

authority there is for it." It would seem from this that God sometimes compels men to bear testimony in favor of truth, although they are enemies of that truth themselves.—M. B. SMITH, in Jewell Republican.

The First Day Sabbath.

JOHN SPERRY.

BRO. BRINKERHOFF: As Bro. Dugger is engaged in writing several books, and has not time to answer Bro. Wm. White's article, he desires that I should answer it; and by your permission I will do so. Bro. White starts out with the words, "To the Advent and Sabbath Advocate, on the Mosaic law and the Sabbath day."

Bro. W., you say your reason for taking up the law is because it takes law to make the Sabbath day binding. Yes, my Bro., it takes law to make it binding; and not only the Sabbath, but every precept of the ten commandments is binding on all Christians, which I shall attempt to prove in the future. And you say furthermore that Paul was bound by about three laws, according to his own statement. Now, my Bro., come and let us reason together on those laws; and let us make a long article short, for the whole argument rests on the Sabbath and law.

Question: "Why is the law binding on Christians?" that is, the ten commandments.

Because it is the law that points out sin; that is its office, and the man or woman that has made a profession of religion, and complied with the requirements of the gospel, must keep the law, or he falls under the condemnation of the law, for sin is the transgression of the law, 1 John 3: 4. Not the Mosaic law, for that law did not point out sin, for that was not its office. And when Paul says he did not offend against the Jew's law, or against the temple, or against Caesar, he shows that he lived up to all the laws, both Jewish and Roman. And this is true, for Paul had purified himself in the temple, Acts 24: 18; hence he had done nothing against the temple. Neither against the law of the Jews, for Paul was circumcised the eighth day, Phil. 3: 5; hence he could plead innocence to the law. And he had not violated the Roman laws, for he had no need to, for they had allowed the Jews to worship according to their own laws in that day, and the only thing that the Jews that came down to accuse Paul before Festus had was heresy, as will be seen by consulting Acts 24: 14.

My Bro., you may think that I am doing you an injustice by not copying all of your article, but I want to abridge it as much as I can to get all the matter contained in it.

Question: God gave laws through Moses to guide the children of Israel to a temporal Canaan, where all the blessings were temporal, earthly, to keep them in a country flowing with milk and honey, where they were to keep the laws given them by Moses. But now Christ, the second Adam, has come and proposes to conduct us to a heavenly Canaan, where moth and rust doth not corrupt.

Yes, Bro. W., this is just the reason why we teach that the Mosaic law is not in force now. But you must know that the Mosaic law and the law of the Lord God are not all one. There are two laws in the Bible; that is, I mean two general laws; one for the purpose of pointing out sin, and the other for removing it; and it was for violating the law of God, that is, the ten commandments, that the children of Israel were not permitted to stay in their land, because transgression is just the law is sin. Proof: "My people destroyed for lack of knowledge; because

God, "Hear ye, O Israel: for the inhabitation of no truth, nor mercy, in the land. By killing, and stealing, and adultery," verses 1, 2. Evidently the reason the children were driven from their land was because they violated the law of God, the Sabbath. But when Daniel and his companions prayed to God and confessed their wickedness God restored them to their land, and the children of Israel were allowed to return to the land until they became corrupt and were violating God's law again. Proof: "The host was given him against the king of Assyria by reason of transgression." See that they transgressed law, I and God sent Titus, the Roman Prince, to destroy their city.

Question: It will not do to say the apostles kept Moses' law, they were bound by law to keep it till the year 70.

The apostles were men that were out of the Jews' nation, hence they were not circumcised men and kept the law of Moses prior to the time they were chosen by Christ, and all through his life they kept the law of Moses, and at his death it was nailed to the cross; that is, the law of Moses; and they had no right to keep that law any longer;

but the ten commandments they had, for it stands fast forever and ever, Ps. 111: 7, 8; and the wise man says, "Fear God and keep his commandments for this is the whole duty of man." Not so with Moses' law, it being the system of pardon in the Jewish dispensation; and when Christ died he nailed it to the cross, and stepped into the place of Moses and his law, with the gospel, which is the power of God unto salvation, Rom. 1: 16, which cleanses you from all sin by complying with its requirements. But what are the requirements of the gospel? 1st, belief; 2nd, faith in Christ; 3rd, repentance; 4th, baptism for the remission of sins, which is the transgression of law. Now, my Bro., Christ kept the law; "hence he was without sin," or transgression, which is stepping outside of the law. Now, as Christ is inside of the law, the question is, How is he going to get where Christ is? Well, I will tell you; he must be buried with Christ by baptism into death, Rom. 6: 3, 4; that is, into the place where he shed his blood, that was in his death. Hence you are baptised into the cleansing fountain into the place where Christ is, and that is inside of the law. Hence Christ is the end of the law for righteousness, if you stay where Christ is inside of the law. But if you step outside of the plank of the Sabbath or any of the other precepts, you are a sinner for you have transgressed, or stepped outside and left Christ. Then you cannot say as Christ did, "Which one of you convinceth me of sin?" or "stepping outside of the law?" My Bro., you do not die the second death spoken of in Revelations for Adam's transgression, but for your own actual transgressions against God's law; hence this brings us to your next argument.

Question: In order to make the seventh day binding you should show that the Gentiles were ordered by the apostles to keep it.

