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“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 re- stored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

The Holy Spirit.

MRS. J. C. FIELD.

When Jesus left his followers here,
Returning to his native sphere,
Its glory to inherit,—
He did not leave us comfortless,
But, all our lives to cheer and bless,
He sent the Holy Spirit.

We now invoke thee, heavenly one,
Finish the work that Christ begun,
Nor for our sins forsake us;
Make us more pure in thought and deed,
Give each the strength thou see'st we need,
And God's own children make us.

Then we shall triumph o'er earth's pain,
And every thing that leaves a stain,
Through Christ the Savior's merit,
And rise o'er all to sound abroad
The praises of the Father, God,
And the eternal Spirit.

Igo, Shasta Co., Cal.

Waiting for Christ.

S. E. BRINKERHOFF.

WHAT is it to be waiting for Christ? We are often told that we cannot be waiting for Christ unless we believe that every prophecy in the way of his coming has been fulfilled, and that all things are now ready for his descent to earth. That to be waiting for Christ we must believe his presence due in every particular, the signs of his coming all in the past, and we in daily, yea, momentarily expectation of our coming King. This idea is so thoroughly rooted and grounded in the minds of some of our Advent brethren and sisters that they think unless all believe just so, and talk just so, they are asleep to the coming of Christ, and would undoubtedly be left as the “foolish virgins” if he did come. If this is so it is necessary that we should all know it; and if it is not so, it is just as necessary that we should all know it, so that we need not be worrying ourselves and others with unnecessary troubles; and perhaps neglect thereby matters of vast importance. It

is of vast importance that we believe Jesus is soon coming to set up his kingdom, and that we are ready for his coming, and a place in his kingdom.

I remember when I was a little girl, and left by my mother to keep house, with the injunction, “Get your work all done and be waiting for me, I will be back at such a time.” I always tried to hurry and have the work done long before the appointed hour for my mother's return; and then I was ready to wait for her. I did not really expect her till the appointed hour, but I was ready and waiting for her. Now will any one say I was not waiting for my mother, because I did not expect her till the time she said she would come? or that if she had come before I expected her I would not be ready, or receive her approbation? This is just what I understand it is to be waiting for Christ. It is to be ready for his coming, believing that in his own appointed time he will come, and that then he will receive us to himself.

The idea that we cannot be ready, watching and waiting for our Savior unless we are in hourly, or momentarily expectation of him is not, in my judgment, founded upon a scriptural basis. Paul says to the brethren at Thessalonica, “And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.” This church at one time was in immediate expectation of their Lord's return, and Paul had to correct this idea lest it might lead them into trouble; but still he desired them to be in patient waiting for Christ's coming. The time had not yet come for his return to earth, and so although they were ready and waiting, they must be in patient waiting. The church at Philippi had their conversation in heaven, from whence they looked for the Lord. Paul writes thus to Titus, “For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.” From this we see that the grace of God taught Paul and Titus just what it teaches us, to deny ungodliness, and look for the Christian's blessed hope, the glorious appearing of our Lord and Savior Jesus Christ.

In Paul's letter to the Romans, he says, “And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light.” Rom. 13: 11, 12. Again, in speaking of the coming

of the Lord, Paul says to his brethren back there, “But of the times and seasons ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” 1 Thess. 5: 1-6. It is to this same church Paul again writes, “And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.” 2 Thess. 3: 5.

Thus we learn from the Scriptures of truth that the church of Jesus Christ eighteen hundred years ago, looked, watched, yes, and waited for the coming of Christ. They were not in darkness, that it should overtake them as a thief; and yet we are well satisfied that they had no reason to be in daily expectation of that event. The reason they were not in darkness concerning it was because they believed “this same Jesus” would come again, and they were ready and waiting for his coming. They were the children of light, having their robes washed and made white in the blood of the Lamb, and walking in the light, doing the will of the Lord, they were ready at any moment for the Master's call to meet him in the air. Now if they were in such a position, when the prophecies, according to our understanding, were not near all fulfilled, why may not the child of God be in the same position now, when the prophecies are nearly all fulfilled, without believing that ALL is fulfilled, and that we are now living under the last sign given by the Savior of his coming? I would not for a moment lessen the necessity of watching for the immediate coming of our blessed Lord, but I do not hesitate to say, that believing, and talking, and even expecting him, to-day or to-morrow, is not the scriptural waiting for Christ.

The husbandman waiteth for the precious fruit of the earth. How does he wait, and how long? Just a few days before he harvests it, is this how long? No; he sows the seed, and then he works and waits for the harvest to bring him his reward. If we would be in a waiting position for our Savior we must first get ready for him. Sow in our hearts the seeds of righteousness and truth, root out the weeds of selfishness, pride, envy, faultfinding, and everything that is contrary to the religion of Jesus, and then go to work with as much zeal and energy every morning as if we expected our Lord to come at night, to reward every man according to his works. This, to me, is the only waiting position the

Bible recognizes for the church, or for individuals. I sometimes hear individuals say, "I am not doing the work I would want to be doing if I was sure the Lord was coming this year, or next year," and these same individuals talk, and profess to believe that the Lord may come at any moment; and not only this, but grieve over the state of others, who perhaps are doing just what they would want to be found doing if the Lord should come at any time, but do not believe that his coming is an immediate event, or that it is yet due. It is sad to hear a professed Christian say, I am not doing the work I would want to be doing if I knew Christ was coming within a year or two; but to hear an Adventist say so is still more sad. Why, I would not live in such a condition one hour. I would try and find what Christ wanted me to do, and do it, whether he came this year, or in a hundred years from now.

It is a mistake that everybody is asleep to the coming of Christ only those who are ready to say the signs are all fulfilled, and that the next event is Christ coming to take away just those who are looking for him to come in some particular manner and take them to the mansions above. There are those who cannot yet see the signs of Jesus' coming all in the past, that are fully awake to that glorious event being near; and not only this, but are zealously working at just what they would want to be found doing should the Lord come now, just now. Every true child of God should live in just this position from day to day; and indeed it is the only safe or happy position for them. This is the only position in which we can be said to be "waiting for Christ," I care not what our belief is, or what our talk, or profession may be. The true Christian ever since the Savior ascended to the right hand of the Father has been waiting for his return, with perhaps a few exceptions, compared with the many. The coming of Christ has been the hope and joy of the church for eighteen hundred years, and for it she has waited, watched, hoped, and prayed, and in the near approach of which she is now rejoicing.

Reader, are you waiting for Christ? I do not ask you if your brethren and sisters are waiting, for I do not think you can always tell that, though you may think you can, but are you waiting? The apostle tells us to examine ourselves, not our brethren and sisters. We can by a careful examination of ourselves in the light of God's word, and the aid of the Holy Spirit, tell whether we, each one for him or her self, are ready and waiting for the coming of the Lord. It is necessary that we should. We are never fit to take our place in the family of God until we can say, "Come, Lord Jesus, and come quickly." I cannot understand why it is not just as necessary to be faithfully and zealously employed in the service of our Master, if we did not believe he was coming for a hundred years, as if we believed he was coming in a few weeks or months. It should make us rejoice more to know that our Lord was coming in a few weeks or months, but not work more. The hour just before going to bed is a poor time to

make up for a misspent day, and just so with the coming of our Lord, the few months before he comes will be a poor time to work for Jesus, if the rest of our life has been spent in our own selfish pursuits. If we are Christ's, our life, our time, our talents, our all, are his, and all that we do, and that should be just all we are able to do, should be done to his honor and glory. If we are thus working, and living in joyful expectation of our coming King in the Father's own appointed time, we are ready, we are waiting; if we are not thus working and living, we are not ready, we are not waiting, no matter what our talk, our profession, nor even our trouble and worry for the good of others may be, we are not ready for Christ's coming, nor a place in his kingdom. May God help us individually to examine ourselves, so that we may be ready and waiting for Christ's coming.

