

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

VOL. XVI. Marion, Iowa, Third Day of the Week, 9th Day of the 1st Month, 1882. (Mar. 28, 1882.) NO. 51.

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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.

The Morning Cometh.

We shall go home in the morning,
Home to the realms of the blest;
Farewell to sorrow and mourning;
We shall return to our rest!
Palms for the victors and crowns for the free
Robes for preists of the Lord we shall see,
Harps that shall tremble with sweet melody;
We shall go home in the morning.

We shall go home in the morning,
Then shall death's shadows be past;
Ending all sorrowful longing,
Glory shall come and shall last;
Soon shall that day in its splendor roll in,
Banishing sorrow, affliction and sin!
Glory eternal the victor shall win:
We shall go home in the morning.

Weeping endures till the morning,
Gladness shall come with the day;
Then from the ransomed returning,
Sorrow shall vanish away;
Bright shall the sun in its beauty arise,
Glory eternal shall flash in his eyes,
Jesus shall call us and bid us arise,
We shall go home in the morning.

We shall go home in the morning,
Home to the land of our King;
Crowns each glad victor adorning,
Striking our harps while we sing;
He who of old in a stable was born;
He who was smitten and crowned with thorn
Cometh in glory outshining the morn:
We shall go home in the morning.

—The Christian.

The Sabbath Not Abolished.

A. J. HAYES.

BRO. BRINKERHOFF: Since the ADVOCATE is devoted to lifting up the down-trodden Sabbath of Jehovah, with the rest of God's commandments, I wish to write in addition to what has already been written, a few new thoughts on that subject, and examine a few passages which our Sunday friends claim are against the Sabbath of the fourth commandment. Before entering into the investigation I wish to say that I have a very limited education, and have not the advantage of history, nor any other translation, save King James' Bible translation. It has been some over a year since I was thoroughly convinced that the fourth commandment was

not abolished, so I came out to keep all the commandments of God and the faith of Jesus.

Some of our brethren writing on the Sabbath omit quoting all of the 17th verse of the 5th chapter of Matt., "Think not that I am come to destroy the law or the prophets," and stop at this, which gives our Sunday keeping brethren occasion to say, Why do they not quote all the verse? and say the reason is the last part of this verse and the 18th verse refutes our position. My brethren, I do not believe the last part of this verse and the 18th verse refutes our position; but when viewed understandingly, and taken in connection with other Scripture, will forever refute their Sunday position. I will quote it all: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill; for verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Our Sunday friends say the words, "Till all be fulfilled," means that there is a limitation to the law and the prophets, and that Christ fulfilled or obeyed them, and they all passed away, or were abolished. They admit that the word fulfill means to obey, or do them. I also admit that the word fulfill means to do, or be obedient to the law and the prophets, for James 2: 8 says, "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well. He says we do well to fulfill or obey this royal law.

Our Savior, when asked a question, being tempted by a lawyer, saying, Which is the greatest commandment in the law? answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment, which I understand embraces the first four of the ten commandments of the law, love and duty to God. The second is like unto it, Thou shalt love thy neighbor as thyself, which embraces the last six, with the prophets, for they taught us duty and love to God and man. Then adds our Savior, On these two commandments hang all the law and the prophets, Matt. 22: 35-40. This lawyer tempted the Lord in asking him which is the great commandment in the law, as though some one of them was of no importance, or had become of no use. Do not we tempt the Lord by saying one of the commandments is done away? or that the fourth is the old Jewish Sabbath, and count it of no importance?

I have varied somewhat from my line of argument, so I will return. I also admit the words, "Till all be fulfilled," mean that there is a limitation to the law and the prophets in

one sense, but not that they are destroyed, blotted out of existence, or abolished, in order to get rid of the fourth commandment, as though our heavenly Father had made a mistake when he placed it in the midst of the law, then had to abolish them all, then rebuild the other nine, which our Sunday friends seem to think is of more importance. This would be admitting more than I understand the Bible admits, and I do not wish to go beyond its limits. Rom. 7: 1, "Know ye not, brethren, for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth" in this world? No, I do not so understand the apostle. I understand, as long as he liveth in sin, for by the law is the knowledge of sin. So long then as a man liveth in, or is alive to sin, or is living in rebellion to the law of God, the ten commandments, all of which are moral in their instructions. "For I had not known sin, except the law had said, Thou shalt not covet." The law is alive to condemn him, or hold him by its penalty under condemnation, which is death, because he hath violated God's moral standard of right; wherefore it is called the law of sin and death. When is the sinner delivered from under the dominion or condemnation of the law? When he becomes dead indeed to sin, or ceases to violate that law by which is the knowledge of sin, and becomes alive unto God, through Jesus Christ our Lord, Rom. 6: 11. Then it is that the law becomes dead in the sense of condemning him to death; but not dead in the sense of pointing out sin.

Then our Savior's words in Matt. 5: 17, 18, are in harmony with the apostle in the 7th of Romans. Then it is that the law passes away in its condemnation, and will not condemn the sinner, when he fulfills or obeys every jot and tittle of it. Heaven and earth will pass before one jot or tittle passes from the law, till all be fulfilled, or obeyed.

Now we are prepared to understand Rom. 7: 2, upon which our Sunday friends have built a strong fort in trying to abolish the ten commandments; but that is a sandy foundation, viewing it in harmony with our Savior's and the apostle's arguments, for the woman which hath a husband is bound by the law to her husband as long as he liveth. The woman in figure represents the sinner, living in sin under the dominion or condemnation of the law, which in figure represents her husband. Is bound by the law to her husband, the ten commandments, so long as he liveth. He, the husband, or law, liveth to condemn or have dominion over the woman, the sinner, so long as she liveth in sin; otherwise the husband, the law, becomes dead in

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the sense of condemnation or dominion over the woman, the sinner. When she becomes dead to sin she is loosed from the law of her husband; or as Paul says in the first verse, how that the law hath dominion over the man [sinner] as long as he liveth [in sin]; so when a sinner ceases to violate the law and becomes exceedingly sorrowful on account of sin, which is the transgression of the law, for godly sorrow worketh a repentance that needs no repenting of, the law becomes dead to its condemning him, and he becomes dead to its penalty by the body of Christ. Rom. 7: 4, "Wherefore my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruits unto God." Here, my Sunday brethren, we should carefully consider where we are standing; for how shall we escape if we neglect so great a salvation, Rom. 7: 3, so then if while her [sinner] husband [the law,] liveth [which lives to condemn the sinner in his sins,] if she [the sinner] be married to another man before she repents of sin, so as to be free from the condemnation of the law, which is her first husband, she shall be called an adulteress. So if the sinner has not fulfilled or obeyed every jot and tittle of the law of which the fourth commandment is one, he is not dead to sin, and the law is still alive, and condemns, or has dominion over him, which is his first husband, and he is not free to be married to another, even to him who has been raised from the dead; but he shall be called an adulteress. May the Lord help us to repent of every sin, or of breaking the least of the commandments, and be found doing and teaching them, that we may be called great in the kingdom of heaven.