Now, Bro., with what has been said we begin to think that you can see the relation existing between the law and the gospel, so that the Gentiles are obliged to keep the law,

the Sabbath; his covering to be the ten commandments; Isa. 56: 4. Now if you can prove that the Gentiles are not men then they do not have to keep the Sabbath; otherwise they have to, or they are under the condemnation of the law.

Question: Where did the apostles ever order or command the Gentiles to keep the Mosaic law?

Bro. W., it appears that you do not make any distinction between the ten commandments and the law of Moses. The ten commandments God wrote them with his finger, Deut. 10: 1-4; the Mosaic law Moses wrote, Deut. 31: 24-26. One was for the purpose of pointing out sin, the other for removing it by types, that is, the law of Moses. Moses was the administrator to administer the law for the sinner. This law is said to be a shadow, Heb. 10: 1. It was added because of transgression till the seed should come, Gal. 3: 19, which is Christ. Mark well the expression, "was added;" added to what? To the ten commandments. Why was it added? Because of transgression; there could be no transgression without law, and as the ten commandments are God's moral standard of right and wrong, the Mosaic system of pardon was added to the moral law till Christ came. "Then he, [Christ] taketh away the first [system of pardon that was in the blood of animals,] that he might establish the second" system, which is the gospel, for the remission of sins; hence the ten commandments are just as firm as ever they were, and stand fast forever and ever, Ps. 111: 7, 8 only the system of pardon is changed. So you see that the seventh day Sabbath is just as secure as ever it was. And God calls it my Sabbath, Isa. 56: 4; my holy day, ch. 58: 13; and in Psa. 19: 7, David says the law is perfect. How could it be perfect with the Sabbath precept in the bosom of the law? The Sabbath is a shadow? Why did not God put it in the Mosaic law, with that class of sabbaths that are found in that law, as you will see by consulting the 23rd of Leviticus, where

W. C. LONG,
URGENT.
LOPS.

of the Lord.

... second coming to
... more and more over
... people are becoming
... great truth. In another
... an article, or sermon, of
... angelist, Geo. F. Pentecost,
... and personal coming. This
... en nearly lost sight of by the
... aching by proclaiming in its place
... go immediately to Heaven when
... in which case there is no need of
... coming for his people, for they have
... one to him, contrary to his promise
... could come and receive them to him—
... many do not yet see that this is an-
... to his personal coming, although
... press faith in his personal coming, for
... ve become so imbued with the error
... ral immortality that they must con-
... that immortality must exist some-
... and so they try to attach the personal
... of Christ to their error of natural im-
... mity, and we believe Mr. Pentecost does

the same, also Mr. Moody, who have both
preached the personal coming of Christ, and
in some of the later gospel hymns and songs
there is much good sentiment on the coming
of Christ, but yet the old theory of going to
Heaven at death is prominent in many of
them, so that we see while the authors have
secured a great truth they still hold to an old
fable, which are antagonistic to each other.

We need to have truth in its purity. That
old fable in Eden, from the serpent, "Thou
shalt not die," is held fast to with such ten-
acity, that it seems as though people love it
more than truth. They have interpreted the
old fable to mean that an immaterial and in-
discernible part of man does not die, of which
they have no evidence whatever, either from
their own senses or from revelation, and they
try to amalgamate truth with this error and
believe both. But truth cannot thus come
down, and it remains a truth still that our
Savior shall descend from heaven to earth to
receive his people to himself, and then to
conduct them to the mansions prepared for
them.

Shortly Come to Pass.

To the apostle John, while isolated and ex-
iled from his fellowmen, was given a revela-
tion of "things which must shortly come to
pass," in symbol and figure, that they that
"read and hear the words of this prophecy"
might understand the things which were
coming on the earth and discern the position
of the church of God in the persecutions
which came upon it, and know of a surety by
the promise of the Savior that the Lord of
lords should triumph in the end.

When Jesus ascended to Heaven he said,
"All power in heaven and earth is given to
me," although he does not exercise that pow-
er until he comes to establish his kingdom
and reign in righteousness; but having as-
cended to Heaven he sends an angel to sig-
nify to this beloved apostle for the church a
prophetic outline of events through which the
disciples must pass ere he comes to deliver

... In the first part there are prom-
... and messages of comfort to the overcom-
... or, whether it be directed to several different
... and distinct churches in location or whether
... these symbolize seven different stages or
... periods of the church from that time to the
... coming and kingdom of Christ.

As the apostles went abroad with the gos-
pel message we read of one of them saying
that "the mystery of iniquity did already
work" and he predicted the rise of "the man
of sin," which was then hindered in its devel-
opment, or rather its development was pre-
ceded by a hindering power for a short time.
Nearly all prophetic expositors understand
the mystery of iniquity and the man of sin to
represent the Papacy of Rome, which was
hindered in its development until the government of
the Roman Empire professed Christianity
under the Emperor Constantine. Under
this form of government the papacy arose,
and in a few centuries became a persecuting
power, speaking with as terrible a voice in
this matter as the dragon had done; and re-
ally did speak for the dragon which symbol-
ized the civil government of Rome.

