

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.

Is Your Lamp Burning?

SAY, is your lamp burning, my brother,
I pray you look quickly and see,
For if it were burning, then, surely
Some beam would fall bright upon me.

There are many and many around you,
Who follow wherever you go, [shadow,
If you thought that they walked in your
Your light would shine brighter I know.

Strait, strait, is the road, though I falter,
And oft times fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

If all the lamps that were lighted
Would steadily blaze in a line,
Wide over the land and the ocean,
What a girde of glory would shine!

There is many a lamp that is lighted
That never burns down or goes out,
Though from the four quarters of heaven
The winds are all blowing about.

There's many a lamp that is lighted;
We behold them anon and afar;
But not many of them, my dear brother,
Shines steadily on like a star.

Then is your lamp burning, my brother,
I pray you look quickly and see,
For if it were burning, then, surely
Some beam would fall bright upon me?

--Selected by ALICE LIPPINCOTT.

Eternal Life.

W. C. LONG

ETERNAL Life is a life without any death in it; and eternal death is a death without any life in it. One is the opposite of the other. One is the reward of the righteous, the other that of the wicked. Life, as it stands alone, unqualified by the adjectives eternal, everlasting, is highly cherished; though it is freighted with sorrow, laden with affliction, burdened with care, yet we would do everything to prolong it. When we speak of matters which relate to taste or fancy we find that which is desired by one is discarded by another; and this is so in important as well as trivial matters. For instance, one man will try to get Bible knowledge forsake sin

and try and live a Christian; another man equally as intelligent pays no attention to the Bible and religion, and by a certain course of education arrives at that point in which he discards the whole.

But upon the theme of life we are united; all consider it pre-eminently important. Short as it is we all love it; saint and sinner do all they can to promote it. If any are sick money is freely expended, sacrifices are made to put off the grim monster, and like Hezekiah of old, all are desirous to add numbers to their years. The miser must have life to hoard up his wealth; the avaricious to get gain; the saint to praise God, for "the dead praise not the Lord, neither any that go down into silence."

Life is a 'span,' a 'vapor' a 'tale that is told.' The young go forth in the morning of life, they step upon the threshold, all is fair. Fairy scenes invite them on to rich banquets of pleasure, but as they advance the scene narrows and finally death confronts them.

This is true of temporal existence. Let us now pass to eternal existence. Eternal life is a subject of promise, 1 John 2: 25. It is one branch of the Christian's hope, Titus 1: 2. This life is hid with Christ in God, Col. 3: 3. The righteous will receive it when Christ, who is our life, shall appear, Col. 3: 4. The wicked have not this promise; they will never receive this life. John says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3: 15. What is true of one class of the wicked is true of all.

Eternal life will far outweigh the present in importance. It will be endless, boundless, shoreless; free from death, sorrow, and pain. Its possessors will enjoy happiness, and will unite in celebrating the praises of God for evermore. Soon the glorious eve will dawn when life eternal will be given to the worthy. Soon that day will come in all its splendor and loveliness. Soon we will unite our voices in praises with the angels who will accompany the Savior to this earth, and the sweet music will roll over the bright landscape and echo back from the golden crowned hill tops in the land of promise. Let us wait, watch, and pray for that glorious day.

Maysville, Mo.

Is Christianity the Kingdom?

It is a fact well understood there is a large class of people professing Christianity who have very exalted hopes as to the final success of the Christian religion among the nations of the earth under existing circumstances. Why they have such hopes in the face of direct

prophetic teaching and the tendency of the times, is hard to understand.

Without doubt, we may suppose it a difficult matter for a mind not contemplating any coming of Christ and biased in a particular direction as to the ultimate design of Christianity, to believe that such a force will fail, of what, according to its idea, will have to be accomplished. But hard a matter as it may be, and much as we may deplore the waning influence of solid Scriptural truth, are we not led to the plain conclusion from the Bible, that all will not believe the witnessing gospel, but on the contrary men will grow worse in their carelessness about it, and that the last days will be perilous times?

In spite of all the facts which go to show that Christianity is only gathering out from the nations a people for God's name, there is a class that would fix its destiny to accomplish what was never intended it should. Now why is it? The truth is, a large number of Christians confound the Gospel dispensation with the great era of Millennial glory into which they think the former will blend irrespective of what is to be literally accomplished by the personal coming of the Savior.

But like the Jewish dispensation of old, so shall the gospel era pass away in clouds and storms. That it will accomplish what many dream, and without the revelation of the Prince of Peace, is nowhere shown by the strict interpretation of God's word.

Who can read the twenty-fourth chapter of St Matthew's Gospel; who can think of St. Paul's language to the Thessalonian Christians, or his words to Timothy; nay, who can meditate on Christ's own parables and sayings and say that all men are going to turn to righteousness under the present dispensation; that they are going to forsake their sins and become holy; that the nations, one and all, are going to lay aside their arms, and that their governments are going to turn to a serving of the living God? Even without referring to Scripture to refute such an idea, a few plain thoughts will be sufficient to show how untenable it seems to be.

In the first place, what is the result where nominal christianity exists in places, and where the Gospel has had free course for such long periods of time? The Gospel is sufficiently clear and plain in its teaching that the multitudes of to day should be converted by it and walk uprightly before God. But what indications are there under existing circumstances that they will do better in time to come, when good is now present with them and has been for such long ages?

It has been said that the principal difficul-

Importance of the Sabbath Reform.

ty in the way of Gospel triumph, is not so much from deflecting persons in Christian lands, as from the influence of heathenism, and those nations sunk in ignorance and superstition. Substitute Christianity for this heathenism and ignorance, then all will be well. But, will it? Suppose to-morrow the Gospel was brought into those lands with the same success we have it in ours, and will the result be any nearer the solution desired? By no means. It is not simply the gospel; not simply the existence of christianity among a people that will work the good, but its needed recognition and approbation. Even let the Gospel be world-wide, so long as people refuse to appropriate it and live by its teaching, so far to them, it is lost.

If people of heathen nations would receive the Gospel and use it in no better way than it is used among professedly Christian nations, what is the gain? And, again, where is the hope or possibility of converting the heathen nationally, when nationally our so-called Christian nations are so very far from living up to the principles of christianity. We may reasonably infer then that the existence merely of the Christian religion is not the kingdom. As a further thought on this subject is it not almost conclusive to our purpose to say that christianity could not be the kingdom under the present order of things? The present arrangement of the world; the armies of the so-called great powers; the self-righteousness and estrangement of men; the false political and religious systems; the medium of all our commercial and business transactions are totally incongruous, and at variance with any thought that simple christianity could fill the place of that happy era in prophecy when Christ shall return among us. Yes, let us go further still. Let us think of christianity in the highest type of which we can conceive it. Let us think of it as filling all our churches; all our halls of legislation and all our communities, and would it so alter the laws of nature as to bring that kingdom of blessedness and glory which Isaiah so beautifully predicted? Would it drive away wickedness? Would it banish pain? Would it dry our tears? Would it stay the hand of death and stop the groaning of creation? No, no, no! Such events as these are wrapt up in the coming of Millennial glory. Christianity under the gospel fulfills its mission when it brings out from the world a witnessing people, but only the Great Author of christianity can bring about that eternal and glorious kingdom of righteousness and peace and glory and perfection which is to stand forever.

The apostle Paul was an earnest preacher of the Gospel. He was a thorough Christian. He indulged no false hopes. He gave us no false doctrines as he stood "Looking for that blessed hope and glorious appearing of the Savior Jesus Christ."—REV. JAMES WALKER in *Prophetic Times*.

