

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, of 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, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Perilous Times.

PERILOUS times in the world are at hand, Perils by water and perils by land, Perils in churches and perils in state, Perils attending the good and the great. Watchman, how readest thou touching this hour? Fearful corruption in places of power; Presidents, princes and kings in dismay, Tragical unfoldings—the news of the day.

CHORUS:

Victory, victory, Jesus is King,
Let the redeemed triumphantly sing:
Bring out your timbrels of hearts in accord,
Sound the loud praises, Jehovah is Lord.

Lawlessness threatens to govern the land,
Murder and treason usurping command;
Rulers no terror to riot and wrong,
Leaders deposed at the will of the throng.
Is the church powerless to draw from the skies
Help when Goliath their army defies?
Is there no king in the camp of "to-day?"
Is the true Israel "falling away?"
Scriptures prophetic discoursing on time
Teach us the doctrine of increase of crime;
"Evil seducers shall wax worse and worse,"
Ere the Jehovah shall "smite with a curse."
Is it the sign of the coming again
Of the Messiah in person to reign?
Has sin attained to its manhood of power,
Is this its zenith—is midnight the hour?

The son of perdition, the god of this world,
Down from his kingdom of sin must be hurled;
Tares must be gathered and burned in the fire—
Type of all persons with worldly desire.
Jesus is coming! O let it be known,
God the Jehovah is still on his throne.
He has the helm and the power to command,
He'll guide affairs on the sea and the land.

Jesus is coming! let all the world hear,
"Who's on the Lord's side" let him draw near.
"Come with your armor, your loins gird about;"
Come with your trumpets, already to shout.
Jericho's tremble and Sodoms consume,
Chariot-wheels rumble against the "commune,"
Davids go forth with their sling-stones of faith.
Take ye the heads of "the giants of Gath."—Sel.

Sanctification: What is it?

JOHN BRANCH.

"Sanctify them through thy truth; thy word is truth." John 17: 17.
The Savior, while praying for the believers of God's word, says, Sanctify them through thy truth; thy word is truth. Webster says to sanctify is to make pure or holy. Now let

us take up this great subject and consider it from this standpoint. Now if to sanctify is to make pure or holy, let us see how it can be done. The Savior says, Sanctify them through thy truth; thy word is truth. Now we have evidence enough showing what it will take to bring about this sanctification, for we have the Savior's word that the truth will accomplish this work, and God's word is the truth. Many people of to-day do not regard God's word as being truth, and they themselves at the same time are preaching sanctification. But notwithstanding this I am satisfied many of them are honest. Many believe that instead of God's word being the sanctifying element, it is Christ's word. There is nothing recorded in the sacred volume showing that any man could be sanctified without God's word, though I am a firm believer in the gospel of Christ. But let us remember that the Savior came to do his Father's will. This is taught all through the New Testament. Paul, the great apostle, says to the Thessalonians, "And the very God of peace sanctify you wholly," 1 Thess. 5: 23. Now, if to sanctify is to make pure or holy, we must have some rule that will tell us when we have arrived at or reached its requirements.

The Savior's prayer was, "Sanctify them through thy truth; thy word is truth." The question may arise in the minds of some, What portion of God's word did the Savior have reference to? Right here let me say, There is no record that God spoke and wrote any of the Bible himself, excepting the law of the ten commandments, and this law he wrote on two tables of stone. Moses, a servant of God, preached sanctification to the people just before the giving of the law on Mt. Sinai. He told the people all about the law, and they said, "All that the Lord said we will do;" and then they were commanded to wash their garments before receiving the law. This washing I believe to be a fair representation of baptism. Before we are in reality competent to keep God's law in the spirit we need to be washed, at which time we are adopted into the family of Christ, and the blood of the sacrifice is applied to the washing or renewing of our minds, and then we can keep God's law in letter, and in spirit too, and be sanctified by so doing. The Savior's death is just what will prepare us for this work. Now suppose we should worship heathen gods; would we be a pure people? no; because God's word says, Thou shalt have no other gods before me; and again, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that

is in the water under the earth; thou shalt not bow down thyself to them nor serve them, for I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

You can see that the judgments of God rest upon us if we should only violate the first and second commandments; and if God is displeased with us we are not sanctified; but if we are true to God and his law then he is well pleased with us. "Blessed are they that do his commandments that they may have a right to the tree of life." Now, dear reader, this does truly call for a very close examination to see whether we have been bowing to other gods or not. We may have some habit to which we are clinging. Now, the question comes home to us, Do we worship this idol? Do we enjoy ourselves more by indulging in this habit than we do in the service of the Lord? If so we are worshipping other gods, and are not sanctified.

Again, We are commanded not to take the name of the Lord in vain. Now if we use the name of the Lord in any way that does not honor his cause, we are using it in vain, and do not feel justified.

We are told to remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, thy maid servant, nor thy cattle, nor thy stranger that is within thy gate; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. The fourth commandment is as little regarded, perhaps, as any one of the ten. Just read it over and over again, and realize it to be the word of the Lord, the very thing that the Savior recommended to sanctify us with. Those who disregard this fourth commandment are very zealous in regard to the first commandment, which says, Thou shalt have no other gods before me. But stop for a moment; who spoke these words? The answer comes from all around, the God that created the earth. Then if this is a fact are not we breaking God's law when we submit to a day that God, or his Son, never set apart for a rest day? Surely we are; yes, breaking the first commandment; for if God did not set the day apart we must know that if we submit to it we are worshipping some other god, and stand condemned and not sanctified by the word of God. Again, many

of those that do observe the seventh day need to read the fourth commandment often. Though they may not work themselves, yet will allow their children to work, or their teams, or something of this kind, which is truly wrong.

We have now passed over in a brief manner four of the commandments that were given to us for our faithful observance, which are sanctifying in their nature, if faithfully lived up to, from the fact they teach us the duty we owe to God; and just let those professing godliness disregard any one of the four, namely, our duty to God, and soon, yes, very soon, we become cold and fruitless.

Now, we have six more commands in this same decalogue which teach us our duty to our fellow man. Honor thy father and thy mother. Never was there a time when a more full description of the language of Paul than at the present time, when people were disobedient to parents, and unthankful, unholy, without natural affection, and so on. But to the subject; if we do not honor our parents we disregard one of the precepts, or one of the sanctifying principles. Thou shalt not kill. Those who profess to be children of God are not often murderers. But the law, since Christ has died, has been so stamped on our hearts that we can almost break it without doing any violent act. If we have hatred in our hearts we are at once condemned; at least we do not feel justified before God, who can read our hearts. Thus we could go on and mention all of the commandments, and each one of them would give us an important lesson; and in fact, the law is well compared to a mirror. We can look into a mirror and behold just what manner of man we are; and so it is, we may find just how near we are to the Lord, and just what kind of men we are by looking into God's law. We have need to often look into this great mirror of truth.

