

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.

O Why is My Heart so Sad To-day.

MARY A. ADAMS.

O why is my heart so sad to-day?
Is my burden too great to bear?
That I cannot look beyond and see
A rift in the clouds over there? [brain;
Sad are the thoughts that surge through my
My courage is well nigh gone,
As I languish for weeks and cannot partake
Of the pleasures or cares of home.

I almost feel that my prayer is unheard,
But it is through my lack of faith;
But I try to be cheerful and patiently wait,
For I know that my Savior saith,
If I would receive I must ask in faith.
O why do I thus complain?
My blessings are more than I deserve;
I must not distrust him again.

For into each life some rain must fall;
I'll take courage and never forget [here,
And know though affliction's surround me
My Father will care for me yet.
I must have faith and wander not
From the path where my Savior leads,
And forget not the blessings he daily bestows,
To his precepts ever give heed.
Sharon, Hutchinson Co., Dakota.

Baptist Flag.

W. C. LONG.

In November last, and in the above named paper, published in St. Louis by D. B. Ray, appeared the commencement of a series of articles opposing Adventists, and especially our position in reference to the seventh day Sabbath. The style and arguments of the writer are not new, but have been met hundreds of times; and my greatest object in answering said articles is to aid those who know but little about the seventh day Sabbath position. With reference to those who are posted we have no apprehension, for they will readily see the utter weakness of the arguments.

In the outstart we are favored with an extract from the "History of all Religions," purporting to give the rise of Adventism, which contains one or two glaring and flagrant statements, such as Adventists in the past putting on ascension robes, which all sensible people ought to know is utterly false.

Next we are treated with an attempt by the writer to a synopsis of our faith, as follows: "First, They hold the fatal heresy of salva-

tion by works of law." Second, "Adventists reject and profane the Christian Sabbath, and pretend to keep the Jewish Sabbath." Third, "They hold the heresy of soulsleepingism, that from death to the resurrection the soul is unconscious." Fourth, "The Advents teach the absurd doctrine of the annihilation of the wicked." These tenements of faith he brands as "Deadly heresies."

It is one thing to make statements and quite another thing to prove them. A man might assert that a mouse was an elephant, but would that make it so? The great Apostle Paul was called a heretic, and they said he was teaching heretical doctrine. Here is his language: "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." So Adventists worship, believing all things written in the prophets." Does the *Flag* state correctly when it says that we claim salvation through the law? What well informed Adventist ever declared it? Where is the tract or paper that contains such a statement? We claim justification through faith in Christ.

The law condemns and fastens its grasp upon the transgressor. The gospel pardons, justifies. The law points out sin and the gospel removes it. James, in the following words, represents the law as a looking-glass—God's moral looking glass. "But whoso looketh into the perfect law of liberty, [the ten commandments] and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25. By looking into the Law of God we see wherein we have come short of obeying its holy precepts. By looking into a mirror we can discover if there are any impurities upon the countenance. By looking into God's mirror we see the defects in our characters. If we have other gods the first commandment will point out that sin. If we profane the name of God, steal our neighbor's property, have murder in our heart, or violate the Sabbath day, these sins will be discernible by looking into the perfect law of liberty. The law, however, will not remove those sins, that is not its office. It points out sin; the gospel pardons, remits.

Next the writer says the Advents profane the Christian Sabbath [meaning Sunday,] and pretend to keep the Jewish Sabbath," (meaning the seventh day). To profane is defined by Webster, to act irreverently to God and sacred things; to violate; to pollute. Where is the first day called the "Christian Sabbath"? Where in all the Bible is the first day declared to be a sacred day? Come, Eld. Ray, I do not ask you for twenty texts which say that Sunday is the "Christian Sabbath," nor ten texts, nor five, nor four, three, two, but one. Is this exorbitant. Can the one text be found which says that the first day is a sacred day, or a holy day, or that Christ kept it, or that the apostles kept it? I think you will find it in the same chapter and under the verse which says that sprinkling is Christian baptism, and that we must observe

"Good Friday." You will find the chapter in the Acts. Not the Acts of the Apostles, but in the Acts of the man of sin. If there is not one text in all the Bible that declares in favor of first day sacredness, and there is not, for it is as silent as the grave upon that subject, is it not manifest boldness on his part to charge us with violating it?

He says we pretend to keep the Jewish Sabbath. We do not pretend to keep the seventh day Sabbath, but we do keep it, and that, too, "according to the commandment." But why call it the Jewish Sabbath? It is not once so called in the Scriptures. You might as well call it the Dutch Sabbath, the Irish Sabbath, the Sabbath of the Russians, or Prussians, as to call it the Jewish Sabbath. Why not call it God's Sabbath? He is the one who made it, blessed and sanctified it, and rested upon it. He is the first Sabbath keeper. See Gen. 2: 2.

The next characteristic of our faith which he mentions is "Soulsleepingism," which he denounces as some more heresy. Yes, it is heresy if the Bible does not teach it. Does the Bible teach it? Let us see. I will prove soul-sleeping a Bible doctrine and Eld. Ray cannot refute it. 1st, the Bible teaches that the soul dies. Please read the following Scriptures: "They smote all the souls that were therein with the edge of the sword utterly destroying them," Josh. 11: 11. "Thou hast in love to my soul delivered it from the pit of corruption," Isa. 38: 17. His soul draweth near unto the grave," Job 33: 22. "He will deliver his soul from going into the pit," Job 33: 28. "God will redeem my soul from the power of the grave," Ps. 49: 15. "All they that go down to the dust shall bow before him, and none can keep alive his own soul," Ps. 22: 29. "Thou hast delivered my soul from death," Ps. 56: 13. "He spared not their souls from death," Ps. 78: 50. "The soul that sinneth, it shall die," Ezek. 18: 4. "Eight souls were saved by water 1 Peter 3: 20. "Every living soul died in the sea." Rev. 16: 3. "He which converteth the sinner from the error of his way shall save a soul from death." James 5: 20.

The above texts abundantly prove that the soul is subject to death.

2. "The soul passes into the grave. "But God will redeem my soul from the power of the grave," Ps. 49: 15. "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. 89: 48. "Thou hast in love to my soul delivered it from the pit of corruption," Isa. 38: 17. "Thou will not leave my soul in hell" (sheol—the grave), Ps. 16: 10. See Acts, 2: 31.

3. That which goes into the grave is said to be asleep. "Many that sleep in the dust of the earth shall awake," Dan. 12: 2. Christ says of Lazarus, "he sleepeth, I go to awake him out of sleep," John 11: 11. This commences to look like soulsleeping. "After that he was seen of about five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep," 1 Cor. 15: 6. "We shall not all sleep," verse

51. "I would not have you to be ignorant concerning them which are *asleep*," 1 Thess. 4: 13. "We which are alive and remain unto the coming of the Lord shall not prevent them which are *asleep*," verse 15.

Another "Deadly heresy" which Eld. Ray claims we advocate is the annihilation of the wicked. He says this is "absurd doctrine." To be absurd is to go contrary to reason. Is our view of the final end of the wicked unreasonable? Is the view of eternal torment, endless misery, reasonable? What is there in it that would commend itself to our reason? Does that position comport with the attributes of God, such as love, justice, and mercy? Not in the least, while with the theory of the extinction of the wicked there is a correct harmony. Moreover it is a Bible doctrine, which the following scriptures fully attest: "The wages of sin is *death*," Rom. 6: 23. Not endless misery. "The soul that sinneth it shall die," Ezek. 18: 4.

"The obliteration of the wicked is clearly taught in Mal. 4: 1, 2, 3. "Behold, the day cometh, that shall burn as an oven; and *all* the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them *up*, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be *ashes* under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mark, this is not what a prophet hath said, nor the church, nor the voice of an apostle, but the Lord of hosts has uttered it. In uttering the above language he says the time will come when the wicked will be burned up, and that they will be ashes under the feet of the righteous. The wicked then will be an immense ash-heap. Can you torment an ash-heap? Will the wicked be tormented after they are burned up?

"Thou shalt seek them, and shalt not find them, even them that contend with thee; they that war against thee shall be as *nothing*, and as a thing of *nought*." Isa. 41: 12. Here we are told that the wicked will be as nothing. Can you torment nothing? Obadiah must have believed in the annihilation of the wicked, for he says, speaking of the wicked, "For as ye have drunk upon my holy mountain so shall all the heathen drink continually; yea, they shall swallow down, and they shall be as though they had not been," verse 16.