The Restitution.

R. H. SHERRILL.

"AND behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Genesis 28: 15. How cheering indeed it must have been to the way-worn patriarch of old, when he received from the great Jehovah this precious consolation!

It will perhaps be well to observe in this connection, however, it is a fact with which all Bible students are, to say the least, quite familiar, that God had previous to the time of giving to Jacob an unqualified assurance of an eternal inheritance in the land, also given to Abraham and Isaac an equal assurance of an inheritance in the same land. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Gen. 17: 8. With this God-given assurance, however, of an eternal inheritance in the land, after they had served their day and generation; after enduring the trials, temptations, and vicissitudes, incident to mortal life; after sojourning in the land of promise as in a strange country; and after exercising implicit faith and confidence in the promises of Almighty God, the faithful of old quietly fell asleep and were gathered to their fathers, to rest peacefully in hope of a glorious resurrection from the dead, and the fulfillment of the promise of Jehovah, no more to roam as strangers and pilgrims over earth's wide extended plains, until the trump of God shall call forth the faithful of old from the mouldering dust of Macpelah's cave. Then will the faithful patriarchs arrive at a perfect realization of the assurance of the promises of Jehovah; then also will God have redeemed to them his oath and pledge: "For, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Though we, like Jacob of old, endure for a little while life's tempestuous scenes, and finally go down to the dark and silent chambers of death, to the land of forgetfulness, and the dominion and power of the 'king of terrors,' nevertheless we go to that silent abode with the full assurance of

the promise of God, That I am with thee, and will keep thee in all places whither thou goest.

And when that bright and hopeful day shall arrive when the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, clothed with majesty and power, saying with a loud voice, Gather ye first my saints together, then shall the sleeping saints of all nations, ages, and climes, come forth from the north and the south, from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God. And then will they realize with Jesus Christ, the great King of all the earth, an actual and eternal inheritance in the land promised to them in days of old; and under the peaceful and triumphant reign of the Messiah shall all nations of earth be abundantly blessed. Then will the government of God over the children of men be fully and completely inaugurated, and a reign of peace, righteousness, truth, and equity prevail throughout earth's dominion, to all eternity.

The condition of earth and man in that eventful period will undergo a radical change morally, socially, religiously, politically, and physically; the atmosphere will no longer be foul with noisome odors; epidemics in all their horrid shades will no longer prevail in their death-dealing and distressing consequences over the children of men. There will then be no more calamities in the forms of earthquakes, tornadoes, floods, droughts, pestilence and famine; political and social disturbances will be felt and feared no more. And man, under the resplendent reign of the Lord Jesus Christ, will have no fears of famine, of pestilence, of earthquake, of tornadoes, of floods, of shipwrecks, of accidents, of casualties by land or by sea; no fears of danger of beasts, of reptiles and of insects, or of man; no fears of diseases incident to the malarias of earth, air, and water; no fears of sickness, pain distress, anxieties, and disappointment; no more wars and the shedding of blood; no more murders and murderers; no more suicides, and thefts; no more fornication, idolators, and adulterers; no more covetousness, drunkenness, and extortioners; no more sectarian pride and denominational prejudice. No more alms-houses, asylums, jails, and penitentiaries. No more pride, scoffing, envy, hatred, jealousies, lying, and deception. No more hypocrisy, tyrannies and oppression. No more malice, revenge, and persecutions; and finally, no more death.

Transcandantly great and glorious is that state into which the redeemed and blood washed through Jesus Christ are invited. And oh! may it be our happy and exalted privilege of being numbered with that august throng and become the recipients of the felicities, the blessings, and glories of the kingdom of God.

Seattle, W. T.

The first ecclesiastical body to authorize the use of the Revised New Testament is the Wesleyan Conference of England, whose president, Dr. Osborn, is an ultra-conservative.

A Scene upon Mount Olivet.

It was a splendid morning! The golden sun had just risen over the hill of Jerusalem, and as the bright and beautiful rays fell upon the magnificent temple and towers of this celebrated city, then glanced down to the usually thronged streets below, they revealed but not and then a solitary pedestrian, for it was yet too early for many to be seen abroad.

It was morning—bright; beautiful morning! that hour when nature seems to have arrayed herself in her fairest attire, and to sparkling dew-drops that lie upon each spike of grass, and nestle away in the lilly cups seem as it were her diadem of jewels.

It was at this calm and peaceful hour, that a little group might be seen passing through the East, or Beautiful Gate of the city, as it were, winding its way toward the Mount of Olivet that rose before them in all its beauty. Slowly they walked, and sadly, it would seem, from the bowed head and speaking countenances of many of the little band, while One they seemed to follow turned ever anon to speak, in low, sweet tones, words of encouragement and advice.

Slowly they walked along over the valley crossing the brook Kedron, and then silently commenced to ascend the green side of the lovely mountain, whose beautiful trees afforded a sweet shade from the hot rays of the sun. No word was uttered by the little company, as with thoughtful brows and wondering looks they followed the footsteps of the Lord; and as silently did our Savior pass the last time, over the well-known path, never again to be seen as he advanced would glance back, with a look full of affection for the scenes he was leaving behind, each of which was so familiar to his eye.

There, upon yonder hill, rose the city of Jerusalem, which he had so loved and traveled over whose fate he had shed so many tears of the deepest bitterness!

Here, at the foot of the mountain, and two miles east of Jerusalem, lay the village of Bethany—the loved abode of the friend Lazarus; that calm retreat, many an hour of his weary pilgrimage on earth was passed, free from the taunts and buffetings and scorn of the crowd. How beautiful did it seem to his eye fell on the well-known spot of calm and peaceful!

But Jerusalem and Bethany were not that Jesus gazed upon with looks of longing parting from the world; for as his eye rested over the beautiful landscape, it fell on a lovely garden, situated between the mountain and the waters of the brook, and filled with dark green olive trees that started as he gazed upon it, for he knew that little enclosure.

There was the spot where he had again and again he had prayed at the midnight hour, and there, too, he had been so cruelly grieved. It was a mournful, but a well-

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It was a splendid morning! The golden sun had just risen over the hill of Jerusalem, and as the bright and beautiful rays fell upon the magnificent temple and towers of this celebrated city, then glanced down to the usually thronged streets below, they revealed but now and then a solitary pedestrian, for it was yet far too early for many to be seen abroad.

It was morning—bright; beautiful morning! that hour when nature seems to have arrayed herself in her fairest attire, and the sparkling dew-drops that lie upon each spire of grass, and nestle away in the lilly cups, seem as it were her diadem of jewels.

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There, upon yonder hill, rose the city, Jerusalem, which he had so loved and traversed, and over whose fate he had shed so many tears of the deepest bitterness!