Now this same prophetic power that Paul
wrote of did the revelation of John also point
out in several different symbols, the events
which they figured must shortly begin to come
to pass. Now, with this declaration right in
the beginning of the book of Revelation we
claim that we are right in saying that the
events were in progressive fulfillment during
the gospel dispensation and the establish-
ment of the kingdom of our Lord Jesus
Christ. And the great apostasy that arose
and became so mighty for evil, the symbols
of the apocalypse are mostly given to specify,
and the church is shown to endure many suf-
ferings in their progress. The persecuting
power is represented by the repulsive desig-
nation of dragon, serpent, a terrible beast,
and we believe in its ecclesiastical feature by
the two horned beast of chapter 13. One
reason for thus applying this symbol to the
papacy and not to the United States, is, that
the miracles done by this beast are done to
deceive. We say miracles cannot be done
by human hands or powers. Some other ver-
sions of this read wonders instead of mira-
cles. If this symbol is applied to the United
States the wonders done are said to be the
inventions of the present century. But they
are not done for the purpose of deceiving;
and the wonders and great things done by
the Roman Catholic power were for the pur-
pose of deceiving the people to make them
believe that the Pope and the priesthood had
superhuman power, and that the power of
God was wrought through their hands. Their
wonders consisted of trickery and deception,
and hence it appears to us that the prophetic
symbol applies to the papacy.

In conformity to the positions that the drag-
on, and serpent, the beast, and the two horned
beast, of Revelations, all refer to the Roman
Empire under different phases and features,
the message of chapter 14 to the humble wor-
shiper of God, to worship not the beast nor his
image, but to keep the commandments of
God and the faith of Jesus, are very appro-
priate, and from those messages, which symbol-
ize the Great Reformation of the 16th century
the judgment sat upon the beast and began
to take away its dominions, to consume and
destroy it unto the end, until in the 19th cen-
tury the dominions of Rome are all gone, the
city of Rome itself passing from papal rule
in 1870, leaving the Pope simply as an eccle-
siastical ruler or bishop of the Catholic
church.

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... kno
... under
... just as much
... and be put in the penit
... not pardon; that is not its office; but the of-
... fice of the gospel is to pardon. And finally,
... in conclusion, I will contrast a few texts on
... the ten commandments and the Mosaic law.

Ten commandments, No. 1: Stands fast
forever and ever, Ps. 111: 78; not one jot or
tittle shall pass, Matt. 5: 17; perfect, Ps. 19:
7; holy, just, good, Rom. 7: 42; God wrote
the ten, Deut. 10: 4.

Law of Moses, No. 2: Law abolished, Eph.
2: 15; blotted out, Col. 2: 14; imperfect, Heb.
7: 19; yoke of bondage, Acts 15: 10; Moses
wrote this law, Deut. 31: 24.

This list might be swelled to a multitude
of texts. Now, Bro., we submit this in love
for your candid consideration.
Fairfield, Neb.

SECRET PRAYER.—Oh, sweet and healing is
secret prayer, when the heart, oppressed with
a burden which none but God must know, and
none but God can remove, retires with him
apart, and lays down the load at his feet, and
pours all anxieties into his pitying bosom,
where no eye but his can see, and no ear but
his can hear! There we may use postures, ex-
pressions, pleadings, that might not be suit-
able in the presence of others. There we may
lay open those hidden wants and solitudes
which we may not reveal to our dearest friend.
Cyprian has very beautifully described the
benefit and delight which he found in retired
prayer and meditation: "That no profane lis-
tener may hinder my musings, and no dome-
stic clamor drown them, I withdraw to a neigh-
boring solitude, where the creeping tendrils
of the young vines form a shady arbor. Be-
hold! there I obtain a feeling of truth which
learning could not give, and drink in, from
the quick impartings of divine grace, stores of
heavenly thought which long years of study
could never supply."

—FRANCIS Murphy is now laboring success-
fully in Boston. He has procured over 1,500
signatures to the pledge.

We consider it a very appropriate
of Bible study to seek out the interpretation
of prophecy. In the sermon of Geo. F. Pe
tecost he says of Revelations that after the
first three chapters of the book the rest of it
is all future. This is because he, and others
preaching as he does, have not made prophe-
cy a study, comparing it with history, and
trying to solve the symbols by that which is
explained. But those Bible students who
take the position that a large part of Revela-
tion is yet future, and prominent features of
it to come to pass before the second coming
of Christ, seems to us to postpone that com-
ing; or, by looking for the fulfillment of
these things they defer the Lord's coming in
their minds until after the other events.
With the view of the progressive fulfillment
of Revelation in the gospel dispensation the
prophetic outline is filled up. The great
prophecies of Daniel represent empires and
nations to the Roman Empire, and its divi-
sions. The little horn powers of Rome and
Mohammedanism are given, too, but the out-
line of symbolic Rome is more completely
filled up in Revelation, embracing the gospel
dispensation, through which the suffering
church passed until the time of the end,
since which she has been waiting and watch-
ing for her Lord.

An error fallen into by some is that of inter-
preting the book of Revelation literally, as
of literal beasts and angels, &c. This will
bring such an individual into difficulty all
the time. Such people should not forget
that in the common language of the time
there are many figures of speech used, and
we should not then object to considering the
Bible to contain many of them. Had the
Revelation been written in plain and matter-
of-fact speech the wicked and persecuting
powers would have known themselves as
pointed out, and might not have been will-
ing to follow the divine plan.