In the New Testament we are told that the wicked will come to an end. "Whose *end* is destruction," Phil. 3: 19. "But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose *end* is to be burned." Heb. 6: 8. Peter says, "What shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17. In many places in Scripture we are told that the wicked will be punished. Paul tells us how they will be punished: "Who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power," 2 Thes. 1: 9. In Rev. 20: 9, speaking of the wicked, "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and *devoured* them." These texts are not a tittle of what we have in the Bible. They are sufficient, however, to entirely upset the dogma of eternal torment, a theory that would have no existence had it not been for the heathen and

Catholic priests, who invented and adopted it to scare and extort money from the ignorant, and Protestants coming out from the mother Church brought this monstrous doctrine with them, and it is taught by some in all its native ugliness.

(To be continued.)

The Kingdom of Christ.

[Continued.]

You are familiar with the interpretation which Daniel, by the Spirit of God, gave the king of his singular dream. The head of gold represented Nebuchadnezzar himself; while the silver, the brass, and the iron represented as many kingdoms that would rise in succession after each other. The fourth kingdom, strong as iron, would break in pieces and bruise; but in its latter end would be divided like the toes. "And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle." "And whereas," said the prophet, "thou sawest the iron mixed with the miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay; and in the days of those kings shall the God of heaven set up a kingdom, which shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 31-34.

The prophet Daniel himself had a vision, in which similar representations of the kingdom of men and the kingdom of God were given. Four great successive monarchies were represented by four wild beasts, each more ferocious and terrible than its predecessor; and the last of them is destroyed by the power of "The of ancient days." Then the prophet sees "in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him, and there was given him a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Such was the vision, and this is the interpretation given to the seer by a messenger of the Most High, "These great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:

The church of Rome interprets the prophecy now read in this fashion,—"The kingdom which the God of heaven was to set up, and which was given by the Ancient of Days to one like the Son of Man, is the Christian Church;" and the majority of Protestant commentators affirm the same. Both maintain that the kingdom of God foreshown in these visions was set up on the day of Pentecost; that "the kingdom and dominion under the whole heaven," is that invisible and spiritual authority which the Lord Jesus Christ exercises over the hearts and minds of those who believe in him and submit to his will.

We object to that interpretation: 1. Because it is not the obvious sense of the language used. There is no necessity for understanding it otherwise than in the literal sense; and, according to the canon we set out with, "When the literal sense will stand, the farthest from

the literal is generally the worst." 2. Not only does the literal sense stand, but the language cannot be interpreted in what is called the spiritual sense, because these words, "In the days of these kingdoms will the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever," Dan. 2: 44, are part of a divine interpretation of the vision, and, therefore, do not require to be interpreted. The king of Babylon did not ask Daniel for an explanation of his interpretation of the dream, any more than Pharaoh did when Joseph told him the meaning of what he had seen in his dreams. But 3, the kingdom pointed to in the prediction before us, so far from answering to a reign of God in men's hearts, or a dominion in heaven, is described as "the kingdom and dominion under the whole heaven." Moreover, 4, the kingdom spoken of in the divine interpretation of these visions is to destroy and take the place of those other kingdoms which preceded it, which could not be the case if it were not a visible political dominion like the others. There is no question as to the nature of the other kingdoms mentioned by the prophet. Well, his words are, "The God of heaven will set up a kingdom which shall break in pieces and consume all these kingdoms, and it shall stand for ever."

According to the spiritualistic idea, the kingdom of men and the kingdom of God and his Christ can be co-existing. But that idea is contrary to the prophetic word we are now considering. When the God of heaven sets up his kingdom, "there shall be one King in the earth, and his name one." For then "the kingdoms of this world shall have become the kingdom of our Lord and of his Christ."

Let us now give attention to the teaching of the Christ himself regarding his kingdom. Before doing so, however, it will be well to consider the prevailing ideas and expectations of the Jewish people at the time when Jesus appeared among them. It is conceded on all hands that then the Israelitish people, groaning under the Roman yoke, were anxiously expecting their promised Messiah to appear amongst them, to deliver them from the power of the Gentile, establish his throne in Jerusalem, and reign gloriously over all nations. It is also conceded that these hopes and expectations were founded on such prophetic utterances as we have already cited.

Among this people Jesus went forth preaching. And what did he preach about? The kingdom of God. Thus reads the record—"Jesus went about in Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. 3: 23. Most emphatically did Jesus himself declare that one grand object of his mission was to preach the kingdom of God. When the people of Capernaum entreated him to remain amongst them, he replied, "I must preach the kingdom of God in other cities also, for therefore am I sent." Luke 4: 43.

When he sent forth his disciples to preach, the subject of their proclamation was the same, "As you go, preach, saying, The kingdom of God is at hand." Matt. 10: 7.

It is of importance to notice that we have no record of the Lord's explaining what he intended by the word *kingdom*. Well; it is constant in the way they were commonly understood by the people, that he used the word *kingdom* in the absence of any other word, in the absence of God, and it is meant by "the kingdom of God;" and it is fully affirmed that even the twelve disciples of our

Lord were in error Messiah's kingdom. no instance did their hallucinations, kingdom was not, as ward dominion, but affections of men? been the subject of the Lord and his find him telling the something entirely enthronement and ex on earth. So far occasions used langu to confirm "their con founded on the lite prophetic word. Th sitting on his right his kingdom; and in be the greatest in th them that the kingd ferent character to their inquires pla thinking about? N sit at my right hand to give, but for wh Father." Matt. 20:

Fully cognisant of tions regarding th words he spoke: "Ye who have followed m the Son of Man sha glory, ye shall als judging the twelve 19: 28. This prom while they were ea per with him. "Ye tinued with me in appoint unto you a hath appointed unto drink at my table i thrones judging th Luke 22: 28-30.

It seems to me in knew the thoughts spoken these word were such as the co ing of the day affi what his disciples ing and drinking 'dom," and "sitting the twelve tribes o warning that they stand the terms. V ter who holds the members of his B one of them who v unexplained, even No, indeed. And notes on Matt. 19: rative!" How is it such comment on th finds it necessary to words as they sta conceptions of Gen are in complete ha expectations of the and the teaching of tween these discip there was a commo twelve tribes of Isra on the throne of hi of Man shall come sit upon the throne of his Father Da have anointed his h his holiness. Ther shall be gathered whither they have their own land, to

Lord were in error regarding the nature of Messiah's kingdom. How is it, then, that in no instance did their Master seek to dispel their hallucinations, and show them that his kingdom was not, as they understood, an outward dominion, but related to the mind and affections of men? Often had the kingdom been the subject of private discourse between the Lord and his disciples; but never do we find him telling them that his kingdom was something entirely different from a visible enthronement and exercise of kingly rule upon earth. So far from that, he on several occasions used language most obviously fitted to confirm their conceptions of that kingdom founded on the literal understanding of the prophetic word. They had spoken to him of sitting on his right hand and on his left in his kingdom; and inquired of him who should be the greatest in that kingdom. Did he tell them that the kingdom was of an entirely different character to that which the nature of their inquiries plainly showed they were thinking about? Nay, he only replied, "To sit at my right hand and my left is not mine to give, but for whom it is prepared of my Father." Matt. 20: 23.

Fully cognisant of their hopes and expectations regarding the kingdom, these are the words he spoke: "Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye shall also sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. This promise he repeated to them while they were eating the last paschal supper with him. "Ye are they who have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel." Luke 22: 28-30.

It seems to me inconceivable, that he who knew the thoughts of these men, would have spoken these words to them if his kingdom were such as the common theological teaching of the day affirms. He knew very well what his disciples would understand by eating and drinking "at his table in his kingdom," and "sitting on twelve thrones judging the twelve tribes of Israel;" yet he gives no warning that they were otherwise to understand the terms. Would any faithful minister who holds the orthodox view treat the members of his Bible-class thus? Is there one of them who will allow the words to go unexplained, even in these un-Jewish times? No, indeed. And so Albert Barnes, in his notes on Matt. 19: 28, explains, "This is figurative!" How is it that the Master made no such comment on the words, while Dr. Barnes finds it necessary to do so? Simply this: the words as they stand do not square with the conceptions of Gentile Christianity, but they are in complete harmony with the hopes and expectations of the early disciples of Jesus, and the teaching of their Divine Master. Between these disciples and the Lord Jesus there was a common understanding about the twelve tribes of Israel, and the Messiah sitting on the throne of his glory. "When the Son of Man shall come in his glory then shall he sit upon the throne of his glory"—the throne of his Father David—when Jehovah shall have anointed his king upon Zion, the hill of his holiness. Then the whole house of Israel shall be gathered from all the countries, whither they have been so long scattered, into their own land, to go no more out; and the

Messiah, the Lord our Righteousness, shall reign over them forevermore. Then shall the words of the promise to these disciples be fulfilled to the letter. When the Son of Man sits on the throne of his glory, they shall also sit upon twelve thrones, judging the twelve tribes of Israel.