Here, at the foot of the mountain, and about two miles east of Jerusalem, lay the little village of Bethany—the loved abode of the widowed Martha, her sister Mary, and his friend Lazarus; that calm retreat, where many an hour of his weary pilgrimage on earth was passed, free from the taunts and jeers, the buffetings and scorn of the careless crowd. How beautiful did it seem to him, as his eye fell on the well-known spot! how calm and peaceful!

But Jerusalem and Bethany were not all that Jesus gazed upon with looks of love, in parting from the world; for as his eye wandered over the beautiful landscape, it fell upon a lovely garden, situated between the foot of the mountain and the waters of the Kedron, and filled with dark green olive trees. He started as he gazed upon it, for he knew it well; and sad memories clustered around that little enclosure.

There was the spot where he had agonized; there he had prayed at the midnight hour; there he had suffered; there he had sweat great drops of blood in the agony of his soul; and there, too, he had been so cruelly betrayed. It was a mournful, but a well known

spot to him, and long his eyes lingered upon its walks.

But moments fled, and at length he stood with his loved disciples upon the middle summit of Mount Olivet, and there he paused with his dark eyes fixed upon the wondering faces of his followers.

But see yon crimson cloud, that rises in the east, that steals along through the azure skies. How superb is its crimson hue! How magnificent its bordering of glittering gold, and lining of shining silver; and how majestically it sails along until it fairly encircles the holy mountain, where it pauses in all its splendor.

The Savior's eyes are fixed upon it for a moment, while a smile steals o'er his lips; but then they fall again upon the anxious company, and with a glance of deep affection and unchanging love, he lifts up his hands and gives them his parting blessing; and in the very act, with arms still outstretched as if to clasp them to his bosom, he is lifted from his feet and borne away, up, up, higher and higher, until the crimson cloud, which has parted to receive them, closes over him and they see him no more.

Long that little group stand with their wondering eyes fixed upon the spot where he has disappeared. Long and steadfast they gaze, hoping to catch another glimpse of that loved form, but in vain. Yet still the gaze went on, nor did they see, in its intensity, two strangers added to their number.

How splendid were those angel forms! How splendid, yet how strange! They were citizens of heaven, and their snow-white garments were more dazzling than the eye of man is accustomed to gaze upon.

But hush! they speak, and their low, full tones, seem like a strain of music, so sweetly melodious is the sound. "Ye men of Galilee," they say, "why stand ye gazing into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven!"

The words had scarcely died away, when the awe-stricken company stood once more alone, and with hearts full of wonder and surprise, they slowly wended their way down the mountain side, and returned to Jerusalem, with their souls filled with adoration and praise.—Selected.

Answer to Prayer.

The promises of God to prayer are plain. Can we doubt them? Able to give, he will give all things proper to those that ask believingly. Many witnesses, the world over, can testify God is a prayer-answering God. Infidelity is often confounded by the direct and powerful answers from God to the prayers of his people. A striking instance came to my knowledge lately. I was in a neighborhood where a young man lived, given up to every kind of wickedness. He was very intemperate. He was profane, a gambler, and being strong, liked to show his strength by fighting. He was rude and insulting, especially to preachers of the gospel. The restraints of morality and society had no hold upon him. Emphatically he was a tool of the devil. Naturally, however, he had considerable talents.

A pious woman in that neighborhood, received the impression that she must pray for him.

What a hopeless task! What could ever reach such a hardened heart? She began to pray for him, and prayed for weeks without the slightest success. He was as wicked defiant as ever. Many would have ridiculed her attempt. But her faith was unwavering. She betook herself to fasting, till her health suffered.

But the answer came. God was not unmindful of his promises. He saw with pitying eye the struggles of his handmaiden. Unexpectedly to himself the young man seized sudden convictions of sin. His hardened heart was broken. He commenced pleading for mercy, and in good earnest cried to the Lord. His sins came up before him, and he trembled at the wrath of God. It was a sight to see this hardened wretch pleading for salvation.

His struggle was long. After some time, on the floor of the barn, he found peace. Now came the power of religion. His whole life and feelings and conduct were changed. The community took knowledge of him, that he had learned of Christ. Worldlings might laugh at him, but he felt that he was saved from the power of sin and Satan. He now frequented the prayer-meetings and engaged in prayers. He joined the church, held out faithfully, and proved to all that his conversion was genuine.

After a year or two he was licensed to preach, and is now a successful worker for Christ. What cannot grace do? And even under the most discouraging circumstances, what cannot faithful persevering prayer accomplish? Christian reader, have you no such work as this to do? Is there no poor, perishing soul, whom you would like to see brought to Christ, and saved from going down to hell? Can you not try fervent, faithful prayer? If not answered at once, persevere. Prove the Lord, and know if he is not the faithful, prayer-answering God.—Selected by KATE MCNEIL.

AN INFIDEL BLACKSMITH.—A certain infidel, who was a blacksmith, was in a habit when a Christian man came to his shop, of asking some one of the workmen if he had ever heard about Brother So-and-so, and what he had done? Then he would begin and tell what some Christian brother or deacon or minister had done, and then laugh and say "That is one of their fine Christians we hear so much about." An old gentleman, a deacon, one day went into the shop, and the infidel soon began about what some Christian had done, and seemed to have a good time over it. The old deacon stood a few minutes and listened, and then quickly asked the infidel if he had read the story in the Bible about the rich man and Lazarus? "Yes, many a time, and what of it?" "Well, do you remember about the dogs—how they came and licked the sores of Lazarus?" "Yes, and what of that?" "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christians' sores." The blacksmith suddenly grew pensive, and has n't had much to say about failing Christians since!—Sel.

A STEP FORWARD.—The Church of Christ is not on its trial. It has successfully passed the tribunal of centuries. It stands as a colossal fact. Every human force has been tried against it. Its only times of failure have been when it has employed the world's ways of propagandism. Its whole history declares the power of the supernatural so plainly that it cannot be doubted except as men can doubt any truth against all evidence—because they will. From a human stand-point, we are amazed at the victories which have been achieved; but when we consider the purpose of God and the power he affords, we are astonished there are no greater results.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 27th day of the 6th month, 1881.

JACOB BRINKERHOFF, Editor.
A. C. LONG JOHN BRANCH, W. C. LONG,
A. F. DUGGER, H. E. CARVER,
Special Contributors.

Signs of the Times.

AMONG the signs of the times given by our Savior by which to know the progress of events in the Christian era, when his second coming is approaching, and the end of the age is drawing near, he says, "There shall be signs in the sun, moon, and stars, and upon the earth distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming upon the earth." Luke 21: 25, 26.

We do not take up this text to give it a thorough explanation or application, but to show that an existing state of affairs at the present time in our own country answers to the prophetic description. The state of anarchy or lawlessness existing in Russia, by which the Emperor is in constant fear for his life, and a large part of the people are in a secret organization against the government, together with the fact that the same spirit largely exists in Germany, and the revolutionary spirit is permeating all Europe, causes all politicians to feel alarm, and feel direful forebodings of the future. In the United States of America this same evil spirit predominates so as to be outspoken in its sentiments, and hold its meetings, and openly declare its principles.

