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

VOL. XIX. Marion, Iowa, Third Day of the Week, 17th Day of the 2nd Month, 1884. (May 13, 1884.) No. 7

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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 re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, the Atonement and redem-
ption by Jesus Christ, the Prophecies, the
Christian Life, and kindred Bible subjects.

Sabbath Thoughts.

MRS. J. C. FIELD.

The blessed peaceful Sabbath,
How I love to feel it near,
It seems the calm of heaven
Has come my life to cheer!

I love to be all ready
To welcome it along,
With reading precious Bible words,
With singing holy song.

With laying all I can aside
That fills our week day lot,
And to its inner sanctity
To see they enter not.

It is so sweet to dwell apart
One precious day, and try
To heal the wounds the six days make,
As they go roughly by.

It is so sweet to feel at rest,
And hold our Father's hand,
And lean upon our Savior's breast,
Who all can understand.

He knows, and he alone can know,
How tired and tried we are,
And only our own foolish ways
Such comfort need to mar.

Creation's Sabbath brings it near,
With blessing so divine,
That only a distrustful heart
Such blessing will decline.

Soon all our trials will be past,
And pains and death be gone,
And rest and love and bliss at last
With Sabbath light shall dawn!

Haste, haste the time, we wait, we long
Dear Jesus, for thy power,
To bring unending life and joy
To crown our Trial-Hour!

Igo, Shasta Co., Cal.

Baptist Flag.

W. C. LONG.

[Continued.]

THE testimony in the Acts of the apostles is
very clear in proving that the Apostles kept
the seventh day Sabbath: See Acts 13: 14-27-
42-44; Acts 16: 13; 17: 2; 18: 4. This fact
creeps upon Eld. Ray like a horrid night
mare, and in trying to rid himself from it he
says: “It has been argued that the Sabbath is
still in force, because the apostles observed it
after the death of Christ. Many of the Jew-
ish disciples observed the passover, and were
all zealous of the law, long after the death of
Christ.” Can he say as much for Sunday,

the first day of the week. Did Christ ever
keep it? He never as much as took the ex-
pression, first day, within his lips, as far as
the record shows. Did the apostles keep Sun-
day? No, they regarded it as a working day,
and labored upon it.

The passover belonged to the Mosaic code
of laws, and ceased at the death of Christ;
and though some were slow to learn that fact,
notwithstanding the apostles plainly declared
that the law of Moses was no longer binding.
The Sabbath institution belongs to a differ-
ent code, the ten commandments, which the
Psalmist says, “Shall stand fast for ever and
ever.”

After he has labored hard to demolish the
Sabbath of the Lord he says; “The question
may properly be asked, Has there been in the
new dispensation a day of worship established
called the Lord's day? It is every way reason-
able to suppose that such a day would be
set apart.” “Reasonable to suppose!” Yes,
supposition is the foundation rock of first day
observance—It rests upon supposition. Poor
institution! Go on supposing, Eld. R., if you
are determined to reject the Sabbath of the
Lord. In the absence of Scripture for first
day sacredness you cannot perhaps furnish
anything stronger for the day than supposi-
tion.

Hear him again in speaking of Christ and
the disciples going through the corn field and
plucking the ears. “Christ sustained the dis-
ciples in their violation of the Jewish Sabbath.”
What a statement! This is charging Christ
with giving his sanction to the violation of
law, which is sin. All who claim the abolition
of the law maintain that it was binding up to
the cross. What blasphemy then to claim
that Christ would lead his disciples forward
in a sinful act! As the plucking the ears of
corn by Christ and the disciples was before
the death of Christ upon the cross, the law
which the Sabbath is a part was in full force
and a violation of it would be sin. Evidently
Eld. R. got in a hurry in furnishing testimo-
ny to hurl against the Sabbath. The truth of
the matter is the affair was no violation of the
Sabbath. The Jews had many restrictions
thrown around the Sabbath which God did
not approve of. These were burdensome.
Of Christ it was prophesied that “He should
magnify the law and make it honorable.” Isa.
42: 21. This he did by showing them that it
was lawful to do well on the Sabbath day, to
relieve distress and perform acts of mercy.
He declared himself Lord of it, Mark 2: 28.
He told the young man that “If thou wouldst
enter into life keep the commandments,” Matt.
19: 17, 18, 19, That code of commandments
which carries in its very bosom the law of the
Sabbath.

In Matt. 24: 20 Christ enjoins it upon his
followers in this dispensation; “Pray that
your flight be not in the winter, neither on
the Sabbath day.” The time that they should
make their flight was at the destruction of
Jerusalem, an event that occurred 40 years in
the present dispensation. Hence it is plainly
to be seen that the Sabbath was observed

by the instruction of Christ 40 years in this
age; and if it was binding 40 years in the
present age is it not binding in 1884?

In Matt. 5: Christ magnifies the law, show-
ing that the law has a deeper hold upon us.
He illustrates this by taking up the 6th and
7th commandments. The 6th we can violate
by hating our brother, and the 7th by an im-
pure desire of the heart; see verses 21, 22, and
verses 27, 28—This shows the attitude that
Christ bore toward the law. Instead of do-
ing it away he magnified and made it honora-
ble.

We are treated with a lengthy statement in
reference to the resurrection of Christ on the
first day of the week, and the greatness of the
day; claims that it is the day of our redemp-
tion, and that no one calls in question the
resurrection of Christ on the first day of the
week. As he has passed quite an erconium on
the resurrection occurring on the first day of
the week, I will have to notice whether he has
any justifiable claim to the many statements
made with reference to it. Is the first day of
the week the Lord's day? Was he resurrected
on that day? Was it instituted to commemo-
rate that event? Is it the redemption day?
Is it the Christian Sabbath? Yes, an-
swers Eld. R., and so he argues in his arti-
cles. The first day is mentioned eight times
in the New Testament; See. Matt. 28: 1;
Mark 16: 2, and verse 9; Luke 24: 1; John
20: 1-19; Acts 20: 7, 1st Cor. 16: 2. Which
text says that, the first day is the Lord's day?
Read them carefully and you will find that
not one asserts it. They are as silent as the
grave upon that subject.