[Concluded in next number.]

"The Resurrection Day" Again.

ALMON HALL.

BRO. BRINKERHOFF: With your permission I desire to reply briefly, through the *Advocate*, to your strictures on my former communication, a part of which appeared in the paper of Jan. 26; several sentences being omitted, without any indication thereof; which I think is unjustifiable. I am sorry I have occasion to make any such response; but for truth's sake I must say a few words, if space to do so is allowed.

You say, "It seems strange that Bro. Hall should contrast Luke 24: 21, 'this is the third day,' with all the rothe statements concerning the time of the resurrection, making it the pivotal point in the testimony." Many strange things occur now-a-days; and inas-much as Cleopas' statement in Luke 24: 21 is in perfect agreement with Mark 16: 1-9; Luke 24: 1-7; John 20: 1-18; Matt. 16: 21; 17: 23; and 20: 19; Mark 9: 31; 10: 34; Luke 18: 33; 24: 46; and 1 Cor. 15: 4; it seems strange that I should be thus accused. Whereas, if I had taken the position that the resurrection of Christ was on the Sabbath, and was accused of contrasting Matt. 28: 1, "In the end of the Sabbath," with all the above named passages the accusation would be much more reasonable.

You ask, "What reason has Bro. Hall for saying that the three days and three nights in which Jesus was to be in the grave, does not imply three full days and nights?" I reply, I have a prediction of Jesus, which if fulfilled is proof that he was not in the grave "three full days and nights." It is in John 2: 19, and reads thus: "Destroy this temple and in three days I will raise it up." The 21st verse says, "He spoke of the temple of his body." And hence, the destruction and predicted raising up of the said temple have reference to his death and resurrection, and the latter was to be within three days of the former. This is the only reasonable construction that can be put upon the passage. And in order that the prediction be fulfilled, he must arise from the grave as much prior to being therein three full days and nights as the length of time that intervened between his death and his burial. And since we have the testimony of angels, on first day morning, (see Luke 24: 4-6) who said, "He is not here, but is risen;" and the statement of Cleopas, in Luke 24: 21, at an advanced hour of the same day, which says: To day is the third day since these things (referring to the things specified in the preceding verse,) were done," the prediction, and these testimonies combined are invincible that he was not three full days and nights in the grave.

I said, His prediction that he would be three days and three nights in the heart of the earth does not imply that he would be there three full days and nights, any more than the words, 'abode with him that day,' in John 1: 39 implies that the two disciples of John who followed Jesus abode with him all day." In thus saying, I did not claim that John 1: 39 was "a parrallel." I think it right and proper to use a passage as an illustration that is not "parallel."

You say, "In the text which he quotes as a parrallel, (John 1: 39,) how does he know that it was not all day?" I answer, The reason given in the context, *why* they abode with him that day, *how* I know that they did not abide with him all day, namely, because "it was about the tenth hour" when they arrived at the place. In order to be brief, I pass over the most of your reasoning, and will notice only the last sentence. It reads as follows: "The day following the crucifixion would not be one day since until the day was gone, or the whole day past; so it would not be the third day since these things were done until three days were past, which would not be correct on Sunday, counting from Thursday." "Oh consistency! thou art a jewel." But it is clearly apparent to the candid reader that the first day since Thursday commences and ends with Friday; and consequently that the third day since Thursday commences and ends with Sunday.

Fraternally Yours.

Transit, Sibley Co., Minn.

An Illusion and a Truth.

AMONG the passengers of a crowded steamboat there was a man who, in consequence of excesses with convivial companions, was seized with that terrible curse of intemperance, delirium tremens. In the midst of his frightful visions, and their expressions in cries for help, he suddenly turned to his attendants and begged piteously for a Bible.

Immediately the inquiry was started for a copy, and without success, till a passenger recollected the neglected volume packed away in his trunk. It was carried to the state-room of the frantic sufferer and eagerly seized by him.

Then, laying it on the bed above his breast, with a wild laugh, he exclaimed, "There, devils! you are beaten now; you can't get over that book."

A strange calm came over him as he lay with his wild eye fixed intently on the Word of God. The scene was one not to be forgotten: that frenzied inebriate, gazing with a smile of triumph on that Bible, because in his imaginary conflict with fiends, it lay between them and him, an impassable barrier.

To every thoughtful mind there was impressive testimony to the abiding power of early religious instruction, and also the declaration of a great and vital principle.

Had he kept the oracles of God between his tempted soul and the ancient enemy of mankind, he would have escaped the sin which has disordered fancy so fearfully portrayed.

The only security was expressed by a king who had only a parchment fragment of our Bible. "Thy word have I hid in my heart that I might not sin against Thee."—Congregationalist.

PROFANITY is one of the most inexcusable of sins, and yet one of the most common. It is a foolish, offensive and sinful habit; foolish because it affords not even an apology of excuse in the line of benefits received; offensive because to the devout man God's name is held in greatest reverence; sinful because an open violation of God's direct command. Frequent profanity is indicative of a lack of ideas; for he who is fruitful in ideas will not reiterate again and again the same form of expression, even though it be unobjectionable, much less if to the average mind it is distasteful and unpleasant. It indicates a want of true courtesy, for no one who has a proper regard for the feelings of others will continually wound and lacerate them unnecessarily. It shows an utter disrespect for the giver of all good; for he has expressly commanded, "Thou shalt not take the name of the Lord thy God in vain."

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 3rd day of the 2nd month, 1884.

JACOB BRINKERHOFF, Editor.

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

Special Contributors.

Infidelity in Christendom.

THAT Infidelity is on the increase in the civilized world is a fact of which all are aware, and even the Protestant denominations of the day publish it from pulpit and press. It is to be deplored, because every lover of truth and of the Redeemer knows that Infidelity is only a system of negation and of nothing, in opposition to truth and to that which is salvation. Infidelity will only end in the darkness of an endless night, and the light of eternal day is what Christianity offers to give to its votaries; something to hope for instead of that which is only a matter of dread and is only oblivion and in contrast with that which is enjoyment, and of course comprises life to exercise the enjoyment. Infidelity is the darkness of ignorance and skepticism, and though one professing it may be occupied with much of science and worldly wisdom, he is destitute of that which Solomon calls the beginning of wisdom—the fear of the Lord. This fear is not a life of dread and terror of a superior, but a fear to do wrong on account of its consequences: a fear which prompts one to do right and love the author of all righteousness; associated with such fear is the keeping of the commandments of God; a loving of God and shown by keeping his commandments, which are not grievous. Love casteth out all fear; that kind of fear is dread and terror of the Supreme Being; and why? because loving God we look only for his smiles and his peace, and his rewards for a loving service. We look for the blessings in store for those who diligently serve him.

The true scientist and the Bible student is not generally satisfied with the fact of a thing being so and so, but would look at the cause of things as much as possible, for all the Lord's ways are revealed to man, he says he does nothing but he revealeth his secret unto his servants the prophets, and even saith to rebellious man, "Come and let us reason together." The cause and cure of Infidelity has been considered by able minds, it having originated with the original or first sin. We are not attempting a treatise upon the subject, but wish merely to notice one feature of the continuance of Infidelity in the country. The Protestant ministry deplore the extent of Infidelity and the fact that the gospel is not overcoming it so as to bring about the millennium, that reign of peace and prosperity they are looking for before the coming of the King of righteousness. There is one fact that ought not to be overlooked by them, that of the unreasonableness of so many of the tenets of faith or articles of their belief which they hold and make prominent. The time once was when the church prospered by superstition and placing one's entire faith and guidance in the priests; but that became an apostate church. This is now an age of reason, and the human mind is not ready to give assent to things it cannot understand, neither do we think it should: and as God has called man, saying, Let us reason together, and has made man with reasoning powers to guide him in the affairs of life, it is but reasonable that we should suppose the ways of

life and of revelation should commend themselves to our reason and judgments.

The preaching of the orthodox ministry and the Catholic Church for a long time, that the Creator, whom they would have us love and fear, would torment and cause man to suffer eternally, the people of earth, the offspring of the creature of his hand, is such an unreasonable and outrageous doctrine that the human mind has rebelled against the theory that a God of love and mercy could or would do such a thing, thus placing him far below the man whom he has made and who are creatures of his hand; and instead of attracting people to a religion of an omnipotent Being very many have been driven away from entertaining any faith in a Supreme Being by such teaching, and come to a conclusion that there is no reality in the Christian religion because its Deity is of such a magignant character. Instead of placing this evil upon the interpretation of the priest, where it belongs, they take it for a fact that the Bible teaches this enormity, and they discard it and its author, and become infidel to it and religion.