Now with these facts before us it looks almost impossible for any one of the ten precepts to be removed from this great sanctifying element; and thus it is that I believe in sanctification; we are to be sanctified through obeying the truth. I do not believe we are able to perform this work alone; no, but since the Savior has become our sacrifice, we, by availing ourselves of that blood, we can receive help, and from a source that never fails. The Savior said at the grave of Lazarus, I thank thee, Father, that thou hearest me always. And this same Jesus that the Father heard always is now seated at the right hand of God, pleading our cause; and let us remember that the Father hears him always. Now, dear brothers and sisters, let us begin this work of sanctification anew and let our light shine, that the overcomer's reward may be ours, when the Master comes, is my prayer.

Hartford, Mich.

Hindrance and Sanctification.

R. E. CAVINESS.

BRO. JACOB: I will attempt again to write a few lines to our much esteemed paper. I love the cause of my divine Master, though it

seems I do but little in writing or preaching, or any other way; and as time, with its rapid wheels, is hurling me on I can only say in my heart, What shall the end be? There are those who say they are saved, but I can only say, if faithful to the end I shall be saved; faithful in the service of God, faithfully walking in his precepts. And to-night I can hardly believe that over twenty years have passed since I started to serve God; but so it is; I can hardly expect as many more. I trust, however, that the Lord will come ere the half of it is gone over again, and reward his faithful sleepers in the cold, cold ground, who have slumbered long. It does seem in this life, as the apostle Paul has said, "When I would do good evil is present with me; and that which I would not that I do; and that which I would not that do I." Again, it seems, as he wrote to the Thessalonians, that he would come to them once and again, but Satan hindered. Again, he writes to the Roman brethren, saying, "I am much hindered from coming to you." How fully we can realize the statement of this man of God, and though there has been many changes since the apostles' day, yet the same hindrances certainly are here yet. Men can fly with almost lightning speed over the land, and can talk ahead of time itself; yet various hindrances we meet, and our race is run without accomplishing half we wished to do.

I can but think of my last two visits away from home at Clio, Wayne Co., Iowa, where it seemed that much good might be done. Though it is nearly one year since my first visit, dear brother, it is as fresh in my memory as though it was yesterday. I was suddenly called home to see one of my little ones depart this life. Again in March following the same thing was repeated while attending the debate between Bro. Long and Dr. Glendenning, and another one of my little ones left me here to mourn, whether it was for a judgment or not for something I had done. I hardly think it was, for the Lord says, As many as I love will I rebuke and chasten. If it was for my good, and the Lord took them, then I should say, Thy will be done, for he has power to bring them again from the land of the enemy. The apostle says, No chastening is pleasant, but grievous to be borne; but to say the least of it, I fear it will prove a hindrance with me; but I feel willing to trust the Lord in all things. The world is full of isms of almost every kind. Men are rushing madly on with their own views of God's eternal truth, if their views happen to come within that scope at all, and it only proves a hindrance to the progress of the words of eternal life, as recorded in the Bible.

Especially this inward revelation is claimed by many who are teaching as many different doctrines as there are different churches, and more too, and puts men beyond the reach of the true light, the Holy Bible, Book divine. They claim to have got their religion at the mourner's bench, or in some grove, or secret place, and they always date back to that time, unless they find out that they need entire sanctification and holiness; if so they change the date to the time of their sanctifi-

cation. We now see them, if they do not happen to have the truth, beyond help from the word of God. These are hindrances; but as is seen in the last stage of the seven churches in Revelation, they now say, We have need of nothing; they do not realize that they are poor, and blind, and naked. How can we help one who is sanctified and entirely holy? We can counsel them to buy of God gold tried in the fire; but they say, We have it. But let me here say, If you are sanctified it is through the truth, by obeying it. But we would not discourage holiness or sanctification. But we must here say that mourners' benches, or instantaneous holiness or sanctification, are as foreign to the Bible as purgatory or invocation for the dead; yea, more so.

But now, in conclusion, let me say, We believe in sanctification, and holiness too. Sanctify is to set apart; holiness is that which is good, belonging to the work of God. The word sanctify is first connected with the seventh day, or Sabbath; and there are many, very many, who say it is no better than any other day. It is the only day that was ever sanctified. Dear friends, will you allow us to say that you are no better than anybody else, if you are sanctified? Remember that the sanctification has never been taken from the seventh day. If it has we have no record of the fact. Not only so, but the Lord blessed it, which you also claim that he blessed you. If God's blessing made the Sabbath no better than any other day how is it with you? Not only this, but he hallowed it, made it holy. So he calls it his holy day, Isa. 58: 13. Again, If this makes it no better than any other day how can holiness help you so much? But it does make the Sabbath better and we hope it will you, which it will when you have it by obeying the truths of God's word. May the Lord sanctify us all through his precious truth, is my prayer.

Beekwith, Iowa.

The Progress of Infidelity.

It is acknowledged by all unprejudiced persons capable of judging, that infidelity is on the increase. Speaking upon this subject the Chicago Tribune says: "It is idle for the people of a religious habit, and especially for those who are charged with nursing and promoting piety, to ignore the progress which infidelity has been making during the past few years. The contrast between the crowded auditorium in which Col. Ingersoll delivered his lecture recently, with the sparse attendance which awaited similar appearances a few years ago, furnishes a striking evidence of its progress." The writer continues his theme, and very truthfully says: "The progress of infidelity, as signaled by Ingersoll's success, likewise denotes the growth and spread of irreverence. Perhaps this is the worst feature of the new order of things. The danger of irreverence is its invasive tendency. Beginning with its forms, it soon extends to the essence; starting with dogma, it is apt to proceed at a rapid rate to principle, society, and the family. The infidel must provide his own morality and impose his own restraints. No man or sect is his guardian, and his code of ethics is of his own making. The modern spirit of progress is creating sad havoc with the traditions and precedents which might continue their influence even when the inspiration of scriptures is doubted.

It is a very sad fact that at this time, when His Christ and His Holy Book are so ruthlessly assailed by these godless, profane infidels, the church has very nearly lost its power to withstand the oncoming tide. The finely written essays of her ministers are blank cartridges directed against such batteries. The pomp and glitter of modern worship, with sensational telling for gospel, is as powerless to resist an overwhelming infidelity, as a shadow would stop a cyclone. The Tribune further says: "There is naturally great diversity of opinion as to the effect of the palpable growth of infidelity that marks our age. The aggressive infidel Ingersoll believes it to be an essential and valuable part of the world's progress. It denotes the downfall of superstition and the spread of reason and enlightenment. The conservative doubter is inclined to deprecate the growth of infidelity. He believes himself and most of those who have exchanged their doubts with him to be capable of shaping their morals in the right direction, but fears that the removal of restraints will lead the masses to excess and riot of thought and irresponsible actions. The churchman condemns without qualification the departure as sacrilegious and wicked, leading to the penalties in this life and the future which the strictest construction of the church tenets impose upon the infidel and the scoffer. The various sentiments can find no common ground upon which to meet, and infidelity must take course, except as it may be restrained by moral social influences, for the day of the rack and the dumb-screw, the terror of the cross and stake are gone forever."

