

Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Day by Day.

MARY E. ARMSTRONG.

I would not ask thee that my life
Should flow quite smoothly on and on,
Lest I should learn to love the world
Too well, ere all my days were done.

I would not ask thee that my work
Should never bring me pain or fear,
Lest I should learn to work alone,
And never wish thy presence near.

I would not ask thee that my friends
Should always kind and constant be,
Lest I should learn to rest my faith
In them alone, and not in thee.

But I would ask thee still to give
By night my sleep, by day my bread,
And that the counsel of thy word
Should shine and show the path to tread.

And I would ask an humble heart,
A will to work, a mind to pray,
A firmer faith in God to live;
This—this I ask, for Jesus' sake.

The Sabbath a Sign.

A. F. DUGGER.

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you, Exodus 31 : 13. "Moreover also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them," Ezekiel 20 : 12. "And hallow my Sabbaths and they shall be a sign between me and you, that ye may know that I am the Lord your God," verse 20

1. In these verses the weekly Sabbaths are referred to, and are by Jehovah himself, emphatically called his Sabbaths. His exact language is, "my Sabbaths. The seventh-day Sabbath is nowhere in all the Scriptures called the Sabbath of Israel, or of the Jews; hence the expression, "Jewish Sabbath," we so often hear, is without any scriptural basis.

2. In these scriptures we observe that three times it is said that the Sabbath is a sign between God and his people Israel. It is nowhere stated in all the scriptures to be a sign between Jews and Gentiles. Hence the position assumed by opposers of the Sabbath that the Sabbath was a sign between Jews and Gentiles is false.

3. But we may be asked in what sense was

the Sabbath a sign between God and his people Israel? we answer, that it was a sign that he who created the heavens and the earth, and set up the Sabbath as a memorial of this work, was the very God whom they worshiped; that creation's Lord was their Lord. The Sabbath was a sign between God and Israel in that it most clearly showed the relation that existed between the two. All other nations were worshipers of false gods; hence the necessity of the command which is perpetual and universal in its application, "thou shalt have no other gods before me!" With this command the Sabbath is associated, and is perpetual and universal in its nature. In this age of unscripturalisms much is said about the Sabbath being a sign between Jews and Gentiles, but not one word of it in the Bible. Just set this down as a fact, and also the additional fact that the Prophets, the Apostles, and Christ, never called the seventh day the Jewish Sabbath.

An Open Letter to a Friend.

E. ROWLEY.

DEAR BRO. GARRET: After this long time I take my pen to write you a few lines in answer to your kind and very welcome letter which we received from you near a year ago. I come across your letter a few days ago, and read it over again, and I had to make up my mind that I had been negligent in not sending you a reply sooner; but I hope you will excuse me this time, and I will try to do better in the future. You spoke of your prospects for a crop, and I am glad to learn that your hopes have been realized. You also informed me of your religious prosperity, which is truly encouraging; then followed some information as to organizing another branch of the church at your place, and in your views as to how and what constituted the spiritual body, and asking my views on the subject.

Well, Garret, there is a large subject laid out before me, and I can not answer very intelligently without considerable writing, and if I do not meet all the requirements you must not think strange. You have said you would like to know my ideas of certain tenets of faith; and in candor and love I will try and reply; but, mark one thing: if I advance a theory as the ground of belief I want you to take a note of that idea and call my attention to it in your reply, so that I can answer more fully what may not appear plain, for you know that queries will arise if a subject is not clear to the comprehension, and I trust you will answer this, because I have to lead out in a great measure, and if I thought you would not answer I should not take the trouble to write my ideas.

First, you say Bro. Oaks thought you would make a good Advent preacher. That may be for the best Advent preacher that I ever heard had been a Methodist preacher; but then it required considerable transformation in his belief, and I think many of your leading ideas would have to undergo a material change. Question: Do you believe that Christ

will come? Yes. Do you believe that a second coming is necessary to salvation? Guess not, and here make a mark. Question: Do you believe that there will be a literal resurrection of the dead? I guess you do. Do you believe that a literal resurrection from the dead is necessary to salvation? No, guess not. I do, and here make another mark.

Question: Do you preach that Christ is the son of David according to the flesh? Yes. Do you believe that David's literal throne will be rebuilt, and Christ according to the flesh, sit and rule from that throne forever? Guess not. I do, here make another mark. Do you teach the mortality of the entire man, and that all the attributes cease in death? I believe it. Make another mark. Do you believe that there is no Sabbath in and for the gospel dispensation as some Adventists teach? Guess not. Do you teach the binding obligation of the 4th commandment in connection with the first day? I leave a blank for another mark.

Now, Bro. Garret, if you cannot preach all this, was not Sister Oaks mistaken in her views when she thought you would make a good Advent preacher? The above is a very broad difference between Advent doctrine and Methodist doctrine, and I have yet to hear the first Methodist preach this, and when he does so teach he ceases to be a Methodist. You say, as to the difference between you and Bro. Oaks, he believes in the annihilation of the entire man in death. I believe in the annihilation as a man, but not in the annihilation of matter; so that if you call me an annihilator you do me an injustice; and if Bro. Oaks believes in the annihilation of matter he is not on the same track with me. You say that the greatest difference between you and Bro. Oaks is that he believes in annihilation, except perhaps a few particles of matter; but you say that man may be entirely annihilated and nothing remain, except the spirit attribute, which is not annihilated. I ask the question: Is the spirit matter? Your answer is unhesitatingly No; then you have sanctioned every word that Bro. Oaks claims so you have unconsciously slid into Bro. Oak's theory.

You say that Bro. Oak's theory makes God call something from nothing. Call something from where? The grave; From where else? The spirit of your theory is not in the grave. Now if you believe in a resurrection at all, and the spirit is not in the grave, and the body annihilated, your theory makes God call something from nothing. My theory is no annihilation of matter, and that the resurrection of the dead is a miracle, and that God is just as able to raise the dead and endow man with life and sensation as he was able to create a man of the dust and endow him with life and sensation in the beginning.

Spirit, you say, is an attribute. Granted is it material? No. Love is an attribute, Fear, Mercy, and Justice, are all attributes of living dust. Life and sensation will cease in death; (If you object to the statement make another mark.) will Love, Fear, and Mercy and Jus-

ice, continue as conscious entities after death? But you affirm that you have a spirit. If that was all that you affirm I could freely grant it. I know, too, that the Bible talks about a good many kinds of spirits. There is the spirit of love, spirit of fear, spirit of bondage, spirit of grace, and more than 40 other kinds of spirits; but not one immortal or never dying spirit. You have at present a spirit of life; and among all the spirits spoken of in the whole Bible this is your best hold; so has every other living thing under the whole heavens got a spirit of life. The spirit of life is nothing more than animate existence, nor is it less. But when your breath goeth forth you will return to the earth; in that very day will your thoughts perish; see Ps. 146: 4. I will repeat two verses. "Put not your trust in princes, nor in the son of man, in whom there is no help." Why not? "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." Thought is an attribute of living matter, but not of the dead; and Solomon adds also, "Their love, hatred, and envy, are perished." If heaven is without love, memory, or thoughts, or hell without envy or hatred, I neither desire the one or fear the other. I leave another blank for correction.