Well how many pronounce it the resurrec-
tion day. Let us notice what Matthew, Mark,
Luke, and John say about it, for they are the
ones who speak about the resurrection of
Christ. We will hear John testify. “The
first day of the week cometh Mary Magdalene
early, when it was yet dark, unto the sepul-
chre, and seeth the stone taken away from
the sepulcher. Then she runneth, and com-
eth to Simon Peter, and to the other disciple
whom Jesus loved, and saith unto them, They
have taken away the Lord out of the sepul-
chre and we know not where they have laid
him,” John 20: 1, 2. One point is made very
clear by this witness, which is, that when the
women went to the sepulcher he was gone,
had risen sometime previous, and nothing
said, however, as to when he arose.

We will pass to the next witness, Luke says,
“Now upon the first day of the week, very
early in the morning, they came unto the
sepulchre, bringing the spices which they had
prepared, and certain others with them. And
they found the stone rolled away from the
sepulchre; and they entered in and found
not the body of the Lord Jesus.” They were
told by the angels, “He is not here but is ris-
en.” You see by this witness when the wo-
men went to the sepulchre very early the first
day of the week he was gone. These two writ-
ers agree and corroborate that fact.

Mark's statement is substantially the same.
Here then we have three inspired men who

testify alike, and declare that the women went to the sepulchre very early the first day of the week and found not the Lord; He was gone. While they declare so plainly that he was gone when they went to the sepulchre, they say nothing as to the time of his resurrection; and had we no other testimony we could tell nothing about the time.

We will now hear Matthew, he reports an evening visit. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; and the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it," Matt. 28: 1, 2. In this description we have the Marys going out late in the Sabbath to see the sepulchre, and not to anoint the body of the Savior, as recorded by the other evangelists of the morning visit. Then we have Matthew saying that there was a great earthquake—The other writers say nothing about this. He next declares that an angel came down from heaven, and rolled back the stone and sat upon it. The other writers do not record this; so we clearly see that there were two visits at least to the sepulchre. Do we see that the rapturous scenes described by this writer were closely associated with the resurrection? All these things occurred not on the first day of the week but in the Sabbath. The expression,

"In the end of the Sabbaths," does not mean out of it. If it does we might talk about being in the United States and of it at the same time. Well, when does the Sabbath end? At mid-night, when we are asleep? No, that reckoning of time is known to be a Roman time. It came from Rome, the same source from which the Sunday institution sprang, from Dr. Antichrist. The Sabbath ends in the evening. "From even unto even shall ye celebrate your Sabbaths," Lev. 23: 32. "The evening and the morning was the first day," Gen. 1: 5. The day begins in the evening, at sundown, and ends in the evening at sundown. This is Bible time. We must conclude therefore from the testimony that in as much as Matthew clearly declares that the going to the sepulchre of the Marys, the angel coming down from heaven, the rolling back of the stone, together with the mighty earthquake, conspire to prove that the resurrection occurred on the Sabbath. I will have to say to Eld. Ray that if he wishes to keep the resurrection day, the "Lord's day," the "Christian Sabbath," he will have to drop back one day and observe the seventh day, and cease chasing an ignis fatuus, which will lead him into inextricable bogs and finally go out.

It is folly to claim that the first day is a memorial day of the resurrection of Christ. If it is, a record could be shown of its appointment; when, where, how and by whom it was appointed; for every memorial which God has set up in the past we have a definite and inspired record. The advocates for Sunday can not show this, hence it is an imaginary memorial. It has no divine appointment. It is a "plant which my Heavenly Father has not planted" "a broken cistern," a well without water, a "cloud without rain."

[Concluded in next number.]

Condition of the World Prior to Jesus' Coming.

Does the Bible teach that prior to our Lord's second advent the world will be converted, and there be a general time of pro-

longed peace; or does it teach the contrary?

Different views are held by pious and learned men with relation to this grave question, and we only wish to know whether the Bible speaks only plainly upon this subject or only refers to it obscurely. If only obscurely, then we are left in doubt. If plainly, then the matter may be forever settled. We think the Bible is very plain upon the point, and teaches most definitely that the world will not be in a holy, peaceful state when Jesus comes.

1. Our Savior declares that, "as the days of Noe were, so also shall the coming of the Son of man be." (Matt. 24: 37.) "Also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." (Luke 17: 28, 30.)

If, therefore, the Antediluvians and Sodomites were unrighteous when their judgments came; so will the world be when our Lord comes. But let us look at some of the striking features of that age.

1. They were infidel with regard to the message God sent them. Had they not been, they would have been saved. God's messengers seemed unto them as "those that mocked." So will this world be infidel, when our Lord shall come; rejecting the message of Divine mercy presented in his Word and heralded by his servants to a lost race. Our Savior himself asks the solemn question, if at his return he shall find faith on the earth; leaving us to infer, that even with his professed church, faith would be well nigh lost.

2. The Antediluvians were grossly sensual. So completely given over to their sensual passions and appetites had they become, that it repented God that he had made man upon earth, and he proposed in his heart to destroy him. So will it be in the day when the Son of man shall be revealed. Paul, in giving a description of the "last days," says, the time shall be "perilous;" that men shall be "lovers of themselves;" that is, will seek their own gratification, and therefore will be sensual; they will be "without natural affection, truce breakers, false accusers," incontinent. (Gr., *akrateis*, not master of one's self,) walking after their own lusts, "despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God."

3. The wickedness of the Antediluvians was "very great," so that their "thoughts and imaginations were evil continually." The prophet Joel, in giving a description of the great harvest at the last day, says of the people, "their wickedness is great." So the "days of Noah" correspond quite exactly with the "days of the coming of the Son of man," and that is a very unholy state.

2. The general tenor of Scripture teaching is in harmony with these passages already quoted. In Matt. 24: 12, we read: "Because iniquity shall abound, the love of many shall wax cold;" and in 2 Tim. 3: 13, "But evil men and seducers shall wax worse and worse deceiving and being deceived." These passages certainly do not indicate an improved condition among mankind in holy living, but rather the contrary; so that while knowledge shall increase, and the arts and sciences flourish as we approach the end, the human mind will be so diverted from the true source of wisdom and knowledge as to look more at the "seen" than the "Unseen," and worship and serve the "creature" more than the "Creator;" and thus will the world be found

when our Lord shall come, forgetful of their obligations to him; their minds absorbed in earthly, sensual things, all fitted for destruction, with only comparatively few ready for translation. We think these ideas are interwoven throughout the entire teaching of the Bible.