It would seem to be a cruel accusation to make to say that the church has done much to promote this fearful increase of infidelity, but so it appears from what infidels and all unprejudiced writers say. Not that the church had intended anything, but many of her dogmas, such as conditional election, man's inherent immortality, endless torture as punishment for sin, and the uselessness of evil and rebellion against God appear so unreasonable and arbitrary, and preclude the character of a just and merciful Creator. Bolder in a contradictory light, that these infidels assuming that the teaching of the Church in harmony with the Bible, have, without criticizing these dogmas by the Scriptures, rejected the Church, the Bible, and its Author. If this is the only antidote for this infidel plague, the presentation and adoption of the true theology, by which God and His revelations shall be presented in their true character. Brethren, the present period, with all the favorable circumstances crowded into it, offers the most glorious opportunity to the loyal servants of Christ to defend Deity, Jesus Christ, and the Holy Scriptures, that was ever offered to any generation of God's servants since the world began. The present hours are truly filled with grand opportunities, sublime duties, such as angels and prophets were amazed to see in vision, and which holy men have desired to enjoy, but die without enjoying the grand privilege. May the Lord give us wisdom not to waste these golden opportunities in children's play, sports, and golden crowns are within reach. Let us rise to the highest plane of human character, and a sanctified life—O

How the Day of Atonement is Kept by the Jews in Toronto. YESTERDAY evening at sunset the Jewish Day of Atonement, Yom Kippour, began and the synagogue on Richmond-street was filled with worshippers of Hebrews belonging to the city and from inland towns and from the

It is a very sad fact that at this time, when God, His Christ and His Holy Book are so ruthlessly assailed by these godless, profane infidels, that the church has very nearly lost its power to withstand the oncoming tide. The finely written essays of her ministers are blank cartridges, when directed against such batteries. The pomp and glitter of modern worship, with sensational story telling for gospel, is as powerless to resist this overwhelming infidelity, as a shadow would be to stop a cyclone. The *Tribune* further says:

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How the Day of Atonement is Kept by the Jews in Toronto.

YESTERDAY evening at sunset the Jewish day of atonement, Yom Kippour, began and the synagogue on Richmond-street was filled with an assemblage of Hebrews belonging to the city with strangers from inland towns and from the country

as well as travellers who found Toronto a convenient place in which to spend the important day. A strange service lasting three hours, commenced. The men occupied the body of the synagogue, and in the gallery above the lobby were the women. At the end of the hall opposite the gallery is a platform reached by steps, and at the rear of it is an arched recess excluded from view by doors overhung with a white curtain bearing the inscription in Hebrew, "There is but one God," is the Ark of the Covenant containing the Torah, or Pentateuch written on parchment. Around the arch above is the inscription, in Hebrew. "For whom dost thou stand?" and over it, also in Hebrew, the ten commandments. In the centre of the hall is a somewhat extended platform, enclosed on its four sides by a frame work three feet high, and enclosing the reading desk covered with a white fabric. Four tall brass "candlesticks" for the gas jets stand on the railing or framework referred to. The branches are ranged around the reading desk platform. No organ or musical instrument is used, and apart from the ornamentation referred to the hall is comparatively plain.

The ladies in the gallery were dressed in their usual costume, nothing remarkable being noticeable excepting the greater frequency of white dresses than on ordinary occasions. Among the men there was a strange blending of ancient and modern dress, and a weirdness in the costumes and ceremonial that could not but fascinate a stranger. The Rabbi in the reading desk was dressed in a long white gown, resembling neither a Roman toga nor an Anglican surplice. Over his shoulders was flung a white shawl-like garment called the *Thalis*, and along the outer margin, which dropped over his arms in front, were several bands of black. On his head was a round white cap swelling out as the flat top was approached.

In the congregation were many similarly dressed, and their ancient face and patriarchal grey beards vividly suggested the men of the olden times when the temple service was yet in its glory. Some had the *thalis* drawn over their heads, and their bent forms, as they swayed to and fro during the incantations, bowing low every now and then, added to the oriental and ancient features of the scene. The nineteenth century and the fashions of Paris were alongside of those picturesque figures, and formed a striking contrast. Most of the men were dressed in black broadcloth of the most approved cut and style, and wore tall silk hats. Over the black coat was elegantly thrown the loosely flowing *thalis*. Many of the ancient and modern worshippers were in their stocking feet, a custom which is regarded by some as more significant of respect to the character and object of their worship.

The services last night consisted almost entirely of prayers from the liturgy—a copy of which was in the hands of every person—the Hebrew text on one page, and a German or English translation on the page opposite, and the pages numbered from the back of the book forward. Early in the evening the Rabbi, Dr. Gluck, addressed the congregation in German on the significance of the day and its ceremonies, and sought to impress on all the importance of heart-felt love to God and charity and righteous conduct between man and man. The ceremonies were weird and impressive.

The Rabbi, in a loud voice, chanted in a strange and peculiar manner, unknown in the Roman, Greek, or Anglican Churches. Often before he closed his parts the responses of the congregation strangely mingled with his utterances. The responses were apparently chanted, intoned, or read, according to the liking of the individual. There was no attempt at tune, nothing but an intermingling of various and discordant voices,

as of a multitude, each member of which was supplicating for himself. Yet it was impressive, and through it all ran a vein of sadness, the very melodies reflecting the long, sad history of the chosen race. A few of the men stood during the whole service; the others rose and sat down at frequent intervals. On the opening of the ark, which occurred several times, every one rose, and on its closing sat down. The prayers were full of confession of sin, and a vast variety of violations in act and spirit of the law of God were particularized. In pleading for forgiveness the memory of Abraham, Isaac and Jacob, and the ancient Jewish worthies was dwelt upon. At the close several members of the congregation entered the reading desk separately and led in prayers, the congregation joining every minute. At the close several hymns were chanted in a pleasing manner. Then the *thalis*, which must be either of pure silk or pure wool—in mosaic times it was of lamb's skin—was taken off, folded up, and either placed in a small ornamental silk bag to be carried home or laid over the back of the wearer's pew.

The day thus commenced is strictly observed. No work whatever is done for twenty-four hours; not a match will be struck, and not a lamp or gas jet lighted. Before sunset yesterday every light necessary was burning, and not one of them will be put out till after sunset this evening. A rigorous fast will be maintained, eating, drinking, and even smoking being totally avoided. The people will remain assembled in the synagogue from six this morning till sunset, engaged in prayer, praise, and the reading of the parchment roll kept in the ark. At sunset the trumpet will sound, and the great day of atonement will be over.—Selected by H. P. MADILL.

Science and Religion.