After you give your ideas as to how you think the spiritual body will be produced, you say one thing is certain. I say amen, and join with you in saying that there is one thing that is certain. Dare you say what that one thing is? You have said it, and I repeat your very words: "After the last knowledge of earth is realized, the next will be the future existence." When will the last knowledge of earth be realized? at death, all answer. When will be the future existence? At the resurrection from the dead, all answer again. Our present existence reaches from our birth to our death; and if we ever have future existence it must commence at the resurrection. Now, Bro. Garret, to live is to exist; and to cease to live is to cease to exist. All right, say you. See what the logical conclusion must be. If there is no cessation of life your existence will be one eternal existence. Thus you destroy the doctrine of the resurrection of the dead. And Paul says, "If there is no resurrection of the dead, our preaching is vain, and your faith is also vain. Then they that are fallen asleep in Christ are perished." What! Paul; is my faith vain and your preaching vain? Can I die and my soul go to heaven to dwell with Jesus and all the holy angels and sing God's praise through all the blissful eternal ages to come? has good old faithful Abraham, who according to popular theory has been in heaven over 3000 years, was his faith vain, even if he never is raised? and the same of every other good man that has died in the triumphs of living faith? Well, you have Paul's conclusion and if you can make any thing else of it you have a different system of logic than I have, that's all.

Where is your intermediate state of consciousness? It is cut off by the sword of the spirit, at whatever standpoint you take. The Bible calls that period from death to the resurrection a land of darkness, as darkness itself, without any order, where they know not anything, where their love, memory, envy, hatred, are all perished. Thus saith the Lord Jehovah, and who shall say it is a land of bliss, or of shivering pain and woe? Not I. After giving your views as to how you think the spiritual body is brought out, you say it makes but little difference about the intermediate state. I know that as far as that state is

concerned it will make but little difference, for as it is a state of utter unconsciousness, time is nothing to the dead; time is only measured by the living. I might illustrate further, but I forbear.

But I must invite you to look again and see whether it makes no difference about that belief, Spiritualism, that modern form of Infidelity, which is sweeping over our land like a mighty tornado, and threatening to blot out the doctrine of the revealed religion of the Bible, and joins with the atheist in saying, there is no God. That doctrine rests solely on the doctrine of immortality of the soul, and of course of a conscious intermediate state; and every time you preach a conscious intermediate state of immortality of the soul, you lend or throw all the weight of your influence and power to strengthen that delusion. You used to know old Mr. Woods, and Cave, his son-in-law, and Cave's wife, who were members of the Methodist Church. They are now Spiritualists, and if you ask them on what ground they rest that faith they will tell you that it rests on the certainty of the immortality of the soul. You may say it is but a vain delusion; but that will not convince them in the least. And how will you prove that it is erroneous, if you lay the very foundation of that structure; and they will build upon it, until that foundation is demolished by laying the foundation on the word of God? All effort is vain.

Again, the Bible says in plain language that the wages of sin is death. Now if the soul is the only part of man that is capable of sin, and the soul does not die, and the body part of the compound, as you call it, dies, then you have made a mistake, and laid the penalty on the wrong part, or innocent part of man. Shall we charge God foolishly?

Now I want to call your attention to your idea as to how the spiritual body is produced. Your idea is that it will be done by taking some of the particles of the old corruptible body and unite it with the spirit, and thus produce a spiritual body. Well, that may appear like a necessary conclusion to you, but not so to me. First, why was it not a spiritual body before the body and spirit were separated by death? That craft has run on a rock, and you will have to leave it. It will not sail along side of Paul's ship. Let us hear him, and learn how he figures out the problem. I think you readily grant that he is a good sound reasoner. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Your idea is that it can and does at the present time; that is our corruptible bodies inherit an incorruptible spirit; but you must not fall out with Paul, for he has not done yet. "Behold, I show you a mystery." Well, Paul, this is just what we are trying to find out, and it requires an inspired man to reveal that mystery to us. "We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye." When, Paul? "At the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In what does the change consist, Paul? "This corruptible must put on incorruption, and this mortal must put on immortality; and when this is accomplished the saying that is written will come to pass, Death is swallowed up in victory. It is sown [laid in the grave] a corruptible body [no spirit about the body when it is laid in the grave], it is raised an incorruptible body; it is sown in dishonor, it is raised in glory; it is sown in weakness

and raised in power." What is it that is sown in weakness and raised in power? The body, and nothing else? Now, Bro. Garret, I want you to look out sharp, for there is going to be a spiritual body; and I want you to tell me where and when the spirit gets into the body to make a compound or spiritual body. "It is sown a natural body, it is raised a spiritual body." The same body all the way through, only changed by divine power; no place for a spirit to come from heaven or hell and get into the body and make a reunion, there is no such word in the Bible; the Bible theory does not need such a word as reunion; but I freely grant that your theory does.

The errors of the doctrine of natural immortality of the soul are being shown up to every young Bible student, and it must fall to the ground as an untenable theory.

And more converts are made to Spiritualism, Universalism, and Infidelity, on the ground of eternal woe and misery than from any and all other causes put together. Ingersol asks this question, Where did the doctrine come from? and his answer is that it came from the low and brutal wretch in the dugout, referring your mind back to the barbarous ages. With all his spite at the Bible he does not charge it with teaching that doctrine; but he does the believers in the Bible with teaching it, and then refers his reader to a statement of Jonathan Edwards, who expressed his opinion that he could be happy in heaven with his unbelieving wife and children in hell. The Colonel's remark on that sentiment is, There is no wild beast in the jungles of Africa whose reputation would not be tarnished by the expression of such a sentiment, so you see that the most powerful weapon leveled against Christianity is forged and burnished, and the keenest edge put upon it, and then handed over to the very enemies of God, religion, and the Bible.

Again I ask, What can you do, for if you lay down the promise they will hand you the inevitable conclusion? You may say that you do not preach eternal misery. Let us see if you dont. When ever you are called upon to defend the doctrine of the immortality of the soul, you invariably appeal to those texts of scripture which are supposed to teach everlasting conscious misery of the wicked; and if you should leave those texts out of your argument you have nothing left on which to rest that theory; and when all the arguments are reduced to a final conclusion, this must inevitably follow. If the wages of sin is death, that doctrine is false; if that doctrine is truth then Satan told the truth when he contradicted God, and said, ye shall not surely die. Now, Bro. Garret, you see that the doctrine of the nature of man has, must have, a great influence on man, either for good or for evil, as it affects almost every other important question.

[Concluded in next number.]

The Daily Sacrifice.