Not only is this one tenet a falsehood to come directly against the reason and intelligence of man, but greater than this, and coming before it, is the doctrine that the Supreme Being has predestinated some portion of the human family to enjoy the blessings and happiness of eternal life in the kingdom of God, and another portion are foreordained to endless woe; and this apportionment does not depend upon the characters formed by the individuals but it is by previous decree, and nothing that the individuals can do can change these decrees, but these persons must suffer the divine wrath or enjoy his pleasure forevermore because of predestination. Now, this theory is opposed to all reason and intelligence, and the mind of the man who is accustomed to looking at things for himself because he is the one to suffer or to enjoy, is shocked by this idea of the Supreme Being, and infidelity disclaims such a Deity and refuses to accept him as a Being worthy the adoration of an intelligent person.

Can the orthodox minister or layman wonder that men should be infidels to such a belief as this? The idea of it is enough to drive out of man all good and high ideas he might entertain of a Supreme Being, and infidelity may well make her boast of acting according to reason, intelligence, and circumstances if such be the character of the Christian's God.

Akin to these enormities the orthodox clergy preach a doctrine peculiar to themselves, of a soul once in grace always in grace, and that nothing an individual can do can separate him from the love of God or prevent his being saved. Now, the person inquiring the way to be saved and the faith of the Christian church, to which he would want to subscribe an intelligent faith, could see by observation that many persons professing the Christian religion, and to every appearance being devoted followers of the meek and lowly Jesus, do fall away from their profession and backslide from their religious standing, thus giving the lie to this theory of "once in grace always in grace," and such an inquirer must naturally and consistently doubt the realities, of a religious profession which contains such articles contrary to reason and to facts. On this point witness the case of Jesse James a few years ago, one of the famous Missouri bandits, who was shot at St. Joseph, and died instantly, and at the time was about to execute a bold bank robbery in Kansas. He lived and died in crime, and in early life had professed religion in the Baptist church, and

the funeral of that man and the eulogy upon him was a disgrace upon the name of religion. For the sermon represented him as a man saved by the grace of God, and his departed spirit (?) enjoying the blessings of heaven. Why? Here was a case of "once in grace always in grace," we suppose; and any honest individual inquiring after divine truth, could not but be shocked at the affair, and must consistently say, If this is religion and the realities of the gospel of Jesus, I want none of it. If such were truth and religion, the infidel might well be confirmed in his skepticism, for such as this case, if true, would give a premium on crime, and would show that such as this man were as sure of the Christian's reward as any, and were entitled to its consolations, and would countenance people to live in sin.

Some of the ministry of the time, and many of the orthodox people lament that so many of the young people of the rising generation and of the families of the church, are lost to the church, and become infidel to the teaching of the ministry. They should blame themselves and their theories for it for the cause lays with them. They preach such unreasonable and inhuman theories that the reason and intelligence of the rising community cannot endorse, and cannot harmonize with the character of God, that they will go the other extreme, and instead of placing the fault on the interpretation of the Scriptures, they say that if the Bible teaches such doctrines, and if such be the character of God, they cannot accept it and him. They should revise their creeds and soften their feelings concerning the character of the Divine Being, and then they might preach Christ more acceptably, and God more lovingly, and win the young to God and to salvation.

Instead of holding up the character of God as one of wrath and anger, to wreak insatiable vengeance upon a portion of his creatures in a never ending torment, let the scriptures appear which say that "Like as a father pitieth his children so the Lord pitieth them that fear him," Ps. 103: 13. "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live," Ezek. 33: 11. Instead of insatiate wrath upon the wicked let it be shown that the Bible teaches that "the indignation of the Lord toward them will cease in their destruction," Isa. 10: 25. Let the scriptures appear which invite the sinner to Christ, which show that all may come who will, and that acceptance with God depends upon the characters we form; and that in every nation he that feareth God and worketh righteousness, is accepted with him," Acts 10: 35. That we are free moral agents to accept God's mercy or to reject it, and are responsible for it, instead of being predestined or foreordained to either misery or happiness; that "whosoever will may come." And as for being "once in grace always in grace," let it appear that it is necessary to "be steadfast, unmoveable, always abounding in the work of the Lord," 1 Cor. 15: 58. Paul exhorts the Corinthian brethren, that they "receive not the grace of God in vain," 2 Cor. 6: 11 and in Romans 8: 38, 39, he speaks of many things that cannot separate us from the love of God, yet he shows in many places, as well as do the other scriptures, that we may by our conduct separate ourselves from his love and his grace and be cast away.

We say that the so-called orthodoxy is the cause of much infidelity of the time, for it offers such unreasonable and absurd theories for people to endorse and accept in the name

of religion, that unbelief concerning the proposed source of these theories is a natural and legitimate result. While the coming wise in science and in philosophy are progressing in darkness concerning truth; and the question the answer to at a certain time is appropriate, the Son of man comes will he save the earth?"

The Spirit of Life

A. C. LONG.

"THEN shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. 12: 7.

When we prove from the Scriptures that man is mortal, in death is unconscious, and is without reward or punishment until resurrection, we are frequent in the above passage as teaching that the proper does not die, but that he returns immediately to God, at the moment of the death of the body.

That the spirit returns to God we admit and believe; and the question we ask is this, is this spirit that returns to God the intelligent and responsible spirit or element of life.

We shall now attempt to show that the spirit that returns to God is not the intelligent man, but that it is simply the life that animates all living things.

The first objection that is made against this spirit being intelligent is that it would, on this supposition, have existed through unnumbered ages before the body was born. For the spirit returns to God who gave it, it returns, it must have had existence with God before he gave it, and the dust returns to the earth as it was, and the spirit returns to God as it was. Now if it is intelligent, it must have been intelligent before it came from God in the first instance, and subsequently people ought to be able to remember hundreds of years before they were born, while their spirits were yet in the hands of God. Is this the case? It is not, for persons know nothing before they are born, their spirits are yet with God, and they know anything after they are born.

The second objection against this spirit being intelligent is that it returns, being intelligent, and teaches Universalism, which is false, for it says the spirit returns to him. Now it is a fact that the spirit returns to all mankind, and not to the spirit of the highway robber, the assassin and the wretch, goes to him as well as to the righteous, and all are saved. The right hand are pleasures for the righteous, and that this is not the case is shown in his word "that no man shall see the Lord's face, and his heart shall see God." Therefore the spirit of life, and not the intelligent or rational spirit.

The third objection we hear is that the spirit returns to God being the intelligent man, and the singular only, while it is in plural number to express the fact that it would have it read, "The Spirit of God who gave them;" but the singular it expresses the fact that the creatures are animated by life.

The fourth objection that is made against this spirit being intelligent is, that it brutes as well as men, for the passage saith

of religion, that unbelief concerning the supposed source of these theories is the necessary and legitimate result. While the world is becoming wise in science and invention it is progressing in darkness concerning divine truth; and the question the Savior asked at a certain time, is appropriate now: "When the Son of man comes will he find faith in the earth?"

The Spirit of Life.

A. C. LONG.

"THEN shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12: 7.

When we prove from the Scriptures that man is mortal, in death is unconscious, and is without reward or punishment until the resurrection, we are frequently referred to the above passage as teaching that the man proper does not die, but that he goes immediately to God, at the moment of the death of the body.

That the spirit returns to God who gave it we admit and believe; and the only question we ask is this, is this spirit that returns to God the intelligent and responsible man, or is it the spirit or element of life.

We shall now attempt to show that this spirit that returns to God is not the intelligent man, but that it is simply the spirit of life that animates all living things.

The first objection that we shall urge against this spirit being intelligent is, that it would, on this supposition, have been intelligent through unnumbered ages before its body was born. For the passage says "the spirit returns to God who gave it." Now as it returns, it must have had a previous existence with God before he gave it. And 'as the dust returns to the earth it was the parallel is also true that the spirit also returns to God as it was. Now if it is intelligent on its return then it must have been intelligent before it came from God in the first place, consequently people ought to be able to remember hundreds of years before they were born while their spirits were yet with God. But is this the case? It is not. Therefore as persons know nothing before birth while their spirits are yet with God, neither will they know anything after their spirits return to God.

The second objection against this spirit that returns, being intelligent, is that it teaches Universalism, which we know to be false, for it says the spirit that God gave, returns to him. Now it is a fact that God gave the spirit to all mankind, and consequently the spirit of the highway robber, the murderer, the assassin and the most abominable wretch, goes to him as well as the spirit of the righteous, and all are happy, for at his right hand are pleasures forever more. But that this is not the case is evident, for we are taught in his word "that without holiness no man shall see the Lord." "The pure in heart shall see God." This spirit must be therefore the spirit of life, or element of life, and not the intelligent or responsible man.