Smith says, "true religion and true philosophy must ultimately arrive at the same principle." How true! and yet how often we are pained to hear Christians speak lightly of philosophy! It seems like blasphemy itself. Religion may grow through the influence of science; and it must be seriously injured when Christians oppose it. Nature never taught a man to neglect his Maker. If a philosopher tells us that science and the Bible do not agree, we may be sure that either his philosophy is incorrect, or he tells a falsehood. The person who studies nature most can love God best; his mind and heart expand even when he only partly comprehends the beauty of her hidden jewels. The honest, rational person who investigates science, is involuntarily brought to worship the Creator, even though he may never before have any religious feelings; he is led to "look through nature to nature's God." From the depth of your soul study nature; for she must be near the heart of her Maker; but how can man worship the created, and neglect the Creator? Rather worship the Infinite Being that planted it all; and which has a loving, noble heart beside.

In the last forty years one hundred and twenty missionaries on the West Coast of Africa have fallen victims to the climate; but this sacrifice of life has not been without its over-payment of reward and blessing, as appears from the fact that the converts to Christianity on the field now number thirty thousand or more, and thirty-three missionary societies are at work now in Africa.

Some of the Egyptian mummies are encased in bandages more than 1000 yards long.

A hundred and sixteen Russian Jews sailed from Antwerp for New York on the 19th.

Copenhagen despatches say the harvest has been a failure in Sweden and famine is feared.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 3rd day of the 8th month, 1881.

JACOB BRINKERHOFF, Editor.

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

Is the Sabbath Important?

It is sometimes said to us on the Sabbath question, that we have the truth, if there is any Sabbath for this dispensation and time; that the seventh day is the right day to observe for the Sabbath if it makes any difference what day we keep; but let every one be fully persuaded in his own mind. They would respect us for our Sabbath faith and practice, but say it is a matter of opinion, and quote the language of Paul in Rom. 14: 5, 6. While they admit that we have the Bible Sabbath they claim that it makes no difference what day is kept, nor whether any day be kept.

Let us consider this matter a little and see if it makes any difference about Sabbatizing. If we were responsible to no higher being than man, and had no higher criterion for our actions and conduct than the esteem or opinion of our fellow men, then it might make no difference which day we keep, or whether we keep any day or not. If we worship humanity, or sought only the good opinion of men, this might do. If the Sabbatic institution were only a man made affair it might not make so much difference about its observance. If we expect no emoluments or benefits beyond the present life we might indulge in this latitude of opinion and observance.

But as God gave the Sabbatic institution, and made nothing in vain, and would have his people worship him in spirit and in truth, it does make some difference whether we go according to his revealed plans and directions; and as the divine word says we shall be rewarded according to our works, it follows that we should consider it important to go according to his revealed will and directions. And as God has given us a plain institution and has been particular to make it definite, it shows a great weakness in us to say that it makes no difference about its observance, whether according to the institution, or whether we may vary from it. Are we worshipping at the shrine of public opinion? Then may we lay aside our zeal for God and religion, and say that Sabbath keeping is not important. Is this world and this life our only home, and are its enjoyments all we ever expect? Then may we even put God out of our thoughts, live for present enjoyment, and take the infidel's view, that death is an eternal sleep.

Now, he who created the heavens and the earth, has made the Sabbath a definite institution, established on a definite day, the very day on which he rested from his labor in creating the heavens and the earth. He says to those who would reverence and worship him, Remember the Sabbath day to keep it holy, for in six days the Lord made heaven

and earth, and all things; and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. And he says to them who had covenanted to be his people, Verily my Sabbaths ye shall keep. Was the Lord particular whether his people kept the Sabbath or not? Did it make any difference whether they observed the day he sanctified, or whether they revered the day sanctified by idolators to the worship of the sun? or any other form of idol worship? If he was particular about the worship of his ancient people is it reasonable to suppose that he will any more lightly regard the service of his modern worshippers, especially when it is said that they who worship the Father must worship him in spirit and in truth?

Notice a few instances of how the Lord has regarded obedience to his ways. When ancient Israel had repeated Iy gone into idolatry and wandered away from the worship of God, he says to them by the prophet Jeremiah, 17: 27, "But if ye will not harken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The people would not harken to the voice of the Lord by the prophet; they would not hallow the Sabbath day, which was to have been a sign between him and them that they were sanctified to the Lord, and the destroying element came upon them in judgment from God. The Babylonians, under Nebuchadnezzar, came against them and led them captive, and burned their city, utterly destroying it. This instance is stated by the prophet as directly for the violation of the Sabbath; for if the Sabbath had been regarded they would also have worshiped God in other respects.

See the case of Saul, king of Israel, 1 Sam. 16, where the Lord sent him against the Amalekites, to destroy them and their possessions. And Saul obeyed partly, but spared the best of the cattle and sheep to sacrifice unto the Lord, as he said. He took the matter into his own hands, and doubtless thought it would do as well. And perhaps it might had there been no one superior to Saul in the matter to be respected. But when Jehovah had given directions he expected his servants to obey him and carry out his commands. So the Lord spake unto him by Samuel the prophet, and reproved him for going contrary to his wishes, even under the plea of offering the spared property in sacrifice to him. He said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken is better than the fat of rams." The Lord preferred that his people should perform his exact directions, rather than to take some other course, though it might appear more pleasing to man, and though they might make themselves think the Lord would not care; would not take notice of such things. Saul's subterfuge was not accepted by the Lord in place of obedience to what the Lord had commanded.

So in the matter of keeping the Sabbath, Jehovah has given an explicit institution, located on a definite day; and it is reasonable to suppose that he will not accept a subterfuge, something in its stead that evades his positive and definite command. We see how he was particular in the case of Saul, that even sacrifice was not acceptable in place of obedience. Thus it is with the Sabbath. It is definite and positive, and he will not accept the observance of another day in its stead, although it may be dedicated to him and kept sacred. The Savior said, quoting from the word of the Lord by the prophet, In vain do they worship me, teaching for doctrines the commandments of men. Thus it is on the Sabbath question, it is in vain to offer to God the keeping of the first day of the week for the Sabbath, when he has so explicitly commanded the seventh day to be kept as such. We have no reason to suppose that Jehovah is any less particular now with accepting worship according to spirit and truth than he was anciently.

Jesus taught that it was important to keep the Sabbath, for when one came and asked what good thing he should do that he might have eternal life, he answered, If thou wilt enter into life keep the commandments, and repeated to him a part of the ten. And although he did not quote all of them he was not understood to mean that only the five quoted were to be observed; hence the Sabbath is as important as any of the ten, and Jesus taught its observance as a duty by which to enter into eternal life. If we would be benefited by faith in God's Son, and be saved through him, we must live in harmony with his laws and ways.