Mr. Spurgeon prefers the old New Testament to the Revision, which, he thinks, is a valuable addition to our versions, but will need further revision. In his opinion the New Testament company "are strong in Greek, but weak in English."

OUR position as observers and advocates of the Lord's Sabbath is significant and important, not because we possess any superior wisdom or excellence to distinguish us above others, but because in the providence of God we are called out and separate to the maintenance of an important principle of Bible truth, namely, the integrity and authority of God's revealed Word as affording the only sufficient rule of faith and practice. We hold no exclusive right, no patent on any part of God's truth. It is for others as well as for ourselves. It is for us to emphasize and exalt to its own proper place and relation God's Sabbath truth, because it is so generally rejected and dishonored; but in doing this, we are honoring God's Word and every other revealed truth. The Sabbath doctrine, which we have accepted, is in no sense our theory, nor is it the result of any system of Bible interpretation which we have adopted. Sabbath truth is a matter of Bible precept and Bible doctrine, clearly stated and fully illustrated.

Nothing can be more explicit than the command, "Remember the Sabbath day to keep it holy." Nothing can be more definite as describing the time covered by this precept than the statement, "The seventh day [literally, the day, the seventh] is the Sabbath of the Lord thy God," nor is any fact in Bible history more fully illustrated than that this precept describes a specific day, the seventh and last day of the weekly cycle.

A precept so plain ought to end all controversy, and command the fullest acceptance. When this precept is dishonored, every other precept of God's law is dishonored with it. We observe God's holy day of rest because God's word and law makes it our duty, in common with others, to do so; and in doing this, we stand before the world to-day contending for no human theory, no mere choice between days as such, but rather for the very life and existence of God's law and Word as the basis of all moral character, all godly living in Christ Jesus. In the desire and effort for the salvation of sinful men, we stand on common ground with other evangelical Christians; but just so long as the large mass of them reject and degrade God's Sabbath, we must emphasize and urge its claims, not because it is in any essential sense man's only duty, but because, as an important part of God's revealed will, the keeping of the Sabbath is every man's duty, while its rejection dishonors the law and all revealed truth. We contend for the law and testimony as the light of life, the basis of faith and godly living in Christ Jesus. We may possibly make too much of the Sabbath truth, and thereby exalt it out of proportion with other important truths, but emphasize and exalt it we must if we would not prove recreant to the truth and the God of truth. To the unconverted we owe it as a duty that we shall preach Christ and salvation through him, but our duty does not end there. The large proportion of Christian believers are openly rejecting God's sanctified day of rest, and thereby making void God's law, and that, too,

in the name of Christian faith. The Sabbath is therefore the battleground upon which must be settled the question of the binding obligations of God's law and Word upon men. If men may in the name of Christian faith dishonor and reject one precept of the law, they may, for the same or like reasons, reject every other precept. The law must stand or fall as a whole. God's moral law, as a whole, is the basis of all moral living, all right action. Any system of religion without moral law is a system without any moral basis, and as such, must be deceptive and dangerous, because it teaches men to expect the favor of God and the blessings of heaven, without moral character or necessary conformity to the revealed will of God. While men in the name of Christian faith dishonor God's Sabbath law, it can not be a matter of indifference whether we do or do not emphasize the Sabbath of Jehovah. We must observe and preach the Bible doctrine of the Sabbath, whether men bear or forbear. As a people, we have no choice; we must, in harmony with our commission, preach the Word and magnify as an important end of our labor that portion of the Word which others so generally reject, and for the very obvious reason that it is so generally rejected. In this we must often meet the opposition and enmity of those who reject the truth we accept and proclaim. We shall be called narrow in our views, Judaizers, and legalists.

We shall be accused of making the question of a man's salvation turn upon his observance of the Sabbath. We shall be spoken of as a people behind the times, living for the dead things of the past; and yet the truth must remain, that we are not living or contending for any mere sectarian creed or doctrine; are not holding up before men any mere abstraction in the way of Bible interpretation, but are calling the attention of men to the fact that God's revealed Word is the only sufficient rule of Christian morality and godly living. We are saying, by our very organization and ends of labor, let God be true, and man obedient to his word. We insist on nothing for ourselves, but everything for God. In contending for the Sabbath of the fourth commandment, we are contending for the supremacy of God's moral law, and in this are seeking the promotion of a Christianity based upon the Word of God. We are lifting up in the face of our fellow-man one united protest against the abounding errors and delusions of every kind contrary to the Word of God. We are, in our organization and work, as a people, giving our united testimony to the fact that the Bible alone contains infallible truth—*Sabbath Recorder*.

POPE LEO XIII. held a secret consistory at Rome the fourth of August, at which twenty-two cardinals were present. In reference to the disturbances during the reinterment of the late Pius IX., the Pope said they proved that the Vicar of Christ had neither liberty nor safety in Rome. Is not this in harmony with Dan. 7: 26, "They shall take away his dominion, to consume and to destroy it unto the end?"

Shadows of Coming Night.

By Thomas W. Greenwell, M. R. S. *Apocalypse and its Expositors*—Mr. G. A. D. 1882—*Futurist and Year Interpretations*—666—*Signs in the East*—L. Rossfield—*Rome's Dying Struggles*.

The prophetic intimation, which Piazzi Smyth believes he has discovered in the Egyptian Pyramid, as to the present age about or soon after 1882, with the deductions of expositors from the Apocalypse.

The Apocalypse was no doubt intended to be a guide for the true Christ in all ages, and it will not fail most required. At the era of the Reformation, such writers and thinkers as Wiclef, Melancthon, Calvin, Balguy, and after them, Brightman, Mede, Newton, Bishop Newton, Vitringe, Whiston, Cressener, all adopted a system of interpretation. During the sixteenth century, the translations of the Book of Revelation, anti-Christ, Babylon, Papal Rome, and the most powerful weapons in the hands of the Reformers.

The cry raised at the Reformation, the Church of Rome had never done. The most conspicuous Protestant champions of the present century are Farrer, Cunningham, Frere, Birks, Garrahan, Dr. Seiss, Dr. Cumming, and B. W. Johnson, not to mention many others who have adopted the Futurist system of interpretation.

Mr. Grattan Guinness's last book, *The Approaching End of the Age*, is a valuable exposition of the historic system of interpretation. It brings out many singular facts, such as that the wonderful period of 1,260 years is an accurate astronomical lunar cycle. M. de Cheseaux, the astronomer, first discovered this, and goes far to confirm the truth of the historic system of interpretation.

The eleventh chapter of Revelation, which states that the "holy city" is to be trodden for forty-two months, i. e. 1,260 days, dated from the 7th of August, A. D. 637, would—if Jewish chronology is probable—that the two great empires, as follows:—The Papal Empire, 606—621—2; and the Mohammedan Empire, 621—2. If we add 1,260 years to the date of the Mohammedan Empire, we get 1793—1866—1881—2. This is the Pyramid theory, as we shall see in the *Christian Herald* for November 1881—2.

At this juncture the reader may ask, What is expected to happen in 1881—2? The Futurist school of expositors, who believe in the complete accomplishment of the prophecies of the seventieth, or last, week of Daniel—the breaking of the seals, the sounding of the trumpets, the pouring of the vials, together with the silencing of the three and a half

Shadows of Coming Night.

By Thomas W. Greenwell, M. R. S. L. *The Apocalypse and its Expositors—Mr. Guinness's Book—A. D. 1882—Futurist and Year-day interpretations—666—Signs in the East—Lord Beaconsfield—Rome's Dying Struggles.*

The prophetic intimation, which Professor Piazzzi Smyth believes he has discovered in the Egyptian Pyramid, as to the end of the present age about or soon after 1882, agrees with the deductions of expositors from Daniel and the Apocalypse.