In the Jewish worship there was a daily sacrifice, or continual sacrifice required. In the Book of Daniel it is five times called the "daily sacrifice." But it is sometimes objected that the term sacrifice is there supplied, and that the term rendered 'daily' is never coupled with sacrifice. The Hebrew term *tah-meel*, rendered 'daily' in Daniel, is often rendered 'continual' as well as 'daily,' when coupled with the sacrificial worship. It is used in speaking of the 'daily burnt offering;' and that is a sacrifice, for Moses calls the burnt offering 'the burnt sacrifice.' But we are willing to have *tah-*

meel rendered 'continual,' for when rendered 'daily,' when rendered 'daily burnt offerings,' Numbers 29: 6, Moses says, "Ye shall offer a burnt offering;" and it is expressly called a burnt offering, and it is twenty times over the original word by Daniel in speaking of the offering.

This word is used in Daniel, "This is the offering which shall offer unto the Lord the first year without spilling blood, continual [*tah-meel*] burnt offering" (Dan. 28, 3), and in the Pentateuch the offering is expressly called a "sacrifice made by fire," called a "continual sacrifice," called a "continual sacrifice," was to be made daily, emphatically a daily offering, the word is again used, and in the following text, "thou shalt offer upon the first year day by day one lamb thou shalt offer, and the other lamb thou shalt offer, Exodus 29: 38, 39. The term sacrifice is the same word; but in an Prince: "He shall offer an oblation to cease," the same word that is used in "Bring your sacrifice, and that was nothing but a sacrifice.

Having thus noticed the sacrifice contained a "daily sacrifice, offering," which though abridged "the continual," not the Jewish "daily" or "continual" was by sacrifice, we understand Daniel's Roman horn by which the Jews that this "daily" had the Jews specified in the Bible, "burnt offering," a "daily" and evening"? A "daily" was given this Roman "daily," enabling it to be (Jehovah's) sanctified.

After Daniel had thus obliterated by this horn subsequent treading work that of his city and people, being ask another "daily," and the "daily" [which is] to give the host to be trodden, things are specified and the Roman daily? The aggregate 2300 days. We can alter it has come in, not measure the "daily" shall cease to exist, ends, there the desolation taken away, and the Jewish "daily" Having already noticed "daily," it is an essential part of this.

Notwithstanding the sacrifices were made to restore the ship, every effort put

meed rendered 'continual,' instead of "daily," for when rendered "continual," as really when rendered 'daily,' it is coupled with "burnt offerings," which are sacrifices. In Numbers 29 : 6, Moses speaks of the "daily burnt offering;" saying in the 13th verse, "Ye shall offer a burnt offering;" a sacrifice made by fire." Here the burnt offering is expressly called a "sacrifice," and twenty times over it is called a "sacrifice," and twenty times over it is called "continual," the original word being the same word used by Daniel in speaking of the "daily".

This word is used in the following text: "This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day for a continual [tah-meed] burnt offering" (Numbers 28, 3), and in the preceding verse this burnt offering is expressly called by the Lord, "My sacrifice made by fire, and this very "sacrifice", called a "continual burnt offering," was to be made day by day." Is this not emphatically a daily sacrifice? The same word is again used, and rendered "continually" in the following text: "Now this is that thou shalt offer upon the altar, two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even." Exodus 29 : 38, 39. Is not this a daily sacrifice? The term sacrifice is not always from the same word; but Daniel said of the Roman Prince: "He shall cause the sacrifice and oblation to cease," he certainly used the same word that Amos did when he said: "Bring your sacrifices every morning" (4 : 4), and that was nothing short of a daily sacrifice.

Having thus noticed that the Jewish worship contained a "daily sacrifice," or continual sacrifice, offered evening and morning, which though abridged to "the daily," or to "the continual," nevertheless refers to the Jewish "daily" or "continual" worship, which was by sacrifice, we are better prepared to understand Daniel's statement about the Roman horn by whom "the daily was taken away"—the Jewish daily—for it was against the Jews that this horn operated: and what "daily" had the Jews but that repeatedly specified in the Bible, called the "continual burnt offering," a sacrifice made "morning and evening"? And "an host," or army, was given this Roman horn "against the daily," enabling it to cast down "the place of (Jehovah's) sanctuary" which was at Jerusalem.

After Daniel had seen the Jewish daily thus obliterated by this horn, and had seen this horn subsequently begin a terrible down treading work that should relate to the future of his city and people, he hears one holy being ask another: "How long the vision—the daily, and the transgression of desolation [which is] to give both the sanctuary and the host to be trodden under foot"? Two separate things are specified—the Jewish 'daily' and the Roman desolation. How long the two? The aggregate length of the two is 2300 days. We cannot measure the first till after it has come into existence; and we cannot measure the second till after the first shall cease to exist: for where the "daily" ends, there the desolation begins—the first is taken away, and the direct query, When did the Jewish "daily," or continual begin? Having already noticed what constitutes the daily, it is an easy matter to determine this.

Notwithstanding several partial efforts were made to restore the Jewish daily worship, every effort proved a failure till the 20th

of Artaxerxes when Nehemiah walled in the city of Jerusalem. Before beginning this work, he thus confessed the true condition of the Jews: "We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses. They had deserted the worship of God, both priests and people, being interrupted by their foes. When Nehemiah began his work, their enemies tauntingly said; 'Will they fortify? Will they sacrifice?'—knowing that they had prevented this so far. But the work went on, and the city was walled in 'even in troublous times,' the work being completed within the limits of twelve years, and within that time, if not at its very beginning, the daily was permanently restored; and here we begin to measure it. It was taken away in the midst of the 70th week, since which time Jerusalem and its sanctuary has been trodden down of the Gentiles.'

The Jews had their time marked off to them, and then as a nation they collapsed. The Gentiles, too, have had their time given, and it is about ending. The closing of eyes to this fact will not invalidate it. No amount of indifference, or of opposition can change the fact. It squarely stares the world in the face, and cannot be frowned down. Let the vision speak, even though it does not tell the day and hour.—W. S. in *World's Crisis*.

Religious Struggle in France.

THE lately reported discussions in the French Chamber of deputies show plainly enough that the party represented by Paul Bert means much more by disestablishment of the Catholic church than is meant here by the separation of church and state. They evidently signify the ultimate destruction of the church by the state, the only difference of opinion in the party being as to the expedient rate of speed, or degree of violence, by which this desirable end is to be reached. Paul Bert is known to entertain a malignant hatred of Catholicism and of Christianity generally, and, indeed, of all religion. And in his speech, as reported, he does not disguise his design of the eventual suppression of the church, but only pleads for prudence and a wise delay. Thus he says, if stipends of the clergy are materially lessened by a sweeping act, the liberality of the faithful will intervene to make the loss good; but that if they are reduced cautiously, now here and now there, attention will not be aroused and the clergy will be so gradually impoverished that the people will get accustomed to the new state of things before they really know that it has ensued.