Considering the importance with which God has always regarded the keeping of the Sabbath, and obedience to his commandments and requirements in every particular, can it be that the apostle Paul would teach that it makes no difference about it? After the importance which we have seen is attached to obedience and to the Sabbath, has Paul taught that people may keep any day for the Sabbath, and the Father will accept the service the same as if one keeps the day originally commanded? Where has he taught that to suit one's convenience will do as well as perfect obedience? There is no such teaching, and Paul has not taught that even in the Christian dispensation people may disregard the Sabbath; or that they may make a Sabbath day to suit themselves. He kept the seventh day himself, and in the latter part of his life, when he was brought a prisoner to Rome, when the greater part of his missionary life was over, he said, "I have committed nothing against the people or customs of our fathers." Acts 28: 17. Had he ceased to observe the ancient Sabbath of the Lord, or had he taken to the keeping of another day in its place, he could not have spoken thus to the Jews, for it would have been against the customs of their fathers, he being of the same nation with his hearers.

Errors in Scriptural matters are often run into by wresting passages from their connec-

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tion, and giving them a meaning different from what the connection would warrant. So of Rom. 14: 5, 6. The esteeming of one day above another, and some esteeming every day alike, is connected in the same verse with eating and drinking, thus showing that feast days is the subject under consideration. Thus it is readily seen that Sabbath keeping was not the subject under consideration. It may not be easy to fully understand just how the reference is had it this connection to days. The church at Rome was composed of Jewish proselytes to the Christian faith; and converts to the faith from the heathen or Gentiles. The Jews had many festivals, and it would seem that the Jewish part of the church at Rome thought the new converts from idolatry to the knowledge and worship of the true God should also come to the festivals and ceremonies belonging to the Jewish faith, while both had faith in Jesus Christ as the antitypical lamb of the passover, who could take away the sin of the world, and in whom both Jew and Gentile were made one. In this it would seem that the apostle taught that the keeping of the festival days might be optionary with the believers; and in that some esteemed one day above another, while some esteemed every day alike.

On the question of Sabbath keeping we say, "Let every one be fully persuaded [or assured,] in his own mind." There is certainly evidence enough on the side of the observance of the ancient Sabbath of the Lord to fully assure one that he should observe it in order to be on the Lord's side. There is no New Testament teaching against it; the Savior kept it; the apostles kept it and taught it. It was a divine institution when the Savior came into the world, and it needed no legislation regarding it. The Savior's atonement in no way affected the Sabbath, except that by dying for sin he showed that the law could not be broken without its penalty being incurred, and it is therefore holy, just, and good. He magnified the law by the divine exercise of love, and made the law honorable, and we should therefore observe it in all its precepts. Let us worship God in spirit and in truth, and while we trust in Christ for pardon and peace, we must remember that faith establishes the law.

In the Providence of God.

THERE are things ascribed to the providence of God that must be revolting to the intelligence of the human mind, and are so opposite to reason and common sense that it is not much wonder that infidelity catches at all these inconsistencies and denounces alike the Author of the Bible with those who profess to be his worshipers and the disciples of the Redeemer. Things are ascribed to the workings of divine providence which are plainly the very embodiment of evil, and are just the opposite of all that is good and in keeping with the character of God. Thus, the death of a person, in any form it may come, is called a dispensation of the providence of God. To my mind it seems derogatory to the character of God to thus attribute death

to his providence. Providence is defined to be foresight, or oversight, a wise management, or making careful provision for the welfare of those under one's care, or who are dependent upon a person or being. And to say that God has provided death, or the manner in which it is brought about, is contrary to the character of One so high and so good.

The President of the United States was stricken down by the hand of an assassin, and in the funeral addresses on the occasion it is called a dispensation of the providence of God. It is said that "it has pleased God to remove him by death, having seen that his work was done." And President Arthur in his inaugural, states the same, that it has pleased God to remove our beloved and esteemed President Garfield by death.

Now, who really believes that this was the work of the Lord? If it were, why should there be any mourning and the universal sorrow that there is all over the land? And if so, why should there be the execration against the assassin that is felt at the deed? Again, does the heavenly Father send such messengers to deal out his providences? No, our natures and beings revolt at the thought of such being attributed to God. An expression of the times in high circles was that "God still reigns." A great mistake is made by considering that God now reigns, and that he allows so much wickedness and misrule. If he reigned there would be no more assassins and no death. He made the world and man, and called everything very good, and gave man the dominion over the world. Man rebelled from him, and Satan and sin have reigned instead of God and righteousness. Sin brought death into the world, Rom. 5: 12, 21; James 2: 15; and the wages of sin is death, Rom. 6: 23. By man came death, 1 Cor. 15: 21, because he sinned; it is an enemy, and shall be destroyed, v. 26; the sting of death is sin, v. 56; and Satan who hath the power of death, shall be destroyed also, when death, the last enemy is destroyed, Heb. 2: 14.

Then God shall reign. He will soon send Jesus Christ to take possession of the rebellious kingdom of earth, who when he purchased the redemption of man with his blood he obtained also the kingdom that was man's, and must come in person to subdue it to himself, when he will put down all evil and all worldly rulers, and institutes his reign of righteousness, and will restore the kingdom to what it was when it was prepared for man from the foundation of the world, Matt. 25: 34. When he shall have restored the kingdom to righteousness, and removed sin and sinners, then shall he deliver up the kingdom to God, even the Father, that God may be all in all, 1 Cor. 15: 24, 28.

Just before Jesus' ascension into heaven he said, "All power is given unto me in heaven and in earth." But he has not yet exercised that power. That it cannot now be said that God reigns is shown from Rev. 11: 17, where after the great consummation is shown, under the figure of the sounding of the seventh angel, heavenly voices are heard, saying, "We give thee thanks, O Lord God

Almighty, because thou hast taken to thyself thy great power, and hast reigned."

Every thing that is in the providence of God is good. He is superior to all, and will call all his intelligent creatures to an account for their time and actions, rendering eternal life to those who seek it in his own appointed way, while the wages of sin is death. While the earth is given to the children of men, Ps. 115: 16, he allows people to take their evil course, if they choose it; and if the mind of man be set on evil and sin until the imaginations are only evil, and that continually, it will find exercise in assassinations, selfishness, and in every way breaking down the rights of one's fellow man. "The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." But his kingdom upon earth is not yet established, hence we see evil predominating. In some cases of death in the Scriptures, as with Job's children, it is attributed to the Lord, as "the Lord gave, and the Lord hath taken away;" and Isaiah 57: 1, "The righteous are taken away from the evil to come." The Father may make use of means for his purposes, and not have instituted those means, the same as in the prophecies, some of the nations are employed as agents in working out his will with his people. In the prophecy of Daniel, it is made known that the Most High is above or superior to any monarch of earth, and when he chooseth to humble any or exalt others to bring about his purposes he will do so, thus ruling in the kingdoms of men.

We earnestly look forward to the time when God shall reign, and when everything shall be in accordance with the providence of God; at which time every plant that our heavenly Father hath not planted shall have been rooted up. In that land and kingdom, the renewed earth, restored to glory and righteousness, there shall be peace forevermore, and man shall not seek the life of his fellow man, or in any way injure him. Sin and sinners shall have passed away, for sinners will have been converted or be destroyed, and there will be no more evil or temptation, and the providence of God will provide everything that is good, according to the kingdom that was prepared from the foundation of the world.