On July 10th Dr. Samuel Davies delivered a lecture in the city of Boston on this subject, showing the danger our country is in from that source, and endeavored to show the remedy against it. He showed that our country was fast filling up with a foreign emigration, at a rate that is surprising, and which induces some of the European governments to take measures to stop the depopulation of their countries. While many of the foreign emigrants come for the sake of obtaining homes and a livelihood, many others come with minds poisoned against government and all governmental institutions; saying, "This is a free country, and we can do just as we please." They bring with them their Nihilistic ideas, which are a system of nothing; to break down existing institutions of government and religion and institute nothing in their place. They do not desire to become American citizens, but to exercise their own ideas of independence. This is not according to the freedom God teaches, nor according to the principles of a righteous government. They agitate the people to discontent, improperly antagonize capital and labor, and are a detriment to the country. But the free country allows them free speech and business, and three-fourths of the saloons and drinking establishments of the country are kept by foreigners, principally by the Germans, which flood the country with drunkenness and ruin the people for time and eternity.

ADVENT & SABBATH ADVOCATE.

Mr. Davies spoke of their effort to break down the observance of a day sacred to God, and he said that they were largely succeeding in breaking up the observance of Sunday, turning it into a holiday, saying he had counted twenty-three rum shops wide open on one street in Boston on a Sunday.

Mr. Davies said, "These people are banded together against Christian liberty. They are laying the steppingstones which bid fair to lead to terrible consequences in the near future. What they want is Communism, Socialism, and Nihilistic freedom." They are advancing in numbers and also in the boldness of their principles. They held a convention in Cincinnati a few years ago, in which Charles Guiteau, the man who has since attempted to kill President Garfield, said, "We must own this country; we must keep the people in a fever heat of excitement by the terrible events we shall cause." He has made his mark, and has carried out his sentiments, and could the nation arouse to its danger some of the pending calamities might yet be averted. Mr. Davies quotes a German as saying, "The time will come when the great Socialist doctrine will prevail in this country. We must bring that time by the ballot box if we can, but by arms if we must." Mr. Davies says, "All this is not idle talk. These people mean business, and have thousands of armed men. In Boston the Communist lodges are owners of cannon, and parade the streets on Sunday. . . . There is really danger. Desperate and dangerous men as ever escaped from European prisons are at work, and ready for any wickedness, even to the firing of our largest cities. The people are indifferent, and say that this is a free country, and all this talk of danger is only smoke. But there is danger all around our national home, and this is the smoke of the Commune; around our church home is the smoke of the inquisition; around our school home is the smoke of Romanism; and around our family home is the smoke of German Socialism."

Mr. Davies thus presented the danger to our country's institutions which is threatening to overwhelm it. He urged the sense of danger and resistance to its inroads. He says: "The remedy is to be as true to God as he is to us. Let us be Christians in acts as well as in words." He advises better legislation and true men in the public affairs.

The facts in the case, and attention being called to it in a public lecture, show the disturbed state of society, and that great anxiety and perplexity of mind exists in the political world; "men's hearts failing them for fear, and for looking after those things that are coming upon the earth." The prudent statesman sees danger ahead and sounds the warning cry. But the public mind is too much wrapped up in the greatness of our free country and its institutions too heed the warning; but the assassin's bullet nearly taking the life of the Chief Magistrate of our nation horrifies the public mind; and his execution would not go far against the inroads of Nihilism in the United States.

Dr. Davies laments the desecration of the

Sunday to a festival day. While there is no divine sacredness belonging to Sunday the element that seeks to overturn it in the public mind is one of lawlessness and which would destroy religion and all reverence for God. The only true reform on the Sabbath question is to reform from the observance of the Pope's day—the first day of the week—to the Lord's day—the ancient Sabbath of Jehovah, the memorial of creation, the seventh day of the week. This is the only true Sabbath, whether the Roman Catholic church has directed otherwise, or whether modern Christianity has taken it up as a subterfuge for the Sabbath of God. It is so easily seen that there is no divine sanctity for Sunday that an effort to reform the public to a better observance of the day cannot be brought about. Let observers of the true Sabbath be faithful to their profession and to the Lord of the Sabbath, and let it be kept prominently before the people that "in vain do they worship me teaching for doctrine the commandments of men." Matt. 15: 9.

Mr. Davies pointed out the true remedy, if it would be adopted, "to be as true to God as he is to us." But for "true men to be put in the public affairs," is not likely to reform the matter; but if this evil must culminate in disaster we pray that the good Lord will shield his people amid these perilous times, and that we may escape the things that are coming upon the earth. The 122nd psalm exhorts the people to pray for the peace of Jerusalem; if Jerusalem had peace they had prosperity. So Christians ought to pray for the peace of the country where they live, that they may have peace; and while we enjoy peace and prosperity we should do all we can to extend a knowledge of the name of Jesus of Nazareth and the things concerning the kingdom of God.

A REVOLUTIONARY meeting was held at Cleveland Hall, in London, on the eve of July 27th, presided over by an English delegate, in which the principal nationalities were represented. The red flag was unfurled; the meeting was addressed by women and men, among them Prince Krapotkine, the Nihilist leader. The Chairman denounced capital and government, and urged union among all nationalities for their destruction. Miss Lecointe, the American delegate, said that governments use all the means in their power to check the efforts of working men to obtain their liberty. She said capital was the curse of both Europe and America; that what the United States had gained in the last few years was gained by violence, and violence was the weapon they must use at present. Mlle. Louise Michel urged her hearers not to spare their blood in bringing about the second golden age. The Parisian deputy announced that the Congress had primarily decided to substitute action for speech, and declared that the society of the present day should be utterly destroyed. Other speeches of a similar kind were made. They show the revolutionary spirit of the age. No wonder men's hearts are fearful and troubled in view of the threatening aspect of the times. Every lover of righteousness should

earnestly long for the coming of the Lord to set up his kingdom and overturn the present earthly ones, when the people shall be all righteous and delight themselves in the abundance of peace.

Swearing.

A. HALL.

It appears to have been a common thing for people to swear by various objects, as long ago as when our Savior was on earth, and probably the practice has continued from that day to this. At any rate it is a very common thing now-a-days for people in their common conversation and communications with each other to use some form of oath in confirmation of their statements. This is a common practise among all, or nearly all classes of people, from small children to those far advanced in years; not only among the irreligious, but among the pious also,—ministers of the gospel not excepted. This may seem like a grave charge, but nevertheless it is true. We often hear a statement made and the confirmatory oath added: "It is so, as true as you live." Others say, "It is so, as true as I live." "It is so, as true as the world," is also a common expression in confirmation of a statement previously made; while others declare that a thing is so, "as true as there is a God in heaven."

In Heb. 6: 13, 14, we read, while God made promise to Abraham, because he could swear by no greater, he swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. That is, according to the familiar language of the present day, As sure as I bless any one, I will bless you, and as sure as I multiply any one, I will multiply you. In Ezek. 33: 11, 27, we have another form of oath, by which the Lord swore by himself, viz: As I live, saith the Lord God, &c. The word "as" is a supplied word, and I think the word true should also be supplied to express the idea clearly; we talk now-a-days. It would then read, As true as I live, saith the Lord God, &c. It is evident that when people use such expressions as, "It is so, as true as I live," "It is so, as true as you live," "It is so, as true as the world," or, "It is so, as true as there is a God in heaven," they swear by their life, another person's life, by the world, or by God of heaven, according to the form of expression used.

We are all liable to get wrong impressions and consequently are also liable to make statements that are not correct; and those who are in the habit of using any form of oath to confirm their statements, are liable, unintentionally, to swear falsely, and thus into condemnation." See James 5: 12.

Transit, Minn.

The Phenomenal Year.

Whether the approach of several of the planets to the perihelion has any influence on the meteorological condition of our planet, one thing is indisputable, that we are living in a phenomenal and terrestrial prodigies year.