All prophetic symbolic language consists
in part of literal facts or words, else it could
not be explained. A literal city is pointed
out, as the metropolis of the kingdom of
heaven, or the seat of government, where the
King will reside, a beautiful description of
which is given in the 21st of Rev. In de-
scribing it, the length, breadth, and height are
said to be equal, which would make a very
high wall. Some scholars have rendered it
as proportionate instead of the word equal.
This seems more in keeping with the idea of
a well built city. And the next verse, the
17th, says the angel measured the wall, 144
cubits. What is this but its height? If its
height was equal to its length and breadth, of
the preceding verse, where could this meas-
ure apply? but if proportionate, it is under-
stood, and the height of the wall, in verse 17,
would then be 216 feet, 1½ feet to the cubit,
still very high, but more comprehensible.
Notice its beautiful foundations, of different
precious stones. Some have supposed these
to be one layer over another; but it is more
reasonable to suppose that each different
foundation is between the several gates, and
over these twelve foundations and twelve
gates the wall is built.

It was signified that these things must
shortly come to pass; and as we can trace
their fulfillment and see how they have
come to pass, we see that nothing, or but
little intervenes between us and the coming
of the King of kings and Lord of lords, when
he shall come to conquer and put down all
opposing rule and establish his kingdom.
The closing of the book of Revelation is with
the declaration of the Savior, "Behold, I
come quickly," and "Surely I come quickly."

shall
visions of
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PERSONAL II
we mean a
indwelling of th
ual heart. Just
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from that heart the da
ance; he drives away
and desires; he purif
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power to the whole life—in
and transforms the heart, m
tain of purity and love. It n
sin, but loves and serves God.
is carried on by the Holy Sp
work of the Spirit, and as it p
sonal holiness increases. And th
of a religious life. Never shou
satisfied till there may be writ
our motives, desires, thoughts, w
deeds, holiness unto the Lord.—E

Letter Department.

From Bro. D. M. Spencer

DEAR BRO. BRINKERHOFF, and Brot
Sisters of like precious faith. Th
mercies of our Heavenly Father I
mitted to write a few lines to the ADVOCATE.
I attended Bro. W. C. Long's meetings at
Staunberry the last of February, and had the
pleasure of listening to him speak several
times. Attended their Sabbath school on
the last Sabbath of February, and a testimo-
ny meeting full of love and comfort. Found
a pleasant home among the brothers and sis-
ters in general. March 2nd, in company with
Bro. Henry Spencer, took leave of the breth-
ren at Staunberry to visit friends and relatives
in Fremont Co., Iowa, and stopped over night
with Bro. and Sr. Denham; found a pleasant
home with them during our short stay. Mar.
3rd, we arrived at Bro. Henry Glass's, with
whom and his wife we had a pleasant conver-
sation on Bible topics. March 6th we ar-
rived at my brother's, and had a good visit
with friends and relatives. Spoke on the
night of the 10th to an attentive audience,
from 1 Peter 3: 15, and had to give way to
Elder Kemp, a Mormon minister, on the
11th and 12th, and on the 13th spoke two
hours on the first day and resurrection of
Christ to a large audience, and gave liberty
for remarks or questions. Eld. Kemp arose
and stated that he had been well entertained
while listening to the discourse; further stat-
ed to the people that they had listened to the
word, and admonished them to carefully con-
sider what they had heard, and not to be as
some who claimed to be keeping the first day
and living in obedience to the will of God
and practicing the teachings of the Bible, and
yet are so prejudiced that they will not listen
to any thing except it be in harmony with
their views. Bro. Kemp also told the peo-
ple that I am a blind man and have a hard
way to make my living, and he believed it
right to help me some, and took up a collec-
tion and donated 25cts. himself; and treated
me with respect. On the night of the 14th
I spoke one hour on the two laws, to an at-
tentive audience, and on the 15th had to give
way to a literary, and did intend to com-
mence again on the 16th and continue all
week, but on account of the rain and bad
roads closed my meetings. I have some ap-

ked
to the
e not unequally
for what fellowship
hath righteousness with unrighteousness, and
what communion hath light with darkness?"
And again, "And what concord hath Christ
with Belial? And what part hath he that
believeth with an Infidel? And what agree-
ment hath the temple of God with idols? for
ye are the temple of the living God; as God
hath said, I will dwell in them and walk in
them, and I will be their God and they shall
be my people. Wherefore come out from
among them, and be separate, saith the Lord,
and touch not the unclean thing, and I will
receive you; and will be a father unto you
and ye shall be my sons and daughters, saith
the Lord Almighty." Blessed promise.

Woodward, Iowa.

From Bro. E. D. White.

BRO. BRINKERHOFF: I feel condemned that
I have not sent you the money to pay up for
the ADVOCATE, for I think a great deal of it.
We feel lost when we do not get it from the
office to read on the Sabbath. It is ever a
welcome visitor. I have a large family to
support and therefore have not the money
always at hand. I would say that Elders
Chaffy and Watt, of the Seventh day Advent-
ist faith, were here and lectured over four
weeks, and did a great deal of good; although
I could not believe all they said, yet I feel
they have done me much good. I find them
pious men and very earnest workers. Two
came out under their preaching and resolved
to keep the commandments of God and faith
of Jesus; but there is no one that can fill
Bro. Dugger's place with this community, he
being the first to preach the Bible so near in
its purity; we would like to see him this way
again. This is the fourth Sabbath that we
have had social meetings, and to day organ-
ized a Bible class and Sabbath school.
Pray for us that the work we have begun
may prosper. I would especially ask an in-
terest in the prayers of all faithful ones in
Christ.

Stewartsville, Mo.