11 "Shall we continue in sin? that is, transgress the law, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" Rom. 6: 2. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Verse 16. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 1, 2. So they that are in Christ are made free from the law, from under its condemnation, wherein it held dominion over them on account of sin, or transgression.

12 But how is it with them that are not in Christ? They are still under its condemnation, or dominion, which is their husband, and the wrath of God abideth on them. So the law is still alive in condemning them, because they have not repented of sin, which is the transgression of the law.

In what sense does the law of the spirit of life in Christ make us free from the law of sin and death? This point I want to carefully examine, because our Sunday brethren claim that this passage teaches a release from obedience to the ten commandments as a whole, or the abolition of them, and afterward nine

were renewed. So let us go back to the time and place where the law of the spirit which was spoken by the apostles, who spake as the Spirit gave them utterance, and see whether the law of the Spirit set aside, or abolished the law of ten commandments? Acts 2: 22, the law of ten commandments? "Ye men of Israel, the apostle Peter says, 'Jesus of Nazareth, a man hear these words: Jesus of Nazareth, a man whom we approved of God among you by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know, him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.'" Verses 36, 37, "Therefore let all and slain." Now, when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Now does the law of the Spirit say we are released from fulfilling or obeying the ten commandments, or that they were abolished in order for us to be made free by the law of the Spirit of life? Nay, verily; the law of the Spirit says repent. Of what? of sin. What sin had they committed? Does not the law of the Spirit say, "Ye have taken Jesus by wicked hands and crucified and slain him?" By so doing they had broken one of the commandments, which saith, Thou shalt not kill, and were considered by the law as transgressors, and were under its condemnation, and were children of wrath, even as others, for the wrath of God was abiding on them; wherefore they cried out, "Men and brethren, what shall we do?" These men of Israel knew that they had violated the law, by which is the knowledge of sin, and knew they were subjects of the ministration of death, and were in the sight of God murderers. So, in great agony, they cried, "Men and brethren, what shall we do?" Thank God, the ministration of condemnation was not administered to them by the law of death, which was added because of transgression, or the law that imputed sin or punished with death the transgressor; but as many as gladly received the apostles' words were baptised for the remission of sins; and the promise is ye shall receive the gift of the Holy Ghost.

Now, my Sunday friends; I will ask you a solemn question: Does the law of the Spirit of life release us from obedience to the law of ten commandments, and abolish it? or does it release us from the condemnation of death, wherein we were held, on account of sin, and then gives us life on the condition of repentance of sin and obedience to the gospel of Christ? This last position is mine; for I hear Paul say, "Shall we sin because we are not under the law, but under grace? God forbid, How shall we that are dead to sin live any longer therein?" And he also says, "Is the law sin? God forbid; nay, I had not known sin but by the law, for I had not known lust except the law had said, thou shalt not covet," Rom. 7: 7. V. 12, "Wherefore the law is holy, and the commandment holy, and just, and good." V. 14, "For we know that the law is spiritual, but I am carnal, sold under sin." "For God so loved the world that he gave his

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." So the law that was broken by them found its satisfaction in the death of God's beloved Son. He suffered in our stead that he might reconcile us to God. By his stripes we are healed, for he bore our sins in his own body. Wherefore he saith, "Father, forgive them, for they know not what they do." May we all repent of sin, and remember to keep the seventh day, with the rest of God's holy commandments, that we may have right to the tree of life.

Glio, Wayne Co, Iowa.

The Power of the Vatican: its Rapid Decay.

THE decay of the Papal power, which has so long and powerfully ruled in the world, occupies an important part of scripture prophecy, is written in history, and is seen in the events of our own times. Among the intelligent students of prophecy, was one Robert Fleming, a Presbyterian minister in London, who, in 1700, delivered a discourse pointing, with singular accuracy, to remarkable events then looming up in the distance, and indicating the sure downfall of that usurped and desolating power. He distinctly referred to the overthrow of the French dynasty, one of the bulwarks of the Papacy; by the revolution in France in 1793, to the downfall of its power in 1848, or in 1868, if the years were solar years. In 1848 Rome was invaded, and taken by Garibaldi and the Patriots, and the Pope had to flee for his life in the garb of a footman, to a seaport on the Mediterranean. Soon after this, France with her forces defeated the Italian Patriots, destroyed the Republic, and restored the Pope to his seat in Rome. The troops remained there until 1870. When the question was put by a member of the Left in the Chamber of Deputies,—"Do you intend to remove them?"—there came the famous answer of the French minister, "*Jamais*" (never)! Two months from that time they had gone, and the Emperor was dethroned, exiled, and a prisoner.

In connection with the foregoing, we give the following marvellous record of what followed to hasten the destruction of the Papal power:—The Ecumenical Council met in Rome in 1869. On 13th July, 1870, the dogma of infallibility was decreed. In that hour, the tolling of the death-knell of the temporal power of the head of the Papal Church was heard. July 15th, 1870, France declared war against Prussia, thus dooming her own empire to annihilation. July 18th, 1870, borne on the shoulders of some who felt honored by being permitted to kiss his toe, and under a magnificent canopy of peacock's feathers, there prostrated thousands before Pia Nona, who uttered the *crumbling blasphemy*—the dogma of Papal infallibility! From that hour he went down. July 25th, 1870, Louis Napoleon ordered the French troops to be withdrawn from Rome, and on the 1st of August the last French soldier and the last French gun passed out of Rome, the last prop from under the Papal throne.