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Whether the approach of several of the planets to the perihelion has any influence on the meteorological condition of our planet or not, one thing is indisputable, that we have celestial and terrestrial prodigies without number.

The sun is covered with spots; three comets have tracked their course ominously across the skies; a band of light four or five degrees in width spanned the heavens over New England and New York two evenings ago; the sun has been destructively blazing over our country, cutting short the crops of a continent; the day was recently so darkened in its going forth that they were compelled to burn gas at mid-day along the coasts of New England; a large area in Michigan has been swept by forest fires by which several villages, numerous farms with all their improvements, crops and stock, and hundreds of human beings have been burned up; Canada is a-blast in her extensive woodlands; over the lakes such a veil of smoke is resting that vision scarcely extends for one-eighth of a mile, and vessels have to make their way through an atmospheric ocean of smeary duskiess painful to the eyes and injurious to the lungs, navigating by guess and avoiding collisions with invisible vessels by the sounding of fog-horns; the East, too, is parched, and the flames are spreading desolation in different localities; the monarch of the largest empire on earth has fallen a prey to the assassin's madness; the President of this Great Republic is now hovering between life and death in consequence of a wound inflicted by one of the Serpent's slimy seed; volcanoes are pouring out fiery deluges; earthquakes engulf cities and horribly mar the fairest landscapes; cyclones sweep the country with the besom of destruction; the floods drown out whole districts; the tidal waves roll inland; grim visaged war lays his blood red hand upon his sword, and sounds the tocsin of present and coming wars; men's hearts are so failing for fear that reason reels and insanity is almost an epidemic; the end is not yet, all these are only the preliminary travailing throes that will bring to birth the great tribulation; we are living in a grand and awful time. Watch and pray.—*Restitution.*

Palestine Improvements.

New ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside the gates. Along the turnpike to Jaffa runs the telegraph wire, and on the plain of Sharon stands the large Jewish Agricultural College, surrounded by a model farm and fine nurseries. The Jews compose about two-thirds of the population of the holy city. They that live on or about Mount Zion are of the most bigoted type, and a large number of them are dependent on the gifts of Sir Moses Montefiore and other rich Jews in Europe.

Bethlehem is a thriving town, and carries on extensive manufactories of mother of pearl. The Bethlehemites brought back from the Centennial Exhibition, at Philadelphia, about seventy thousand dollars as their net profit for sales of their beautiful ware.

A ride among the enchanting orange-groves near Jaffa furnishes one of the finest oriental views to be witnessed in Judea. The oranges attain their luscious perfection, and three millions a year are produced in this vicinity. Figs, brilliant pomegranates, and stately palms line the road. Looking east, Jaffa rises on its hill-top, and beside it sparkles the blue Mediterranean.—*Evangelist.*

Crazed by Excessive Smoking.

WILKESBARRE, Pa., Aug. 24.—The examination into the cause of the suicide of Dr. Oslander, of West Pittstown, yesterday, proved that the mental aberration which inspired the tragic loss of a busy and useful life was due entirely to excessive smoking, he being in the habit of sitting for hours with his pipe, enjoying the exhilaration of the strongest plug tobacco.—*Inter-Ocean.*

The above case should weigh heavily against the use of tobacco in every Christian mind. True, such is not the case with every user of it, nor does every one use it to the same excess; but if such excessive use of it may so injure the mind as to lead to such results, any use of it cannot but be injurious to some extent. In those cases where benefit is claimed the individual continues its use till other injuries follow.

A VREY dark day was again experienced in New England, recently. At Boston the sun was totally obscured, although the air was free from fog or mist, and the gas light burned very dimly. The phenomenon was noticeable in New Hampshire, and portions of Maine, and in Providence, R. I., the day was very dark and the weather very sultry, and the gas had to be lighted at noon.

Obituary Notices.

FELL asleep in Jesus, her elder Brother, at Coldwater, Ont., Canada, Sept. 2, 1881, of heart disease, sister Hannah Leach, wife of Bro. Walter Leach, and daughter of Bro. and Sr. Madill, in the 29th year of her age.

Six years ago this past summer, she, and Bro. Walter, and nine others, were immersed by the writer into the saving name of Jesus Christ for the remission of sins. And from that time to the day of her death, she was an ornament to her divine Redeemer. Her faith was the Abrahamic; her obedience embraced all the commandments of the God of Israel. And as far as her strength and means would allow, she was always ready to lend a helping hand to spread the truth. On the 24th day of last May she was united by marriage to Bro. Walter Leach, who holds to the same faith, and practices the same obedience. But in an hour unlooked for, the ENEMY, DEATH, has torn from his embrace one with whom he had fondly hoped to enjoy this life until Jesus, the Life-Giver, shall come as the restorer of all things which God has predicted by the mouth of his holy prophets. But she sleeps in Jesus, whilst loving parents, brothers, sisters, and the Church of God, mourn over their loss. But none more so than Bro. Walter. But we sorrow not as those who have no hope of a resurrection, 1 Thess. 4: 13-17. The Temperance Hall was voluntarily given to us, where a large audience attended and listened attentively to a discourse delivered by the writer predicated upon Heb. 6: 17-20, in which he presented the believer's only hope of a future state; then we retired to Forest cemetery, where we laid sister Hannah down in the cold grave to rest until the morning of the resurrection.

Sleep on, loved one, until Jesus shall come! then he will awake thee from thy slumbers to immortal beauty, when you shall shine in Eden restored. R. V. LYON.

The Night is Far Spent.

Long and dark the night has been—
The earth grows old in sin and pain;
Weary watchers still are looking
For the Lord to come again.
Six thousand years have well-nigh passed
Since nature's face bowed down in shame;
While through her being's inmost heart
There shot a thrill of deepest pain.
Her streams run red with human blood,
Her furrowed brow shows care and fear;
While o'er ten thousand new-made graves
The mourner drops his burning tear.
But soon will come the King of saints,
The Prince of Peace, the Lord of Life;
And seated on his ancient throne,
The Lamb will wed his virgin wife.
Then nature's pain will cease to be,
Each tear become a diamond rare;
While by life's river, pure and clear,
The tree of life its fruit will bear.
Sorrow and pain and death shall flee,
And never vex our souls again;
And we, with harp, and palm, and robe,
Shall with the Lord forever reign.
Times of Refreshing.

The Reason of My Hope.

MARY E. EASTMAN.

[Concluded.]

FAITH IN CHRIST.