The Apocalypse was no doubt originally intended to be a guide for the true Church of Christ in all ages, and it will not fail when most required. At the era of the Reformation, such writers and thinkers as Luther, Zwingle, Melancthon, Calvin, Bale, Foxe, and, after them, Brightman, Mede, Sir Isaac Newton, Bishop Newton, Vitringa, Dubuz, Whiston, Cressener, all adopted what has since been termed the historical year-day system of interpretation. During the struggles of the sixteenth century, the solemn denunciations of the Book of Revelation respecting anti-Christ, Babylon, Papal Rome, were found to be the most powerful weapons in the hands of the Reformers.

The cry raised at the Reformation against the Church of Rome had never died away. The most conspicuous Protestant commentators of the present century are Faber, Scott, Cunningham, Frere, Birks, Garratt, Elliott, Dr. Seiss, Dr. Cumming, and B. W. Newton, not to mention many others who adopt the Futurist system of interpretation.

Mr. Grattan Guinness's last book, entitled 'The Approaching End of the Age,' is a most valuable exposition of the historical interpretation. It brings out many singular facts, such as that the wonderful period of the 1,260 years is an accurate astronomical *sol-lunar cycle*. M. de Cheseaux, the Swiss astronomer, first discovered this, and the fact goes far to confirm the truth of the year-day system of interpretation.

The eleventh chapter of Revelation informs us that the "holy city" is to be trodden under foot for forty-two months, *i. e.* 1,260 years. This period, dated from the Saracen conquest, A. D. 637, would—if Jewish months are to be understood—run out about A. D. 1880. It is probable that the two great apostasies commence as follows:—The Papacy, A. D. 533—606—621-2; and the Mohammedan, A. D. 621-2. If we add 1,260 years to these dates, we get 1793—1866—1881-2. This agrees with the Pyramidal theory, as we showed in the *Christian Herald* for November 13.

At this juncture the reader may be inclined to ask, What is expected to happen at the close—or partial close—of the dispensation in 1881-2?

The Futurist school of expositors expect, when the "times of the Gentiles" shall be fulfilled, the complete accomplishment of Daniel's seventieth, or last, week of years; and the *literal* fulfillment of the Book of Revelation—the breaking of the seals, the sounding of the trumpets, the outpouring of the vials, together with the silencing of the witnesses for the three and a half years. Mo-

ses and Elijah are to appear at Jerusalem to warn mankind against worshiping anti-Christ—supernatural men as against a supernatural man. Anti-Christ will endeavor to restore the apostate Jews, rebuild the temple, change times, laws and seasons, and thus set up a false or counterfeit Millennium.

The *historical* or *year-day* school of expositors see in past history the partial or complete fulfillment of the three great septenaries. In the present year of grace (1878) it is assumed that the sixth vial is nearly finished. The Euphratean stream or Ottoman Empire is well nigh dried up; the "unclean spirits" (Rev. 16: 13) are already in the world on their anti-Christian mission; and the Second Advent is believed to be at the doors.

We think that both the Historical and Futurist schemes of interpretation contain the elements of truth.

It is probable that the sixth seal, the sixth trumpet, and the sixth vial are all three in their historical fulfillment now in action. *Six* is always the number or incompleteness, *seven* of completion.

Again: 666 is the number of anti-Christ or the "false prophet." This singular triad of incompleteness, mystery, and sin (Dragon, Beast, and False Prophet united) seems also intended to give us a hint as to the solution of the three septenaries. Anti Christ arises whilst the *sixes* (the sixth seal, trumpet, and vial) are in operation. The *sevens*, or mystery completed, contain, concentrated as it were in epitome, the whole of the previous judgments.

The solemn warning under the seventh vial, "It is done," points to a closing dispensation, whilst the contents poured out in the "air," or atmosphere, would lead us to expect an accession to the Powers of Darkness—a fearful augmentation to the Prince of the Power of the Air.

If we turn to the world around us, what a galaxy of signs of the *approaching end of the age* it affords! In the East we behold the dying struggles of what was once the great Ottoman Empire, the stronghold of the Mohammedan apostacy, which, like the rival apostacy of Rome, has waned, step by step, until to-day but a shred of former grandeur remains. In these events the hand of Divine Providence is distinctly visible; and whilst kings, statesmen, and congresses are meeting, events outstrip diplomacy, and the world hurries on to its destiny.

Under the statesmanship of Lord Beaconsfield—a man raised up apparently for the important mission of emancipating his race—England, as it is now generally considered, has assumed the Protectorate of a great portion of Asia Minor. With a Jewish Prime Minister at the head of affairs, an influential portion of the Press in Jewish hands and a Jewish family controlling the moneyed interests of the world, what is to prevent the setting up of a "Jewish Republic," or "United States of Judea," by the favored people?

If, as some persons think, the British people in any sense represent the literal or spiritual Israel, we have an additional incentive

for facilitating the return of our elder brother. Some who hold the opinion that the English are representatives of the Ten Tribes think that they should take possession of Palestine for the purposes of colonization; it is thought that if this were done a step towards the Millennium would at once be made. Looking at the matter from a practical point of view, it would seem that in the present overcrowded state of these islands an exodus of such a kind would have a very beneficial effect in clearing out our redundant population.

The events occurring at the close of the last century (French Revolution) probably bear but a faint analogy to what the world is yet to witness. Prophetic students are constantly insisting, and rightly, that this was the mere first outbreak of an era of convulsion and change; the curtain only rose and fell, as it were, on the great drama of events, in order to let the nations have a foreshadowing of a far greater outbreak that is yet to come.

During the present century Europe has, more or less, been in a constant state of agitation. To-day western Christendom presents a similar aspect to the eastern world. Lawlessness is rife; this is exemplified alike in Church and State. It is a fact that cannot be too often insisted upon—*viz.*, that the temporal power of the western apostasy (the Papacy) stands at this moment wasted and consumed. The last Pope-king has passed away, and his successor is a mere priest—a king without a kingdom.

It is a knowledge of this portentous fact that is at the bottom of the terrible struggles now being made by the spiritual power of the Church of Rome for supremacy. During the last decade three distinct formations have been observed in European politics, and these point to a tri partition; Pan-Latinism, or the amalgamation of the Latin nations; Pan-Teutonism of the German states; and Pan-Slavism, as exemplified in the action of Russia and the nations of the Slavonic world. Thus the "great city" seems "dividing into three parts" preparatory to the pouring out of the seventh and last vial and the end of the age (Rev. 16: 18.) — *Christian Herald*, Selected by B. G. St John.

Dr. Gibbon, a London health officer, reports that, whatever may be the cause, there is no doubt but that the life of a Jew in London is on the average twice as long as that of a Gentile. The Hebrews of the metropolis are notoriously exempt from tubercular and scrofulous taint. It is very rarely that one meets with pulmonary consumption among them. The medical officer of one of their large schools has remarked that the children do not die in anything like the same ratio as Gentile children. And in the district of White Chapel the medical officer of health in his report says that on the north side of High Street, occupied by the Jews, the average death rate is twenty-eight per 1000, while on the south side, occupied by the English and Irish, it is forty-three per 1000. Cause: they use no pork, and less alcohol than Gentiles.

The Catholic party in Portugal have begun an agitation with a view of undoing, if possible, the legislation which tolerates other religion than that of the state.

ADVENT & SABBATH ADVOCATE.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 18th day of the 7th month, 1881.

JACOB BRINKERHOFF, Editor.

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

A Few Saved.