Why...
so long in error on
if it really made any
tion might be answered by asking, Why does
God allow sin in the world at all? If God's
people were mere machines he would not
allow it, neither would he allow his people
to live so long in error with regard to his
holy Sabbath; but man is not a machine, and
hence God allows him to do a great many
things he does not approve. The Sabbath
truth is like many other truths, it was long
buried beneath the rubbish of papal super-
stition, and it is the work of God's people to
"seek for truth as for hidden treasures." Had
they done this in regard to Sabbath truth
they need not have been so long in error on
this subject.

Paul said the "mystery of iniquity" had
commenced to work in his day, and this
working of iniquity in the church all Prot-
estants acknowledge resulted in the develop-
ment of the Papacy. By turning to Daniel
7: 25, we find that this power, the Papacy, was
to "change times and laws," and they, with
the saints of God, were to "be given into his
hand for a time times and the dividing of
time." This could have reference to no other
time than the times of Jehovah, for other
times he could have changed, but the times
spoken of he only thought to change, and
they were to be given him for a certain time,
at the close of which the inference is, they
would no longer be in his hand. This time
times and the dividing of time I understand
to be the same period as brought to view in
Rev. 12, where the woman, or church, fled into
the wilderness, or place of seclusion, and in
the 17th verse of this chapter we read, "And
the dragon was wroth with the women, and
went to make war with the remnant of her
seed, which keep the commandments of God,
and have the testimony of Jesus Christ." The
commandments of God and faith of Jesus are
so woven together in the sacred Scriptures
that they cannot be separated, and here the
dragon made war with those who kept the
commandments of God and the testimony of
Jesus Christ.

...me to me, that ye might have life."
...d labored with them all through his
...stry to show them their error in reject-
...him; he entreated them, warned them,
and rebuked them, but all was of no avail.
They would not see nor believe, and thus
brought upon themselves the judgments
written. It was all their own fault. God had
done all for them he could, he had suffered
long with them, even sending his only Son
to labor with them, but they would not see
nor believe. God loved that people, and
Christ loved them. Hear the Son of God as
he gazes on the doomed city of Jerusalem,
the glory of the Jewish nation, "O Jerusalem,
Jerusalem, thou that killest the prophets, and
stonest them which are sent unto thee, how
often would I have gathered thy children to-
gether, even as a hen gathereth her chickens
under her wings, and ye would not!"
Three short words tell the whole sad tale,
"Ye would not!" Who can tell the anguish
of the loving Savior's heart as he uttered
these words? It was not that they could not,
but they would not! Upon another occasion
Jesus beheld the city and wept over it, and
uttered this bitter lamentation, "If thou hadst
known, even thou, at least in this thy day, the
things which belong to thy peace! but now
they are hid from thine eyes. For the days
shall come upon thee, that thine enemies shall
cast a trench about thee, and compass thee
round, and keep thee in on every side, and
shall lay thee even with the ground, and thy
children within thee; and they shall not
leave one stone upon another, because thou
knewest not the day of thy visitation." Why
did they not know the day of their visita-
tion? The Savior answers, "Ye would not!"
Confident in their own ways, and the ways of
their self-righteous teachers, they would not
see nor believe the things which belonged to
their peace with God; and thus they sealed
their destruction and dispersion among all
the nations of the earth!

not God's people see and believe
h truth if it is really important to
tion? This is really an important
and one which every professed
should carefully consider. Let us
the first advent of our Savior and
imagination live there for a few years.

All Bible believers acknowledge that the
Jews were then the recognized people of God,
that God owned and blessed them as his
people. It is also a fact that is acknowledged
by Bible students that it was important to
the salvation of that people that they should
own Jesus of Nazareth as their Messiah.
These two facts are universally admitted by
the Christian world. They had the word of
God, they were the repositories of his law, to
them the prophets had spoken, and to them
John the Baptist had come as "the voice of
one crying in the wilderness, Prepare ye the
way of the Lord, make his paths straight."
They had all this amount of testimony, with
the additional testimony of the voice of God
at the banks of the Jordan, saying, "This is
my beloved Son, in whom I am well pleased,"
before Jesus commenced his ministry, and
yet they believed not that Jesus of Nazareth
was the Christ.

Was it important to that people that they
should believe upon Christ as God's anoint-
ed One, the long promised Messiah? All can
readily answer, Yes. Why, then, did they
not see and believe on him? They were
God's people: They were zealous for his
word committed unto their fathers. They
made long prayers, and appeared very beau-
tiful unto men, the Savior said. They were
very particular about the law of God, even
accusing Christ and his disciples of Sabbath
breaking, and were very ready to appeal to
Moses and the prophets. Why did they not
see and believe? Moses and the prophets
foretold them of his coming, angels from the
presence of God announced his birth, wise
men looked for him, Anna, the prophetess,
and the aged Simeon, introduced the infant
Jesus to the people of Israel as their long
promised, and expected Messiah. To all this
may be added the fact that the time had ar-
rived when they looked for their Messiah.