Sept. 9th, 1870, Napoleon surrendered as a prisoner of war at Sedan, and in two days the Empire ceased to exist, and France became a Republic. Sept. 12th, the Italian army entered the Papal States. On the 19th Victor Emmanuel's batteries were put in position before *Porta Pia*, and the Pope was ordered to open the gate. At 5 o'clock the next morning the guns were thundering; and after five hours the wall fell and the army entered in triumph.

The iron bondage of ages was now broken, and on October 1st the people of the Papal States were permitted to say whether they would continue under the rule of the Pope, or have Victor Emmanuel for their King and Rome for the capital

of United Italy. In the pon voted for the Pope, and 133,68 the Leonine section of the city of the Pope," not one voted, not yet; but it is written of 21, "A mighty angel took up millstone, and cast it into the millstone, and cast it into the violence shall that go thrown down, and shall be for That beautiful country is blessings of advanced civilization liberty. Rome is no dead—of catacombs, ruins a tolerance and superstition, broken. Jew and Gentile are —sons of the same God, a king. The dungeons of the molished. Free speech and a prohibited books of the Ind the doors of the churches, b attention to the proscribed li under Government auspices are now forty-six common instruction, and ninety-four p 1870 few were the children o read or write. Now it is a b a family not to send its child of the monasteries have been pitals. Free libraries have different parts of the city. two miles in length, is in op ere long have three others, that there are 280,000 inhab ages, the friends and proclai eousness, and peace are exp tion, not tangible by law, b unjust. Light, however, is thick mental and moral dar, and the enemies of truth an and threaten to meet their force.

The Outlook in

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of United Italy. In the pontifical territory 1507 voted for the Pope, and 133,681 against him! In the Leonine section of the city, "the holy ground of the Pope," not one voted for him. The end is not yet; but it is written of the future, Rev. 18: 21, "A mighty angel took up a stone like unto a millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." That beautiful country is now opened to the blessings of advanced civilization, civil and religious liberty. Rome is no longer a city of the dead—of catacombs, ruins and sepulchres—of intolerance and superstition. The Ghetto has been broken. Jew and Gentile are now on an equality—sons of the same God, subjects of the same king. The dungeons of the Inquisition are demolished. Free speech and a free press exist. The prohibited books of the Index may be nailed on the doors of the churches, but no one pays any attention to the proscribed list. Public education under Government auspices is increasing. There are now forty-six common schools for gratuitous instruction, and ninety-four private schools. Before 1870 few were the children of the poor who could read or write. Now it is a badge of reproach for a family not to send its children to school. Several of the monasteries have been converted into hospitals. Free libraries have been established in different parts of the city. One horse rail-way, two miles in length, is in operation, and we shall ere long have three others. The census shows that there are 280,000 inhabitants. But, as in all ages, the friends and proclaimers of truth, righteousness, and peace are exposed to much persecution, not tangible by law, but most injurious and unjust. Light, however, is breaking in upon the thick mental and moral darkness which prevails, and the enemies of truth and liberty are alarmed, and threaten to meet them with violence and force.

The Outlook in the East.

It appears stormy enough. There is trouble brewing in the air, and the thunders of war begin to mutter all around the political sky. So fore-shadows the old words of divine prophecy. But there is sunshine beyond the storm.

Ireland is in distress, sorrow, anger and defiance. Poverty presses and royalty threatens. Commercial credit is broken, the spirit of hope sinks, and the year opens on confusion, contention and a war of classes. An outburst of frenzy may any hour precipitate a carnival of blood.

The German emperor's assumption of absolutism has thrown all over the empire a feeling almost of consternation, and suppressed anger. The English and French are surprised and comment unfavorably. A conflict impends. The liberty-loving element, now grown strong, will not brook an absolute monarch. Socialism still hoveycombs beneath the surface, and the future looks uncertain and serious.

There is blood in the direction of Russia. The condition is calculated to occasion the gravest apprehension. German, English and French newspaper correspondents all agree that a crisis is coming—soon. The army cannot be depended on. The Czar is a virtual, if not an absolute prisoner at Gatschina. The outburst will not alone be Nihilism, but revolution and anarchy. Things grow worse every day in Ireland, Germany and Russia. All can see this.

The Papal thistle still rankles in the Italian body. Germany intimated an interference in the matter and Italy's king hurled back defiance. The sensation was profound. But Bismarck answers that steps are being taken to guarantee the Pope's independence, all the powers consenting. What are the steps? How? We wait to hear the reply of the Italians and their king. The mayor of Rome said in a public speech he had rather

see the Eternal city burned to ashes than again in Papal hands. Will it be burnt?

France with her hand on the sword-hilt is ill-disposed toward Germany, and is making vast preparation for war. She has Tunis under feet. But behind Tunis in Africa is a rising cloud, and nine millions of Mohammedan Arabs cry, "vengeance." Paris, a city of two millions, is rotten with sin and immorality, and like Sodom and Pompeii provokes divine wrath.

Turkey is dismembered, effete, rotten, in debt, without reform, desperate and muttering. "The Turk must go," all declare. But his steps will be marked in blood. He will die hard.

Egypt is under Turkish rule but Franco-English protectorate. Faction and discord are rife. The Sultan protests against the great powers. They resist him. The situation becomes grave, and all is apprehension. The Mohammedan element disturbs the divided parties.

But the blackest cloud in the East is the vast Mohammedan uprising. The Moslems number 180,000,000. Of this horde Africa has 100,000,000, and India 40,000,000. Think of these in united hostile array against Christendom. Is such a conflict at hand? All fingers point that way. Well armed, they could slay every Englishman in India. With 9,000,000 Arabs in North Africa every French army would be annihilated. Determined to hold Egypt the combined forces of France and England could not resist them. All Turkish newspapers demand resistance to the death against the great powers who so crowd the Turk. In the Moslem world all is excitement. Their expected Messiah is to be revealed Nov. 12, 1882. He will establish an autocracy. He will restore the glory of Islam. He is to rule all nations. Nothing else is talked of in the Mohammedan world to-day. Violent appeals are every where made to the people of India and every where else, to rise in their might and destroy their infidel oppressors. The nations are alarmed at these omens and there is fear and wonder in the East and West.