When the disciples asked Jesus regarding the number who would be saved, whether they would be the greater number of the world, or whether they would be the smaller number, the answer was that the number saved would be as the few to the many. Luke 13: 23, 24. The divine injunction to all is to "strive to enter in at the strait gate." The way and the gate to eternal life is called a strait one; it is not crooked, and hence hard to find or to keep in when one has started to go therein. Matthew records that in Christ's sermon on the mount he tells the people that "strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." 7: 14. That strait gate is faith in him as the Son of God and the Savior of the world; and they who do the work of God by believing on Jesus, whom God sent to be the propitiation for sin and the Redeemer of the world, John 6: 29, have a strait course before them, and as long as they keep that faith in exercise are not in danger of wandering out of the way. Jesus says that he is the way to eternal life, and the individual who enters the way and adheres to the strait gate, shall find the end of the way, the result of the strait gate—the end of faith—even his salvation, 1 Peter 1: 9.

The contrast is given to the narrow way and the strait gate, a wide gate and a broad way; a gate and way so broad and wide that one may make many crooks and turns, and be at ease on the road. The end of the broad way and wide gate is nothing desirable; it is destruction; just the opposite of the outcome of the strait gate and narrow way. Those pursuing the broad way may take all the pleasure they can while traveling for they receive none afterward: while those pursuing the strait and narrow way may receive much pleasure in the journey, and can also enjoy an eternity of happiness in the kingdom of God after the journey is over. The narrow way has also trials and hardships, and many have found it beset with fierce persecutions; but buoyed up by hope of what is in store when the haven is reached, and encouraged by faith that it will be realized in due time, the tried one experiences pleasure in traveling forward.

Few there be that find the eternal life at the end of the strait gate and narrow way, for not many of the people of the world are willing to accept it as the reward of faith, and live the humble life of faith. They have ever been as the few to the many, as Jesus said to the Jews, "Ye will not come to me that ye might have life," John 5: 40. The call to come to God is ever sounding, "Ho, every one that thirsteth, come ye to the wat-

ers, and he that hath no money; come ye, buy and eat; come, buy wine and milk without money and without price." Isa. 55. Jesus calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. 11: 28, 29. The world is all heavy laden with sin and its effects, and needs just such a comforter as Jesus is, and just such a deliverer; hence there is great need of coming to him. It is plain that the ordinary course of nature can yield no deliverance from sin and mortality, hence the need of turning to one who is "mighty to save." Paul expresses this love of God and his outstretched mercy when he writes to Timothy that God would have all men saved. In this sense he calls God our Savior, in having made a plan of salvation for us, and provided for us a Savior, and desires that every one should accept him and come to a knowledge of the truth. 1 Tim. 2: 3, 4. In 1 Tim. 2: 4, the expression, "who will have all men to be saved," is not used in an arbitrary sense of his power, to save people whether they exert any wish or will of their own, but it conveys an expression of his love and desire, in his wisdom. The Emphatic Diaglott reads, "Who desires all men to be saved." The American Bible Union translation reads, "Who desires that all should be saved." The manifestation of God's love and wise provision is abundant, and if men choose the broad way and the wide gate the consequences be upon themselves.

In Luke 13: 23, Jesus says, "Many will seek to enter in, and not be able." They do not seek by the strait and narrow way; they do not seek the eternal life by faith in Christ; they are striving, as it were, to save themselves by their works; to atone for their sins, if they think they need it, by future obedience and lives of morality. But no such road leads to eternal life; such is not the narrow way and strait gate; it does not include faith in Christ, and by works shall no flesh be justified in the sight of God; it is all of grace—all through faith. The passport to eternal life is not found in the fact of living in a land of Bibles, and where the names of Christ and God are acknowledged. Though the individuals may say, "Thou hast taught in our streets, and we have eaten and drunk in thy presence;" we have attended church and listened to the preaching of thy word; we have had our names written upon the church book; this is not enough; if this is all, the sentence will be, "Depart from me, I know you not;" I cannot acknowledge you; ye have not exercised faith and believed in my name. These are only some of the means of grace, and must be exercised to lead on to faith and salvation. Paul wrote to the Ephesians, 2: 9, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." Grace is favor, the favor of God; the faith is for us to exercise; the salvation is the gift of God; the same as Romans 6: 23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

In every instance of Bible record where judgments have fallen upon the world, or parts of it, the saved have been the few and not the many. When the flood destroyed the antediluvian world there were but eight persons saved in the ark. When the Lord destroyed Sodom and Gomorrah only three persons escaped the calamity. In these cases the salvation was only from calamity, which is different from the salvation from sin and death through Christ, into the kingdom of God. As it was in the days of Noah; and as it was in the days of Sodom, so shall it be in the end of the world; there are but few who will travel the strait and narrow way, while the many travel on in the broad road to destruction.

How then can Universalists say that the whole world is going to be saved to have eternal life? How can Popular Christianity say that the whole world is going to be converted and turn to God? Surely that would not be according to the example given. There are others who say that the restitution age, after Christ comes, will be under such better means of grace and mercy that the order will be changed, and the saved will be to the lost as the many to the few. But this is reversing the way as stated by Christ; and as it has been the same through the antediluvian, patriarchal, Mosaic, and Christian dispensations, we have great reason to believe it will be so through the restitution age. That age will be a time of judgment as well as of mercy; and it seems like a perversion of the gospel to teach that the order of salvation will be changed from the few to the many.

This is taught by a class of people, and published in the Herald of the Morning, to the extent that in the restitution age, after Christ has come in his second advent, the ministration of the word shall be so powerful in the hands of the redeemed church that "all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." Ps. 22: 27; and that then all the nations shall come and worship before him, and be saved, Ps. 86: 9. But they fail to show a harmony of this teaching with the gospel, which requires faith of those who shall be saved, only by saying that then all will believe. But there is no teaching to that effect; and besides, when the kingdoms of this world are given into the hands of Christ; and he comes to set up his kingdom, it is said that he dashes and breaks the heathen and the uttermost parts of the earth with a rod of iron, and dashes them to pieces like a potter's vessel. Ps. 2: 8, 9. And of the heathen, whom they say are going to be resurrected to hear and receive the gospel, Paul says, "As many as have sinned without law, shall also perish without law," Rom. 2: 12; language which is just the opposite of salvation; for to perish is destruction. It should be remembered that to worship God is not always the same as saying they shall be saved; one meaning of worship is to pay divine honors to; to adore. And when the judgments of the Lord descend on every hand, and the King of kings is setting up his reign, all the kingdoms of the

world shall see his power, and acknowledge the righteous name and rule. Every tongue shall confess to the glory of God, and every knee shall bow. This confession and homage is a forced one on account of seeing the Lord's might, instead of exercising faith in the Redeemer and Savior, and desiring to reign over them. So it was with the Canaanites who came to Joshua, when they said, "We are come because of the Lord thy God; they acknowledged thy power, but they came not to worship thy spirit and in truth, hence they were incorporated into and with the people of Canaan." Joshua 9.