In the face of all this testimony, Why did
not God's ancient people believe on his only
begotten Son? The only answer is, they
would not. Our Savior answers it thus: "Ye

...me to me, that ye might have life."
...d labored with them all through his
...stry to show them their error in reject-
...him; he entreated them, warned them,
and rebuked them, but all was of no avail.
They would not see nor believe, and thus
brought upon themselves the judgments
written. It was all their own fault. God had
done all for them he could, he had suffered
long with them, even sending his only Son
to labor with them, but they would not see
nor believe. God loved that people, and
Christ loved them. Hear the Son of God as
he gazes on the doomed city of Jerusalem,
the glory of the Jewish nation, "O Jerusalem,
Jerusalem, thou that killest the prophets, and
stonest them which are sent unto thee, how
often would I have gathered thy children to-
gether, even as a hen gathereth her chickens
under her wings, and ye would not!"
Three short words tell the whole sad tale,
"Ye would not!" Who can tell the anguish
of the loving Savior's heart as he uttered
these words? It was not that they could not,
but they would not! Upon another occasion
Jesus beheld the city and wept over it, and
uttered this bitter lamentation, "If thou hadst
known, even thou, at least in this thy day, the
things which belong to thy peace! but now
they are hid from thine eyes. For the days
shall come upon thee, that thine enemies shall
cast a trench about thee, and compass thee
round, and keep thee in on every side, and
shall lay thee even with the ground, and thy
children within thee; and they shall not
leave one stone upon another, because thou
knewest not the day of thy visitation." Why
did they not know the day of their visita-
tion? The Savior answers, "Ye would not!"
Confident in their own ways, and the ways of
their self-righteous teachers, they would not
see nor believe the things which belonged to
their peace with God; and thus they sealed
their destruction and dispersion among all
the nations of the earth!

Now, why does not God's people see and
believe the Sabbath truth, if it is really im-
portant? Just for the same reason his ancient
people did not see and believe on Christ.
They will not. God has plainly revealed it
in his word. None in this land of Bibles and
gospel liberty can plead ignorance before the
bar of God. In this age God, by his faithful
servants, is pleading with his people, who are
bound up in proud pharisaical churches, to
obey him by keeping all his commandments.
It is faithfully heralded over the length and
breadth of the land, "In vain do ye worship-
me, teaching for doctrine the commandments
of men." Like the Jews of old, God's people
are without excuse on the Sabbath question;
if they reject this truth it will be at their
own peril! God has never promised to save
one transgressor of his righteous law, and
James says, "For whosoever shall keep the
whole law, and yet offend in one point, he is
guilty of all." I dare not risk my salvation
on less than obedience to all the law of God
with a living faith in his only begotten Son
as my Savior and Redeemer.

God will not hold them guiltless that tak-
eth his name in vain, neither will he hold
them guiltless that substitute the first day of
the week for the day which he commanded
to be kept holy—the day which he himself
blessed and sanctified. It is with a feeling too
sad to express that I say, The ministry of the
popular churches of the present day are in
the same condition the leaders of God's peo-
ple were in when the Savior said to them,
"But wo unto you, scribes and Pharisees,
hypocrites! for ye shut up the kingdom of
heaven against men, for ye neither go in
yourselves, neither suffer ye them that are

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entering, to go in. Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." This is a fearful denunciation, read it all, Luke 23. At another time Jesus said the Pharisees were blind leaders of the blind, and that if the blind lead the blind, both would fall into the ditch. Again, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." These are a few of the descriptions of God's ancient people, and how well they describe his professed people and teachers of this day, the true Bible Christian can think, meditate upon, and act accordingly in the fear and love of God.

Reader, study well God's sacred word, obey its divine injunctions, and hail with joy the heavenly light that is now shining from its blessed pages. Know the day of your visitation before it is too late. Stifle not conviction of any truth, shut not your eyes and cling to cherished idols, however time honored those idols may be. Look into God's perfect law of liberty and continue therein until your life is molded into conformity to all its holy precepts. Seek for the old paths, for the right way, and walk therein. The way in which patriarchs and prophets, Christ and his apostles walked, is the way in which you should walk. Soon the great day of the Lord will come and then we shall all receive the just reward of our actions here. God "is not mocked," neither is he deceived, he knoweth the secret thoughts of our heart, and his word assures us that those "who hunger and thirst after righteousness shall be filled," and that the "path of the just is as the shining light that shineth more and more unto the perfect day." May this be your path, dear reader, and mine, is my earnest prayer.

Letter Department.

From Bro. E. W. Barnes.

DEAR BRO. BRINKERHOFF: I preached my first discourse in the old Senate Chamber of Sacramento city, Cal., fourteen years ago the 28th day of last February. I was then in the "Christian," or what is generally known as the "Campbelite" church (I was raised a Methodist), and I continued in the Christian church devoting my whole time to the ministry for twelve years. I was quite successful in building up the church. At the end of that time I became convinced that the Sabbath of the Lord should be kept; or, rather I became convinced on or about the 1st of January before, which was two years ago the 1st of last Jan., and I kept the first Sabbath of that month which was the beginning of my Sabbath keeping. One month later I called for a letter from the church at its regular meeting, and it was unanimously granted. The next day I preached, and after the discourse I explained my convictions, and, knowing that I would not be allowed to preach the binding obligations of the Sabbath, I announced that I there and then severed my connection with the church. I continued to preach as I had opportunity until the following June, at which time I united with the S. D. Adventist church. I had some misgivings of such a course at the time, but there being no other Sabbath keeping church in the State, and thinking that I might do more good for the Lord's work in connection with an organized church than what I could alone, I united with them. But

I am satisfied, that whether my course at that time was right or wrong, I cannot conscientiously continue longer with that church, and therefore have decided to give up my credentials as a minister to them.