3. Our Lord's parables represent this state of things. In the thirteenth of Matthew, Jesus most clearly teaches in his parables that the righteous and the wicked will exist in the world until its end, and then they will be separated; the righteous saved and the wicked destroyed. Hear him. "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

Our Savior defines "the sower," the "Son of man;" "the field," "the world;" "good seed," "children of the kingdom;" "tares," "children of the wicked one;" "enemy that sowed them," "the devil;" "harvest," "end of the world;" and "reapers," "angels." Then he says: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Our Lord's interpretation of this parable is too plain to be misunderstood. He locates the harvest at the end of the world, and recognizes the existence of both righteous and wicked up to that time, and then more distinctly shows what disposition will be made of them at that point of time;—the wicked in the "furnace of fire," and the righteous in the "kingdom of their Father."

4. The religious aspect of Christ's professed Church, as set forth in the Bible, is rather unfavorable to the evangelization of the world. A state of cold formalism is represented as obtaining very widely in the Christian Church in the last days. The apostle says, they shall have a "form of godliness," but "deny the power thereof;" and Jesus says, their "love shall wax cold." The Revelator represents them "lukewarm," and saying they are "rich and increased in goods and have need of nothing," not knowing that they are "wretched and miserable, and poor, and blind, and naked." They are further set forth in our Lord's great prophecy as saying his coming is delayed, and in the act of "smiting their fellow-servants, and eating and drinking with the drunken, when their Lord comes unexpectedly upon them, and cuts them asunder, and appoints their portion with the "hypocrites." Not all are in this condition: some are faithfully watching and waiting his return.

If this is to be the condition of the Christian Church, it is a very poor representation of the Christian religion, and in a poor state to win men to Christ. Now since the Church is an appointed means to the conversion of the world, and a part are in the condition above described, the prospect for a general conversion is very poor.

5. Another formidable barrier in the way of the world's conversion is the existence of a great wicked power up to the time of our Lord's advent. In the vision of the prophet Daniel had during the reign of Balthazar, the last king of Babylon, four beasts diverse one from another were seen; and another—a very peculiar horn came among them. Now this horn could not speak, and his very look was language corrupt.

Whatever view may be taken by the Roman Catholic or Protestant as to what power this horn represents, all must agree it is a wicked power. Well, this power was to exist till the time of our Lord's advent, and judgment was given to the saints of the Most High; and the power that the saints possessed the kingdom of the world. It is argued that this prophecy has been fulfilled, to the power passing from the hands of the wicked into the hands of the saints. From this epoch they—the saints—the controlling influence of the world was ultimately brought all into subjection. This wicked also included,—I think,—the apostle Paul, in 2 Thess. 2: 7-10, a different view of the subject.

First: he recognized the power of the world up to the visible, personal, second advent of our Lord; and then, Second: That the wicked power should be destroyed, and not the world. This destruction is represented in the grandeur by John the Revelator, of the Apocalypse, chap. 18: 1, after these things, I saw another angel come down from heaven, having great power; the earth was lightened with his glory. He cried mightily with a strong voice, Babylon the great is fallen, and is become the habitation of devils, and the habitation of every foul spirit, and a cage of every unclean and hateful bird. . . . And a great multitude took up a stone like a great millstone, and cast it into the sea, saying, Thy city shall be destroyed, and shall be found no more. How such passages as these can be interpreted to harmonize with the view of a general conversion, is more than I can say.

6. The military aspect of the world's conversion indicates a warlike condition at the time of our Lord's advent. The "mighty men" are to be converted. The "men of war," are to be arrayed and marshalled for battle. The idle, the husbandry are to be converted into soldiers of warfare, and an unprecedented army of angels shall seize the nations of the world. Truths are most clearly revealed in the prophecies of the Old Testament, and in the Revelation of the Seer of Patmos.

7. The absence of all Scriptural evidence touching the world's conversion is a very convincing evidence that this is not the true view. We are bold to say that the passage in all the Bible—when the Lord shall come,—that teaches the conversion of the world to God. The strong reliance upon the world's conversion are but half-considered with the doctrine supposed to be taught, and are entirely disproved. Take for ex-

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converted to Christ: "Ask of me, and I shall
give thee the heathen for thine inheritance,
and the uttermost parts of the earth for thy
possession." It is claimed, this is the lan-
guage of God the Father to his Son Jesus
Christ; and that Jesus did ask God for the
heathen; and therefore they will all be con-
verted to him. But, observe, there is not one
word in the passage about the heathen being
converted.

The next verse shows most conclusively
what disposition will be made of the heathen:
"Thou shalt break them with a rod of iron;
thou shalt dash them in pieces like a potter's
vessel." Exactly agreeing with Daniel's in-
terpretation of Nebuchadnezzar's dream of
the four Gentile monarchies,—"broken to
pieces," and become like the "chaff of the
summer threshing floors." So of the other
Scriptures, which are claimed as teaching this
doctrine; when carefully examined, they are
found not to teach the doctrine which they
have been supposed to teach.

8. Another proof that the theory of the
world's conversion is erroneous is, that it is a
novel theory. Strange it is indeed if taught
in the Bible that the early disciples of Christ
did not discover it and herald it to the world.
Not one word is there in all their writings to
lead us to suppose they entertained such an
idea. Singular indeed, if it was a doctrine of
the early church, it can not be found in the
writings of the Fathers.

Daniel Whitby,—a learned expositor,—
born in England, 1638, was the first to herald
this doctrine to the world. He himself ac-
knowledged that for well nigh three hundred
years, the early Church taught the contrary.

Bishop Henshaw says: "The commonly re-
ceived opinion of a spiritual millennium, con-
sisting in a universal triumph of the gospel
and conversion of all nations, for a thousand
years before the coming of Christ, is a novel
doctrine, unknown to the Church for the
space of sixteen hundred years. . . . We may
safely challenge its advocates to produce one
distinguished writer in its favor who lived be-
fore the commencement of the eighteenth
century."

We are convinced that the present state of
society is no barrier to our Lord's coming, but
rather indicates his advent near.

"Time's sun is fast setting, it's twilight is nigh,
It's evening is falling in cloud o'er the sky;
It's shadows are stretching in ominous gloom,
It's midnight approaches, the midnight of doom,
Then haste, sinner haste, there is mercy for thee;
And wrath is preparing—flee, lingerer, flee."
—WM. H. MITCHELL, in Quarterly Jour. of
Prophecy.

Mammon of Unrighteousness.

TEXT.—"Make to yourselves friends of the mam-
mon of unrighteousness, that when ye fail they
may receive you into everlasting habitations."
LUKE 16: 9.