The third objection we have to this spirit being the intelligent man is that it is used in the singular only, while it ought to be in the plural number to express their idea. They would have it read, "The spirits return to God who gave them;" but as it is used in the singular it expresses the idea that all creatures are animated by the one spirit of life.

The fourth objection to this spirit being intelligent is, that brutes as well as men go to heaven, for the passage says "then shall the

dust return to the earth as it was, and the spirit to God who gave it." This is true of beasts as well as of men, and beasts possess the same spirit that men do; for Solomon tells us in this same book, chapter 3: 19, 20, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath (*ruach*, spirit), so that a man hath no pre-eminence above a beast, for all is vanity. All go unto one place, all are of the dust and all turn to dust again." We learn from this passage that man and beast possess the same spirit, and at death go to the same place. Now if man goes to heaven at death then beasts go there too. But as no man contends for this, therefore man does not go there. All these arguments prove conclusively that the spirit that returns to God is the spirit or breath of life, and not the intelligent man.

If this was the spirit of life, when, where, and how did man receive it? To answer this we only need to turn to man's creation, and there read, "God breathed into man's nostrils the *breath of life* and man became a living soul," or being; and this spirit or breath of life he imparts to all his offspring.

That the beasts have this same breath of life is evident from the passage I have already quoted in Eccl. 3: 19, and also, from Gen. 7: 22, speaking concerning the destruction of both man and beasts in the flood he says, "All in whose nostrils was the breath of life [breath of the spirit of life margin], all that was in the dry land died." In the resurrection represented in Eze. 37. it is stated that the winds breathed upon the slain, and breath entered into them and they lived. Again, in speaking of the resurrection of the two witnesses, the following language is used: "The *spirit* and *life* from God entered into them and they stood upon their feet," Rev. 11: 11.

These passages clearly teach that the spirit of life, or breath of life, is that which imparts life to all organized things, both in the animal and vegetable kingdom; and as God is the fountain of all life, it all comes from him, and returns to him: for in Him we live, move and have our being.

"In Hope of Eternal Life."

PAUL, in Titus 1: 2, speaks of the "hope of eternal life.

1. He cannot mean what some would have eternal life signify—religion; first, because he already possessed that, and, "what a man seeth, why doth he yet hope for?" and secondly, religion is not 'eternal,' if we have a fair sample of it in our world; thirdly, it is only a condition of life and not life at all.

2. He cannot mean what others would have it signify—soul-immortality—for if that is already possessed why hope for it? 'If we hope for that we see not, then do we with patience wait for it.'

3. He means what the apostle terms elsewhere, 'The life to come,' in contrast with 'The life that now is.' Death ends this life, and the resurrection begins the future life; for from death's sleep they shall awake 'to everlasting life;' so eternal life begins at the close of the long sleep of death. In agreement with this thought, Jesus states that, 'When the Son of man shall come in his glory . . . these [sinners] shall go away into everlasting punishment: but the righteous into life eternal.' So eternal life is due when Jesus returns.

This life is brief, but that is eternal. Job inquires, 'If a man die, shall he live again?' And Paul asks, 'Why should it be thought a

thing incredible with you that God should raise the dead?' But men of modern date wish to devise some easier way of gaining eternal life than by a physical resurrection.—w. s. in *World's Crisis*

Walked with God.

ENOCH did it, "and was not, for God took him." In the dim twilight of those far-off ages, this high state of experimental and practical religion was possible. God set his seal on its verity, and the light of that living example is shining upon the earth still. It is an inspiration of hope to day to all who hunger and thirst after righteousness. Enoch was not an isolated case; he was not alone in the possibilities that came to him. Abraham heard God's voice saying unto him, "Walk before me, and be thou perfect." He was not required to live above the criticisms of his fellows, but simply to present to the ever-present, all-seeing Eye, the uprightness of heart-sincerity. This is the standard of the world, and He who made it reserves to Himself the right to judge of its attainment.

It is well for the world; it is well for the church, that holy living—walking with God—is more and more necessary, and more and more possible. As the ages roll on the light increases. At this time nothing is so imperatively important to the prosperity of the Christian church as that the world should see that its members "walk with God." It does not require or imply high intellectual attainments or exalted social position to do this. The power to do it comes to the lowliest home and to the humblest one. It comes in response to heart-hunger after God. It demands soul-surrender to God. It proposes loving obedience, and whosoever will come into the conditions may, and does receive the grace.

There are those who do thus "walk with God," and they carry this conviction to those about them. They come into our homes, and we feel as if a stream of hallowed light had passed through. They lift up their voices in prayer, and we recognize the opened heavens. Their clear, ringing, humble testimony attests the power God gives to "save to the uttermost." We know such Christians, and their presence is a benediction wherever they may be. We seek their society, and find ourselves attracted Godward.

If the whole membership of the Christian church were torches thus lighted by the fire of God, carrying the flame of saving power with them into our prayer circles and class-meetings, who could calculate the immediate and positive result? We each have an individual obligation upon us to be thus saved, and to illustrate what it implies to "walk with God." Let each reader solemnly answer to God this question, "How much I can do by determining, as never before, to "walk with God?"—Selected by KATE MCNEAL.

THE humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

It is a crime to be idle through habits of intemperance. It is a greater crime to carry on an industry or trade by which five per cent. of the inhabitants of our country are rendered idle, reduced to poverty, and incited to all kinds of criminal deeds. Nor is it any less a crime for a nation to look on these evils without a most determined resistance.

It is never the opinion of others that displeases us, but the pertinacity they display in obtruding them upon us.

God's Promises--In Prospect of Death.

MRS. J. C. FIELD.

When life is full of dread and weariness,
How sweet, how precious are his promises,
Who, when our wandering feet oft go astray,
For our escape e'er makes a better way.
So we may feel our Father's mighty power
May still be near us in each trial-hour.

When burdened sore he bids us, everywhere
All through his word, to cast on him our care,
Trust in the Lord, what time we are afraid,
I am thy God, he says, be not dismayed.

If we are ignorant he'll teach and guide,
And from his own our wisdom still provide;
If we are faint he stoops to hold us up,
And if we hunger, come with us and sup.

Nearest to broken hearts inclines his own,
The safest hiding place that e'er was known;
In our affliction quick afflicted too,
Faithful in calling, faithful still to do—
Fulfilling the desires of them that fear him,—
The glory and the shield of those who hear him

Not comfortless, if we in him abide,
All day long dwelling safely at his side,
And tho' in darkening night our faith grow dim,
When we awake we shall be still with him!

Even to the sinning he will still be just.
Remembering our frame, that we are dust.
The rock, the refuge, and the strong defence
Of all who place in him their confidence.

If pain and sickness fill our soul with dread,
He promises to make in peace our bed,
And if stern death must take us, ere the Son
Of his best promise claims us for his own,—
Still there is promise from death's awful power
He will redeem us in his triumph-hour,
And everlasting life and light shall bless
The firm believer in his faithfulness.

Then pain and weariness shall be no more,
We shall mount up like eagles swift to soar:
And all the stings that vexed our mortal day,
Forever healed, forever driven away.

Oh rapturous thoughts that fill the trembling
heart,

That feels it must with all things mortal part,
That Death is feeling surely for the strings
That hold us fondly still to earthly things,
And spite of all our faith and wrestlings braye
We hate, we dread, we shudder at the grave.

But he who passed its portals once for all,
Will save us, tho' we pass beneath its thrall,—
Will bid us come triumphant from the sod,—
Saved by his blood,—the coming Son of God!

The hungry grave shall give its wealth to him,
Whose power shall animate each nerve and limb,
The tongue of dust shall waken with a song
To crown him King, to whom all crowns belong.

From sin and death we shall not shrink again,—
Their fell dominion gone from sons of men,—
With this assurance we can live or die,
Safe in Jehovah's word, who cannot lie,
Igo, Shasta Co., Cal.

The Reason of the Sabbath Institution.

A. F. DUGGER.

"AND remember that thou wast a servant
in the land of Egypt, and that the Lord thy
God brought thee out thence through a
mighty hand and by a stretched out arm;
therefore the Lord thy God commanded thee
to keep the Sabbath day," Deut. 5: 15.