Now it is my intention to go to work independently and try to build up a congregation in the city of Salem, who will claim the liberty to worship God in spirit and in truth, the pretended visions to the contrary notwithstanding. I am not sure that I will have any to work with me on the start except my wife, but feel sure that the work is of God, and that he will add to the number. There will be built up here in the capital of the State, a good working church of God. I shall take "Christ as a foundation" upon which to build "the commandments of God and the faith of Jesus." I shall try to incorporate into the church as it builds the practice of laying by in store for the poor and needy, the aged and the widows and orphans, the same to be bestowed in the name of the Lord, thus giving him the glory in all things. I believe that the dead are unconscious. I believe too that the coming of Christ is not far distant, and yet these must not be made tests of fellowship, nor made unnecessarily burdensome to "the commandments of God and gospel of Christ." The church must be organized upon the congregational plan. Faith, repentance, prayer and baptism must precede membership. A life of faith and righteousness is necessary to continue a membership. Now if you think that my faith and work are such as to harmonize with the work which you and your co-laborers are doing, and that it would or would not be better that I should go to work with those already working, I hope that you will be free to say so. I believe that the largest possible liberty should be allowed in all matters of opinion; but in matters upon which salvation depends, liberty is to believe and do the will of God in Christ Jesus. I do not like the idea of building up too many little companies all through the United States, who are too selfish or narrow to work together for the advancement of God's truth; yet if they can not fellowship each other heartily and work together in love, it is far better that they remain apart in the first place.

I very much need assistance and the co-operation of brethren and sisters in the work that I am, under God, about to undertake here in the city of Salem. But if there should be the least likelihood of my being ostracized because I could not see some prophecy just as some one else sees it, or because I could not yield my faith to somebody's opinion, then I had better work alone. I believe however, that if I have gotten the correct understanding of your work, plans and purposes, they are identical, or nearly so, with my own, and if so it would be better for us to work in unity as members of the same body.

If you keep Sabbath school supplies I wish to get enough to start a Sabbath school with. I shall want every thing that will be needed in a school, while I do not know that there will be over half a dozen in the school, yet my faith is strong enough to look for three times that many before the end of the first quarter. If there are any congregations who are able, and whose hearts are in the work, that could supply us at least for the first quarter with an outfit, it would be very thankfully received. And now, let me ask you and all those who are struggling for the liberty of the gospel, and a crown in God's everlasting kingdom, to pray to God that we may do that which is right, and do no evil, and that, as instruments in his hands we may do a work that will honor his truth, glo-

rify his name and prove a blessing to humanity. Yours in Christ.

Salem, Oregon. March 3rd, 1884.

THE Jew Shapira, who recently tried to sell a bogus manuscript of the Pentateuch for an immense sum, has committed suicide by shooting himself at a hotel in Rotterdam.

To practice righteousness and resist sin requires the indwelling strength of God. "Re-ew a right spirit within me," prayed the psalmist. The original word signifies a firm, constant spirit, that has no waverings. A steady hand writes a clear, strong line; the shaking, tremulous hand makes the crooked line. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—T. L. Cuyler.

Obituary Notices.

DAVISON.—Died on Sabbath morning, March 29th, 1884, at his residence five miles north west of Warville, Marshall Co., Kansas, John Davison, aged 47 years and 7 days. Bro. Davison was son of L. Samuel Davison, or Father Davison, as he was familiarly known to many readers of the ADVENTIST, was born March 22nd, 1837. He enlisted in the army and served his country as a faithful soldier during the war; was severely wounded at the battle of Vicksburg, from the effects of which he died after much suffering. He leaves a wife and seven children. Soon after his service in the army expired, faith in a promise made to God, he enlisted as a soldier in the army of the Lord, was baptized and united with the S. D. Baptist Church, a member of which he remained until he embraced the Advent faith, which he loved and cherished until the day of his death. He zealously defended what he believed to be the truth; was a firm believer that the seventh day is the Sabbath of the Lord, and the duty of all to observe it as such. For a time he was a member of the S. D. Adventist Church, but on account of the visions of Mrs. E. G. White was impelled to sever his connection therewith. The writer first formed his personal acquaintance last fall, when through his solicitation and influence we visited his place and held some meetings. Organized a little company of Sabbath keepers under the name Church of God, of which he was elected Deacon. We also made arrangements to locate neighbors to him, in accordance with which, with our family, we moved here a few weeks ago. But alas! alas! only as it were to witness his last struggles, and see his eyes closed in the sleep of death. He patiently bore all his suffering. Not a murmur escaped his lips, he deliberately talked about his death, and expressed his hope in a resurrection, when he would put on immortality. When he realized his end was near he called us to his side, and expressed a desire that we preach his funeral sermon from the following text: "If in this life only we have hope in Christ we are of all men most miserable." 1 Cor. 15: 19. We followed his instructions and on the occasion of the funeral addressed an audience estimated at more than 300 persons, setting forth the resurrection as the Christian's hope. The community have lost a worthy citizen and good neighbor, the church a zealous member and earnest worker. But while we mourn our loss, we sorrow not without hope. Death and the grave triumph now, but soon death, the last enemy, will be destroyed, the saints will live again no more to die.

J. H. NICHOLS.

The Advent and Sabbath Advocate.

We have cards of the ten commandments now to add to our list of text cards, printed in good large type, at 1 cent each or 10 cent per dozen.

Bro Nichols: The **ADVOCATE** has been regularly sent to you at Waterville, Kansas, for several weeks.

Our review of Mr Stanley's article in *Liberation*, showing the weakness of Sabbath Opposition, will be resumed shortly. It is temporarily suspended while we have a good supply of matter from contributors on the Sabbath question.