Some people apply scriptures to the present time that belong to the kingdom a millennium ago, and some apply scriptures of the present time to the future. The greatest, under the new covenant with Israel, belongs to the restored kingdom, and no scripture says it is brought to the conversion of the whole world at the same time as when the earth shall cover the sea, Isa. 11: 9; Heb. 2: 14; Isa. 66: 23, when all flesh shall worship before the Lord, is when the heavens and earth shall be established, and shall remain; it is when the vultures shall go forth and see that destruction overtaken the enemies of the Lord, and sinners shall have been forever of existence. The same of Rev. 19: 1, "nations shall come and worship before him," may apply to the fully made manifest," and we may say the rule of righteousness is fully established. So Ps. 22: 27, when "all the ends of the earth shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him," may apply to the fully established kingdom, for the next sentence says, "The kingdom is the Lord's." Then Rev. 21: 24, "And the nations of the earth shall walk in the light of the glory of the Lord, and the kings of the earth do bring their glory and honor into it." In the age of the millennium there will then be nations and kingdoms of the earth do bring their glory and honor into it. In the age of the millennium all the world is not converted, but the restitution age is shown from Rev. 20: 4, "thousand years brought to vision, which stood to comprise the millennium, the end of which Satan is loosed for a season, and goes out and deceives the nations which are in the four quarters of the earth, and er them to battle against the Lord, and the Lord cannot refer to a resurrected generation already there; and the millennium view afterward, verses 12-15, shall Ps. 86: 9 apply? It may be that the redeemed hosts in the millennium, the fact that the gospel goes out to the redeemed hosts in the millennium of the earth, Matt. 24: 14, "the fact that the gospel goes out to every nation, tribe, and people for his name; in the millennium of the earth remember the Lord."

world shall see his power, and acknowledge his righteous name and rule. Every tongue shall confess to the glory of God, and every knee shall bow. This confession and homage is a forced one on account of seeing the Lord's might, instead of exercising faith in the Redeemer and Savior, and desiring him to reign over them. So it was with the Gibeonites who came to Joshua, when the land of Canaan was entered by the Israelites; they said, We are come because of the name of the Lord thy God; they acknowledged his power, but they came not to worship him in spirit and in truth, hence they were not incorporated into and with the people of the Lord. Joshna 9.

Some people apply scriptures to the present time that belong to the kingdom age, and some apply some of those scriptures to the millennial age, and some apply scriptures of the present time to the future. Thus, when all shall know the Lord from the least to the greatest, under the new covenant with Judah and Israel, belongs to the restored kingdom, and no scripture says it is brought about by the conversion of the whole world. That is the same time as when the earth shall be full of the knowledge of the Lord as the waters cover the sea, Isa. 11:9; Heb. 2:14. Thus Isa. 66:23, when all flesh shall come and worship before the Lord, is when the new heavens and earth shall be established and shall remain; it is when the worshipers shall go forth and see that destruction has overtaken the enemies of the Lord, and sinners shall have been forever put out of existence. The same of Rev. 15:4, "All nations shall come and worship before thee;" it is after the "judgments of the Lord are made manifest," and we may say, after the rule of righteousness is fully established. So Ps. 22:27, when "all the ends of the world shall remember and turn to the Lord, and all the kindreds of the nations shall worship before him," may apply to the fully established kingdom, for the next sentence says, "For the kingdom is the Lord's." To this agrees Rev. 21:24, "And the nations of the saved shall walk in the light of the city; and the kings of the earth do bring their glory and honor into it." In the age of the kingdom there will then be nations and kings. That all the world is not converted in the restitution age is shown from Rev. 20, where the thousand years brought to view are understood to comprise the millennial age, at the end of which Satan is loosed from his prison and goes out and deceives the nations which are in the four quarters of the earth, to gather them to battle against the saints. This cannot refer to a resurrected host, for they are already there; and the judgment scene of the dead, small and great, is brought to view afterward, verses 12-15. Then where shall Ps. 86:9 apply? It must either apply to the redeemed hosts in the kingdom, or to the fact that the gospel goes forth to all nations of the earth, Matt. 24:14, for a witness, some out of every nation turning to the Lord, a people for his name; in which case "all the ends of the earth remember and turn unto the Lord."

Then as the saved are the few of the world it behooves them who have an experimental knowledge of the way of salvation to labor on; to pluck the brands, as it were, from the fire. Be not discouraged. Look at the examples. Noah preached for a hundred and twenty years, and when the flood came none were saved but himself and his family. Lot preached to the Sodomites, and only himself and part of his family escaped the calamity. When the greatest of all preachers came into the world only a very few of those who were called the Lord's people accepted him. Shall his disciples who are weaker than he, be discouraged at what may seem small success? No; they should press onward, and press together; united in one purpose, to convert sinners to God, and to the saving name of Jesus Christ, that the world may believe that God sent his Son into the world to save it; John 17:21; to save all who will come to God and believe on his Son.

A Brief Report.

SABBATH and third Sunday in August the writer organized a church of eight members near Wilcox Station, Nodaway Co., Mo., of good substantial material. Bro. Jenson was chosen as Elder, Bro. Cordill as Deacon, and Bro. A. J. Jenson Clerk. We began meetings near Wilcox in May, and have kept up regular meetings since with an increasing interest. It is a new field in reference to the Sabbath truth, but was formerly occupied by the First Day Adventists. Years ago the writer organized a church of that faith in the same vicinity. I may here add that there are others keeping the Sabbath who did not unite with the organization, preferring to wait a while; so there are in all eleven Sabbath keepers, and the prospect is good for many others, provided the truth is properly presented and correctly lived out. We all feel very much encouraged since our Annual Conference and Campmeeting. May we enter upon the work of another conference year with renewed energy, characterized by a proper knowledge of truth, and prompted by a burning love for God and the salvation of humanity; and may this continue until our course is finished, that we may be entitled to the crown when the Master appears.

A. F. DUGGER.

Engart, Mo.

The Infallible Sign.

There is one mark of Christian character, which, above every other, cannot be mistaken, and that is the true spirit of Christ, which the true Christian will always manifest. A religion that does not change a man's spirit and bring it into harmony with the spirit of Christ, is worthless. It matters not what profession a man may make, or what position he may occupy, or what duties he may perform, unless he have the spirit of Christ, he is none of his. Judged by this rule, which the inspired apostle has given us, we fear many professing Christians would be found wanting. Instead of the spirit of meekness, gentleness, humility, forbearance and love, manifested by Christ, they are imperious,

proud and selfish, full of envy, jealousy, hatred and strife. Instead of self-renunciation, there is constant self-assertion. Instead of seeking the honor of the Master, they are constantly seeking their own glory. And yet such persons, filled with the spirit of the world, vainly imagine that they are Christians. Nothing can be a greater delusion than this. True religion gives a man a new heart and a right spirit. It stamps on his nature the image of the heavenly. It make him a new creature in Christ Jesus. It sweetens his temper, it inspires his heart, and brings every thought into obedience to the law of Christ.—*Sel.*

THE TRIPLE ALLIANCE.—There has been a hatred existing between Italy and Austria for so long a period that the announcement of an alliance between the two nations for any purpose will be received with some incredulity. Italy drove Austria entirely out of her boundaries, and holds well-grounded claims upon some of the latter's possessions. Still, there seems to be little doubt that an alliance has been formed, having for its object the future parceling out of the Balkan Peninsula. Austria, as is well known, has long had her eye upon the country south of the Danube. She is willing that her northern provinces should fall into the hand of Germany, if only she may possess herself of the remains of the Ottomam Empire. But to do this she must have some understanding with Italy, whose hope of empire tends in the same direction. To this end secret negotiations have for some time been in progress between the two governments. Austria guarantees to Italy certain territory on the Adriatic Sea, Trieste, and Dalmatia, if no opposition is made to the former's advance upon Salonica. Italy is said to have accepted the proposal, and to have entered into a treaty, the principal feature of which is the maintenance of a strict neutrality pending further changes on the Balkan Peninsula. This is dividing Turkish territory considerably in advance of its acquisition, but there is but little doubt that events will justify the policy. Meanwhile, there is a strong party in Italy opposed to an alliance of any sort with Austria, and which insists on the continuance of cordial relations with France, despite the late hostilities.—*Interior.*

THE POPE IN TROUBLE.—He finds, like his predecessor, that his lot is cast in stormy times, and that even Italians have ceased to regard the Popedom with the awe they once did. Leo XIII is incensed at the hostile demonstration of the people toward the corpse of his predecessor, when it was recently being conveyed through Rome to another burying-place. All appeals to the Italian Government have failed to bring him the redress to which he considers himself entitled, and this has deepened his annoyance. He threatens to leave Italy, and to shake the dust from off his feet against her. Various rumors are afloat as to whether he intends to bend his steps. Malta has been spoken of, and one rumor has gone so far as to point to the United States. Some persons hint that his threat of removal is nothing but a feeler thrown out to see if it would be in any way likely to induce Europe to bring pressure to bear on Italy on his behalf.—*Christsian Herald.*

House of Prayer.