What impends? Is Turko-Mohammedanism yet to accomplish the words; "He shall go forth with great fury to utterly destroy and make away many?"—Dan. 11: 44. Does not the Hebrew here show this to be a religious war? Does it not exhibit this power in its last bloody struggle for place and power? Is the fierce strife at the very door? As a finality shall we see Islam enforce his forces on the holy hills in Palestine? Dan. 11: 45. Does not the "end" noted come by miracle, and supernatural revelation of the archangel Michael, rather than by the sword of Christendom? Is there to be a rallying of the forces of Popery (the beast) and Islam (the false prophet) against the Christian world? Is this the war against the Lamb?—Rev. 17: 14; 19: 19. Instead of national battles and a victory over Islam and Popery by fleets and armies, is it not the "last advent" of Jesus that ends all?

The hastening, nearing future will answer. Meanwhile the aspect of things stirs the blood of every student of prophecy. It may be that the King of kings is nearer than we dream. Lo! the sound of his chariot and the flash of his glory is heard and seen over the hills of the East.

"Come Lord and tarry not."—D. T. Taylor, in *Messiah's Herald*.

Faith takes God at his Word.

The foreman of a certain works in the north had often heard the gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works—"Come to my house immediately after work." The foreman appeared at his master's work. The foreman came out, and said some words to the foreman, and the master came out, and said some words to the foreman, "What do you want, John, troubling me at this time? Work is done, what right

have you here?" "Sir," said he, "I have a card from you saying that I was to come after work." Do you mean to say that merely because you had a card from me, you are to come up to my house and call me out after business hours?" "Well, sir, replied the foreman, "I do not understand you, but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master, "I have another message that I want to read to you," and he sat down and read these words—come unto me, all ye who labor and are heavy laden, and I will give you rest." "Do you think that, after such a message from Christ, you can be wrong in going to him? The poor man saw it all at once, and believed, because he saw that he had good warrant for believing. So have you, poor soul: you have good authority for coming to Christ, for the Lord himself bids you trust in him.—*Spurgeon*.

Whence? and Whither?

Every cradle asks us—"whence?" and every coffin—"whither?"

This is the neat and suggestive way in which Mr. Ingersoll puts the profound problems of human origin and destiny. He frankly confesses, that he has no ability to solve them. Indeed, he expresses the conviction that "the poor barbarian, weeping above his dead, can answer these questions as intelligently and satisfactorily" as any one else. It is undoubtedly true that "the poor barbarian" is as much in the dark in relation to a future life as Mr. Ingersoll. Be it known, however, there are millions of humble Christian people in the world who cherish cheerful and confident hopes in regard to the future to which his typical barbarian and his own poor self are utter strangers. With the great apostle all such are able to say: "We know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—*Baptist Weekly*.

Delmonico, the last of the three famous Italians who established a monster restaurant in New York, has died from the effect of tobacco. It is about three months since his brother's death from the same cause. Physicians, and others, publish frequent warning articles against the "excessive use" of the poisonous weed. From the result, it seems quite possible that these well-known men have practically defined what the excessive use of a deadly poison is. The last to depart, being a man of means, had his cigars made especially for him in Havana, the genuine article. His death was called sudden, although Drs. Wood and Zolnowski say he has had for years what is known to the profession as emphysema of the lungs, attended with fits of choking which threatened to carry him off; "that he was completely saturated with nicotine, and the question of his death was only one of time." Towards the last, he smoked almost constantly white awake.

Russia and Roumania are the only remaining European states in which Jewish disabilities now prevail. In some parts of Asia, however, and especially in the Flowery Land, the children of Israel still lie under a prohibitory law which excludes them from participation in any civil rights whatever, and prevents them from exercising any trade or profession in the character of Chinese subjects. Jews, however, have established themselves in all the Chinese ports under the protection of different European flags, and some of the wealthiest Jewish firms are on the best of terms with the provincial authorities, who constantly give them the preference over their Christian and Buddhist competitors for government contracts.

About 80,000 acres of land between Jaffa and Jerusalem have been secured on which to form a colony for the persecuted Jews of Europe.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 9th day of the 1st month, 1882.

JACOB BRINKERHOFF, Editor.

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

Law and Grace.

SOMEONE UNKNOWN having sent me a copy of the ADVENT AND SABBATH ADVOCATE, for which I am much obliged, as I like it very much, the greater part is truths on which we all, as Adventists, can agree. But the peculiar part seems to be Sabbath keeping. Now, believing it to be a free, as well as a good paper, I take the liberty to write just a few lines on that subject. If I am wrong I want to be righted. I am willing, and have been for some years, to buy the truth at any cost, and sell it not.

Now, speaking of the law, are we not under grace and freed from the law? If we remain in sin then are we under the law. Paul tells us in Rom. 6: 14, "Sin shall not have dominion over you, for ye are not under the law, but under grace." Then we read that Christ was the end of the law unto righteousness to all them that believe. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," Rom. 5: 1. "For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath, for where no law is there is no transgression. Therefore it is of faith, that it might be sure to all the seed," Rom. 4: 14.

It appears to me that we should, as Christians, live above the law; for if we live by the law and break one point, we are guilty of the whole; and what mortal man, with the one exception (Christ), could keep the whole law? "For if we live by the law we shall perish by the law." Then again, have we any precedent that the apostles, or any of the early Christians, kept the seventh day? Did not the disciples meet together on the first day of the week, when it would have been much handier to have kept the seventh, as it was the custom of the Jews? I think there is one commandment we should all endeavor to keep, and that is the new one that the Master gave us while on earth: A new commandment give I unto you, that ye love one another." Now love worketh no ill to his neighbor, so that if we keep that one we will live above all the rest. "For by the deeds of the law there shall no flesh be justified in his sight. For by grace are we saved, through faith, and that not of ourselves, for it is the gift of God." Submitted in love.

W. B. COBB.

Peru, Fla.

REPLY.

We are ever ready to defend the claims of the law of God at the present time, to the best of our ability, especially when it is probable that by so doing we may bring light to some one who desires it on the subject, and

Bro. Cobb seems to be unprejudiced on this question. We hope he will excuse our delay in publishing his letter and replying to it, as it seemed unavoidable. The difficulty in this case is to show the harmony of law and grace; between law and gospel, and the relation of Christians, who live by faith, to the commandments of God.