WHILE the earth remains, crime and vice will continue. When the Lord comes he will find on the earth men and women who are violating law—human and divine; but this fact should not discourage the friends of "righteousness, temperance and justice."

AT the recent trial of the missionaries for street preaching before the local courts of Calcutta—when they were unanimously acquitted—the persecutor was the commissioner of police, who is an English Roman Catholic; the court included two Christians, one Mohammedan and one Hindoo, while among the lawyers that defended the missionaries were two educated Hindoos, one of them a Mohammedan.

LIKE too many sweets for the stomach, flattery ruins the digestion, and spoils the taste for plainer and more wholesome food. No one accustomed to it can take even exhortation with a good grace, while rebuke is an impertinence to be received as an insult and rejected as a falsehood.

"We shall See Him as He is."

MIDST the darkness, storm and sorrow one bright gleam I see; Well I know the blessed morrow, Christ will come for me; Long the blessed Guide has led me by the desert road, Now I see the golden towers, city of my God. There, mid the love and glory, he is waiting yet; On his hands a name is given he can ne'er forget; There, mid the songs of heaven, sweeter to his ear Is the footfall thro' the desert ever drawing near. Oh, the blessed joy of meeting--all the desert past; Oh, the wondrous words of greeting he shall speak at last! He and I together entering those bright courts above; He and I together sharing all the Father's love. Where no shade nor sin can enter, nor the gold be dim, In that holiness unsullied, I shall walk with him; Meet companion then for Jesus, for him, for him, made, Glory to God's grace forever, there in me displayed. He who in his hour of sorrow bore the curse alone, I who through the lonely desert trod where he had gone; He and I in that bright glory one deep joy shall share-- Mine, to be forever with him; his, that I am there.--Sel.

Resurrection of the Dead.

A. C. LONG.

THE resurrection of the dead is one of the principal pillars in the grand temple of truth. This temple was opened to us by God's revelation, and it blends within its structure beauty, harmony, love, justice, and mercy, in the fullest sense of these terms. This temple has been a place of refuge and a strong fortress for God's people in all time. It has stood the test of ages; and all the combined forces of sceptics, atheists, and devils, have been unable to undermine a pillar, loosen a stone, or draw a nail in that grand structure. The adversary, after repeated failures in his efforts to overthrow it, finally changed his tactics of warfare and seemingly commenced to strengthen it by building an addition to it.

This addition, weak, tottering and disjointed, was nevertheless favorably looked upon by some of the dwellers in the divine temple. This addition can be appropriately named, The immortality of the soul. This is the Devil's addition, and he has succeeded in enticing many of the saints into it. And as they frequent this addition, that part of the divine Temple upheld by the resurrection of the dead, falls into disuse. When they stand in this addition they are on enchanted and dangerous ground, and are easily led into Spiritualism, Universalism, and skepticism, and as a skeptic of old, think it incredible that God should raise the dead.

To take away the resurrection of the dead, would be to precipitate the divine Temple of truth into ruin and destruction; for one of heavenly wisdom has said, "If there be no resurrection of the dead, then is Christ not risen. Our preaching is in vain, your faith is in vain, and they also which are fallen asleep in Christ are perished." If there is no resurrection a more doleful picture of this world could not be drawn. Then would faith be stifled, hope be strangled, and death be an eternal sleep.

But to us who dwell in the Temple of divine truth it should not be thought a thing incredible with us that God should raise the dead; for we acknowledge that Jehovah has an infinite mind to devise, infinite wisdom to direct, and all mighty power to perform. The resurrection of the dead will be a stupendous exhibition of God's power, but he has given us the assurance of its accomplishment by raising his Son from the dead.

And when that testing time shall come to try our works as by fire, and when the elements shall melt with fervent heat, and the great conflagration that shall sweep away the wood, hay, and stubble, shall have passed, then will be seen in heavenly beauty the grand Temple of truth, without any addition; and still supporting it is seen the pillar of the resurrection of the dead.

Emporia, Mo.

My Brother.

B. G. ST. JOHN.

MY DEAR BRO. BRINKERHOFF: Who is my brother? and who are my brethren? Naturally, my brother is one born of the same parentage as myself, is entitled to the same parental care, immunities, and benefits that I am heir to, and to all the brotherly kindness and affection that this relation imposes. In all civilized countries, every city and town is divided into societies, clans, lodges, parties, clubs, and sects, and all are brother and brethren--terms signifying a fraternity of feeling and attachment to the members of the party to which they belong. But the man of God--the true Christian--is a brother, and are brethren in a higher and nobler sense than that which affiliates men in ordinary social relations. His brotherhood is in Christ, with whom he has made a covenant by sacrifice. These are they who esteem his service and favor of more value, and the reproach of Christ greater riches than the treasures of Egypt, or of the world; their brethren and brotherhood are in Christ, their fellowship is with the good and faithful of all ages and climes; they are not seen or known as yet, their life is hid with Christ in God, and when he, who is the resurrection and the life, shall appear, they will then also be manifested in life. They are the meek and humble ones who walk with God, observing all his commandments, who live soberly and righteously in this present world, and who are looking for, and expecting the fulfillment of their cherished hope, and the glorious appearing of their blessed Savior, the Lord Jesus Christ.

The love of God in Christ Jesus contains their faith. The blood of the covenant is their bond of union, and they long and pray for the time to come when they all will be gathered in one confraternity or brotherhood forevermore. May the good Lord grant that I may be there, though all unworthy of so exalted and precious a boon.

These reflections were suggested by the remarks of the editor who "lately had the pleasure of meeting with the assembled brethren in conference, which I have not enjoyed be-

fore for a long time. A meeting with those of like faith seems to bring us nearer together, and revives our hopes and cheers us onward, and we can also look forward to the meeting in the kingdom of God. Praise his name."

My heart yearns for that great gathering, and prays, "Come, Lord Jesus, come quickly," for I am alone in this great city, and can have no expectation of ever having the privilege of meeting with brethren of like faith until I meet them in the kingdom of God, and that may never be, for my worthless name may be blotted out; but I hope for the best, and pray that that precious blood which cleanseth from all sin, may be made available for my cleansing, my forgiveness, my sanctification, and eternal redemption.

I thank you, my brother, for the kindly words of cheer you sent me, I shall cherish them as long as I live. We are truly one brotherhood and we long for the time to come when our Elder Brother shall come to take us home. That coming is most surely at the door and will not be much longer delayed, for the signs that were to precede his coming are all, it appears to me, in the past, and the trump of God that will startle the world, that will wake the dead and change the living, may sound any hour of the day or night. Let us be on the watch, and ready to hail him with joy.

I praise the Lord that I yet live, and am in good health, and hope to live with you, my brother, to praise him in his kingdom for redeeming grace and undying love, for ever and ever.

San Francisco, Cal.

What Are my Motives?