This finds expression in obedience to the typical law of which I promised to speak at some length before I finished this article. God has always required those who have faith in him to signify the same by sacrifices and offerings such as he has commanded and approved. This is proved by the first recorded act of obedience to the typical law. The typical law being a shadow cast by the body of Christ must as nearly resemble him as possible. Abel's sacrifice was pleasing to God because it was offered in obedience to his command, and because the lamb is as nearly a perfect shadow of Christ as any mortal being can be. The lamb is a being possessed of life, which life can be shed by shedding the blood. It is perfectly harmless and sinless, therefore it is a perfect type or shadow of our great and blessed substitute. This is why God commanded it; but inasmuch as it was mortal, that is, subject to death, its life could not answer for ours, that is, our sins being put upon it did not subject it to death, for it would have died sometime had they never been put upon it. Our sins did not make it mortal, for it was mortal already, since it was subject to death on its own behalf and because of its own nature it could not die for us. One might as well teach that one murderer could suffer public execution for another as to teach that any being naturally mortal, could bear the penalty of our transgressions. It must be some being that our sins subject to death, the same as they subject us to it. I mean by this, a being neither mortal nor immortal, for if a being is mortal, it dies because of its own nature, but if it be immortal it cannot die at all. Adam, before they ate the fruit, were neither mortal nor immortal, but were made alive, that is, living beings that they might choose which they would be. So the lamb was only a type of Christ, and not a Savior from sin, or substitute for us, as many under the old covenant supposed. Paul says the blood of bulls and goats can never take away sin, that is impossible. Why slay them? Because it was an expression of faith that God required of man in that age. Would not something else do just as well? Cain thought so, and let us see how he fared. The Bible says, "God had respect to Abel and his offering, but to Cain and his offering God had not respect." Why not? Because Abel offered precisely what God commanded and in the manner that God prescribed. Cain offered his sacrifice in the proper manner, but he did not offer that which God had commanded, therefore God had not re-

spect to him and to his offering. So we see, any offering to be acceptable to God, must be offered, 1st, in obedience to a command of God. 2nd. It must be exactly what is commanded. 3rd. It must be offered in the manner prescribed. Then, and only then, is it pleasing to God. In the same way when a sacrifice was commanded upon a certain day, it must be offered upon that day and upon no other, or the blessing did not follow. Proof: The Jews were celebrating the passover Sabbath on the 15th instead of the 14th Nisan at the time of the crucifixion, hence they rejected and crucified the antitype of the lamb upon his day, the 14th Nisan. But we all know that no blessing to them has followed that act. These things prove that the typical law, the law that was a shadow that Christ's body cast, was a very important thing in God's ancient church. No man was safe in disregarding it. So necessary was it for justification, that Christ was obliged to keep it perfectly so that when his righteousness should be imputed to transgressors who were of the circumcision, they might not be found wanting. But as the law of foreshadowing ceased when the body came, and the true offering was sacrificed, so a new typical law pointing backward to a slain Redeemer was instituted. Not a grievous yoke like the old covenant law, but one that is easy to bear, consisting only of baptism, the Lord's supper and feet washing—for those that are washed, that is, baptised. That this is a law and one that is binding on all Christians, is proved by Christ's fulfilling it. "That baptism is righteousness, we know, for Christ said when he was baptised, "that it becometh us to fulfill all righteousness." Why did it become Christ to fulfill the ordinances of the Christian church? Because Christ's righteousness has to be imputed to Christians, that they may be justified in the day of judgment.

Many have been accepted of God and have received the spirit of adoption, and have become joint heirs with Jesus Christ, that have never been baptized. For all such Christ's righteousness will answer in the day of judgment. Shall we then commit sin, refusing to be baptized, that Christ's grace may abound? God forbid! We should not sin. If we wilfully sin against light and knowledge we crucify the Son of God afresh, and put him to an open shame. Every command of God is of vast importance; and no creature should question his ways. He is the Father of infinite wisdom, and all that he has done has been for our good, and I doubt not, but the time will come when the Christian's law of types and shadows shall strengthen Israel in the faith, even as her law of types and shadows hath strengthened us therein. Oh! how plainly we can see in her sin offerings the spotless Lamb of God, and in the scape goat, the Savior loaded down with the sin of the world, made sin for us, which sin he bears away by paying the penalty of sin; therefore they have no longer dominion over us; and in her paschal lamb, Jesus the deliverer from death, through the merits of his blood, that is, his life, for the blood represents the life.

Had not Christ led a perfect life while in the flesh his imputed righteousness would not have answered for us in the judgment. We should have had no Savior, for the man Christ Jesus would have become subject to death for his own sin. So Christ's perfect probation had a two-fold reward. It delivered him, and through him, all that are his from death; even as the first Adam's imperfect probation, condemned him and all that are of him to death. "For as by one man's disobedience many were made sinners, so by the obedience of one, many shall be made righteous." Rom. 5: 19. Having discussed at some length the forms of deliverance from death under the dispensation prior to Christ, we propose also to discuss the forms binding on those who succeed him as reminders of the deliverance that

Christ wrought for them on Calvary. Of these the first in order is baptism.

CHRISTIAN BAPTISM.

What is it? All Christians will admit that it is the use of water in obedience to the command, "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," and that it is binding until the end of the Christian age. Is there no other command of the Christian age. Is there no other command in the New Testament to use water as a religious form? None other, but there is one example, that of Christ washing the disciples' feet, which he says avails for those that are already washed. As the disciples were already washed, they must have been washed in baptism. Our sins are remitted in baptism, therefore we are cleansed in baptism, and in the natural order that things are cleansed by washing in pure water. So the apostle says, "And having our bodies washed in pure water," &c. But if our bodies are washed they must be washed in baptism, for there is no other command to use water as a form of righteousness.

Granting then that we are washed in baptism, because cleansed in form with water, and that our bodies are washed, the next question is, can we wash or baptize ourselves? I do not know what the other churches teach on this point, but the Catholic church teaches that no man can baptize himself. She does not give any reason for it, but positively asserts the truth, that I know of, but positively asserts the truth, that it is true that no man can baptize himself. Why not? This question will be best answered by discussing all that is said concerning the use of water in the Christian dispensation; for they must be met in this one ordinance, there being no commandment to use water in any other. "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." John 3: 5. "Therefore we are buried with him (Christ) by baptism," Rom. 6: 4. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," 5th verse, "And having our bodies washed with pure water," Heb. 10: 22. Our first quotation says, except ye be born of water, &c. "But," said a very talented minister to me lately, "the birth of the water has nothing to do with baptism, and vice versa." Has it not? Well, what has it to do with, then, pray tell me? And when and how do we receive the birth of the water, if not in baptism. I should like to have him answer me that. So far as I can perceive, Christians are either born of the water in baptism, or they are not born of it at all, hence can never enter into the kingdom of God.

This is one reason why no person can baptize himself. The likeness of birth must be met there in, and no one can give himself birth. In order that the type of birth may be perfect the candidate must be enclosed in the water, and brought forth from it; delivered by another, as in birth. 2nd quotation: "Therefore we are buried with Christ by baptism into death." We are buried by baptism. Every body will admit that no one can bury himself. This is another reason that no one can give himself true Christian baptism. The baptism must also meet the figure of planting; "For if we are planted together in the likeness of his death we shall be also of his resurrection." But as we are planted we must be compared to that which is planted (that is the seed), for nothing else but seed is planted. Now when is seed planted? Suppose I should sow some wheat on a nicely prepared field, and take a competent farmer to see it, and should say to him, "Have I not planted my wheat nicely? Don't you think he would laugh at me and call me a foolish person? Certainly he would, and would say, No; my friend, your wheat is only sown, it will be planted when it is thoroughly covered, and not till then. So we are planted in baptism when we are wholly covered, and not before, water being the element used; and as water is

death to us unless we be speedily delivered from it, the likeness of a resurrection or deliverance from death is also met in our deliverance from it. Finally, the usual meaning of the Greek word baptizo is to immerse. It is only in immersion that all of these figures are met. Any one who sprinkles or pours water over his head, for neither is a likeness of birth, burial, planting, or resurrection. So likewise any man can dip himself face downward three times as the Dunkards baptize, for the likeness of burial and resurrection are not met. People are buried face upward (not downward), and with the hands tightly bound as they are by the clasp of the minister's hands. How many persons could immerse themselves face upwards, and deliver themselves from the watery grave? I doubt if you could find one willing to risk it. Hence we need the minister to deliver us in the type of a resurrection.