Jesus uttered these words for our learning
and consideration, and they were written by
an inspired penman, as bearing upon the final
destiny of the entire human race. The great
Author of salvation has decreed from the be-
ginning that mankind should be thoroughly
warned and notified of the impending judg-
ments which await the finally impenitent;
hence, in giving his commands to the chil-
dren of men, has endeavored to make him-
self very clearly and plainly understood by
all. The command, "Make to yourselves
friends of the mammon of unrighteousness,"
covers the entire history and age of the gos-

pel dispensation, to the closing up of Gentile
times. While it is in the order of God's
good providence to command, it is also our
duty to obey.

The lesson intended to be conveyed by the
divine Lawgiver is an imperative duty, de-
volving upon all those who possess this world's
riches, and those who are able, to give to those
who are needy and in want of the comforts
and necessities of life, that when this world's
riches, or "mammon of unrighteousness,"
shall pass away in the great final conflagra-
tion, ye may be received "into everlasting
habitations." Then will be the time it will be
necessary to have a hiding-place in Isaiah's
"upper chamber," in the "pavilion of the Al-
mighty." On condition then that mankind
obey this divine command, they have the
promise of being received "into everlasting
habitations." This is the way to "lay up for
yourselves treasures in heaven," as Jesus has
commanded. This is the way to "cast your
bread upon the waters." As waters signify
people, to "cast your bread upon" or among
the people, means to give to the poor. This
is the way to "honor the Lord with thy sub-
stance, and with the first fruits of all thine in-
crease," for then we have the promise of hav-
ing our "barns filled with plenty, and our
vats to burst out with new wine." Then Je-
sus will say, when he comes to make up his
jewels, "I was hungry, and you fed me; I was
naked, and you clothed me; I was thirsty, and
you gave me to drink; I was sick and in pris-
on, and you visited me." "Inasmuch as you
did it unto the least of these my brethren"—
not the devil's poor, but "the least of these
my brethren," says Jesus—"ye did it unto
me."

Dear reader, do you know of any poor wid-
ow, fatherless children, or the Lord's poor,
who are in need of food and raiment to keep
them from hunger and protect them from the
cold? Should you go and supply them with
those things they stand in need of, don't you
think you would have friends who would
ever afterwards speak of you in grateful re-
membrance? Well, this is what Jesus means
when he says, "Make to yourselves friends of
the mammon of unrighteousness," that when
this world's riches shall pass away, you may
be received into everlasting habitations. Lend
your money to the Lord by giving to the
poor, for "he that giveth to the poor shall
never come to want." "Give, and your re-
ward shall be great, and you shall be called
the son of the Highest," even "sons and
daughters of the Lord Almighty."

In view of these facts, let us see to it that
we obey the divine mandate, "Walk in all the
holy commandments of the Lord blameless,"
that we may finally be received "into ever-
lasting habitations," to share in the rich fru-
ition of the blessed in the everlasting king-
dom of God.—A. J. STONE in World's Crisis.

THE second coming of Christ is the great
event of the future. From it the flaming bea-
cons of prophecy on every hilltop of the ages
have caught their fire. Toward it all the
movements of history point the way. In it
all the radiating lines of prophecy meet. It
is that glorious hope, that morning-star of the
endless day, which shines clear and serene
above and beyond all the darkness and storms
of time. The hope of the Church is not ful-
filled, the salvation of the saints is not com-
plete, the victory of redemption is not finished
and cannot be until Jesus comes the second
time.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 17th day of the 2nd month, 1881.

JACOB BRINKERHOFF, Editor.

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

Special Contributors.

The Holy Spirit.

WHEN Jesus was ascending to Heaven and gave commission to the apostles to preach the gospel to all the world, he said to them, "Lo, I am with you always, unto the end of the world," Matt. 28:20. We know he would not be with them in person, for he was about to leave them, to return no more until his return to take the kingdom and reign. And now being the glorified Son of God he possessed the attributes of his Father, omnipotence, omniscience, and omnipresence, and while personally present in Heaven he would be present in spirit; by his spirit; by the Holy Spirit, that divine influence from God and his throne. While he was with the disciples he was their comfort, and going away from them he promised them another comforter, the Holy Spirit. We cannot think this was only for the apostles, or the first Christian disciples, for the succeeding ages of the church needed comfort for their believers also, and trials equally as severe awaited them; also the final promise, I will be with you to the end of the world, implies a continuation of the spiritual presence of our Redeemer throughout the entire Christian dispensation. It may be said by some that the promise should read, "to the end of the age." Very well, it is to the end of the gospel age.

In nearly or quite every thing in this world that is good there is its counterfeit; and a counterfeit is considered a proof of a genuine. There are many things at the present time that are called manifestations of the Holy Spirit that are manifestations of the spirit of the person producing the manifestation. Every person has power or influence, and we familiarly speak of that as his spirit (not the spirit of life), see Prov. 16:19; 1 Cor. 4:21; thus it is with the spirit of God which is holy; and he is all powerful; as he is so much greater than we are so his Spirit is greater and holier; and his Spirit is that divine influence accompanying the work of God and working with it; thus we read that "The Spirit of God moved upon the face of the waters," Gen. 1:2, and the work of creation was accomplished, and we thus see that the Spirit of God is the same as, or connected with the power of God, or is an expression of the energy by which the Creator's works and ways are done.

Among certain religious sects many things are said to be done by the Spirit, and these are so various and opposite that we must conclude that the Spirit is contradictory and whimsical, or else we must conclude that these spirit manifestations are not divine. Then, if this be so how are we to know which are genuine, if any. What is the standard by which we may know the spirit of truth and the spirit of error? The apostle John exhorts us not to "believe every spirit, but to try the spirits whether they are of God, because many false spirits are gone out into the world." In the prophet Isaiah we read, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," 8:20. Here is the test: the word. Then if any person or people claim to have manifestations of the Spirit which do not correspond with the teachings

of the divine word their spirit is not according to the Spirit of God, and they are impostors; or if they claim to be guided by the Spirit, and they walk not according to the testimony of the word, their claim is an assumption of their own, merely. A few years ago we knew of a Free Methodist, in speaking with one of our brethren on the subject of baptism, ignored the necessity of baptism, saying he had the evidence in his heart, by the Spirit, that he was accepted of God, and needed no outward forms. Now who, that considers the word of God, as David did, "a lamp unto his feet, and a light unto his path," could thus ignore the Savior's teaching and guide in the way of salvation?