The student on this subject should consider his relation to different kinds of law, particularly his relation to the law of the government under which he lives, as to how he is under or above that law, and then draw an analogy between his relation to earthly laws, and his relation to Jehovah's laws. Is he under the State law when he observes and pays respect to it, or when he disobeys it? Is he above it when he disregards it? Can the State government exist without laws for its citizens to obey? and can individuals lay any claim to government protection who fail to respect its laws? and what relation do obedient citizens sustain to the laws of a government? Can the government of God exist without laws? and can there now be a people taken out of the world for the name of the Lord, to dwell in the future kingdom of God, unless they prove their willingness to obey his laws, by being amenable to them now, and showing their harmony with him and his ways?

When an individual has violated the law of his country, is found guilty, and sentenced to its penalty; and even has entered upon a term of confinement and hard labor in the State penitentiary, and a petition of citizens induces the Governor to pardon him for his crime, and relieve him from its penalty, how stands his relation to the State law? He is certainly under grace, and has received the benefits of the mediation, or mediator, which was the petition of citizens. Is there any State law any longer? Has not the exercise of the Governor's pardoning power abolished the law of the country? or has not the mediation of the citizens in his behalf, abolished the law, so that it is done away, and that pardoned man may continue to live under grace? Or if it exists at all, does it stand as it did before that individual sinned and was pardoned?

Now, this is the case with the divine law, and our relation to it. Mankind are amenable to the law and government of the great God. The first man and woman were made subject to law to prove their allegiance to him, and to form a character, whether or not they should be in harmony with their Creator. The character of no others can be formed without a subjection to law, whether they will be for God or not. There has always been a knowledge of God's laws and principles of morality in the world, and when he took a people from all others to bear his name and entered into covenant relation with them, he gave them his laws in a written form, and those ten commandments form a standard of morality at the present time. We sustain the relation of sinners towards him, on account of the violation of the law. But because we have transgressed his holy law, has that affected the validity of that law? Is it not just as entire as though

its every precept had been scrupulously observed?

Mercy provided a ransom and a redemption from the penalty, and the only begotten Son of God has become our Redeemer, by whose death and mediation we have the forgiveness of our sins and promise of life from the dead. But how has this affected the law of God? or how has it changed our relation to him, or to his law? Has the law of God become any less valid, or entire, because rebellious man has become reconciled to God, although it is through a mediator? Was it the condition of the mediation that the Father's laws of morality or righteousness should be abolished or repealed? or that one or more of its precepts should be changed? The conditions on the part of the Law-giver were that he would pardon the offender, and the mediator's plea was, Father, forgive them. Our relation to God is changed by the mediation, for a reconciliation is now had, and we now are justified in his sight; previously we were condemned in his sight. Here comes in the doctrine of justification. What has justified us? Has the law justified us? No, for that condemns us as transgressors and declares that the penalty due to transgression is just. Remember that this is what the apostle Paul frequently says, "By the deeds of the law shall no flesh be justified in his sight," Rom. 3: 20, because the office of the law is of a different character—to condemn the violators of it, and by it is the knowledge of sin. But he also teaches that the doers of the law shall be justified," Rom. 2: 13. Do these passages conflict? No, for in Rom. 2 he teaches that if people never violated the law it would justify them; but as "all have sinned and come short of the glory of God," Rom. 3: 23, therefore it cannot justify them, as Paul teaches in Rom. 3: 20.

Whence then have we our justification before God? "Jesus, our Lord, was delivered for our offences, and was raised again for our justification," Rom. 4: 25. We are "justified freely by his [God's] grace, through the redemption that is in Christ Jesus," 4: 23. Justified by faith, 5: 1; by his blood, v. 9; justified in the name of the Lord Jesus, 1 Cor. 6: 11. Let no one say of Sabbath-keepers that they seek their justification before God thro' the keeping of the law. We seek to have the highest conceptions of justification before God, and never cease to adore the riches of divine grace which provided for us such an able justification, and so perfect a salvation. Being justified in the sight of God how shall we stand before him? The just shall live by faith, says Paul, Rom. 1: 17. We must then continue to depend on our justification for our lives, and for their continuance, even in the kingdom of God, in the future. But we have seen that sin did not annul the law of God, neither was its abolition a part of the conditions of mediation; then it must continue right along in full force, and the act of mediation vindicates its authority, power, and validity. The justice of the law requires the death of the sinner, and mercy has said that the Author of justice and law may pardon the offender, through mediation,

and yet maintain ty of the law. In sinner against Sta one released from because he was pi given? Neither i obligation to the pardoned by the ence is as much r never sinned, an he sin again he is tion again, and th his death, and w penalty, unless n

If there were n knowledge of sin of the law, and b of sin; and th dence of the othe writers speak fr who has taught n asks, "Shall we c abound?" and a strongest negati Rom. 6: 1. Thei in sin we must ta be, obedience to is the knowledge that the law is p entire; we will, points in the lett lation of law and clear to the mind may be led into

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Gathering Home.

We'll all gather home in the morning,
At the sound of the great jubilee;
We'll all gather home in the morning,
What a gathering that will be!

CHORUS

What a gathering, gathering, gathering that will
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that will be.

We'll all gather home in the morning,
Our blessed Redeemer to see;
We'll meet with the friends gone before us,
What a gathering that will be!

We'll all gather home in the morning,
On the banks of the bright jasper sea;
With all the good and the faithful,
What a gathering that will be!

Oh hasten thou bright coming morning;
We're waiting and longing for thee;
Thy glorious light earth adorning,
What a morning that will be!

We'll all gather home in the morning,
At the sound of the great jubilee;
When the captives all are returning,
What a gathering that will be!

—Selected by N. A. WELLS.

Questions and Answers.

A. F. DUGGER.

QUESTION 3rd. "Do not the Scriptures teach us that we are the offspring of God, Acts 17: 28, 29; and if we are his offspring we are undoubtedly a part of that Deity, that goes not out of existence; hence we must exist somewhere through out all eternity. Now, Bro. Dugger, in conclusion allow me to say that I am deeply interested in the investigation of these propositions. My only object is truth. I hope to hear from you soon, either privately or through the ADVOCATE.

ELD. O. E. NEWMAN.