In this age of no-Sabbathism and man
made systems of theology, we are told that
the reason of the institution of the Sabbath
was because God delivered Israel out of
Egyptian bondage. This text is selected as
the premise of the conclusion—the seventh
day Sabbath originated with Israel's deliv-
erance and was local in its nature, and there-
fore expired by limitation. Now as Jesus, a
teacher sent from God, John 3: 2, who de-
clare himself to be Lord of the Sabbath,
Mark 2: 28, has said, "Take heed that no
man deceive you," Matt. 24: 4, let us heed
his caution and see for ourselves whether it

is the text or simply the interpretation put
upon the text that teaches Israel's deliver-
ance to be the reason of the Sabbath institu-
tion. The claim is set up that God com-
manded Israel to keep the Sabbath on ac-
count of his having delivered them from
Egyptian bondage. Well, wishing to give
the opposite theory all the latitude possible
we grant it. So on this hypothesis you find
the reason why Israel was commanded to
keep it, but no reason why it was instituted,
ye yourselves being the judges, for all must
know that the reason of an institution may
be one thing, and the reason for command-
ing its observance quite another.

Now the most that our opponents can
claim from this text is, according to their
own theory, a reason why Israel should keep
it, but no reason why it was instituted.
Now is it not plain to be seen that those who
assume to be our teachers and assert that
this text furnishes the reason why the Sab-
bath was instituted are mistaken. It is
enough for us to know that this text does
not say one word in reference to why the
Sabbath was instituted. The interpretation
which explains this text to teach when and
why the Sabbath was made is a deception,
and those who accept of it allow themselves
to be deceived contrary to the caution of our
Savior. In the context, verse 12-15, God
tells them to keep the Sabbath day, and that
too as he had (in the past,) commanded them
to keep it, viz., "holy," that six days are for
labor, but the seventh day he separates
from the others and distinguishes it as being
God's Sabbath. In this 14th verse he is par-
ticular to have them understand that the
Sabbath was not confined to them exclusiv-
ely, but to all sons, daughters, man-servants,
maid-servants, ox, cattle, and the stranger
within thy gates (or dominions), stranger
meaning the Gentile. Truly the Sabbath is
a heaven-born institution, designed for Jew
and Gentile, and also for beasts of burden.
The divine Law-giver says, "A merciful man
is merciful to his beast." God, in his infinite
wisdom and goodness, has provided for the
wants of all of his creatures, and he com-
mands us to imitate him in all of his exam-
ples.

In the 13th verse God reminds the Israel-
ites of their service in Egypt, and of their
merciful deliverance therefrom; and with
the word "therefore" he appeals to their
gratitude, as a reason why they should keep
a day which was already the "Sabbath day,"
and has been constituted as such by his rest-
ing, blessing and sanctifying it, the only rea-
son of the Sabbath institution.

It is a fact which can not be set aside that
the seventh day Sabbath is based upon the
works of creation. "In six days the Lord
made heaven and earth, the sea and all that
in them is, and rested the seventh day;
wherefore [for this reason and no other,] the
Lord blessed the Sabbath day and hallowed
it," Ex. 20: 11. To get the origin of the Sab-
bath and the reason of the Sabbath institu-
tion we must turn back to the book of Gene-
sis, which, as the title imports, gives us an
account of the origin of all things. Gen. 2
2, 3, "And on the seventh day God ended
his work which he had made. And God
blessed the seventh day and sanctified it, be-
cause that in it he had rested from all his
works which God created and made." These
two verses should settle the whole question
with those who are willing to let God speak
as to the origin and reason of the Sabbath
institution. Here we have the Sabbath and
the reason on which it is founded entirely
apart and asid from Israel's history. Yes,

long before an Israelite was ever born into
the world. Question: Why did God bless
and sanctify the seventh day? a thous-
and voices respond, Because he deliv-
ered the children of Israel from Egypt.
But the Bible, which is our only guide, clear-
ly says: "Because that in it he had rested
from all his works which he had created and
made," Gen. 2: 3. No amount of ingenuity
can ever set aside this plain and positive
declaration of the Sabbath. It is said, "It is
a sign between me and the children of Israel
forever; for in six days the Lord made heav-
en and earth, and on the seventh day he
rested and was refreshed, Ex. 31: 17. Where-
ever the reason of the institution of the Sab-
bath is referred to the facts of creation and
God's rest are given as the foundation on
which it is based.

Fairfield, Neb. Box 179.

The Gospel of the Kingdom.

J. C. KERNS.

"AND he said unto them, Go ye into all the
world, and preach the gospel to every
creature: he that believeth and is baptized
shall be saved, but he that believeth not
shall be damned" (condemned).

Dear brethren: I must say that I realize
my inability to write as I wish to do upon
this glorious and heaven bought plan of sal-
vation for fallen humanity; but as this is a
subject calculated to interest every one who
is in the least interested in eternal life, I
will try to write in my feeble, yet humble
manner. Preach the gospel, were the words
of the Savior (not a gospel or some gospel,
but the gospel), to every creature. What
next? He that believeth and is baptized
shall be saved; he that believeth what? The
gospel. Saved from what? Eternal misery?
No; from the Mohammedan hell? No;
saved from death, the extinction of life.
Now we can see Paul's reason in Rom. 1: 16
for saying, I am not ashamed of the gospel
of Christ. Why, Paul? For it is the power
of God unto salvation to every one that be-
lieveth; to the Jew first, and also to the
Greek (Gentile). What gospel did Paul
have reference to? Undoubtedly to the
same gospel that Christ preached in Mark 1:
14, which reads as follows: "Now after that
John was put in prison, Jesus came into Gal-
ilee, preaching the gospel of the kingdom,
and saying, The time is fulfilled, and the
kingdom of God is at hand. Repent ye, and
believe the gospel. Believe what gospel?
The gospel of the kingdom, as preached by
Christ. Paul explains the gospel to be glad
tidings.

We find also that Christ's preaching was
not confined to the narrow limits of Galilee.
In Luke 8: 1 we read, And it came to pass
afterward that he went throughout every
city and village, preaching and showing the
glad tidings of the kingdom of God. This
gospel was preached first to the Jews. We
read in Matt. 10: 5, these twelve Jesus sent
forth and commanded them, saying, Go not
into the way of the Gentiles, and into the
city of the Samaritans enter ye not; but go
rather to the lost sheep of the house of Isra-
el." After this it was preached to the world
for a witness, and gives us an idea of where
we are living. In Matt. 24: 14 we read "And
this gospel of the kingdom shall be preached
in all the world for a witness unto all na-
tions, and then shall the end come." See al-
so Luke 9: 1.

Reader, stop a moment and think. Ask
yourself this most important and vital ques-
tion: Where am I living? How far down

the stream of time am I? Oh! how
must we be to life and immortality!
how near the day when Christ shall e-
gather into his kingdom his persecut-
sorrowing people! And may our pray-
Come Lord, and come quickly.

Now, have we proof that the
preached the gospel delivered un-
Let us see: Acts 8: 12: "But when he
believed Peter, preaching the things
ing the kingdom of God and the
Jesus Christ, they were baptized, b-
and women." Thus we find Philip,
b. 34, preaching the kingdom of God
things concerning the name of Jesus
So with Paul. We can glory in t-
when we are made to know that J-
for us; that we have an interest i-
atoning blood, and that it is bec-
blood has been shed that we have h-
ture life: let us come to God, glory
cross of Christ, because we have re-
through his blood.

Now let us see Paul's manner o-
ing. In Acts 20 we read of some o-
In verse 25 we find him exhorting
ren in the following language: "be-
behold, I know that ye all, amon-
have gone preaching the kingdo-
shall see my face no more." I
have not shunned to declare unto
counsel of God. May we be foun-
his footsteps, is the prayer of the
earnestly beg an interest in you
Yours in hope of life eternal.

St Joseph, Mo.

If one should give me a dish o-
tell me there were particles of i-
might look with my eyes for them
for them with my clumsy finger
able to find them; but let me ta-
and sweep it, and how it would
self the most invisible particles
er of attraction! The unthankfu-
my finger in the sand, discovers
but let the thankful heart sweep
day, and, as the magnet finds th-
will find in every hour some hea-
ings; only, the iron in God's san-

Letter Department

From Bro. E. W. Ba

DEAR BRO. BRINKERHOFF: W
here in the Lord's vineyard, try
we can for truth and humanity
of this world's goods to go up-
ing no support at all. I am
time in 14 years dividing my
the ministry of the word and a
pation. When one sees the
work in the gospel field, sees
on every hand, and none t-
ought to be done in proclaimi-
the commandments of God
Jesus, without addition or s-
then seeing so many who c-
working but who are not, ar-
they have been deceived and
of the last day deceptions,
trying to ones faith; and
Jesus Christ, not have fore-
prophets that should arise,
would be deceived, and had
have also told us that in th-
should depart from the fait-
seducing spirits and doctrin-
bidding to marry and the
we would be utterly disco-
we have been forewarned
and the Lord has promise
who continue faithful to th-

Israelite was ever born into
 ion: Why did God bless
 seventh day? a thous-
 ond, Because he deliv-
 ed Israel from Egypt.
 which is our only guide, clear-
 that in it he had rested
 which he had created and
 No amount of ingenuity
 this plain and positive
 Sabbath. It is said, "It is
 and the children of Israel
 days the Lord made heav-
 on the seventh day he
 rested, Ex. 31: 17. Where-
 the institution of the Sab-
 the facts of creation and
 ven as the foundation on

Box 179.

of the Kingdom.