Paul Bert, therefore, publicly avows a policy of improving the Church into ineffectiveness. But this does not suffice him. He says that even then it will be impossible to leave her fully at liberty in the midst of civil society. In other words, he avows a policy of persecution, and he sets no determinate measure to this. And, of course, there can be no determinate measure set to a policy of persecution. The Church, by the very law of her being, must be implacably hostile to a system of public instruction based on the assumption that all spiritual truth is a chimera, that God and the soul and divine grace and the life to come are fictions, and that the supreme duty of the State is to extirpate religion, under the name of superstition, from the mind of its citizens. The atheistic leaders may not wish at the beginning to be cruel or oppressive. Persecu-

tors seldom do. If they are fully persuaded of the falsity of opposing opinions, they naturally think that a little gentle pressure will eradicate them from the minds of their present adherents. When they find out it does not, they are displeased at such a want of good sense, and their displeasure keeps on increasing, until at the last we have dragonnades, and St. Bartholomews, and massacres of September, or, as a possible alternative of humanity, wholesale deportations. If there is a step short of this at which persecution stops, persecution is acknowledged a failure.

Are Paul Bert and his friends likely to stop short in their policy of repression, if they retain power, until they reach the final term of banishment, the guillotine, or massacre, for the Catholic clergy and more zealous laity? Why should they? They hate Catholicism with a mortal hatred. They hate it as Catholicism, and they hate it as Christianity. They hate its deep demerits much, and its illustrious merits more. If they can not suppress it without blood (and they certainly can not), what is there in their principles or temper that should make them shrink from shedding blood in the fullest measure they think profitable? Civil and religious disputes in France, from time immemorial, have been bloody, and it is no strange thing if the final trial of strength between Catholicism and Atheism should be so. There is a deep chasm between Catholicism and Protestantism, but between religion and atheism the cleavage is from top to bottom. And as the atheists acknowledge no essential value in human life, why should they not say to those who will not be persuaded out of the acknowledgment of an eternal ideal, "Very well, we will send you to enjoy it, while we eat, drink and take our pleasure in the only world we know?"

There is certainly a good deal besides the logic of their policy to warrant us in foreboding such an issue of their continuance in power. A recent meeting of atheists in Paris demanded the enactment of laws prohibiting all mention of religion, even by parents to children. A convention of the same party at Naples has demanded the suppression of religion by revolutionary violence, if necessary. The minister of public instruction in Belgium is said to have publicly declared that it must come to this. And Gambetta, two or three years before his death, had presided at a meeting of the same tenor. We have even read letters of American correspondents in Paris, who, though saying nothing like this, were at least so far in sympathy with it as to justify the seizure of the churches for anti-religious purposes, and to insinuate that the further erection of costly churches ought to be forbidden as a waste of capital. Of course, they had nothing to say against the building of costly opera houses. And much as the Communists hated Gambetta, they were cordially as one with him as to the extreme desirableness of extinguishing faith in God from off the face of the earth. Therefore the apprehension as possible of a sweeping destruction of all who shall persist in owning themselves Christians, in the form principally known in France, or in any other form, seems well enough warranted. To say that it is possible, and even probable, is not to say that it will ever be actual. We do not yet know the relative strength of the two parties, and nothing but a desperate conflict will reveal it.

The deep self-complacency into which the nineteenth century had settled, after Waterloo and before 1848, has received some terrible shocks since then. But self-complacency,

whether embodied in Lady Placid or in the nineteenth century, can hardly find anything which it can not assimilate. The Reign of Terror was not too much for it, nor the Summer of 1848, nor the Spring of 1871. We have heard that Prof. Huxley, some twelve or fifteen years ago, satisfactorily demonstrated that the improvement of police appliances had been such as to make it impossible that there should ever be another such fire as that of London, which consumed 13,000 houses. Soon after came the fire of Chicago, which consumed 18,000. But nobody supposes that the serene self-complacency of the philosopher has been disturbed thereby. And the serene self-complacency of our century is doubtless quite as thoroughly proof against any awkwardness of any contradicting facts. If the streets of Paris should run red with the blood of Catholics, shed by fanatical Atheists, as three centuries back they ran red with the blood of Protestants, shed by fanatical Catholics, does any one imagine that our century would be shaken in its conviction of its own overwhelming superiority to the sixteenth, in enlightenment, tolerance, humanity, and all the virtues? It would be hard to say what could happen, physically, politically, socially or religiously, that would remove the fool's smile from the face of this generation.—Hartford Times.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 15th day of the 1st month, 1884.

JACOB BRINKERHOFF, Editor.

A. C. LONG. JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.

Special Contributors.

Progressive Revelation.

In our writing on the book of Revelation and progressive prophecy we are asked concerning the location of the seven last plagues of chapter 16, if we think them future; and although we will not offer a location of them, or in the order of occurrence, yet we will offer a few thoughts concerning them and their location. We think we are correct in saying that the great burden of Revelation consists of prophecy against the great apostasy of the church called the Papacy, and the Roman Empire, which was controlled by it, and which supported it. The Bible student readily sees that all of Revelation is not consecutive, but some times one line is given, and then another is shown. Upon the apostate and presumptuous Roman Catholic church, called Babylon the great, woes and plagues are brought, which her harlot daughters (the Protestant churches which retain her errors and false teachings,) must share in; and which distress the earth, over which she rules, and exercises her authority and priest-craft, must also suffer.

Now, taking the position of the Seventh Day Adventist organization, that these are literal plagues upon people in the future, in one year, after probation has closed, there are prominent inconsistencies. It is poor policy for those building up an organization or denomination, to say, "We'll adopt that view of a subject," and then there must be no controversy about it; and then when they have set their stamp of modern inspiration to it, it shows the folly of such inspiration. One inconsistency of that interpretation we see by examining verse 10, where the fifth angel pours out his vial upon the seat of the beast, and his kingdom was full

of darkness." Now, they, as well as others, understand the beast to symbolize the Roman Empire and church. That empire is gone, leaving only its fragments, each exercising independent governments, with separate seats or capitals. The seat of the beast was Rome: and as the beast does not now exist, except as by ecclesiastical power, and that is not what prophecy designates as a beast; and although Rome is yet the seat of the church power, that power with dominion is so gone that it exercises no dominion over civil government or territory, not even over the city where its Pope resides, so it is evident that the beast, as a power delineated by prophecy, is a thing of the past, as is the dragon, which preceded the beast and gave it his power, his seat, and great authority. Neither do that people who hold the above position, claim a revival of the papal power, as some others do; they look for the image of the beast (which was Catholicism itself,) to be developed in these United States; and as that earthly power is gone, which prophecy called the beast, it is inconsistent to locate the fifth plague in the future, after the beast has had his power and his day of rule and persecution. Now it must not be forgotten that the prophecy of Revelation is full of symbols, and as the beast represented a government, so does the darkness that came upon it represent something; being a part of those judgements which came upon Rome and her power, to take away her dominions and humble her to the lowest depths of earth, in which state Rev. 18 represents her.