The Spirit always agrees with the Word, and in all its promptings directs us to the revealed word of God for light and direction. The Spirit prompts us to worship God and desire him; his word directs us how we may render acceptable service; when we have obeyed the divine requirements then may we consider that we have made our peace, calling, and election sure. Then may we rest secure that "there is now no condemnation to them which are in Christ Jesus," for we "walk not after the flesh, but after the Spirit;" 'tis then that "the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Whenever any person claims to have a better guide than the teachings of the word, or that they do not need the letter of the divine Scriptures, their inspiration is to be doubted. We occasionally meet people, and they are quite numerous of late, who have a great deal to say of the Spirit, and that they are directed by the Spirit, and that they do not need the letter of the Bible. See what confusion they make! they consist of different sects too, and oppose each other, simply because they have no standard of righteousness and truth; and although they pretend to respect the Bible they say it has a spiritual meaning, and explain it to suit themselves. We heard one such man say he kept the Sabbath strictly, while he was laboring on every day of the week; saying he kept it in spirit; he also put his spiritual meaning upon articles of faith and doctrine, even claiming the resurrection to be all in spirit; showing plainly to every observer that his spirit was a fanatical one.

Any one at all acquainted with the writings of Swedenborg will see the absurdity of spiritualizing Scripture and its plain teachings. He will commence with some matter of fact statement and when half through it will turn upon it his spiritualizing notions, making his writings unintelligible and of no use. Thus it is with everybody who wants a guide different and apart from the revealed word of God. Andrew Jackson Davis, in the last century, made an exhibition of this kind. Spiritualism, with its follies and vagaries, is but another exhibition of departure from the living word for a false guide. Seventh Day Adventists have accepted a leading and guiding person apart from the word in the matter of Mrs. White's testimonies, claiming to be the spirit of prophecy; but applying the divine detector to her testimonies they will not stand before it, but are proven to be but the productions of her own spirit; having a great deal of truth in her profession and practice her work harmonizes very nearly with the divine standard; but as it is only human she is not always consistent with her own teachings, and also varies from the Bible. We can not say that that people were desirous of being led separately by the Spirit, but they have accepted something as the work of the Spirit which they hold high-

er than they have the Scriptures, for they accept her interpretation of doctrines and teachings as the end of all controversy, and from which there is no appeal. The closing words of the Revelation should show the absurdity of taking something beside the revealed word. It will sometime come to nought, while the word of God will stand forever.

The society of Quakers, a very good people in society, hold to this separate guidance of the Spirit, and place a spiritual or mystic interpretation upon some of the plain teachings of Scripture, hence do not practice baptisms and the Lord's Supper, ignoring also the Old Testament at the present time. There is also the Shakers, who are led by the Spirit, who possess many excellent traits of character. Now, if all these are led by the Spirit, why are they led in different directions; and why are they not in harmony with each other? The reason is evident—they are following a false interpretation of the work of the Spirit; it is but their idea of it, which is not drawn from the standard of truth, to which they ought to go; they should take the revealed word, square their lives and their doctrine by that, with which the Spirit agrees in every particular.

There are some people of loud and noisy demonstrations in their worship of God who claim it to be the work of the Spirit, as the Salvation Army, who work extensively in Gt. Britain, and who have lately extended their work to the Continent and to America. They have done good with one class of people, the excitable, but as soon as the excitement is over they have nothing to hold on to. They are not educated to an intelligent faith and doctrine, and excitement can not hold them to the end. The greater part of this class relapse, although a better state of morals is the result for a time. Of the revival wave of the world's evangelists at the present time, this period of excitement has too great a place, instead of the deep conversion of heart and mind to God and his truth; and this is too much the reason why its influence is so soon gone and the newspapers report that in a few years so little trace of it remains. These are said to be the work of the Spirit; but those who would compare the work of the Spirit with the test of that work will be able to see that it has too shallow a foundation for such a work. In attending the meetings of the Free Methodist people their noisy exclamations, with clapping of hands and stamping of feet, is seen to be a poor subterfuge for the work of the Holy Spirit.

The Spirit and the word agree, and where there is not harmony with the "law and the testimony" there is no work of the Holy Spirit. We do believe in the operation of the Spirit in accordance with the Word, speaking as with "a still small voice," as in the day of Elijah, when the Lord spoke unto him, not in the great and strong wind, nor in the earthquake, nor in the fire that followed, but in the still small voice. So we see the stately steppings of the Lord in his works and ways, and his Spirit directs us to his revealed word for instructions what to do to worship him intelligently; and it tells us how we shall manifest the fruit of the Spirit in our lives, against which there is no law, but peace and joy forevermore. And if, in the joy of believing divine truth, and the peace we feel in our sins forgiven, and in the hope of eternal life, we feel like shouting hallelujah, or shouting praises to God, we believe it in accordance to the Spirit of God, which is far different from what we often hear, which is called by that name.

The Holy Spirit is a conveyer of the work upon the hearts and minds of men, in connection also with angels, which are celestial beings, for "they are ministering spirits sent forth to minister to those who shall be heirs of salvation," Heb. 1:14. It agrees with the word of God, according to carrying it forward, for we read that the Spirit of God moved upon the face of the waters," by which we understand that what was brought out of the chaos existing on earth and earthly things also. See 2 Peter 3:5, and Heb. 11:3. The Holy Spirit operating upon our hearts harmonizes the works and ways of God, and leads us in the leadings of the Spirit, repentance and are baptized, and are begotten with a lively hope by the resurrection of Christ from the dead, 1 Peter 1:3. We then to grow in grace and in the knowledge of the truth. Begetting implies a new birth, when the Life-giver shall establish his reign of peace and righteousness. That will truly be a spiritual reign, and be according to the Spirit; although it is also literal, as spirit is always accompanied with that which is literal and real. Many think that in this life we are led by the Spirit, but there are many who believe it to be deferred unto the resurrection from the dead. At conversion we are begotten of the Spirit, and at the resurrection of Christ, when he shall establish his kingdom and the place of the saints' inheritance, we shall be ready for them, then shall our work be accomplished in the world, and bringing us back to God.

Captives and Victors.

J. DENNIS BROWN.

"Fear, and the pit, and the
thee, O inhabitant of the earth."

