$1.50, Kate McNeill \$1.25, Mrs A L Kemp \$1, R D White \$1, Jane L Madill \$1, R A Winchester 50 cents, Sarah Sprague \$1, John Hart \$1, John Branch \$3.50, Wm Kelley \$1.

Books and Tracts Sent by Mail.

M E Beight, Kate McNeill, W C Long.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

**Hymns of the Advent.**—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music, whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists. *The Bible Student's Assistant*; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath.*—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

*The Bible Sabbath Defended.* by A F Dugger, 140 pages, Price 30 cents.

*Review of J M Stephenson on the Sabbath Question, and the Two Laws,* by Jacob Brinkerhoff: 32 pages, price 9 cts.

*Who changed the Sabbath?* By A. C. Long. 8 pages, price 2 cents.

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

*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, 2cts. *Moody's Sermon on the Second Coming of Christ;* 8 pages, price 2 cents.

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

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

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

*Christian Baptism,* by I. C. Welcome, 25 cents.

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

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

*The Three Angels' Messages* of Revelation xiv. 12 pages, 3 cts, by A C Long.

*The Sanctuary trodden under foot* and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

*The Two-horned Beast* of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

*Mrs. E. G. White's Claim to Divine Inspiration Examined,* by H. E. Carver, showing her visions to be erring and human, instead of divine, Price 18 cents, post-paid.

*The Sign of the Messiah:* or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

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

*What is the Testimony of Jesus?* by S E Brinkerhoff, 8 pages 1 cent.

*Mrs. White's Lessons* and the Seventh Day Adventists— pages, price 1 cent.

*The testimonies of Mrs E G White* compared with the Bible, by H C Blanchard. 43 pages, 15cts.

*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.

*What is the Seal of God?*—Showing that the Holy Spirit is the Bible view of the Seal. By S.E. Brinkerhoff. 8 pp. 2 cts.

*The believer's only hope* of a future state, by R V Lyon, 24 pages, price 5 cts.

*The Glorious future,* or the Reign of Christ and his cabinet, R V Lyon, 10 cts.

*The Signs of the Times.*—Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents.

*Did Jesus redeem all men?* R V Lyon, 20 cts. *Envelops,* 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines to which it is devoted.

Advent

"Thy Word"

VOL. XVI. Marion, Iowa

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I Shall be Satisfied, Ps

Not here; not here; not where waters Fade into mocking sands as we Where in the wilderness each foot I shall be satisfied, but oh, not here Not here where every dream of life Where the worn spirit never goes When haunted ever by the thought us.

Across us floods of bitter memories There is a land where every pulse With rapture, earth's sojourner Where heaven's repose the wearied And peacefully life's time tapers Far out of sight, while yet the flesh Lies the fair country, where And of its bliss is nought more wondrous Than these few words, "I shall be satisfied!"

Satisfied! satisfied! the spirits yearning For sweet companionship with The silent love that here meets The inspiration which no language can express.

Shall they be satisfied? the spirits— The aching void which nothing Oh! what desires upon my soul As I look upward to the heaven

Thither my weak and weary soul Saviour and Lord! with thy faithful Guide me towards home, where I shall be satisfied.

—Selected by AMANDA KEMMERER

Repentance

JOHN BRANCH

"Repent ye, therefore, and that your sins may be blotted out, times of refreshing shall come from the Lord." Acts 3

Sometimes I am almost as seeing as much morality in the world, while those professing to be watchmen, and especially before us to be of so little importance that even those that are followers of Christ are gone on this subject. In the first place