Bro. A. S. PRICE has sent us \$5.00 as one-tenth of his earnings to be used for the best interests of the cause, being convinced that this is the right way.

This money, with another that may be similarly entrusted to our care, will be used for the benefit of the cause to the best of our ability, assisted by the advice of others who are equally interested in the cause. Let us all endeavor to do something for the advancement of the cause we love so well, and try to have the truth carried to those who are not yet interested in its evidences and prospects. With this money from Bro. Price, with Bro. Long's approval, we have already commenced correspondence of prospective labor for the use of this means. We are very thankful indeed that Bro. Long came to Marion.

ONE of the greatest riots of a civilized country occurred at Cincinnati, Ohio, March 29th and 30th, occasioned by an indignation meeting held over the failure of a jury to pass sentence of death over a plain case of murder, and the attempt of citizens to take the prisoner from the jail and lynch him, which was resisted by the authorities, the altercation causing the death of 39 persons and the wounding of 200 others, and the burning of the court house, with the criminal court records, the loss estimating \$1,000,000. The country everywhere is enraged over the failure of the courts and juries to convict and sentence murderers to their just deserts, and hence so much resort to mob violence.

CYCLONES and tornadoes are a yearly record of late and cause a great deal of fearful looking forward to as things to be dreaded. The Southern States suffered terribly from a tornado and cyclone in February, and last week's news chronicles another severe one sweeping through Kentucky, destroying half a dozen villages, killing 20 people, and destroying vast amounts of farm property. Colemansville was caught in the cyclone and was almost entirely blown to pieces, leaving almost nothing of the town standing. These storms are known to be so terrific that the strongest buildings are carried away in a moment, strong trees are torn up by the roots and torn to pieces, and there is no safety to human or animal life. This storm crossed the Ohio River into Indiana, demolishing the village of Scipio, with loss of life besides property. In Ohio the towns of Ridgeville, Shakertown, Centerville, and two others, suffered severely, with some loss of life and much property. In North Carolina at the same time there is a large account of the ravage of the storm, at Newton, Lenoir, Macklenberg, and in South Carolina it is said that for the third time in a few weeks a fierce cyclone devastated a large section of the country, with some loss of life.

Meetings in Oregon.

DEAR BRO. BRINKERHOFF: We opened up our house for worship on last Sabbath, held meetings on Sabbath and Sunday, the 29th and 30th of March. The attendance was very good, everything considered. There were three Sabbath keepers present who could not stand the doctrine of S. D. Adventism that took a stand with us on Sunday, making our present number six. This is a small beginning, and when it is remembered that we are opposed by the leaders of S. D. Adventism, it may seem strange to some that we have even tried to make a start. But our starting is an act of faith in God and his promises, and we expect to see others directed by the word and spirit of God coming after awhile to join our numbers, until our effort shall be a success, and the truth and cause of God is vindicated in Salem.

Our house of worship consists of our dwelling house in South Salem, on Commercial Street, large enough for a part to be used for public worship, seating about 100 persons.

And now I will set forth in a few words our position: 1st, The commandments of God and the faith of Jesus. 2nd, Love to God with all the heart and love to our neighbor as ourselves. 3rd, Christ our foundation. 4th, The Bible our creed. 5th, Unity in matters essential to salvation, liberty in matters of opinion. We also believe in conversion, in one Lord, one faith and one baptism. Now I ask, can you pray for such a work as we are aiming, by the help of God and the friends of his truth, to try to do? If you are in full sympathy with our work we ask you to pray for it, for nothing less than special help of God and his true servants will be sufficient to establish his cause in Salem, the capital of the State of Oregon. We should be glad to hear from any of the preaching brethren, or others, who have espoused a like precious work, either by letter or otherwise at any time. Yours in Christ,
E. W. BARNES.

Salem, Oregon. Apr. 1st, 1884.

The Printer Boy.

ABOUT the year 1725, an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wander around seeking work, and who are "willing to do anything" because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do; so he went straight to a printing office, and inquired if he could get employment. "Where are you from?" inquired the foreman.

"America," was the answer.

"Ah" said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?" The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, pub-

lisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns, and villages in America, named after the same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."—Little Christian.

Appointments.

Notice of Conference.

THE Lord willing, there will be a quarterly meeting of the Brethren and Sisters of the Church of Christ in Mich., to be held at the new School house near Bro. Wait's, in Bloomington, Van Buren Co., Mich., commencing April 18th and lasting over Sabbath and first day. Those coming on the Chicago and West Mich., R. R. will change cars at Grand Junction.

By order of President,
M. A. BRANCH, Sec.

Money and Letters Received.

John Davis \$2, E D White \$2, Sarah Rowley \$2 for Mary S Bates and S E Caylor, J M Beedle \$1, T A Williamson \$2.

Books and Tracts Sent by Mail.
E D White, Jerry Davidson.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text cards, 25 cts. per hundred.

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 25 cents.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The Sabbath for both Jews and Gentiles, by A C Long; 4 pages, 1 cent; Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The second coming of Christ.—Showing, it literal and personal, by J Brinkerhoff, 8 pp 2 cts. 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 Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

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

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

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

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

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

Ad

VOL. XIX.

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at MARION

TERMS.—Two dollars a half to new subscribers, one dollar and a half to new subscribers, and one dollar to those who pay in advance.

THE DOCTRINES of the Signs of the Times (to observe the Bible week,) together with God, the Nature in death, the Engaged to its original future inheritance the Kingdom of demption by Jesus Christian Life, and

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