I LOVE to go to the place of prayer,
For Jesus said I will be there;
O blest to know his presence near,
And bow in prayer with loved ones dear.

CHO.—O house of prayer! O hour of prayer!
How sweet to meet our Savior there;
While at his feet we humbly pray
That he will help us day by day.

'Tis there we taste the heavenly love,
And feel the unction from above,
An earnest of the world to come
Our hearts drink in the heavenly song.

Come all ye thirsty, fainting ones,
"Ye weary, heavy laden, come,"
And bow in prayer at Father's throne;
Make there your wants and wishes known.

There is at the mercy seat a Friend,
Who though exalted condescends
His grace to help each burdened soul;
His gracious love we there behold.

It's a heavenly place at Jesus' feet,
And there we sit our Guest to greet;
Our Savior soon will call his own
From prayer to praise around his throne.
—Sel.

The Desecration of the Sabbath.

S. E. BRINKERHOFF.

An Open Letter to a Friend on the Sabbath Question.

DEAR FRIEND: You speak of the desecration of the Sabbath, even among the professed children of God, and the difference in the mode, or manner of its observance now and when we were children, even with the best Christians of the present day. You are surprised, and mourn over the lack of reverence for God's "holy day," and are sure that it is an evident sign of the degenerate age in which we live, notwithstanding its boasted light and knowledge.

Now while I, with you, feel sad at Sunday, which you honestly, I have no doubt, call the Sabbath, being so lightly regarded by professed Christians, and while I admit that a part of the cause may be attributable to the causes you assign, namely, worldliness and a lack of consecration to the will of God; yet I believe the real cause lays deeper down in the inward nature than even these two causes, though I admit they have great weight with the Christians of this generation. I believe there are those, though they may be few among the many, who are really consecrated to God, who are willing to follow where he leads, and with whom this world is only a secondary matter, who do not observe Sunday, as you and I were taught to do, or as the Bible instructs us to observe the Sabbath. This is a fact you must admit yourself, or else say that there is none as good as our forefathers were, no, not one! But this will hardly do; God still has a people, and many of them I believe among Sunday-keepers, though I have long since ceased to look at that day as God's "holy day."

I say, I believe the cause of the wide spread and universal desecration of what you call the Sabbath is deeper laid than mere worldliness, or lack of consecration to God. Bear with me, but I believe it is laid in the lack of any divine authority for its observance. This I know is not the consolation you expected from me, but it is the best I can give in regard to Sunday-Sabbath observance. It is in vain we try to throw the worn and thread-bare cloak of the good deeds of our forefathers around this crumbling institution of man's invention, it will fall to pieces, it will go down, and we cannot and need not try to help it. Man will think, children will read, and in the sacred Volume they can find no authority for keeping holy the first day of the week; and before they realize the change in themselves others can see that they are not keeping the day holy to the Lord. You must remember that we live in an

age of free thought, of free investigation and research after Bible knowledge, as well as after the knowledge of other things. Thirty years ago people did not inquire into the whys and wherefores of things as they now do; and this inquiry has its effect upon the Sabbath question, though not always perhaps in the manner that we, individually, would like to have it.

In our childhood days there were few questions asked in reference to the authority upon which Sunday observance rested. We took it for granted—for a well established fact—that Sunday was the Sabbath, and we observed it as such. Times have changed now; whether we like it or not the question is often asked, Upon what authority does Sunday keeping rest? Yea, from many sources where we least expect it it will come. It comes from the religious and the irreligious, from the learned and the unlearned, from the child and the man of years, all alike seem to raise the inquiry, Upon what rests our obligation to keep holy the first day of the week? You know this to be a fact. Christians are like all others, in that they desire to know upon what foundation the sacredness of their Sabbath rests, and failing to find the evidence of its sacredness in God's word, where indeed alone they should look, they become slack in its observance. This, you attribute to their worldliness, and lack of consecration to the will and worship of God. Here I can hardly agree with you. I am more inclined to the belief, that it is so far as the child of God is concerned, that it is because the Scriptures fail to recognize the first day of the week as a Sabbath, or as a sacred day in any way.

I know that ministers of the gospel realize the sad change in the observance of Sunday within the last thirty or forty years, and try to call the attention of the people to it; yes, and I know too, as you also must, what a sad failure they make. Perhaps you fail to see why this should be so. The same scriptures are quoted to prove the sacredness of God's holy Sabbath that was in times past but they have lost their power, you say. Here, again, I must differ with you. The scriptures have not lost their power, no, no; but ministers have lost their power over the minds and consciences of the people. It is in vain for them to quote the fourth commandment which enjoins upon the dwellers of earth the keeping holy of the seventh day, the day God rested from the great work of creation, and apply it to the first day of the week, the day on which he commenced that work. This kind of logic went down in this age of the world; people think as well as read for themselves now. When the constitution of our American government says the fourth day of July shall be kept in honor of the declaration of Independence, do you suppose any politician however well instructed in what is contained in that constitution, could make any intelligent man or woman, or even child, believe that the first day of July would answer just as well, that all that was necessary was to keep one day in a year. All know, even these ministers, that the first day of July would not do the American nation to observe in honor of the declaration of Independence as well as the fourth. No amount of fixing or planing could give to any other day in the year the honor that belongs to the fourth of July in the minds of this great nation. This is right, because it is the only day upon which the Declaration of Independence can be truthfully celebrated, or memorialized.

In just this light do men begin to look at the Sabbath question; though many fail to see the sacred obligations of Christians to keep the seventh day, yet they can readily see that the sanctity of the seventh day cannot be transferred to the first day of the week; hence their slackness in regard to first day observance, or what you call Sabbath desecration. They have been taught that the first day of the week is the Christian

Sabbath, and the seventh is the Jewish Sabbath, and as a natural consequence they discard the Old Testament instructions, including the commandment in regard to the sacred observance of the Sabbath, and depend upon the New Testament for instruction; and of course look for it with reference to the first day of the week. But what do they find? no command to rest upon it, no obligation to keep it holy, and no evidence even that ever such a thought as the sacred observance of the first day of the week ever entered the minds of the early Christians.

You, no doubt, are one of those who believe in following as much as possible in the footsteps of your fathers, hence you observe what you believe to be the Sabbath as nearly like they did as possible. But let me assure you, dear friend, that the time is coming, and you may very soon see it, when it will take something stronger than the practices of our fathers to keep any day holy to the Lord. This is all there is for Sunday observance, as every one who has investigated the subject very well knows. Every effort that is now being made to establish Sunday observance, both by ministers and statesmen, only tends to loosen its hold of sacredness on the minds of the thinking public, Christian as well as anti-Christian. This you will readily acknowledge yourself. This you will readily acknowledge yourself has been its effect thus far. Their effort may be the means of establishing it a national holiday, but this is all. There can never be sacredness attached to the first day of the week so long as the common people have an open Bible, free investigation and the right of private judgement. This I know you believe to be every man's natural and God-given birthright.