S. E. BRINKERHOFF.

THIS is a question I often ask myself? and it is one of vast importance in these times. There is hardly any thing done in these days without some selfish motive attached to it, either for this world or the next. Even the very service of God is now, by many, made a selfish object. They worship God so that they may be called great in the world to come, if not in this. Selfishness is the besetting sin of this generation. Self exaltation and love of greatness seems to permeate society. The church and the world vie with each other in their efforts to be called great and good. The world tells what great things they will do when they get the church out of the way; and the church tell what they are doing in converting the world and caring for the down trodden and the oppressed. The world is full of good works and alms deeds, so far as talk goes; and also as far as people can do good for the accomplishment of their own selfish ends, desires, and applause of others. This is the spirit of the times, and I am afraid of it.

What are my motives in serving my Lord and Savior? This, too, can be done for selfish purposes. We may serve the Lord for what we expect him to do for us in the future, and indeed it is to be feared many do. This is the natural desire of the human heart; it is not the mind that was in Christ Jesus, no matter

how we persuade ourselves is just one thing, and every action in the Master, and that is love. He has already done me, and given his life. He has pardoned me into the family of the "everlasting Father and Adam," a quickening of God, without reign on his throne who gave his life for that if I prove faithful the kingdom prepared for those the world for those Creator. This is heart's most grateful to daily and hourly work. Enough for behold the face of I love, and bask in bliss, joy and peace. Mary, of old, may have, or what plaudits of God, the soul-inspiring follow him; but sons was not their sons rewarded, a "Grant that the one on thy right left, in thy kind gentle reproof, on my left, is not given to them Father." Ambassadors of Christ's children of Christ seen many even in beware of self encouraged such a hindrance to Christ-likeness. We love God first loved us the promise of This we all its throne is loves his people on account of adore, and so hearts. We he is our adoration and to get exalted and Satan enough to love is not particularly perilous time every in his wiles, with scrip Savior, he Brethren own heart serving the the king God is love praise of

how we persuade ourselves that it is. There is just one thing, and only one, that I desire to move my every thought, and prompt my every action in the service of my heavenly Master, and that is love—love to God for what he has already done for me. He has loved me, and given his Son to die that I might live. He has pardoned my sins and adopted me into the family of which Jesus Christ is the “everlasting Father,” he being the “second Adam,” a quickening or life giving Spirit. It is enough for me to know that I am a child of God, without knowing whether I shall reign on his throne or sit at the feet of him who gave his life a ransom for me. I know that if I prove faithful I shall have a place in the kingdom prepared from the foundation of the world for those who love and serve their Creator. This is enough; it calls out my heart’s most grateful homage; it prompts me to daily and hourly action in my Father’s work. Enough for me to know that I shall behold the face of him whom though unseen I love, and bask in the radiance of heavenly bliss, joy and peace.

Mary, of old, never asked what she should have, or what place she should occupy in the kingdom of God, it was enough for her to feel the soul-inspiring love of Jesus in her heart to follow him; but the mother of Zebedee’s two sons was not thus satisfied, she wanted her sons rewarded, and would select that reward, “Grant that these my two sons may sit the one on thy right hand and the other on thy left, in thy kingdom.” Mark the Savior’s gentle reproof, “To sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.” Ambition did not die, even out of the hearts of Christians, with the mother of Zebedee’s children. To be exalted to the throne of Christ seems to be quite an object with many even in our day. Brethren and sisters, beware of self-exaltation! The Savior never encouraged such a spirit in his people. It is a hindrance to the spirit of true godliness, or Christ-likeness.

We love God, says the apostle, because he first loved us. True, genuine love, asks not the promise of a throne, to prompt it to action. This we all know. Love seeks not her own, its throne is love in return for love. Jehovah loves his people with an everlasting love, and on account of this we should love, worship, adore, and serve him, with pure and undivided hearts. We should love and serve him because he is our Creator, and worthy of all honor, adoration and praise. It is just as easy for us to get exalted over heavenly things as earthly, and Satan don’t care, only become exalted enough to kill our influence for good and he is not particular what it is about. We are in perilous times, times in which we must watch every inroad of Satan, watch his isms, and his wiles, no matter how they are sugarcoated with scripture. He quoted scripture to the Savior, he can do the same to us.

Brethren and sisters, let us examine our own hearts and see what our motives are in serving the Lord. Is it to be called great in the kingdom of heaven? or is it because God is love, and worthy of the adoration and praise of all intelligent creatures? I trust it

is the latter. If there is any one device of Satan that I dread above another, it that of spiritual pride; and the daily prayer of my heart is that we, as a little handful of God’s believing people, may be kept from it in any and every form. Let our motives in the work of the Lord ever be, Pure, unselfish love, such as filled the bosom of our blessed Savior.

From Sister C. Parish.

DEAR BRO. BRINKERHOFF: Early in August last I wrote you at my rural home in Cal., I was then in a low state of health—a helpless, hopeless invalid for several months. My friends here and in California thought the journey—a change of place and scenery would restore me mentally and physically. I ventured upon it without hope of reaching my destination (my Sister’s 16 miles from Pittsburgh, on a farm). I wonder now that I did, but kept by the Father’s hand I reached this haven of rest very slightly improved, but when here about one month I was well; for which I do not cease to return thanks to God who upheld me, and raised up for me just such help as I needed when I could do nothing for myself. Again have I made vows, and resolve in the strength of divine grace to pay them to the Most High—to the Lord even in the presence of his people. During some years past I have felt that my life was barren and unfruitful of any good work. I even mourned over this, but was hedged about with the cares of the world, I saw no relief—now am I free. My time and talents henceforth are not my own. I may have life enough left to do something for the good of humanity—for those for whom the Redeemer gave labor and life.

The last five years of my life in California was a barren waste. My sad experience and observation confirms the general opinion that California is unfavorable to Christian growth in grace; and to one intimately acquainted with that, in many respects highly favored land, it is not difficult to arrive at some of the many causes which hinder the children of the Master from advancing in holiness of life, without which, the word says, we shall not see God. In San Francisco, the great metropolis of the Pacific slope, there is some earnest work for the salvation of sinners, but even this seems so closely interwoven with the spirit of the world as to lack consistency, thus rendering abortive the labor of love. Love of money, of display, of popularity, of pleasure and ease, are among the many causes of want of Christian progress in that great city. There is much benevolence there, and much benevolent work which is carried on principally by the women, by my own sex. I prefer the name woman to that of lady in connection with Christian work.

I love California for many reasons; it is over a year since I decided to leave it, and it cost me many struggles and tears to remain firm to my purpose; but strongly do I suspect that had I not been prostrated mentally and physically I would not be here now. But I am rewarded, because I see my Father’s guiding hand in this, and most signally too—I see for myself as none other can see. To God be all the praise. Oh, for grace to keep

and guide me! I ask, Can it be that even the dregs of my days are accepted? I am now in my 65th year.