DEAR READER; sit down for a moment in your room and watch the clock. Your time-piece, and think that in the course of this little pointer out goes a man being; then at the end of the hour must add to this count thirty more, and make the number complete. You thought that ninety thousand men living to-day will be numbered no more to-morrow, and so on each day of the years as they come another vast number of those who were once many are ready for the great day. Then think of the woe, the sorrow, the dread disaster occurs. No vessel dashes against a rock, breaks in pieces, and the passengers are at the mercy of the mad sea, engulf them, while on shore friends are waiting and watching for the safe arrival of the ship, and again make the harbor. In the same way disaster to swell the number. Then a coal mine horror, the moans of women and children for an hundred and fifty fathers buried in the dust, consumed by gaseous devours, a tempest sweeps over the waters overflow and break, a moral and artificial boulevards rush forward to find themselves destroyed, and many of them never be seen again as

The Holy Spirit is a conveyer of the Lord's work upon the hearts and minds of men, in connection also with angels, which are literal beings, for "they are ministering spirits sent forth to minister to those who shall be [or are] heirs of salvation," Heb. 1: 14. It agrees with the word of God, accompanying or carrying it forward, for we read that "the Spirit of God moved upon the face of the waters," by which we understand that order was brought out of the chaos existing, and we also read that by the word of the Lord the heavens were made, which included the earth and earthly things also. See Ps. 33: 6; 2 Peter 3: 5, and Heb. 11: 3. The Spirit operating upon our hearts harmonizes us with the works and ways of God, and we follow in the leadings of the Spirit, repent, believe, and are baptized, and are begotten unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Peter 1: 3. We are then to grow in grace and in the knowledge of the truth. Begetting implies a birth, and we shall be born of the Spirit at the resurrection, when the Life-giver shall come to establish his reign of peace and righteousness. That will truly be a spiritual reign, for it will be according to the Spirit; although spiritual it is also literal, as spirit is always connected with that which is literal and material. Many think that in this life we are born of the Spirit, but there are many reasons for believing it to be deferred unto the resurrection from the dead. At conversion we are begotten of the Spirit, and at the coming of Christ, when he shall establish his kingdom, and the place of the saints' inheritance shall be ready for them, then shall the Spirit's work be accomplished in the work of redemption and bringing us back to God.

Captives and Victors.

J. DENNIS BROWN.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. Isa. 24: 17.

DEAR READER; sit down for a few minutes in your room and watch the second hand of your time-piece, and think that at each round of this little pointer out goes the life of a human being; then at the end of each day you must add to this count thirty six hundred to make the number complete. What a sad thought that ninety thousand of the people living to-day will be numbered with the dead to-morrow, and so on each day throughout the years as they come and go. Of all the vast number of those who will die to day how many are ready for the unknown future? Then think of the woe, the grief, brought upon the inhabitants of the earth as daily some dread disaster occurs. Now on the wild wide sea a vessel dashes against the rocks, and breaks in pieces, and the passengers and crew are at the mercy of the mad-waves which will engulf them, while on some distant shore friends are waiting and wishing in vain for the safe arrival of the ship that will never again make the harbor. Now there is a railway disaster to swell the lists of the dead. Then a coal mine horror, and the shrieks and moans of women and children as they mourn for an hundred and fifty dead husbands and fathers buried in the pit and being consumed by gaseous devouring flames. Now a tempest sweeps over the land, and six hundred more are numbered with the dead. Then the waters overflow and break through their natural and artificial boundaries, and as they rush forward to find their level, homes are destroyed, and many of the inhabitants will never be seen again as tillers of the soil or

artisans in the shop. And as if all this was not enough to bring sorrow and woe, millions of men leave their farms, their workshops, their homes, and gather in armies and march to the battle ground and there wound, kill, and destroy each other, while pestilence and famine follow to complete the destruction.

Is there then no tranquil spot on earth whose paths do not lead to the dark valley of death? Are there no walks in life where danger attends not every step, and no precipice is found over which mankind sooner or later falls into the vast abyss? Are there no cities of refuge to which one can now flee and be safe from the hand of our common enemy outstretched to grasp the millions of our race as one by one they go from the couch of pain, and by tens and hundreds they yield to his grasp by reason of accidents and disasters? Inquire of the bold and fearless captains of the noble ships that ride the proud waves of the sea if on their chart is marked no island home where sorrow is unknown,—or a harbor anywhere along the shore of the mighty deep where death never enters; and you will learn from them that no such place has yet been found; and further, that many thousands of passengers have embarked with them only to find a watery grave.

Ask the vigilant railway engineer, who with ever watchful eye looks out into the near future, if he knows any station along the route where man may live without fear of distress or suffering, and he will answer—"Not one." "But I draw after me as I traverse every country of the civilized world thousands of travelers who never reach their destination, because they are dashed to death by means of misplaced switches, broken rails, and frail bridges over watery chasms."

Watch the breeze as it blows over every fertile spot of earth wherever man is found, and see if it can fan the fevered brow, and thus forever restore the bloom of health to the face of the invalid; and you will see that its own miasmatic breath scatters everywhere seeds of sickness and death; and when gathered in its fury leaves in its track bruised, bleeding, and torn bodies of the infant, the youth, the aged, scattered among the mangled and disfigured dead. Is there then no escape? No city, no hamlet, no home, where neither sin, sorrow, nor death, can come? No; we must say as did David, Give us help from trouble: for vain is the help of man." If forth to battle there should march an army of a million men under skilled Generals and brave Captains they could not in this manner get the victory over death, or drive this enemy from the land. But as amid the clash of sabers, the roar of musketry, and the deafening thunder of cannon, is heard the cries of the wounded and groans of the dying; these, and a look at the pale faces of the dead, all would tell too plainly the result.

We must then look beyond the help of man, and farther than the domain of death for deliverance. It is sad to think of being imprisoned, but comforting to think of the rescue afterward. If we were at this time prisoners of war in the hands of an enemy that would surely be defeated it would be a comfort to think that sometime we would be released, and again beneath our country's flag we would be greeted by our loved ones as a freeman at home. No one can hope for final deliverance without the help of our Savior, and he will surely be victorious. Then, Christian, be brave and face the coming danger with a firm faith and a hope of future victory.

Dear reader, if you have not this hope then

be entreated to join those, who, as soldiers under the King of kings, although for a while prisoners, will finally come forth from the grave eternal victors over death.