Another feature of this inconsistency is in the application of the sixth vial of these plagues. Now, this same interpretation which represents these plagues in the future, has also taught that this sixth plague of Rev. 16: 12, has a progressive fulfillment. "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." They will tell us that the river Euphrates symbolizes the government which has so long held the dominion of the country of the river Euphrates, the Mohammedan power, now held by Turkey—a very good interpretation, we think. They show us a gradual waning of the Turk's power, a loss of Mohammedan influence, symbolized by the drying up of the water of the river. Any observer of passing events can readily see this, and the prophetic student locates the prophecy. Then as it is most surely evident that this sixth plague has its location with the wane of the Mohammedan power, the five vials of the wrath of God precede this one in location as well as in number.

Here we also see the fallacy of the position of some, that of literalizing the prophecy of Revelation. If the river Euphrates here means the literal river of that name why is the drying up of its waters necessary for the progress of kings and armies? From the earliest history we see that kings and armies of the East, and west of the river, too, have crossed it when they have desired to do so; hence the application of the prophecy is readily seen to be prophetic. But as to who is meant by the kings of the east, may not be so easily determined. It must refer to something which is now prevented or hindered by the Turkish power occupying that territory; and what is that but the re-habitation of Palestine by the descendants of Abraham. The people of Israel are sometimes called rulers, and it is not inappropriate to call them the kings of the east, or as

we read in the Revised Version, "that the way might be made ready for the kings that come from the sun-rising." And as the Turkish Empire wanes the Jews are gradually gathering home to Palestine, a remnant of them, all the prophecy calls for; assisted more by Tarshish (England,) and the ships of Tarshish, than by any other nation.

Even those who locate these seven plagues in the future, in what they call the day of the Lord, calling it just one year's time, call the unclean spirits of verse 13 Spiritualism, which has been going forth in the world since 1848, and as a deceptive power has mostly had its day. It exists solely as an outgrowth of the doctrine of orthodoxy, that of the natural immortality of the soul, Spiritualists taking the position that if the dead are alive they can communicate with the living, and with much deception have obtained many followers, because so many people are captivated by that which appears mysterious, marvelous, or superhuman. The practice of Spiritualists has brought into operation some of the latent powers of nature that people were not familiar with, such as the powers and the capabilities of animal magnetism, which power and the method of using it by a personal connection, has established a communication of mind and thought between those in the magnetic circle, and in this way generally information in the mind of some one of the circle is brought out to the others. But when questions are asked of the medium that no one in the circle has any knowledge of no information is obtained and the answers, if given at all, are only conjecture, to keep up the deception. If there was truth in Spiritualism it would be a means by which the public might find out murderers, robbers, and the loss of ships and people at sea. But time and natural agencies prove it a fallacy, as well as the deception of Spiritualist materialization, in which it is claimed the spirits are materialized into bodies; and the exposition of so many of these tricks having lately come to light, in which the materialized spirit was found out to be the mediums themselves, as have nearly stopped the deception, at least of what is called spirit materialization. Last week we read in the *Advent Review* an account of the medium representing the person of our Savior, in which the deception of the persons present was complete, and they called it the second personal coming of Christ. It was simply a bold act of the medium performer; and had the persons present applied correct tests of light and personal examination the manager of the materialization could have been exposed. The truth is needed to teach people that the dead cannot communicate, and that the coming of Christ is not in a spiritualist's cabinet or dimly lighted room, but in the light of day and the glory of God and the angels; and where truth is brought to bear Spiritualism always flees away.

But if the beast is passed out of existence, as such, how could Spiritualism come out of the mouth of the beast? Well, technically speaking, the beast (Romanism with territorial dominion, had not passed away in 1848, and did not for 22 years more. But Spiritualism came out of false doctrine, and the false doctrine of the natural immortality of man came into the Christian Church by means of the papacy. It was heathenism, and no part of the faith once delivered to the saints by Christ and the apostles; and but for the great apostasy would not have come into the church; the great apostasy perpetuated the doctrine in the church, and out of the church

trine Spiritualism has come out of the mouth of the beast. The dragon represents the heathen form of the doctrine, this doctrine being properly from the mouth of the beast, this delusion, of nature, false prophet, Mohammedanism infidelity ignores the Supreme sources the forces of the battle of the great

Now if these evering out of the sixth the five preceding and hence they are past, and also prove ment of Revelation. od is closing, the p hold, I come as a watcheth, and keep us our proximity when his kingdom territory of the bea prophet. The garn ured with fine li righteousness of C saints are safe, no come upon them. the seventh vial i comes to establish Babylon sinks to r ions are consumed before God she is of Christ's comin coming of Christ, betokens his con then when he sh eternal peace and

Prospect

THERE are two tality, one of wh ent, and possessed while the other v endowment, due first named vie possession, not of an internal ent ascribed to each other view claims be invested with changing power two views are not cannot both be co met with a popu and the other ha ed, wisdom pro right?" Many stamp of intiqui Divinity, bearing tion, against wh thereby the wor this question is is right? No m as popularity is right?

In seeking a s will do well to b the principle la the settlement in these Divine written? How we find in the "written" that therefrom, shou whatever we fe may well look u trust. If this an internal ent mortality, we sh

trine Spiritualism has come; hence the delusion has come out of the mouth of the beast. The dragon represented heathenism, or the heathen form of the Roman government, and this doctrine being of heathen origin it is properly from the mouth of heathenism. In this delusion, of natural immortality, the false prophet, Mohammedanism, joins. In heathenism infidelity may be included, which ignores the Supreme Being; and from these sources the forces of the world are drawn to the battle of the great day of God Almighty.

Now if these events occur under the pouring out of the sixth vial, then it is evident that the five preceding ones have preceded them; and hence they are not future in location, but past, and also prove the progressive development of Revelation. As this prophetic period is closing, the proclamation is made, "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments," showing us our proximity to the coming of Christ; when his kingdom shall take the place of the territory of the beast, the dragon and the false prophet. The garments of the saints are figured with fine linen, righteousness, the righteousness of Christ; if this is kept, the saints are safe, no reproach or shame shall come upon them. With the pouring out of the seventh vial it appears that the Savior comes to establish his kingdom, and great Babylon sinks to rise no more. Her dominions are consumed, and in this remembrance before God she is destroyed by the brightness of Christ's coming. Let us watch for the coming of Christ, and for every sign which betokens his coming nigh at hand. And then when he shall come we may enter into eternal peace and rest.

Prospective Immortality.

THERE are two theories concerning immortality, one of which insists that it is *inherent*, and possessed alike by saint and sinner; while the other view makes it a prospective endowment, due the righteous only. The first named view, however, makes it the possession, not of the physical man, but of an internal entity, which is theologically ascribed to each human being; while the other view claims that the fleshly man shall be invested with immortality by virtue of changing power Divinely displayed. These two views are not in harmony, and therefore cannot both be correct; and though one has met with a popular reception among men, and the other has been extensively discarded, wisdom prompts the query, "Which is right?" Many theories can boast of the stamp of iniquity, which lack the imprint of Divinity, bearing only the brand of tradition, against which Jesus cautions us, as thereby the word of God is made void. So this question is one of importance, "Which is right? No matter as to what is *popular*, as popularity is often wrong, but which is *right*?"