The word offspring is defined by Webster as follows: "a child, or children; a descendant, or descendants, however remote from the stock. 2nd. Propagation, generation. 3rd. Production of any kind." Production, "a formation, a calling into life." The idea expressed by Paul is that man is a formation of the Deity. God formed Adam, called him into life, hence, Adam is styled the "son of God," Luke 3: 38. Yet he was formed of dust, Gen. 2: 7, and was of the "earth, earthy," 1 Cor. 15: 47, and died, Gen. 5: 5, and returned back to dust again. God said to him after that he had driven him out of the Garden of Eden, to prevent his eating of the tree of life and living forever, "In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art and unto dust shalt thou return," Gen. 3: 19. These Scriptures show the mortal nature of Adam, who was the formation, offspring, or son of God.

The language under review is found in Paul's discourse delivered in the Areopagus, (see v. 22), to the infidel Athenians, who were idol worshippers. They worshipped Jupiter and many other deified images. The quotation is from the heathen poet Aratus, a hymn dedicated to Jupiter. From their own favorite hymn Paul quotes a sentiment that condemns their superstitious notions of the existence of the Deity. As man is the offspring, product, or formation, of God, and as he possesses personality, life, and consciousness, it is therefore unreasonable to think, imagine, or suppose that the Creator is inert, dead matter, void of power, life, consciousness, in-

telligence, or personality, like unto a gold, or silver, or stone sculpture. Man is an effect produced by an active, intelligent cause. This was Paul's argument, and one, too, which the unbelievers of that city, country, and age, were unable to meet; neither have they been able since, nor will they be so long as time continues. Must we draw a conclusion from the quotation from the Cilian poet, that will contradict the express declaration of the Spirit of God, as contained in both the Old and New Testaments? If man is a part of the Deity then Deity is a part of man. So Deity cannot sin, neither can man sin; or, vice versa, as man sins therefore Deity sins. Man is the offspring of God; as God is eternal therefore man is eternal; or as man is finite therefore God is finite. Ordinarily the parent imparts to the offspring his own nature. Whatever is the nature of offspring is the nature of the parent stock.

But we should remember that man is a positive creation, out side of the laws of natural generation. He is the offspring or product of the divine will, or spirit energy; and when once produced from the dust of the earth, by an intelligent cause, he was endowed with a procreative faculty, by means of which he begets and preserves his own kind. As Adam, the offspring or son of God, Luke 3: 38, was natural (mortal), not spiritual (immortal), Proof: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual," 1 Cor. 15: 46, we, being his children by the laws of natural generation, from him possess only an earthy nature; Proof: "The first man is of the earth, earthy; the second man is the Lord from heaven," v. 47. "As is the earthy such are they that are earthy; as is the heavenly such are they also that are heavenly," v. 48. Here are the two natures: the earthy, mortal, dying nature; the heavenly, immortal, undying nature. The former we get through the first Adam, our progenitor; the latter came through Christ, the Second Adam. While we are in the nature of the mortal, we are not invested with the power of the second. Proof: "And as we have borne the image of the earthy, we shall [future tense,] also bear the image of the heavenly," v. 49. The contrast is between Christ and the first Adam. They are the representatives of two separate and distinct natures. The Bible writers all teach us that immortality and eternal life come through Christ.

Your exposition of the text is certainly wrong, for it clothes man with the attributes and perfections of the Deity; or vice versa, it clothes Deity with the imperfections and frailties of man; thus bringing God down upon a level with poor puny man. That man is a finite creature we have the most positive testimony from the Bible. You reason: "We must exist somewhere throughout eternity, because we are a part of that Deity that goes not out of existence." But, Bro., where is the book, chapter, and verse, that says so? The one thing needful here is the proof. Such statements may be found outside of the Bible; but inside of the Old

Book we read just the very opposite. "For He [Deity] knoweth our frame: he remembereth that we are dust," Psa. 103: 14; hence we are not immortal Deities, but mortal, Job 4: 17, dust beings; and instead of our days being as the days of Deity, eternal, they are as grass. Proof: "As for man his days are as grass; as the flower of the field so he as grass; and the flower of the field so he flourisheth," v. 15. Now, if man is immortal and exists to all eternity, David must have had reference to some peculiar kind of grass and flower that is immortal, and therefore does not wither, fade, or fall away. Let us see: Peter uses the same figures, and explains the nature of both the grass and the flower. He says: "For all flesh is as grass, and all the glory of men as the flower of grass. The grass withereth and the flower thereof fadeth away;" 1 Peter 1: 24. How is it possible to prove the immortality of man from the Scriptures? Peter declares all flesh is as grass. You may say this means the body; so it does; but then Peter adds that all the glory of man is as the flower of grass. This forever excludes the idea of man possessing in this life an immortal soul: for if he possessed one it would be a glory which could not be compared in point of durability to the flower of the field. How singular that men will teach a doctrine not once named in the Bible, but contradicted by scores of positive declarations. If human beings are so many parts of Deity, we ask, is it reasonable to suppose that God will inflict endless misery on parts of himself? Rather let me believe that we are men and not gods. The serpent told our first parents that they should be as "gods," and that they should not die, Gen. 3; but we do not believe in his theology. He was a liar and the father of lies, and Christ is going to destroy him, Heb. 2: 13.

Enyart, Mo.

Letter Department.

From Sister Weltha A. Combest.

DEAR BROTHERS AND SISTERS: While I remember the goodness of God this blessed Sabbath day, I feel thankful for the light and privilege he has given us, wherein we may say, "Our Father who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on the earth as it is done in heaven," &c. And now, as we are waiting and praying for that glorious time, as Jesus taught us, we should each one be alive to the responsibility he left upon us when he said, "Occupy till I come." No earthly considerations should hinder us from discharging faithfully the duties devolving upon the child of God. Our Lord says in Luke 9: 23, "If any man will come after me let him deny himself and follow me; for what is man advantaged if he gain the whole world and lose himself, or be cast away." It is a lamentable fact that in the present state of the world there is much to hinder the spiritual growth of the Christian. There are many inducements presented to attract our attention from the love of our heavenly Father; hence, the admonition of the Master, to pray often and watch, lest ye enter into temptation. "Be ye

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therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and sacrifice to God. . . . Avoiding filthiness, foolishness, talking and jesting, but rather giving of thanks." Eph. 5: 1, 2, 4. "Not unwise, but understanding what the will of the Lord is," v. 17. Wherefore, dear friends, let us put on the whole armor of the Lord, press forward and fight valiantly for the faith, once delivered to the saints, striving lawfully to be an overcomer. Be not discouraged, but keep in view the many precious promises given to the little flock. Whatsoever we do, do it heartily as unto the Lord, and not unto men, knowing that of the Lord we shall receive the reward of inheritance, for ye serve the Lord Christ, Col. 23: 24. And then the peace of God which passeth all understanding shall keep our hearts calm in the midst of all dangers.