This is the Sabbath. I have refrained from worldly thought, or work, only to write this letter, in the doing of which I hope I sin not; and I purpose by the assisting grace of God never again to violate the fourth commandment by breaking the Sabbath in thought, word, or deed. I hope to hear of some Sabbath-keepers near me, as yet I do not know of one in this State of Pa. To me it is so surprising that the so called orthodox churches are so in the dark on the subject of the fourth commandment, while they contend for the observance of all the rest. My present home is in the midst of churches—three within a mile, yet the Bible Sabbath is not thought of by priest or people. I have talked at some length to the people here on the distinguishing points of our faith; also to three ministers, two Presbyterian and one Methodist. I consider all three of them deficient in Biblical or Scriptural knowledge, and these are called able preachers. Of a certainty the Adventist people both men and women are far better informed in the Scriptures than any other church members. Although I have made a visit in Alleghany and Pittsburg I did not meet any of the *Zion’s Watch Tower* people, which paper was sent to me about two years before I left Cal. One point of belief held by them is to me so unworthy of a Christian, or thinking people—Christ’s presence at this time—that I can scarcely give them respectful attention! but I shall see them. Their faith in general is so like ours, with the above exception, that but for this I could worship with them.

From your sister in Christian faith and love.
Culmerville, Pa.

Obituary Notices.

FLORENCE DAVIDSON, aged 18 years, eldest daughter of Bro. Jerry and Sister Catharine Davidson, of Worth Co., Grant City, Mo., fell asleep in Christ Sept. 25th, 1881. Sister Florence was an intelligent, amiable lady, loved and respected by all who knew her. She had been brought up by intelligent Christian parents, and therefore understood the “things concerning the kingdom of God and the name of Jesus,” into the faith of which the writer had the pleasure of immersing her, and of seeing her rejoice in the blessed hope, which faith in the promises of God and obedience to the gospel begets. We deeply sympathize with our dear brother and sister, and the large circle of relatives and friends who are left to mourn over broken ties, and blasted hopes. Yet we sorrow not as those which have no hope, for we believe that Jesus died and rose again; and in this blessed faith we peacefully rest in the comforting assurance that she who now sleeps in the quiet stillness of death shall come again, and that we shall be permitted to greet her in that heavenly country, in which none will ever say I am sick. In that heavenly country of promise the ruthless billows of death will forever cease to roll. O, may its glories soon dawn in upon this dark world of ours, and shine away the darkness of death, which, like a thick cloud has settled down upon poor frail suffering humanity. But blessed be God! the word of promise is, “I will come again,” and that those who “sleep in Christ” shall arise immortal, to live upon the earth made new.
A. F. DUGGER.

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.

THE situation in Ireland is becoming more critical and apprehensive. Parnell, and other chief men of the Land League, have been arrested, among whom are Hefferman, Kelly, O'Brien, and Dillon, which arrests have increased the bitterness of feeling with the people, an effigy of Gladstone having been dragged through the mud at Cork. Government troops are kept in readiness to put down any outbreak, and unhappy Ireland has yet to suffer much oppression and wrong, and a bad system of tilling and the land is injurious to both the government and the laborer. Many of the poor people are leaving, but many who would do so are prevented by want of means.

A GREAT storm occurred in England on Oct. 14th, extending to the Continent, and crossing the Atlantic to the Southwest, did great damage in Central America. Houses, trees, fences, and chimneys, were blown down in England, as many as twenty lives being lost in London. On the Atlantic the losses to shipping has been extensive.

It is said that there are at present not less than forty expeditions—scientific, commercial, and religious—exploring Africa. They are penetrating in from the north, south, east and west. At this rate the interior of Africa will soon be as well known to the Christian world as the interior of Asia.

The Cincinnati Daily Gazette states that "of the five hundred deaths which have recently occurred in that city from excessive heat, three-fourths, if not a larger proportion, are traceable to the use of intoxicating liquors. The deaths have been largely among the beer drinkers."

It is said that since the year 961 down to 1881, when the assault was made on President Garfield, there have been assassinations and attempted ones of emperors, kings, etc., to the number of sixty-eight, all but fifteen of which were perpetrated in the nineteenth century.

How to Love God,

IN a beautiful New England village, a boy about ten years old lay very sick, drawing near to death and very sad. He was joint heir, with an only brother, to a great estate, and the inheritance was about coming into his possession but it was not the loss of this that made him sad. He was a dying boy, and his heart longed for a treasure that he knew had never been his, and which was worth more to him now than all the gold of all the Western mines.

He was very dear to the one who writes about him now, and during the last week of his life I was with him in the house of his guardian, where he died. One day I came into his room, the windows of which overlooked a beautiful meadow, over which the noon wind was gently playing, but the sight of which seemed to have no charm for the pale boy on the bed. I sat down by him, took his hand, and looking in his troubled face, asked him what made him so sad.

"Uncle," said he, "I want to love God. Won't you tell me how to love God?"

I cannot describe the piteous tones in which he said these words, and the look of trouble which he gave me. I said to him:

"My boy, you must trust God first, and then you will love him without trying to at all,"

With a surprised look he exclaimed: "What did you say?"

I repeated the exact words again, and I never shall forget how his large hazel eyes opened on me and his cheek flushed as he slowly said:

"Well, I never knew that before. I always thought that I must love God first before I had any right to trust him."

"Now, my boy," I answered, "God wants us to trust him: that is what the Lord Jesus always asks us to do first of all, and he knows that as soon as we trust him we shall begin to love him. That is the way to love God, to put your trust in him, first of all."

Then I spoke to him of the Lord Jesus, and how God sent him that we might believe in him, and how, all through his life, he tried to win the trust of men; how grieved he was when men would not believe in him, and how every one who believed came to love without trying to love at all. He drank in all the truth, and, simply saying, "I will trust Jesus now," without an effort put his young soul in Christ's hands that very hour, and so he came into the peace of God which passeth understanding, and lived in it calmly and sweetly to the end. None of the loving friends who watched over him during the remaining weeks of his life doubted that the dear boy had learned to love God without trying to, and that dying he would go to him whom, not having seen he had loved.—*Christian Weekly.*

Appointments.

PROVIDENCE permitting, there will be a General Conference at Hartford, Mich., commencing on Friday, Nov. 4th, 1881, at 11 o'clock, A. M. The delegates of each church are invited to come on Thursday, the 3rd, in order to be present at the morning meeting, to investigate the spiritual welfare of the church and the cause in general. We hope to see a general gathering of brethren and sisters, for this may be the last Conference till Spring. It will be held in the Rust Lake School house. Those coming on the cars will be conveyed with teams to the place of worship. By order of the committee. L. J. BRANCH.

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

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.

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.

H E Carver \$1, Wm W Wells \$2.50, James Armstrong \$5, A C Long, A S Price, B Alverson.

Books and Tracts Sent by Mail.

Wm W Wells, E O Newman, Jas Armstrong,

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 cts.

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 dead? 40 pages, price 6 cents.

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

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

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

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

Did Jesus redeem all men? R V Lyon, 20 cts.

Envelops, 25 for 10 cts, 50 for 20 cts—containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines to which it is devoted.

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