In seeking a solution of this question, we will do well to both remember and practice the principle laid down by the Savior for the settlement of disputed points, couched in these Divine interrogatories: "What is *written*? How *readest* thou?" Whatever we find in the sacred record so plainly "written" that we can "read" it distinctly therefrom, should end all controversy; and whatever we fail to find there written, we may well look upon with commendable distrust. If this record affirms that man has an internal entity, and that it possesses immortality, we should read it and believe it.

But *where* shall we find it? And the response is given by echo—Where? If it could be found, we would cheerfully read it, and believe it. And if it were there written, it could be found by somebody; but it has never been produced; but in its place, several texts are arrayed from which untenable inferences are adduced, this being a tacit admission that the long-sought, and unfound affirmation is lacking.

But how about the second theory mentioned, which makes immortality a future boon to be bestowed upon the physical saint? Is the sacred record silent about this view, leaving its adherents to seek aid from a few texts that seem to furnish inferences in its favor, the application of which are questionable? Or is it distinctly written in the divine register of sacred truths? *What* it says, and *all* it says, is briefly this: that among all the potentates of earth, Christ "only hath *immortality*;" that by his resurrection to a deathless state, he has "brought life and *immortality* to light [or made it manifest] through the gospel;" that saints, by patient continuance in well doing, "must seek for . . . *immortality*;" that at the resurrection "this mortal must put on *immortality*;" and that when "this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written: Death is swallowed up by victory." Could anything be plainer? All we have to do is to read and believe. Here we have a sample of immortality, or of immortalized humanity referred to in the person of the resurrected Christ—the only human being yet immortalized—this sample being exhibited through the gospel; with the divine assurance that if we properly seek this immortality, it shall be conferred upon us at the resurrection. These are the only *positive* statements of inspiration upon this topic, and no amount of clashing inferences can invalidate the testimony. The *truth* is here stated. It is just this: immortality is prospective, and attainable by beings now mortal, through our immortalized Savior.

The theory of disembodied immortality is all outside of Heaven's Book, and out of harmony with it. It recognizes a class of men unknown in the Bible—spirit men—and *assumes* their immortality; it claims that the body is but a prison, from which they make their exit at death. But God deals with physical men. It was a physical man which he formed at the beginning. It was a physical man which had the tree of life placed before him that he might "eat and live forever." It was a physical man that ate forbidden fruit. It was a physical man who was driven from the garden, and fenced away from the tree of life after sinning, "lest he should eat and live forever" in his fallen state. It was physical man to whom God gave a ray of light couched in the promise that the seed of the woman should be victorious over the enemy at last. It was physical men that Jesus said should enter the world of bliss; "They that shall be counted worthy to obtain that world, and the resurrection of the dead . . . neither can they *die any more*"—equivalent to saying that once they could die, which could not be true of disembodied immortals. It was a race void of eternal life to whom Jesus came with his offer of that boon: "That whomsoever should believe on him might not perish, but might have eternal life." To such he continues to say: "I am the resurrection and the life."
—W. S. in *World's Crisis*.

ONE of the best evidences of discipleship is fruit bearing; and we may well question

whether we have full and proper connections with the vine if we bear no fruit. The branch does not bear fruit by its own volition, but in consequence of its relationship to the vine. If you are thoroughly ingrafted and in a healthy condition, fruit bearing is a natural sequence. See to it that the verdict, "Nothing but leaves," is never truthfully pronounced against you.

TURKISH rule has long blasted what was in ancient times the most flourishing and thickly peopled regions of the world. That rule exists merely on sufferance, having been several times conquered in the field. It is maintained by foreign powers who could not agree on the division of its territories. It has, however, been contracted gradually for two or three centuries, and within the present century it has lost Greece, Moldavia, Wallachia, Servia, Bulgaria, Bosnia, Herzegovina, Montenegro, Cyprus, and a large portion of Armenia; also, for all practical purposes, Egypt, Algeria, and Tunis, the Soudan and Arabia. Turkish rule has one point in its favor: It tolerated Christian missionaries and teachers, who were shut out of Austria and Russia—empires professing Christianity. Now, however, it is said that it is shutting the schools of the American missionaries, thus expelling the only good leaven in the Turkish Empire. Surely the cup of its iniquity will be filled up ere long!—*Witness*.

Obituary Notices.

ELLSWORTH.—Died, on Thursday, March 27th, 1884, at her home, near Sabetha, Francis L. wife of Wm. Ellsworth, and daughter of Mr. and Mrs. J. E. Shepard, aged 43 years, 6 months, and 1 day.

Funeral service was held at the M. E. church on Monday, conducted by Rev. M. N. Parker, and a large number of relatives and friends accompanied the remains to their last resting place in Sabetha cemetery. Mrs. Ellsworth was born at what has since become Racine, Wis., Sept. 26th, 1840, and at the age of six moved with her parents to Marquette county. In 1854 she moved to Ripon, Wis., and from thence to northern Iowa, where she finished her education, and became a successful teacher. On the 20th of March, 1862, she was married to Milton Lee, who died in 1865. On the 25th of July, 1881, she was married to Wm. Ellsworth, to whom she has been a faithful and loving wife. She was a member of the Christian Church, but later, changing her views, united with the Advent Church, living a consistent Christian life. Her heart was deeply touched by a cry of distress, and her hands ever ready to give relief. Pure and unselfish in all the relations of life, she had a mind strong, clear and unwavering, true and unchangeable to her conviction of right. To the bereaved husband, who has lost a faithful and loving wife, to the infant daughter, who will never know a mother's love, because the mother laid down her life in giving it birth, and to all the relatives, the *Republican* extends its sincere sympathy.

While husband and children and friends now are weeping,
She heeds not their grief; it disturbs not her sleeping.

No more can earth's sorrows her slumbers molest;
Her work is now finished, and she is at rest.

Yes, sleeping in Jesus, a blessed repose;
Secure from life's conflicts, its cares and its woes,
But short is her slumber within the dark tomb,
For Jesus hath lain there and scattered its gloom.

And soon he is coming, death's portals to ope,
And release all his captives now resting in hope.
Triumphant, immortal, she then will arise,
Shouting victory o'er death where, oh grave, is thy prize?

Oh! then may we meet, in that glorious morn,
The loved and the cherished who from us are torn.

In heaven, where all is immortal and fair,
No parting, no sighing, no death will be there.

—*Nehama County Republican*.

was on the fourth day made to convey that light to the earth and to rule the night. And the stars you see over your heads in the night were on the fourth day made to let their light shine out of the firmament of heaven upon the earth. You now begin to see how the Creator, by his great power and infinite wisdom, made this world to be the bright, beautiful world it is; you now see the earth is all fitted up, every thing is done that should be done to make it a nice place for the home of living beings.