J. C. KERNS.

unto them, Go ye into all the
 each the gospel to every
 t believeth and is baptized
 but he that believeth not
 (condemned).

I must say that I realize
 write as I wish to do upon
 heaven bought plan of sal-
 humanity; but as this is a
 to interest every one who
 interested in eternal life, I
 in my feeble, yet humble
 the gospel, were the words
 t a gospel or some gospel,
 o every creature. What
 believeth and is baptized
 t that believeth what? The
 m what? Eternal misery?
 Mohammedan hell? No;
 , the extinction of life.
 Paul's reason in Rom. 1: 16
 t ashamed of the gospel
 Paul? For it is the power
 ion to every one that be-
 ew first, and also to the

What gospel did Paul
 o? Undoubtedly to the
 Christ preached in Mark 1:
 follows: "Now after that
 ison, Jesus came into Gal-
 e gospel of the kingdom,
 ime is fulfilled, and the
 at hand. Repent ye, and
 Believe what gospel?
 kingdom, as preached by
 ins the gospel to be glad

at Christ's preaching was
 narrow limits of Galilee.
 ad, And it came to pass
 went throughout every
 eaching and showing the
 kingdom of God. This
 ed first to the Jews. We
 these twelve Jesus sent
 ded them, saying, Go not
 e Gentiles, and into the
 ns enter ye not; but go
 eep of the house of Isra-
 as preached to the world
 ives us an idea of where
 latt. 24: 14 we read "And
 ngdom shall be preached
 r a witness unto all na-
 the end come." See al-

oment and think. Ask
 portant and vital ques-
 living? How far down

the stream of time am I? Oh! how near
 must we be to life and immortality? Yes,
 how near the day when Christ shall come to
 gather into his kingdom his persecuted and
 sorrowing people! And may our prayers be,
 Come Lord, and come quickly.

Now, have we proof that the apostles
 preached the gospel delivered unto them?
 Let us see; Acts 8: 12: "But when they be-
 lieved Peter, preaching the things concern-
 ing the kingdom of God and the name of
 Jesus Christ, they were baptized, both men
 and women." Thus we find Philip, about A.
 D. 34, preaching the kingdom of God and the
 things concerning the name of Jesus Christ.
 So with Paul. We can glory in the cross
 when we are made to know that Jesus died
 for us; that we have an interest in his sin-
 atoning blood, and that it is because his
 blood has been shed that we have hope of fu-
 ture life: let us come to God, glorying in the
 cross of Christ, because we have redemption
 through his blood.

Now let us see Paul's manner of preach-
 ing. In Acts 20 we read of some of his trials.
 In verse 25 we find him exhorting the breth-
 ren in the following language: "And now,
 behold, I know that ye all, among whom I
 have gone preaching the kingdom of God,
 shall see my face no more." Paul says, I
 have not shunned to declare unto you all the
 counsel of God. May we be found tracing
 his footsteps, is the prayer of the writer. I
 earnestly beg an interest in your prayers.
 Yours in hope of life eternal.

St Joseph, Mo.

If one should give me a dish of sand, and
 tell me there were particles of iron in it, I
 might look with my eyes for them, and search
 for them with my clumsy fingers, and be un-
 able to find them; but let me take a magnet
 and sweep it, and how it would draw to it-
 self the most invisible particles by the pow-
 er of attraction! The unthankful heart, like
 my finger in the sand, discovers no mercies;
 but let the thankful heart sweep through the
 day, and, as the magnet finds the iron, so it
 will find in every hour some heavenly bless-
 ings; only, the iron in God's sand is gold.

Letter Department.

From Bro. E. W. Barnes.

DEAR BRO. BRINKERHOFF: We are at work
 here in the Lord's vineyard, trying to do what
 we can for truth and humanity, having none
 of this world's goods to go upon, and receiv-
 ing no support at all. I am now for the first
 time in 14 years dividing my time between
 the ministry of the word and a worldly occu-
 pation. When one sees the great need of
 work in the gospel field, sees men perishing
 on every hand, and none to do just what
 ought to be done in proclaiming God's truth,
 the commandments of God and the faith of
 Jesus, without addition or subtraction; and
 then seeing so many who ought to be thus
 working but who are not, and that because
 they have been deceived and led away by one
 of the last day deceptions, it becomes very
 trying to ones faith; and had our Savior,
 Jesus Christ, not have foretold of the false
 prophets that should arise, and that many
 would be deceived, and had the apostles not
 have also told us that in the last days some
 should depart from the faith, giving heed to
 seducing spirits and doctrines of demons, for-
 bidding to marry and the use of meats, &c.,
 we would be utterly discouraged; but since
 we have been forewarned of these things
 and the Lord has promised victory to those
 who continue faithful to the end, we are en-

couraged to go on in the work for God's glo-
 ry and the salvation of souls.

There is one consoling thought in all the
 shifting and changing of creeds and sects, and
 that is that let man's speculation be what it
 may about the will of God and the way of life,
 the plan of salvation remains essentially the
 same, and is plain enough that common minds
 can comprehend it, when not confused with
 the speculations and vagaries of men. When
 faith in the heart of man so affects him as to
 lead him to sorrow over past sins, and through
 his faith is made to see the love of God, and,
 in turn love God and call upon him, and is
 thus led to repentance, he is ready to do what-
 ever God would have him do; and like Paul
 he baptized in the name of the Lord; and
 like Abraham keep the commandments and
 laws of God. Such a man arises to walk in
 newness of life, and his prayer is, Father, not
 my will but thine be done.

Such an one will also love his fellow man,
 and will try to keep in memory the lesson of our
 Savior, "Do unto others as you would that
 they should do to you;" and living for God
 and his glory, for man and his salvation, has
 but little need of or concern for the wild fan-
 aticism of the visionist, or chimerical inter-
 pretations imposed upon the prophecies of
 God's word. He has no use for such things
 further, because the word of God furnishes
 him unto all faith, righteousness and hope;
 it leads him into a knowledge of every obliga-
 tion and duty both to God and man, and
 promises grace in the performance of the
 same. It shows him his relation both to this
 world and that which is to come. It perfect-
 ly and thoroughly furnishes him unto every
 good work, and, hence he needs none of the
 additions which have been made to God's holy
 word. With this word as a lamp for his
 feet and a light to his path he is equipped
 with all the moral principles of the universe;
 nothing can be added to improve it. This
 word of God is as a beacon light to a storm
 tossed mariner at sea; it enables him to steer
 his vessel clear of the rocks and shoals which
 would destroy it and prevent its reaching a
 port of safety.

But let us not persuade ourselves that be-
 cause we have the divine word thus with us,
 and as it were going before us to guide us to
 the promised inheritance, that hence there is
 no danger. If this were so why should our
 Savior so often caution us against dangers?
 telling us of the rise of false prophets who
 would come in sheep's clothing; and why does
 Paul warn us against deceivers? telling us
 also that Satan has power to transform him-
 self into an angel of light. The truth is that
 as the false or added lights are calculated to
 deceive the mariner who is not very familiar
 with the true, just as it is with the false
 prophets and false teachers who have gone
 out into the world; they will rear their false
 and added lights by the side of the Bible, and
 make them so much like it that they are not
 only calculated to deceive, but to deceive the
 very elect of God if it were possible.

There have been many efforts of this kind,
 but more latterly that of Joseph Smith and
 his co-laborers of Morman fame. See how
 adroitly they mix error (pretended revelation,) with
 much Bible, and see the result! They
 have carried, by false interpretation of the
 prophecies of the Bible, and false application
 of some of its most sacred principles, the
 heresies of the inspiration of Joseph Smith,
 polygamy, &c., until now at the end of a single
 life-time they have grown from a mere hand-
 full of the most despised and persecuted of
 earth's inhabitants to such dimensions, that it

requires the wisdom and energy of the gov-
 ernment of the United States to control it.
 Listen, too, at their arguments; they former-
 ly argued that because they were so few and
 so despised therefore they were the true
 church; now, however, they prove themselves
 to be the true church by their prosperity in
 numbers and finance!