I was reading, not long since, the remarks of Col. Ingersoll delivered over the grave of a little child, and among other things he said, "We do not know whether death is the end of this life, or the door to another." Oh, how dark! Do we not know? Oh yes, for God has said, "Dust thou art, and unto dust shalt thou return;" and we see this sentence verified all through our natural lives. And he further teaches us that the dead shall sleep in the dust of the earth till the Life giver shall appear, and then the earth shall cast out her dead,—all that are in their graves shall hear his voice and shall come forth; "For if we believe that Jesus rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thess. 4: 14, 15. Then the children of God shall enter upon a new life, most glorious, eternal, and be forever with the Lord.

Another expression of the famous Infidel leader was, "We, too, have a religion. Help for the living and hope for the dead." Ah! why do they hope for the dead? because in presence of death their hearts cry out, as it were, for life, eternal life; and yet, Oh woe! they reject the only way whereby they might have life; the only name given under heaven through which men may be saved. "Be ye steadfast, immovable, always abounding in the work of the Lord;" for "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." Truly the Christian is the only one that possesses knowledge of the great future, simply because God has given it in his Holy Word.

Oh, may we never cease to study its sacred pages, with humble devotion and thankful reverence to the Author of all things, seeking to be filled with the knowledge of his will, in all wisdom, and spiritual understanding; and may we all divest ourselves of any lurking prejudice that may exist in our hearts against any truth revealed therein, for then we can the more readily realize the beauty, grandeur, and harmony of the Holy Scriptures. Soon our trials will be ended,

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Our King shall take the sceptre and rule in righteousness over the earth, and there will be no more sorrow, pain, nor death. Even so, come, Lord Jesus, and come quickly. Amen. Your sister in hope of eternal life.

Engart, Mo.

From Sister Carrie Brinkerhoff.

DEAR BRETHREN AND SISTERS: I will try to write a few lines for our ever welcome paper. I love to read the testimonies from those that are scattered over the land, here and there, and I thought perhaps I might say an encouraging word to some lonely one. I can truly say that I am trying to be an overcomer of all my imperfections. Yes, dear friends, I can sympathize with you that are lonely, and do not have the privilege of meeting together on the Sabbath day. It has been but a few years that we were alone on the high prairies of Kansas, and how often we did wish that we could live where there was a band of Sabbath keepers, so that our children could go to Sabbath School. I feel that the Lord has been very good to me in sparing my life, and that we are now settled where we can have church privileges, and Sabbath Schools, to go to. I long for the time to come when the Christians shall receive their reward.

Dear brothers and sisters, let us pray earnestly for our God to revive his work in all hearts, that we may be accounted worthy to escape the things that are coming on the earth. We are living in a world of troubles and temptations. Many times when we would do good evil is present, but God has promised to be ever near us in our trials and troubles, if we will only trust him. Pity for unworthy me, that I may ever trust him and prove faithful, and at last when Jesus shall come to take his children home that I may be counted worthy with all the redeemed; is my prayer. Your sister in Christ.

Garwin, Iowa.

From Sister Elsie L. Robinson.

BRO. BRINKERHOFF, and brethren and sisters of like precious faith: I again take up my pen to talk to you through our paper, the ADVOCATE. I have been reading the last number and it has been a feast to my soul. Who changed the law, by J. W. Cassidy, I found full of truth and very cheering to me. Also Bro. Armstrong's piece on "Overcoming." To Sister Inlina Friend, I would say, You have my sympathy in the time of troubles and trials; for I too have my share of trouble and severe trials. Sometimes the clouds gather their thick blackness around me so close that I cannot see my way through; but, dear Sister, I find that every cloud, no matter how dark, has a silver lining when we once get through to where we can see God's sunshine reflecting. But, oh! I sometimes find it is so hard to say, Thy will O God, not mine, be done. And I find that the only way I can live and endure is to keep low at the feet of my heavenly Master, choosing that better part as did Mary of old. I do feel to humble myself before my blessed Master day by day, and still I feel that I ought to be more humble. I feel that we ought to humble ourselves in the dust as it were,

and learn of Jesus, so that we may be more patient, long-suffering, and charitable. The Bible says that we are nothing; but become as sooth as a tinkling cymbal. Charity also is the fruit of the Spirit, and it is the fruit of the Spirit that is the antidote of sins.

As I sit here writing this Friday afternoon, waiting for the Sabbath, a soft quieting peace steals over my soul such as this world can neither give nor take away. Thank God for this Comforter—the Holy Spirit; and also for his dear Son, who suffered death on the cross that we might have life, if we accept his offered mercy and keep his commandments, his statutes and laws. I love the law of God, the royal law, as it is called in James 2: 8. I believe the instructions given in this epistle are just as good to-day as they were eighteen hundred years ago, and in it we read, "Is any afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith SHALL save the sick." Not may-be, but shall. Do you believe this brethren and sisters, all of you? If you do, why not practice it? As for me when I am sick I shall send only for the great Physician. He says, No good thing will he withhold from them that walk uprightly. Then, dear brethren and sisters, are we walking uprightly? Have we the faith of Jesus, the true faith, this is the question? Have we got on the wedding garment? Are we ready to meet the Bridegroom?