Get ready for the scenes of the future. The prophecy will prove true. Calamity and destruction will continue. "He who fleeth from the noise of the fear shall fall into the pit;" &c. Read the verse following our text; also Isa. 55: 6, 7; and when the Lord extends his hand to save you take it and be obedient. Read carefully the 46th Psalm, and see what strength and courage his people have in these times of sorrow and woe, and make haste to be numbered with them that make God their refuge.

McDonald, Vanburen Co., Michigan.

DO YOU KEEP YOUR HANDS CLEAN?—Some time ago a missionary and his wife, Mr. and Mrs. Harvey, set off from England to one of the principal missionary stations in Africa, and proceeded up the country. They were rather fearful as to the reception they might receive, but they were met by the natives, and welcomed very pleasantly. There was no house fit for them to live in; there were no schools, and no church; and before these could be built, many were the inconveniences they experienced. Still, this did not deter them from making every effort to teach the people. At first but very few came to hear them; and they would bring their dinners with them, and cook them under the tree, which was the cause of much interruption. But by degrees all this ceased, and they flocked eagerly to hear, intent only on what was going on. After Mr. Harvey had been there some little time, he asked the people how they liked being taught. "Oh," they said, "we like very much what you say, but we don't know whether we shall like you till we see whether you keep your hands clean." They wanted to see whether the missionaries practised what they preached, whether they carried out in their lives the truths they taught. We should all be "living epistles, known and read of all men."—Ex.

Letter Department.

From Sister May Moss.

DEAR BRO. BRINKERHOFF, and brethren and sisters scattered abroad: This is the Sabbath, and I thought I would try for the first time to write a few lines to our welcome little visitor, the ADVOCATE, which I have been reading. It is laden with many precious truths, and letters of consolation from dear ones of like precious faith. There are none of our faith here except our family. There are a few S. D. Adventists here. Mother and I were down near Fairfield to the Quarterly meeting last Sabbath and Sunday; heard three splendid sermons; two by Bro. A. F. Dugger, and one by Bro. John Sperry. It does encourage one greatly to hear a good Bible sermon. I think preaching would do a great deal of good here. As this is my first attempt I will not occupy any more space. I am young and very weak, and easily led astray from the blessed Master's care. Pray for me, brethren and sisters, that I may be more steadfast in the blessed Master's cause, and that I may be always ready, with my lamp trimmed and burning, to meet my Savior at his coming, and with his saints inherit the earth.

From your Sister in hope of eternal life when the Life-giver comes.

Hastings, Neb.

work, but nevertheless
Work while the day lasts,
meth when no man can
age of the Savior.

is one above all others in
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ore, neither thirst any
l shall dwell among
their mourning shall
y will come when all
eir work shall be, and

they who are neither cold nor hot the Lord shall spue them out of his mouth. Reader, what shall be your reward in that great day? "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." May God help us each and all to sow to the Spirit that we may of the Spirit reap life everlasting.

The Missionary Sabbath School Manual of the Church of God.

GEN. 2ND CHAPTER. LESSON 2.

"Thus the heavens and the earth were finished, and all the host of them."

Question: What are we to understand by the word "hosts" as used in the text? Answer, The word hosts is a figure derived from the marshalling of an army, and signifies splendor and order. This figure of speech frequently occurs in the Scriptures of divine truth, and is applied to the heavenly bodies.

Question: Will you give a few examples from the Bible where it is found having this application? Answer, "By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth," Ps. 33: 6; "Lift up your eyes on high and behold who hath created these things, that bringeth out their hosts by number; he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth," Isa. 40: 26; "He telleth the number of the stars, he calleth them all by their names," Ps. 147: 4. As we gaze upon the wondrous sky stretched out far above our heads we are struck with astonishment at the unity, order, and splendor of the heavenly bodies, which number and orderly arrangement are expressed by the word "hosts." "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his works which he had made."

Question: In what sense are we to understand that the Creator rested from his work? Was it in the sense of seeking repose from fatigue? Answer, It was not, for it is written of him that "He fainteth not, neither is weary." Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary? There is no searching of his understanding, Isa. 40: 28. He rested in a sense of ceasing from activity in a particular mode of operation. "He rested from all his works." Ceasing from doing thus and so constitutes the nature of the rest spoken of in the verse.

Question: If God did not rest, because he was weary what was his object in resting on the seventh day? Answer, His object was to designate a sacred day to be observed by man from the very beginning of the history of the world to its close. His resting, and blessing and sanctifying the seventh day, made it his sacred or holy day. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on MY HOLY DAY, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," Isa. 58: 13.

Question: As Jehovah himself has given us an example by observing the first seventh day of the first week of time as a rest day, what is our duty in reference to the seventh day? Answer, As the Father above suspended his labors on this day, and devoted it in a special manner to himself, making it his own holy day, so we should suspend the common business occupations of this life, and

dedicate the day to the special service and worship of the Almighty God. "Six days shalt thou labor and do all thy work, but the seventh day is Sabbath of the Lord thy God; in it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it," Ex. 20: 9, 10, 11.

Question: Can you tell in what spirit and manner we are to observe the Sabbath? Answer, we are not simply to abstain from secular labor, wishing the day were gone so we could return to the ordinary pursuits of life, but we are to observe it joyfully, in the spirit of delight and holiness unto the Lord, esteeming it as the holy and honorable day of the Lord. We are not to do our own "pleasure," but our pleasure is to consist in doing what the Lord requires; not conform to our own "ways" but joyfully devote ourselves to the "ways of the Lord." "Nor speaking our own words;" we are to talk of the "exceeding great and precious promises," in imitation of the example of the blessed Master who read the Scriptures on the Sabbath day, Luke. 4: 16. The apostles and New Testament saints conformed to the same custom, Acts 17: 2; 16: 13. To read the Scriptures, and to meditate and discourse on the promises of God is not to speak our own words, but the Lord's words. Such an observance of the Sabbath as this alone will "honor God," as it shows a faithful heart and a generous disposition to do the will of God, Isa. 58: 13. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his works which God created and made."

Question: Did God bless the seventh day for himself or did he bless it for man? Answer, As God is infinite in all blessings one day can not be any more of a blessing to himself than another, so he must have Sabbathized the seventh day to be a blessing to man.

Question: Can you give any authority from the Scriptures showing that he did set apart the seventh day to be a blessing to man? Answer, Yes, our Savior's language on this subject is very pointed, and declares positively that "the Sabbath was made for man;" "And he said unto them, The Sabbath was made for man, and not man for the Sabbath," Mark 2: 27. An institution which has Christ as its Lord must be sacred and holy indeed, and prove a blessing to man if properly observed by him.