Concerning planting, I would say that we, like seed, to which we are compared, should rise in a new form of life—a Christian life of growth and expansion, even as the acorn becomes a mighty oak.

THE LORD'S SUPPER.

This ordinance consists of bread and wine, and is taken to show forth the Lord's death until he comes. "For even Christ, our Passover, is sacrificed for us. Wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Christ is our Passover sacrificed for us. The Lord's Supper is to celebrate that event. I think this is the position Christianity in general holds on this point. No since it is our passover why not celebrate it, the day on which the Lord commanded it, a day which the Lord observed it, lest the same evil should befall us that did the Jews when they observed another day? lest we too be unable to discern the Lord's body when he comes. How absurd it would be in us to celebrate American independence on a day other than the 4th of July. It is equally absurd to celebrate the slaying of our passover on a day other than the 14th Nisan, the day on which that event took place.

The ordinance of feet washing should always be celebrated in connection with the Lord's Supper; for in the old covenant when the atonement was completed the sins of God's people were laid upon the scape goat and he bore them away to a land not inhabited. The ordinance of feet washing is to show forth the remission of sins to believers who have entered into covenant relationship with Christ, and who have been baptized. Christ says, "Except I wash you, you shall have no part with me." Who then shall dare refuse to be washed? Let us all fear God and keep his commandments, that we may have a right to the tree of life, and may enter through the gates of the city.

Petaluma, Cal.

Letter Department.

From Sister Phebe A. Sunderlin.

DEAR BRO. BRINKERHOFF: Since I last wrote you I have been called to part with my youngest daughter, whose health has been poor some years. She died July the 18th; since my return home my health and circumstances have been such that I could not write until now. Dear brother, when I see another passing away, my prayer is, O Lord Jesus, and destroy him that hath power over death, which is the devil. I am a lone one, trying to keep the commandments of God and the faith of Jesus; but the Advocate, which comes weekly, laden with

death to us unless we be speedily delivered from it, the likeness of a resurrection or deliverance from death is also met in our deliverance from it.

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precious truth, which is a great blessing and also a great help to me. I often mourn that I cannot do more to sustain the cause, but as fast as I can get the means you shall have it; I have but one dollar now by me and that you shall have. You have my prayers that our heavenly Father will bless and sustain you in your labor of love. How often I wish that I could meet with my dear brethren in their good meetings. Dear brethren and sisters, you are blest with many privileges that we that are scattered abroad do not have. Pray for us that we may overcome the world and gain that blest inheritance, where sickness, sorrow, pain or death, can never come. While reading over the pages of the Advocate, I find some familiar names, one in particular is Bro. R. V. Lyon's, who has been a laborer in the cause since '43, I think. How anxious I am to hear from him; his name and writings are so familiar to me. As ever your sister in the cause of Christ.

Irving, Mich.

From Bro. F. M. McEvony.

DEAR BROTHER: You have misunderstood me in the application of Prov. 8, &c. You understood me to say that wisdom is our Savior. The Bible teaches us that our wisdom is given us by him. Eccl. 12: 11; John 14: 7, 13; 1 Cor. 12: 8. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge." Here we see also that there is a different meaning to knowledge and wisdom; and according to your rule (which is a true one, for God, the Author of things, does not give a different meaning to the same word in different places,) "that words mean the same," knowledge cannot stand for wisdom, or instead of wisdom, Prov. 1: 7. Now let us find what is knowledge and its true application. Webster defines knowledge thus: Clear preception; truth ascertained; information; cognizance; learning; hence every prudent man dealth in truth ascertained in known truths, and avoids theories in every form; has a plain path to acquire great and varied learning; hence it is written, "Therefore speak what thou knowest," Job 34: 33; 40: 5; Prov. 13: 16; 17: 27; John 2: 27. He that followeth after knowledge by abiding in knowledge will acquire more and more of it. Like begets like; there can be no theory where there is knowledge; but it is put in the place of knowledge; hence all theories are counterfeit knowledge, false, and deceiving, because we do not know but assume it to be a known truth; hence the gift of knowledge is to avoid every thing but known facts as an evident principle, Prov. 8: 12.

In John 1 we have Word used for our Savior. Some say because he was prophesied of from the beginning. But then the question that arises to our mind is, what relation has the word to the creation, as John evidently counts the two events, for some reason. Now what is this relation? If we turn to Prov. 33: 4-6 we see "The word of the Lord is right; and all his works are done in truth," "For he spake and it was done," v. 9. Now if we compare this with Christ's own words we see the same conditions are represented as seen

in John 12: 49, 50, which is the commandment of God, or word spoken by God fulfilled by the Savior in words and acts. So also at the creation, it was commanded (word) and it was done (act) according to his word. This is the relation between the creation by the word and Christ's mission; he did nothing of himself, John 14: 10, so also at the creation he did as he was commanded. Have these words a meaning than otherwise given them? If beginning is not literal we are sure word is less in John. If creation does not mean the works pray what does it mean? The Scriptures are of no private interpretation, but are easy to them that love and know the truth. We say the parable of the rich man and the poor beggar must not be taken to mystify the plain doctrine of mortality of man. By the same rule plain declaratory language should not be mystified by that which is figurative, as the "word" of John 1, which is figurative; the literal prayer of our Lord in John 17: 5, 24; 8: 56-58; Gen. 10: 25, 26.

Christ is the judge, for all judgment is committed into his hands. Words lead to things; a call is not more precise. Thus knowledge is acquired; God is the source; words are the forms; but the wise are sagacious, judicious, prudent, grave, discreet. The capacity to use knowledge aright is wisdom. Let us bring our knowledge from afar, and ascribe righteousness to our Maker. Are there two causes for the same act? Do two truths contradict one another? Are there two opposite acts that produce the same effect? Does God teach us a true way and work opposite to do the same act? Who made us to differ one from another? Did not God? is it not God who has taught us to be wiser than the beasts? Has not "he sealed up the hand of every man that all men may know his works?" Job 37: 7. Does God teach us mechanism to make materials act mechanically, and not use mechanism? Does he not use it in our very system, where mechanical action alone is needed? This is taught in Prov. 8: 12; Eccl. 1: 9, 10. Paul says God is not the author of confusion. He does not teach us the law of ten commands, of equity, of true judgment, and do to the contrary; but God is perfect in all things, and truth is perfect and eternal. Perfect mechanism is eternal mechanism; thus the line (radius vector), the square (all bodies influence each other inversely to the square of their distance), the cube (the square of the times of the revolution of a body is proportional to the cube of the mean distance from the sun), the globe (the body itself); so we could trace the law of form harmonized in creation, but before these are located and explained the Bible will prove true.

Sandusky, Wis.

[We did not misunderstand Bro. M., that wisdom is our Savior, but that he is wrong in saying that wisdom in Prov. 8 is the Savior. We say that it is the same there as in other places where the word is used.—EDITOR.]

The gospel of Christ is going literally to the ends of the earth. The missionary ship *Morning Star*, in a recent trip to Micronesia, took out 3,278 volumes in the language of the Gilbert Islands, of which 678 were New Testaments.

The Advent and Sabbath Advocate.