Question: Will you please read six more verses of this chapter beginning with the 20th verse and closing with the 25th verse, and tell what living beings God brought into being on the fifth day? Having read these verses you now see that on this day God made all the animals and birds that you see, and are of use to man. The earth you see was no longer dark and gloomy and empty as it was in the commencement of the six days' work. The sun, moon, and stars, ordained on the fourth day as light bearers, had chased the darkness all away and the earth was now a bright and lovely place, teeming with life; animals were quietly feeding along the running brooks, the birds of the air were sweetly singing amid its beautiful groves.

The hills, mountains, and valleys, were covered with a thousand different kinds of flowers, which filled the air with their fragrance. The fir tree, and the myrtle tree, and many other kinds of trees, waved their lofty branches in the air. Here you should pause long enough to think over all these things, and learn that they were made to beautify the face of the earth which was designed by the great Creator to be the home of man.

Question: Will you please turn to your Bible again and read very carefully the last six verses of this chapter, so that you will be able to give a history of the six days' work? You see by studying these verses you learn, (1) that man was called into being on the sixth day; (2) that he was made in the image of God; (3) that the Creator gave him dominion over all the animals; he was in fact, crowned king of the new born world. (4) God blessed him with an abundance of everything that heart could wish; (5) that the creation and foundation of all things is complete, and by the Creator pronounced "very good."

Question: Do you know what this word image means? Answer, image means a representation of any person or thing. You know you see the images, or as you would call them, the pictures of George Washington, Abraham Lincoln, and other persons, painted on cloth or paper in your school books, and hanging on the walls of our homes and public buildings. Now this is the meaning of the word image. Man was made in the image—representation or form—of God. This definition will appear real plain if you just take a little time; enough to read just seven verses of the 22nd chapter of Matthew, beginning with the 15th verse. You see from these verses that the picture or representation of Caesar made on a Roman coin, our Savior calls Caesar's image. We often say of a child that it is the very image of its father or mother. Seth, the son of Adam, was in the image of his father, Gen. 5: 3. Christ was in the form of God, Phil. 2: 6. He was the express image of his Father's person, Heb. 1: 2. You learn from these scriptures that God has a form, and that he is a personal being. So man being made in the image of God simply means that he was made in the form or image of his personality.

Now little children you have learned that God was six days in making this world in which we live, the bright sun, moon, and stars, the grass, fruit trees and flowers, cattle and birds, and last of all man was made, and God said they were very good. The world was so bright, and every thing so happy that it is said elsewhere in the "Holy Book" that the "sons of God," meaning the holy angels, "shouted for joy."

Question: As you are now through with the events of the first six days of the first week of time, can you, by reading the first three verses of the second chapter of Genesis, tell me what God did on the seventh day, which was then, as it is now, the last day of the week? Answer, "God rested on the seventh day from all his work which he had made."

Question: Do you know the meaning of this little word "ended," as used in the second verse? Answer, It means to stop, to cease, to rest from doing thus and so. The idea is, God stopped, or ceased from working on that day. The definition of this word "ended" is in the verse itself; "And he rested from all his work that he had made."

Question: What do you learn by reading these three verses carefully? Answer, (1) God rested on the seventh day; (2) God blessed the seventh day; (3) God sanctified the seventh day.

Question: Why did God bless and sanctify the seventh day? Answer, The reason is given in the third verse in these words: "Because that in it he had rested from all his works which he created and made."

Question: How can a day be blessed? Answer, a day can only be blessed by making it a blessing to mankind.

Question: Can you point out a text in the Bible that promises to bless those who keep the seventh day as the Sabbath of God? Answer, "Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil," Isa. 56: 2. "The seventh day is the Sabbath of the Lord thy God," Ex. 20: 10. So you see, my young friends, to despise this God-given day is to despise one of the blessings of Jehovah. Little boys and girls should remember this and be careful to keep God's rest day as he has told them to keep it. You see it is said God sanctified the seventh day.

[To be continued.]

BLESSED, indeed, is that man whose will is so wedded to the will of God as to respond obediently and simply to the faintest whispers of the indwelling Comforter.

Thoughts on Holiness.

JULIA LAMB.

There is no one so poor in spirit as those that have laid hold of Christ as their only Savior from sin. When the Holy Spirit has enlightened his understanding how he abhors himself! He sees so much of his own imperfections that so far as self is exalted a true Christian feels that of all men they are the most unworthy. Self is so abased that they at once exclaim, In me dwelleth no good thing; and all in our pleadings before the throne it is that the spirit help all our infirmities, and be merciful to us according to thy great mercy. I think holiness of heart naturally leads to poverty of spirit, which ever turns with an eye of faith to the Giver of all good for help under all our afflictions. We never can be overcomers unless we have help from on high. It is no sign of holiness to exalt self, for all our righteousness is as filthy rags. We cannot perform one good deed, however trivial, by our own

power, but must draw all our strength from the great Helper.

It is far better to be poor in spirit and rich in faith, than to be telling how holy we are, that sin has no dominion over us. In the first epistle of John, 8th verse, we read, If we say we have no sin we deceive ourselves, and the truth is not in us. We ought not to exhibit the spirit of the Pharisee; we ought to talk more of Christ and less of self; hold him up to a dying world as the chief among ten thousand and altogether lovely.

Now, it is true that without holiness no man can see the Lord, and you are ready to ask if I do not believe in holiness of heart. I answer I do, but not as it is taught in many of the pulpits of to day, that man can become so pure that he cannot sin; and where can we find sinless perfection here, or in this life, aside from Christ, as in him was no guile? We never get beyond the power of sin, or the touch of sin, or from its effects. We may not wilfully commit sin. We have so many infirmities in our being we cannot be perfect in our knowledge of the sciences, but we can know Christ, and have the abiding evidence in our hearts that he can and does forgive sins; and then as obedient children we can go forward and grow in grace and the knowledge of the truth, as revealed in his word, going on to perfection, advancing as the Holy Spirit gives us light, till we arrive to the perfect stature of men and women in Christ.

Sanctification is a progressive work, and we are to work out our own salvation, with fear and trembling, knowing so long as we live we will be doing things that ought not to be done, and leaving those that ought to be done. Our mistakes we make are so many there is no situation in life but what the Lord's prayer, that he forgive us our debts, as we constantly need the cleansing blood of Christ, as past cleansing cannot keep us clean. We can never get beyond temptations in this life; but if we endure them we have the promise of receiving the crown of life that fadeth not away. We read that the Son of man was tempted, and no servant can be above his master. And further more, God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.

Undoubtedly there are degrees in perfection, as some enjoy more than others; and it is life work; just as we often say to ripe fruit, it has attained perfection. I cannot see any distinction between purity and perfection, only purity is essential to perfection, and it belongs to those that are rooted and are built up on Christ, the only foundation of hope; and that perfection will only be realized and completed in being born or brought forth from the dead. Then if we are accounted worthy of eternal life, will be imparted to us from the great Life Giver, and his saints be free from his bondage of sin; for not till then will our love be made perfect. But while we abide in the flesh we, as obedient children, must love the Lord with all our heart, and keep his commandments, uphold the down trodden Sabbath, for how can we love God, and not obey his word? It is a test to all professed believers. Do I love God? do I obey his prophets? and am I looking for the only hope, the glorious appearing of the great God and our Savior, who will come the second time without sin unto salvation? And if God is just his law is just; for blessed are they that do his commandments that they may have right to the tree of life and enter in through the gates into the city.