And, still more latterly than these, witness
 the rise of another, Mrs. E. G. White and her
 co-workers, starting out in much the same
 manner, claiming that new revelations were
 necessary, making wild and fantastical inter-
 pretations of the prophecies of the Bible to
 suit their wants and purposes, making false
 applications of the most sacred principles of
 the Scriptures, using much Bible and mixing
 in with it error as they thought it could be
 palmed off upon an unsuspecting public, who
 could be induced to receive it; and thus have
 they been able to carry forward their false
 claims to inspiration, until leaving now in
 great measure the argument that they are the
 true church because they are so few and de-
 spised, and are going over to, and beginning
 to use that which the Mormons now use, that
 they constitute the favored people of God be-
 cause they are so prosperous.

But, now, in conclusion, shall we doubt and
 see trouble because these things are so? by
 no means; rather let us be encouraged, for
 these are additional evidences of the truth of
 God's word and of its all sufficiency, for
 these things furnish strong proof that Christ
 and the apostles knew what they were talking
 about when they told of the last day decep-
 tions. So as we thus understand that they
 knew what was to come upon the earth and
 warned us against them, we may also hope in
 the promise of salvation and help which is
 promised to those who are faithful to God
 and the word of his grace. Let us ever be
 found watching and praying, that when the
 Lord shall come we may with many others
 for whom we have labored, be found worthy
 to be accepted of him, is the prayer of your
 humble servant. Yours in Christ.

Salem, Oregon.

From Sister Laura Simons.

DEAR BRO. BRINKERHOFF: I will try to write
 a few lines to the ADVOCATE. I do so love to
 read the sacred truths and cheering prospects
 of those who are trying to live for the good
 of others, and are building again the waste
 places of Zion. There is great need of a
 preacher here that will preach God's word
 in the true light, and not preach for doctrines
 the commandments of men. I think Bro.
 Dugger's missionary Sabbath school manual
 for the Church of God very good, and is just
 what it should be, and I hope that every one
 who has a willing hand and a heart of love for
 the Masters cause will take hold of this
 great work. I will do all I can for the blessed
 cause of my heavenly Master. I am poor
 in this world's goods, but one-tenth of what I
 have belongs to God, and what is his he
 shall have, for I know that he loveth a cheer-
 ful giver; and when all our mites are put to-
 gether and we work together for the salva-
 tion of those around us, his cause will pros-
 per. I for one feel strong in the Lord, and
 will try through his grace to keep the old
 path, the good way that Christ and his Apos-
 tles kept. I ask an interest in the prayers
 of all of God's believing children, that my
 lamp may be well filled with oil and brightly
 burning at his coming.

Your Sister in hope.

Oswego, Kan.

The Advent and Sabbath Advocate.

The Resurrection Day.

We do not wish to discuss this question further, but give space to Bro. Hall's remarks. In our criticisms we always direct them at the subject matter, in a kindly manner. As Bro. Hall's former communication was published entire, we saw no need of fully quoting from it when making a few criticisms, and cannot see that any injustice was done him, as he says; neither do we see any accusation against him by saying his position was "strange." It also appears to us that if Jesus arose from the grave just as the three days were closing it would fulfill the prediction of John 2: 19, "Destroy this temple and in three days I will raise it up. It was the event of the resurrection that was to be substantiated by the evidence, and not particularly the time of it and the burial. But as Matt. 28: 1 speaks of the Marys going to the sepulcher in the end of the Sabbath, and the Savior being then risen, it seems proof that the time was previous, perhaps just previous. So the morning visit of Luke 24: 4-6, shows that the resurrection had previously occurred. Bro. Hall is doubtless correct concerning the time of John 1: 39. We cannot harmonize Matt. 28: 1 with any reasoning we have seen for placing the time of the resurrection on First day morning.

Iowa College, at Grinnell, Iowa, had its buildings destroyed by a cyclone two years ago, next June 17th, with considerable loss of life. Now the buildings are rebuilt, and the College work is going on in regular order, with all the accommodations necessary, and pupils from any quarter of the State can find good educational provisions there, with a full faculty of teachers. It is to the credit of Grinnell that it has always been a prohibition town, no saloons ever having been allowed there. Now the State is going to follow the good example.

An earthquake in England is a rare occurrence, but one of considerable proportions occurred there on the 22nd, shaking the walls of houses at Ipswich and ringing the bells. It was more severe at Colchester, where a deep rumbling sound was heard, buildings swayed, tall chimneys of factories and a church spire fell. At Chelmsford houses and furniture were badly shaken. The earthquake has caused a general feeling of alarm and uncertainty throughout England. Countries not mountainous and volcanic have become subject to earthquakes, and more particularly during this perihelion period of the planets are they frequent and destructive;—signs of the end of the age, as foretold by the Savior.

GEN. GORDON, in Upper Egypt is known to have been in a critical situation for several weeks, in danger from the forces of El Mahdi; the latest accounts state him to be yet holding out at Kartoum, with plenty of provisions, but depending upon re-enforcements of British troops which are not forthcoming. It seems that his despatches to the government were not forwarded by the consul at Cairo, which has prevented the carrying out of his plans. The False Prophet has also been defeated by some of the native tribes which were hostile to him, and this has delayed his progress. British success in Soudan will cost more in the life of their soldiers than they will gain in any way; the check upon the advance

of a fanatical leader among a superstitious and ignorant people may do good for the present; and as the Mohammedan oracles have not declared in favor of El Mahdi being the successor of Mohamed his chances for supremacy are not good as a prophet, except it be just for the territory of the Soudan.

THE Annual Catalogue of Brn. I. N. Kramer and Son, Florists, Marion, Iowa, is before us, a very neat pamphlet of 28 pages, with illustrations of Plants and Flowers, of rare and seasonable kinds, and also at all times of the year. Cut flowers and bouquets at all times. Early plants also in the Spring. Send for catalogue, and also for plants, when any are wanted.

"In the world to come life Everlasting."

WHAT a glorious promise to mortal man! It is worth every thing to us, and obtained only by obedience. How little we appreciate blessings until they are gone from us. As regards our natural life, we go on day after day disobeying the laws of health, tempting death in one sense of the word, entirely unconcerned unless, as is always the case, we are called to pay the penalty of a sick bed, or death. Then what painful regrets. No pains are spared to obtain lost health; the physician is called, and as a last resort, prayer is offered to God for help. Generally, after all hope is fled people are ready to look to the Life-giver.

Yes, I must admit there are noble exceptions to this rule.

O, that all would obey the law of God, and not endanger our eternal life, but we go on careless in this case as in the other, generally speaking. But when we come to the end, when we are to realize what we have lost, unlike the death bed scene, there will be no calling upon God, but rather to the rocks and mountains. The reward of the wicked—not one of us are seeking for it; not one wants to obtain it. Disobedience brings us to it, however careless and indifferent to the fact we may be to-day. It is as sure a reward for the disobedient, as life eternal to the obedient. A terrible picture to look upon. Think of it, brethren and sisters. We must look well to our ways; the trials of the last days are upon us. God help us to endure.—*Sel.*

Definitions of Bible Terms.

A day's journey was about twenty-three and one fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was eight dollars.

A talent of silver was five hundred and thirty-eight dollars and thirty cents.

A talent of gold was thirteen thousand eight hundred and nine dollars.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An epha, or bath, contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

Ezekiel's reed was nearly eleven feet.

Books and Tracts Sent by Mail.

J W Nicholson 50 cts, I N Kramer \$2, L Wright \$2, W E Carver \$2, Elizabeth G Walter \$2, for W H Cordill \$1, S McEvony 50 cts. On Tithing Fund.—A S Price 3.50, Laura Simons 25 cts.

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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.

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Advent &

"Thy Word is

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent, the Signs of the Times, the duty of man to observe the Bible Sabbath (the seventh week,) together with the other commandments of God, the Nature of Man, his Unconsciousness in death, the End of the Wicked, the restoration to its original glory and condition of the future inheritance and abode of the redeemed in the Kingdom of God, the Atonement effected by Jesus Christ, the Prophecy of Christian Life, and kindred Bible subjects.

Be Strong, O Heart.

Be strong to bear, O heart of mine,
Faint not when sorrows come;
The summit of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own.
Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloft
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven
Than all mere dogmas and mere
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Rich, radiant days abide.
Like hope, like Summer's rainbow
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest.
So hope, so love, so patient be,
God doeth all things best.

—Selected by MARGARET ARMSTRONG

Baptist Flag.

W. C. LONG.

[Continued.]

At this juncture the Elder L... sleepingism," and annihilation of... and concentrates all his effort... Sabbath of the Lord, with a fee... behalf of Sunday.

He informs his readers that... "Judaizers of the present day,"... commence preaching in a... keep back "the most flagrant... faith, and make great ado ove... of the Lord." And he thinks... we can get them to "swallow... batch of heresies." Evident... must have been proselyting too... Ray, hence the above expressio... He then says, "They think