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

THE editorial management of the Sabbath Recorder has devolved upon Eld. Stephen Burdick, the place being vacant by the death of Eld N. V. Hull, who has so ably conducted it for nine years. We greatly sympathize with our Seventh Day Baptist brethren in the loss of Bro. Hull, who has spent a useful life in defending the cause of Sabbath reform and in promulgating the gospel. The Recorder is an ably conducted religious family paper, and we are glad to see the progress the good cause is making under the labors of the Seventh Day Baptists. We wish Bro. Burdick success in his editorial work.

DR. H. W. THOMAS, of the Methodist church in Chicago, has been tried for heresy, and the charges have been sustained. They charged him with denying the inspiration of the Scriptures, of denying the doctrine of the atonement, and with teaching probation after death. His case will go before the Conference. Though they charge him with denying the inspiration of Scripture and the atonement in their estimation, it does not necessarily follow that he has denied them.

ANOTHER bold train robbery was effected at Glendale, Missouri, near Kansas City, on the Chicago and Alton Road, on Sept. 7th, in which a band of armed men stopped the train, robbed the express car, and then plundered the passengers of their money and valuables, to the amount of \$5,000. That section of country has been notorious for train robbery, several having been committed there. The country is aroused, and the latest advice report six of the robbers arrested, with strong evidence against them as part of the gang.

A terrible forest fire has lately devastated a portion of Michigan, resulting in the loss of from two to three hundred lives, at least. It commenced on Monday, Sept. 5, and spread over the greater portion of Huron, Sanilac, and Tuscola Counties, burning villages, farms, and timber, leaving an entire desolation. The fire was swept forward by the wind, sometimes like a tornado, sweeping the fire with such speed that people and animals could not get out of the way of it. The burnt remains of the people are found in various localities, and about 500 families are left destitute and homeless. Nine villages are totally destroyed, and three others are partly burned.

GONE TO PALESTINE.—Mrs. A. E. Davis, of Boston, former publisher of the Age to Come Herald, and now a correspondent for it, has gone to Palestine, to labor in colonizing and improving the country, to aid in restoring to civilization and to fit it for the setting up of the Kingdom of God. The object in the main is good, but the Lord will establish his kingdom over every earthly object or institution.

Great changes are fast taking place there, and much interest is everywhere manifested in the Holy Land, particularly in England, where Mrs. Davis has spent several weeks (in London), as she reports, and also that a growing discontent towards the government in England is plainly manifest.

The drought of the present season has been widespread and very severe. All portions of the United States have suffered, and the crops of grain and fruit are not more than half of what they usually are. The September rains came too late to benefit the corn. Where plenty has heretofore reigned people may learn economy and live within their means.

Some soldiers in Dublin made insulting remarks about the Pope, and a riot ensued. The police fired upon persons who threw stones, and fifteen were wounded.

A recent meeting of the Turkish bondholders held in London developed the fact that the amount of debt to which Turkey is in default is £246,525,000. The current interest from year to year is £9,816,000. In 1875 the Turks announced that they were unable to meet their engagements, and that they could only partially pay the interest. That partial payment has never been made, and no effort whatever has been made to pay it; and her resources have been further crippled by a death struggle with her chronic enemy—Russia, which has rendered her less able than before to meet her demands, and her revenue has been reduced one-third. An agent was dispatched to Constantinople in the interest of the bondholders to secure themselves if possible. This is another indication of the drying up of the Euphratean power of Rev. 16: 12; a waymark of the history of the world, showing the Saviors' coming near at hand. See the remainder of Rev. 16.

Miss Mamie Leo, of Erie, Pa., who has been bedridden with spinal disease for the past four years, arose and went to church the other day, where her appearance caused Mrs. Cropps to faint. The cure is attributed to special prayer by several ladies.

Appointments.

THE Lord willing, there will be a Quarterly meeting, commencing Oct. 7th, 1881, and lasting over first day, at the Sprague School House, in the town of Hope, Barry Co., Mich. We hope to see a large gathering of brethren and sisters. Let us all report for ourselves. By order of the church. L. J. BRANCH Sec. Bangor, Mich.

PROVIDENCE permitting, the Church of God will hold a Grove Meeting at the Spring-ranch Grove, commencing Oct. 8th, 1881. We hope there will be a general turnout. The brethren and sisters from Kansas are requested to be present. Bro. J. H. Nichols will be with us. Should any come by rail, Fairfield, Clay Co., Neb., is the station to stop at. Come, brethren, trusting in the Lord for his blessing, and we may claim the promise.

ENOCH OWENS, JOHN SPERRY, G. W. ADMIRE.

Letters and Money Received.

Phoebe A Sunderlin \$1, Robert McKeene \$1, Jonathan Appleby \$1, Polly P Cooper \$1, A F Dugger.

Books and Tracts FOR SALE AT THIS OFFICE.

HYMN BOOKS.

Hymns of the Advent.—Comprising 125 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., 2 cts. Moody's Sermon on the Second Coming of Christ—8 pages, price 2 cents.

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

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

The Atonement. S. E. Brinkerhoff. 32 pp., 10 cts. Christian Baptism, by I. C. Welcome, 25 cents.

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

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

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

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

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

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

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

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 Visions and the Seventh Day Adventists— pages, price 1 cent.

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

A Comparison of Latter Day Prophets, comparing Mrs. White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J. W. Cassidy. 62 pp., 15 cts.

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 cts.

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 V"

VOL. XVI. Marion,

The Advent and Sabbath Recorder is published weekly by Jacob Brinkerhoff at MARION, LINN COUNTY, MO.

TERMS.—Two Dollars per annum in advance. To new subscribers unable to pay. To new subscribers for \$1, or \$1.50 per yr. Specimens free.

THE ADVOCATE is devoted to the doctrines of the Second Advent, the Signs of the Times, the observance of the Bible Sabbath (the seventh day of the week,) together with the other doctrines of the Kingdom of God, the Nature of Man, his death, the End of the World, the future inheritance and abode of the Kingdom of God, the Atonement by Jesus Christ, the Christian Life, and kindred Bible subjects.

The Lord Thinketh upon the Righteous. MRS. J. C. FIEL

Cold, ragged thorns have pierced me with keener pain, And tortur'd me with keener pain, To heal me earth has shown no way, Yet the Lord thinketh upon me.

Life looks, at times, so black and drear, So full of grief, and doubt, and fear, Nothing can bring a ray of cheer, But the Lord thinketh upon me.

Oh thank his name! if sick and sore, If called much evil to endure, Yet the sweet truth is ever true, That the Lord thinketh upon me.

How bright the darkest cloud of care, How light the heaviest burdened care, How shallow prove e'en death and pain, When the Lord thinketh upon me.

And brighter yet the scenes appear, Before my bliss-enraptured eye, All earthly ills I can despise, While the Lord thinketh upon me.

Soon, soon, the glorious hills of heaven, And vales of beauty, green and blue, Shall hide and heal his chaste and true, Who always thinketh upon me.

Hasten the hour, my God, my God, When love to thee its all shall shed, And willing hearts united sing, My Father thinketh upon me.

The Nature of Man Biblically Considered. A. F. DUGGER.

Chapter 3.—The breath of life formed man of dust, or blew into his nostrils the breath of life, Genesis 2: 7. A fact worthy of notice which is overlooked in the discussion of the subject, namely, that when Deity imparted to him simply the breath of life, "God breathes the truthfulness of the Bible."