Denver, Mo.

The Advent and Sabbath Advocate.

The successful practice of a thing is considered sufficient proof of its utility and correctness. So with Christians in raising money for the Lord's cause, in giving one-tenth of their income for the support of the Lord's work, those who have adopted the plan and have given their one-tenth of income to the Lord, have felt a blessing for so doing, and have never felt a depression of or a lack of means by the lack of this one-tenth. Their testimony is always of a blessing in temporal affairs and peace of conscience toward God; and that people who raise money by this plan always have a fund from which to keep up their institutions, to support their ministry and publishing interests.

THE False Prophet of Mohammedanism, of the Soudan or Upper Egypt, has met with such successes that his influence as a leader of modern Mohammedanism is coming to be feared. By pretensions to divine revelations, and by military power, he has succeeded with many of the native tribes, and some of the Arabians have enlisted to his standard, and with his successes he has gained influence. The late British campaign to the Soudan has been so nearly a failure that El Mahdi is not checked; for although British arms has achieved great victories over the natives and destroyed many of them, yet they are so numerous, their ranks are soon recruited, and the British have to retire on account of the heat and the climate, which they cannot withstand, and which are all in favor of the natives. The British General Gordon is, at last accounts, nearly hemmed in at Kartoum, with little prospect of life, and the expedition is a failure, and rapid success for the False Prophet may be looked for in the near future.

A Communist anniversary was held at New York on March 23rd, to commemorate the Communist movement at Paris in 1871. This, of course, could not be held in France, but in free America, where there has always been too much of free lawlessness, this element is led by Herr Mos t, a German Socialist, and the anniversary was a new declaration of principles against law and order, against authority, religion, Deity, against capital and social institutions. The movement is said to be gaining ground, the anniversary being attended by 3,000 people. While there is improvement in some parts of the world in some one particular there is a retrograde in other matters, and the peace and safety cry of orthodoxy is belied with the outlook. But as it was in the days of Noah so shall it be in the days of the coming of Christ.

The Principal Thing.

"WISDOM is the principal thing," says Solomon; but most people act as though worldly honor, wealth, or "a good time," was the principal thing. What is wiser than the wisdom of God, which he "giveth to all men liberally and upbraideth not?" What is wiser or more important than to attend to wisdom's voice in the correction of your ways, that you may abide in the day when the wicked are cut off?

Are you a nominal professor, carrying a mere profession of religion on your back, as a battery carries a spare wheel tied on behind to be used in case of a break-down? If so, your coldness and indifference is a standing reproach to the faith you nominally represent. In the army of the Lord you count one same as a hat stuck on a pole might count one in the distance; but there is no joint in

your knees at prayer time; no bone in your back to stand against evil; no life in you to do battle for the Lord. A stuffed "scare-crow" may do on a farmer's corn patch to frighten away the uninitiated evil birds; but it takes a live man—a man who moves—to make the devil stand back in these days.

After much persuasion, people get "religion" now-a-days pretty much the same as they do a life insurance policy, only with perhaps less concern. To get insured, certain preliminaries are gone through with, a policy is made out with their name on it, put into the desk drawer, and they are all right by paying a certain annual stipend. So of their "getting religion" Sundry ceremonies are gone through with, their names are on the church book, and they are ticketed for glory as long as they don't swear old-fashionedly, and lie and steal ditto—though much modern meandering savditors strongly of all these things. But they are Christians till they formally withdraw! Fudge! The church books are full of the names of people who are of no more account in the Lord's service than the multitudes of models in the patent office would be of use in clearing a swamp. They are cumberers of the ground, and that is all.

O, for pews full of people who have been saved "from their sins!" who consequently feel a decent degree of gratitude to Jesus for doing that work; and who feel the spirit of labor for others that they may share the same blessing. Such folks as these do not undertake to do what no man can successfully do—"serve two masters." With David they can say: "One thing have I desired of the Lord that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord, and to inquire in his temple." Ps. 27: 4. Or with Paul, again, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14. This one thing forms the principal thing with them; it is their main business; it is their meat and drink.

One day I went into the picture store of a friend in Boston. It was pictures, pictures, from top to bottom, and all the way through. We were down cellar walking around, and everything we turned over was a picture. It was their business to deal in pictures. Well, we thought, it is our business to serve the living God; and oh, we want to be filled with this business—for it pays—"filled with spirit" from the crown of our head to the sole of our foot; then we may teach transgressors God's ways, and sinners shall be converted unto him; then what spare time we have above the labor of our hands or minds in temporal matters we can cheerfully give to the contemplation of eternal things, instead of running after the glittering bauble of this world; and instead of wasting midnight energies in satan's service, we can consecrate them to God's work. "For so he giveth his beloved sleep." Instead then of "holding on to the hope" while we serve self and the world, the hope will hold on to us, and keep us from these things.

What will it avail in the day of accounts "that thou hast a name that thou livest and art dead?" Rev. 3: 1. "I know thy works," God will say, as he did to the church in Sardis. What will human appearances amount to then? What shams there are in piety as well as everything else. I have seen a pretentious business opened in a certain place. A casual observer would think that a large business was being carried on; but the truth is there are lots of empty boxes with showy labels grandly arrayed upon the shelves, and tea chests filled with saw dust are fast arriving! O, the day cometh that will try men's hearts, then shall we know as we are known of God. What say you? Are you guilty, or not guilty? Are you empty of divine grace, though there is an outward show? "Be ye filled with the Spirit."—C. E. Copp, in World's Crisis.

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The Death of Christ CHAS. W. M... Get thee up, thy days are numbered And from Pisgah's heights That which, ere thy feet I had promised thee Came the dreaded and Voice of his Almighty And the prophet, meek Yielded to the chast

Soon the last farewell Gaining Pisgah's di Canaan's vales and n Spread before his r Far away, in silent s Rose Mt. Carmel's And the sunshine br Feil on Zion's gree

In their far-away pos Hebron rose, and A Eshcol's stream and Waters glistened in Well had nature dou Fair the landscape And he long gazed o Filled with rever

Then he closed his e On earth's vales a And Jehovah, sadly Laid his erring ch And when night's s Israel's hosts lay In the plains of Mo For their God-app

He had sinned, an As a forfeit to his But how oft, when By the weary wa Murmuring broug He, himself, sto Pleading with the As no other man

Now, alas! his wo He their ranks i When God's arm He no more thei Nevermore their u Would with tro Sadly Moub's win O'er his brave h Marion, Iowa.

The King A DIVINE, VISIBLE M ALL NATIONS, YE THAT our Lord an is a king is believed intelligently, call h