Under the present circumstance what is it best for Christians, the true and faithful children of God, to do? My advice is, Seek for the old paths and when they find them walk therein. One thus saith the Lord has more weight with the sincere Christian than a score of old time theories. We are daily finding out that our forefathers were in error upon a great many points, and that they brought more with them from the "mother of harlots," and the dark ages, than we desire to keep. Sunday observance is one of these errors, and one which every lover of God and his government should at once discard; but instead of stopping here, as many do, they should honor him and his righteous government by keeping holy the day which he, nearly six thousand years ago, gave to man as a blessed memorial of himself and his great work of creation. It would be so much easier for ministers to impress upon their hearers the importance of keeping holy the Sabbath day, if that Sabbath day had stamped upon it the sacred impress of the divine command. This the seventh day of the week alone has. This day, alone of all the seven, God has blessed and sanctified—set apart—for sacred and religious purposes; and this day alone has he commanded mankind to observe. It is the only Sabbath day the Bible recognizes, and the only one the desecration of which the word of God condemns.

Now, then, what shall you do? You mourn over the desecration of your Sunday Sabbath by others, but how do you suppose the loving Savior mourns over your desecration of his Father's righteous law, which he magnified and made honorable? God's word condemns you every SEVENTH DAY. You may be honest in your observance of Sunday, and indeed I have not the least doubt but you are; and for all such Jesus pleads the merits of his precious blood; but we can do great wrongs sometimes and be honest about it too. The Jews were honest in what they believed to be duty when they crucified the Lord of glory. Peter says, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." And another apostle says that had they known the hidden, the then unrevealed, wisdom

of God, they would not have of glory. But because they did not make it right, or free condemnation of the law; ne nor honestly blot out the sin holy Sabbath. But to every in times past, or is at present, this holy precept is the words "Unto you, God having raised sent him to bless you, in turn of you from his iniquities." While it is true that God does abundantly pardon sin is also true that he marks it Tarsus, was sinning ignorant the followers of Christ, but less; and had Saul been di- only admonition he never v the apostle of Jesus Chris excuse our fathers had with keeping, and the observanc True, they had the same Bil Saul, of Tarsus, have the Paul, the great apostles to when light shone upon Sau red not with flesh and b went forth to declare the v This is the apostle who say void the law, through fait we establish the law." A law is holy, and the con just, and good." This is custom it was to observe his Jewish brethren, and either Jew or Gentile them; and yet, he never holy, or sacred the first d mourn over its desecrat among the profitable t keep it holy?

It is time that God's p- ance between the holy what God has command man's invention. The us, and we must accept o now shining from the pulpit, and the press. I in Paul's day, it is preac strife, and by some of g I will rejoice in whato fully believing that it glory of God and the a Sabbath truth. All ov spreading, not only in Asia, and Africa; yea. the Bible has been car Sabbath of Jehovah co faithful, fearless, hones its sacred banner.

I have not much dot will continue, but it w to study his word and them to a sacred observ We have many precio our own way, and tu monies of the Lord, a polluting it. Turn t the man that doeth th layeth hold on it; tha polluting it, and keep any evil." Many a pronounced upon thos the Lord—the sever day God blessed and the great work of cre that I should quote S of old, From a child Scriptures, which is truth, and make you would beseech you to the report of the so rendering a strict ob te truth and duty. into all truth, and sa lon is the prayer of

of God, they would not have crucified the Lord of glory. But because they did it ignorantly it did not make it right, or free them from the just condemnation of the law; neither will ignorance nor honesty blot out the sin of violating God's holy Sabbath. But to every one of us who has in times past, or is at present, ignorantly violating this holy precept is the words of Peter applicable, "Unto you, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

While it is true that God is very merciful and does abundantly pardon sins of ignorance, yet it is also true that he marks them as sins. Saul, of Tarsus, was sinning ignorantly when persecuting the followers of Christ, but it was sin nevertheless; and had Saul been disobedient to the heavens; and had Saul never would have been Paul only admonition he never would have been Paul the apostle of Jesus Christ. We have not the excuse our fathers had with reference to Sunday keeping, and the observance of "God's holy day." True, they had the same Bible we have, and so did Saul, of Tarsus, have the same Scriptures that Paul, the great apostles to the Gentiles, had; but when light shone upon Saul's pathway he conferred not with flesh and blood, but immediately went forth to declare the whole counsel of God. This is the apostle who says, "Do we then make void the law, through faith? God forbid. Yea, we establish the law." And again, he says "The law is holy, and the commandment holy, and just, and good." This is the apostle too whose custom it was to observe the Sabbath day with his Jewish brethren, and kept back nothing from either Jew or Gentile that was profitable to them; and yet, he never once tells them to keep holy, or sacred the first day of the week. Why mourn over its desecration, then, if it is not among the profitable things—for eternity—to keep it holy?

It is time that God's people would put a difference between the holy and profane, between what God has commanded and an institution of man's invention. The Sabbath truth is before us, and we must accept or reject the light that is now shining from the pages of inspiration, the pulpit, and the press. Like the cross of Christ, in Paul's day, it is preached by some of envy and strife, and by some of good will; and like him, I will rejoice in whatever way it is preached, fully believing that it will all redound to the glory of God and the advancement of his holy Sabbath truth. All over the land this truth is spreading, not only in America, but in Europe, Asia, and Africa; yea, in all countries whither the Bible has been carried is the down-trodden Sabbath of Jehovah coming to light, and God's faithful, fearless, honest children rallying around its sacred banner.

I have not much doubt but Sunday desecration will continue, but it will wake up God's people to study his word and be the means of leading them to a sacred observance of God's "holy day." We have many precious promises if we give up our own way, and turn our feet into the testimonies of the Lord, and keep his Sabbath from polluting it. Turn to Isaiah 56: 2, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Many are the blessings which are pronounced upon those who keep the Sabbath of the Lord—the seventh day of the week—the day God blessed and sanctified when he ended the great work of creation. It is not necessary that I should quote Scripture to you, for like one that I should quote Scripture to you, for like one of old, From a child thou hast known the holy Scriptures, which is able to guide you into all truth, and make you wise unto salvation; but I would beseech you to read, study, and weigh well the import of the scriptures upon this subject. Let nothing of a worldly nature keep you from rendering a strict obedience to what you find to be truth and duty. May God lead and guide you into all truth, and save you in his coming kingdom is the prayer of your sincere friend.

Consistency.

We naturally love ease; our faculties seem to delight in a kind of half slumber. We love to engage in some agreeable employment as long as it is so; but by and by it becomes irksome, and we seek a change. And the Christian has a natural element in him—one that makes it possible for him to weary in well doing. We have not a completely reformed nature; we are reclaimed only in part by conversion. We have to work for God in the strength of a part of our nature. The unreclaimed part not only does not cooperate, but it counteracts. The spiritual mind has to keep under the natural body.

Christian well doing is not resolving. Many form good resolutions, but do not perform them. A resolution must precede an act, but it can never take its place. One in the gospel said, "I go, sir," but went not. Professing is not doing. There are thousands who live in name, but are dead in fact. They may pray, and sing, and read, but they do nothing for the Master; they bear leaves but no fruit. Feeling is not doing. Men feel sorrow and regret, and are anxious about themselves, but take no action. They wish the cause prosperity, and the poor food and clothing, but they give nothing.

Christian well doing is a constant service—a doing of those things which please the Lord, and "always abounding" in them. The Christian is a member of Christ's church, and for it he must be eyes to see, ears to hear, a mouth to plead, hands to labor, feet to walk and shoulders to bear. See 1 Cor. 12: 12-27, Eph. 4: 11-13. He is also a member of the great human family; hence he is to be a light to men, and a loadstone to draw souls to Christ. He is to weep over them, and give them the Word of life. And he must not be come weary in well doing; he must endure to the end. Suppose Jesus had become weary, and left one thing undone; he would have failed in his mission. His example shows that a good work must be completed to constitute it such. The conclusion is indispensable; without it there is no salvation. He that putteth his hand to the plow, and looketh back is not fit for the kingdom of God. We shall reap in due time if we faint not; but to faint is to lose the harvest.—*Banner of Holiness.*

From Bro. J. A. Nugent.