I did not just agree with what was said in the last ADVOCATE about the "midnight cry." I think the interpretation of the parable of Matt 25 is something like this: It says the ten virgins (meaning the world,) went forth to meet the bridegroom, but the bridegroom did not come. He tarried, and while he tarried they slumbered and slept. I think we are in the tarrying time since 1843 or 4. The Lord has tarried while we, all of us, are sleeping; not wide awake as we ought to be. But at midnight there is to be a cry, "Behold the bridegroom cometh, Go ye out to meet him." I think that in the near future he will come and will not tarry, and we that are wise, watching and waiting will enter in. I think the time of the midnight cry will time. After this cry God's Spirit will draw, and then that class of people by the foolish virgins will seek to enter in, but it will be forever too late. At the time the two witnesses are here (three and a half years), I think will be the midnight cry. Then if I interpret the scriptures aright, Isaiah in the 59 chap. and 16th verse saw this very time. He says, "I looked and wondered that there was no intercessor," and he says that God shall put on the garment of vengeance at that time, and will repay the wicked according to their ways. Please read that chapter for your own instruction. I think that right away after the sealing time and midnight cry Christ will come. Brethren and sisters, let us watch and pray lest we enter into temptation, and be ready to meet our Lord when he comes. Let us watch and wait with prayer. Your Sister.

Kibbies, Mich.

A Turkish superstition has it that the mosque of St. Sophia falls in ruins, the C Empire will also be destroyed. A reconstruction of the old mosque reveals the may collapse at any moment. It is a verification of the superstition, but is in a most dilapidated state, an insupportable broken out in Arabia, and a considerable proportions prevails on the frontier, with at least a possible like spirit may cross the threshold of the mosque, should it occur, and have an effect on the fate of the

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at and Sabbath Advocate.

New Tent.

Call the reader's special attention to Long's article on the New Tent, carrying forward the good work the coming season; and we would repeat the solicitation, Can you render some assistance in procuring the Tent and helping to defray its expenses the coming season? The reader will remember that last fall, shortly after the Conference Meeting, we presented this matter for your consideration, asking that aid be rendered the Conference in obtaining the necessary means. From a small beginning the brethren in Mo. have carried forward the work, and at the present time there are several large churches of believers there, besides many scattered ones, all of whom are rejoicing in hope of salvation through Christ, and a home in the kingdom of God, keeping the commandments of God and the faith of Jesus. The preaching brethren have encountered and overcome many difficulties, have experienced discouragements, and have received but small remunerations for their labor, as far as the things of this world are concerned. They have labored earnestly to bring people to a knowledge of the truth, and to have hope in the salvation brought to them by the Redeemer, through a consistent belief of the plan of salvation, and understanding of the Holy Scriptures.

We rejoice in the truth of God's word, and the salvation awaiting us. This truth and this knowledge was brought to us by the efforts of some who had previously received it. It incurred expense to do so, prompted by love for the truth and that a knowledge of it should be placed before others for their reception and salvation. We love to think that the cause is one, and that it is a common one; therefore success to the efforts of the ministry and the progress of truth in one section is an advance in the great work of extending the interests of the Redeemer in the world, and of taking out of the world a people for the name of the Lord.

Remember, too, the labors of Bro. Branch, in Mich., who has been so energetic in preaching the word in his State, who, in poor health, is still laboring earnestly to employ his energies in bringing people to keep the commandments of God and the faith of Jesus. Pray for the blessing of God to rest upon efforts put forth for the salvation of man and the spread of divine truth.

Copy the article on "The Power of the Word" in another column, from the *Citizen* weekly journal published in Toronto, by Wm. Burgess, devoted to Social Reform, at the exceedingly low price of \$1. The copy before us, doubtless sent by a friend, contains excellent reading and pathalogical effects of a good, common sense and the use of stimulants thorough reform from abstaining from to-

bacco as well as alcohol. The Editor also strikes heavy blows at what is called the "social evil," and contends that both sexes be alike punished for the violation of the law on that subject. Advocates equal pay for the same labor performed by men or women. Its voice against Papacy is appropriate; and the aim of the *Citizen* at the improvement and refinement of society is commendable.

Our Kingdom Pamphlet.

The subject matter of this pamphlet was designed to set forth the Bible evidence of the Kingdom of Heaven, of Christ, and of God, to be a future event, immediately following the second coming of our Savior, and that it is to be an actual kingdom, of king, territory, laws, and inhabitants—the eternal dwelling place of the redeemed saints; and that the kingdom of God is not the grace of God in the minds or hearts of believers at the present time, but that this work of grace is a pre-requisite for the kingdom. The beauties of our faith on the coming kingdom are admirably shown when we contrast it with the view of popular Christianity, which represents an immaterial part of man as going to dwell in an immaterial place. We look around us at the earth as it is, and we call it beautiful; and abstracting our thoughts from the sin and misery to which the people of the world are subjected, and we say that it is almost good enough to live in forever. And when we realize that this broad and good earth is going to be the redeemed saints ever lasting abode, and that this state of sin and misery is going to be removed, we are led to rejoice, and to praise God for his wonderful promises, and for the riches in store for us.

The subjects of the kingdom and the nature of man constitute the difference between us and our Seventh Day Baptist brethren, with whom we feel a deep sympathy, and interest. Whenever it is practicable it is desirable to show the superiority of our faith on this subject, and in some cases we have known that the tangibility of a literal and comprehensible place of future inheritance has won individuals to the truth on the subject. In our pamphlet the details of the setting up of the kingdom and the breaking in pieces and subduing of the nations of the earth, when they become the kingdom of the Messiah, are not entered upon, nor the work of grace upon the people who are left upon the earth during the restitution age. The former pamphlet on this subject which we had on sale, written and published by others, has been sold some time ago. It was a good work. We hope our little pamphlet (64 pages, price 12 cts.) will be useful in helping to teach our position on this subject, as well as to establish the believer in hope of the saint's future inheritance.

CORRECTION.—In *ADVOCATE* No. 49, article "The kingdom at hand," 2nd column, 3rd line from the bottom, the word "not" should be omitted, as it conveys the opposite meaning from the writer's intention. Same column, 8th line from the top, the word "kingdom" should read "king." *Zach.* 9: 9. We regret the occurrence of these mistakes.

Letters and Money Received.

P E Armstrong \$2, John Davis \$2, Mrs Kate McNeill \$1, E Rowley \$2, J C Day, J W Osborn, A C & W C Long, R H Sherrill, B G St John, Mrs J C Field.

Books and Tracts Sent by Mail.

Kate McNeill, Belle Brown.

Books and Tracts FOR SALE AT THIS OFFICE.

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.

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The second coming of Christ.—Showing it to literal and personal, by J Brinkerhoff, 8 pp. 2cts. *Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cents.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2cts.

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 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.

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.

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

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.

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

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

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.