DEAR BRO. BRINKERHOFF: I like to read the *ADVOCATE*. It is welcomed every week, and I find it full of good sound Bible logic; and I like to read the letters from the brethren and sisters of the household of faith. To me the Letter Department of the *ADVOCATE* is very interesting and encouraging, and I would like to see more of the brethren and sisters contribute something for this department of our paper. If we write but a few lines it will be acceptable, and show to the world that we are a people that believe in Christian experience. Let us, in example of the primitive Christians, be found exhorting one another, and so much the more as we see the day approaching, Heb. 10: 25. We have reasons to be hopeful, everything proclaims the near, yes, very near, advent of the Savior, attended by all the glorious retinue of heaven; then let us look to the consummation of the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, realizing

that we have a Bible hope, a hope as old as the word of God itself. The "Blessed hope" was preached by Enoch, the seventh from Adam, the first prophet of God, saying, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all," etc., Jude 13. To this John, the last prophet of the Lord, responds, "Amen, Come, Lord Jesus."

I love to associate with the people of God, and enjoyed the privilege of seeing many brethren and sisters at the Annual Conference, whom I had previously known only by reputation. Some of them came from a distance, thereby showing their love for the brethren and their interest in the progress of the cause. But we had to separate, some of us probably to meet no more until, if faithful, we shall meet in the kingdom of God, that glorious home prepared for his children. I want to attend that great Conference when Abraham, Isaac, and Jacob, Moses and the prophets, Christ and the apostles, will be assembled together, to part no more. Brethren and sisters, let us work, have our lamps trimmed and burning, for "the coming of the Lord draweth nigh." Pray for your unworthy brother, that he may prove faithful and at last be assigned some humble position in the kingdom of our blessed Savior.

Engart, Mo.

Obituary Notices.

ALICE ANN, daughter of John C. and Loiva Dine, departed this life Sep. 28th, 1881, at her father's residence in Benton Co., Iowa, aged thirteen years, two months and twelve days. She was a devoted Christian, going to Jesus in secret prayer daily. She was highly esteemed by her young associates and all others, which was fully attested by the large concourse which attended her funeral. She rests sweetly in Jesus until the resurrection.

S. WILLIAMS.

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.

Items of Interest.

EXPLORATIONS in Arabia and Syria have satisfactorily ascertained the site of ancient Kadish Barnea, a living well of water in the desert, where Moses smote the rock in the journey of the Israelites through the wilderness and obtained water for the people.

A GREAT Irish Land League was held in Sept. at Dublin, which is likely to agitate the matter with increased severity.

OVER 18,000 fatal cases of dyptheria have occurred in one of the provinces of Russia. In some parishes all the children under fifteen years old have died.

It is reported that the efforts to establish a colony of Jews in the land of Gilead have so far succeeded that the Sultan has granted 1,500,000 acres of land for the purpose, receiving therefor a large amount. This grant was formerly refused.

THERE has been nearly a revolution in Egypt, the military power having risen above the civil, and assumed control of the government. The country has been nominally under the government of Turkey, but largely under the control of England for some time. Turkish affairs keep the Eastern Question in agitation. So the Mohammedan power is fast waning. This little horn power in the East has nearly lost its dominion, as well as has the western little horn.

It is said that among the late discoveries of Egyptian antiquities near Thebes, in Egypt, are thirty-nine mummies of royal and priestly personages, and many are identified with history by means of the inscriptions on their

sought, even the forgiveness of his sins. He united with the church, for many years lived an earnest, consistent Christian life.

The giver of the tract went on his way, perhaps thinking the effort useless; but some glad day, standing in the dear Lord's presence, he will know what blessed fruit sprung up from that wayside sowing. Work for God is never lost. "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." But "he that soweth sparingly, shall reap also sparingly."—*Sel. by KATE MCNEIL.*

DEAR BRETHREN AND SISTERS: Having lately moved to Chicago I desire the acquaintance of Sabbath keepers. I believe there are some living here, as some time ago I read a letter from a sister living at this place. I would be pleased to have them call on or address me, 3554 Dearborn Street, Chicago. Your Sister,
CORA BOOTH.

Appointments.

PROVIDENCE permitting I will hold meetings with the brethren in Iowa and Illinois, as follows:—

At Clio, in Wayne Co., Iowa, commencing Friday evening, Oct. 21, continuing over Sabbath and Sunday.

At Bro. Holloways, near Centerville, Thursday evening, Oct. 27.

At Beckwith, Jefferson Co., commencing Oct. 28, and continuing over Sabbath and Sunday.

Near Keithsburg, Ill., commencing Nov. 4, evening, and continuing over Sabbath and Sunday.

At Marion, Iowa, Nov. 12 and 13, Sabbath and Sunday.

After this we may visit the brethren in Boone and Green Co., and also hold some meetings at Bro. Harvey's, near Altoona, in Polk. Co.
A. C. LONG.

No preventing Providence I will be with the church near Wilcox, Nodaway Co., Mo., Sabbath eve and over the third Sunday in October. Preaching on Sunday at 11 A. M. Cannot Bro. and Sr. G. P. Combs, of Clearmont, attend this meeting? On Sunday night will preach west of Hopkins, as Bro. Chester C. Tullar may appoint.
A. F. DUGGER.

If the Lord will there will be a series of meetings held, beginning the fourth Sunday in October, 1881, in the church house on the farm of Joseph Morgason, in Worth Co., Mo., near Isadora. Eld. W. C. Long is very much desired to be present and assist in preaching the word.
**JOSEPH MORGASON,
A. F. DUGGER.**

Letters and Money Received.

J M Beedle \$2, James Whitehall \$1, H P Madill for James Squire \$1; for back numbers \$1; on bonation \$25, Stephen Genaway \$2, R V Lyon.

Books and Tracts Sent by Mail.

L Ellingwood, Ernest Hopkins.

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. 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, 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 end? 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., 5 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.

TERMS.—Two Dollars per year in advance, or \$1.50 per yr. Specimen copies free.

THE ADVOCATE is devoted to the doctrines of the Second Advent, the Signs of the Times, the duty of observing the Bible Sabbath (the seventh day of the week), together with the other commandments of God, the Nature of Man, his Uprightness, the End of the Wicked in death, the original glory and future inheritance and abode of the Kingdom of God, the Atonement by Jesus Christ, the Christian Life, and kindred Bible

Messiah's Reign

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

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

I have seen the deaf forbid
All earth's pleasant sounds;
And the blind, whose dark
Earthly beauty might
But I know there'll come
And I long to see its light
When the deaf ear shall be
And the blind receive their sight.

I have seen the lame and
Aided by some friendly hand;
I have seen the dumb con-
By the signs they under-
And I thought of that sur-
When our Lord salvation
Then the lame will leap for-
And the loosened tongue

I have heard the call to
See the brave go forth
Read of many a field of
Where in ghastly heap
But when Christ shall re-
He will make all wars
Man no more shall hate
But shall dwell in quietude.

I have stood beside the
Watched the struggle
I have seen death gain the
And the weary ones la-
But a mighty voice shall
From beneath the cold
And they'll walk and live
In the likeness of their

Hail, bright morn of rest
All creation waits for
Hail Messiah, once re-
Rule the world in maj-
Earth has never known
As shall rest upon her
When her king shall dw
And throughout her t