Question: Can you enumerate a few of the many blessings which result from a proper observance of the Sabbath law? Answer, (1) It is a law designed to lead us to do what is wisest and the best for ourselves. (2) A proper knowledge of its true character creates within us devout and grateful feelings to God as the creator, former, and maker of heaven and earth, and the author of our own existence. The fact of creation—the reason assigned for its observance—is one of joy. The blessings of existence we owe to creation, and for these blessings our hearts should go up in gratitude to the great Father of all. (3) It is a blessed release from the labour and toil of the busy affairs of this life, a periodical rest from that which commonly occupies the hands, the heart, and the mind, a wise provision for the solemn, yet delightful worship of God, and the investigation of his word. Our physical, mental, and moral

make up, demands a stated weekly period of rest; we have it in the wise provision of the Sabbath law, which makes it a day of blessing to all classes. A day to be honored and made welcome on account of its sacredness, and merciful and religious privileges. The statistics of every branch of business show the importance and the blessing of the Sabbath day. "These are the generations of the heavens and of the earth, when they were created in the day that the Lord God made the earth and the heavens."

Question: What do you understand by the word "generations" as used in this text? Answer, it must refer to the creation periods in the "beginning," as the qualifying phrase "when they were created" would seem to indicate.

Question: In what sense is the word day used in the text? Answer, it is used in a figurative sense. This is evident from the fact that it embraces the six literal days in which Jehovah was employed in making the earth, "and every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

Question: Are we to understand that the first and second chapters of Genesis give an account of two distinct creations, as some infer? Answer, We are not. The 1st, 2nd, and 3rd verses of the second chapter belong to the first chapter. The second chapter properly begins with the 4th verse, which contains a distinct reference back to the creations and formations narrated in the first chapter, which reference is continued through the 5th verse with information as to how rain was produced, and how and out of what material man was formed. The reference in the latter part of the 5th verse is to the time when God had fully prepared the earth for vegetation by causing the "dry land to appear," though he had not yet sown it with the seeds of vegetation, or yet caused it to rain upon the dry land. It was at this epoch of the earth's history when "there was not a man to till the ground." "But there went up a mist from the earth and watered the whole face of the ground," 6th verse.

Question: How, when, and for what purpose did this mist go up? Answer, By the atmosphere a mist or moisture from the earth was absorbed, and treasured up into the rain clouds; and this was before man was formed. This mist, or moisture fell upon the earth in the form of rain, to water the "dry land" that the earth might bring forth vegetation. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," verse 7.

Question: What great being formed man? Answer, God.

Question: out of what material did he make him? Answer, Out of the dust of the ground.

Question: What did he give him to cause him to live? Answer, "The breath of life."

Question: What was the result? Answer, man became a living soul. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed," 8th verse.

Question: What did God do? Answer, He planted a garden.

Question: Can you tell where he planted this garden? Answer: The Bible says he planted it "eastward in Eden."

Question: Does Eden in this text refer to the "garden" or to the country in which it was planted? Answer, it is the name of a

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country. This is evident from the fact that the historian stated that the garden was planted eastward in Eden, or in the eastern part of Eden, or the country of Eden.

Question: What country was originally styled Eden? Answer, From the map of the whole Bible and history we may safely conclude that anciently Eden embraced the land east of the Jordan, Syria, a part of Persia and Arabia, also the settlement of Ishmael, Gen. 25: 18; Ez. 31: 3, 8, 9; 28: 13, 16, 19.

Question: Why is this country called the garden of God? Answer, Because God planted a garden in it, Gen. 2: 8.

Question: What do you understand by "the trees of Eden?" Answer, The rulers of the country.

Question: Can you give an example from the Scriptures where the word tree is used to represent a ruler? Answer, Nebuchadnezzar and many others are so represented, Dan. 4: 1-23.

Question: What does the word garden signify? Answer, In the Septuagint the word garden in this text is paradise. Paradise is of Persian origin and signifies an enclosure, a park, a forest, a preserve, a delightful grove. The same word occurs in the plural in Ecclesiastes, "I made me gardens, [paradises], and orchards, and I planted trees in them of all kinds of fruits," 26th verse.

Question: Where was the garden or paradise of Eden? Answer, It is supposed to have been in a beautiful valley near the river Euphrates, a little north of the Persian Gulf. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," 9th verse.

Question: What did the Lord God cause to grow out of the ground? Answer, Trees that were pleasant to the sight, and good for food.

Question: What particular trees are mentioned in this verse? Answer, The tree of life, and the tree of knowledge of good and evil. "And a river went out of Eden to water the garden, and from thence it was parted and became into four heads," 10th verse.

Question: What is Eden remarkable for in this verse? Answer, for a river which issued from it.

Question: How was this river divided? Answer, Into four heads.

Question: Were these four heads in the garden, as is commonly supposed? Answer, The text does not say so, but is rather opposed to such a view. A river went, or flowed out of Eden to water the garden—the garden was watered by a river, not rivers; on its way to the sea it watered the garden.

Letter From Bro. E. A. Poole.

DEAR BRO. BRINKERHOFF: I have for some time felt a desire to write a few words expressive of my appreciation of the *Advocate* and its growing excellence. Its talented articles breathe the true spirit of honest inquiry, and give evidence that their authors drink at the fountain of truth. I feel instructed in their perusal, edified and encouraged. The Lord grant that it may continue to "grow in the knowledge of the truth," until it shall be able to "lay the ax unto the root of the trees," and proclaim the present truth in all its fulness.

That we are living in the last days of the present dispensation, and that the Savior

may "come again" at any moment is the faith of all Adventists. It is equally clear from the Scriptures, that when he comes our destiny for weal or woe will be decided by the condition in which he finds us—whether on our watch, our loins girded about, and our lamps burning, or saying, My Lord delayeth his coming, and overcharged with the cares of this life, and the day come upon us unawares. The importance, then, of being in a state of readiness, is equaled only by the worth of the soul, and an eternity of happiness without alloy, in those mansions which he has gone to prepare, that where he is there we may be also.

But what is it to be in a state of readiness? Turning to "The revelation of Jesus Christ, which God gave unto him," we find him sending messages to the seven churches of Asia, in a great variety of conditions, approving some and exhorting them to continue faithful; reproving some for various sins and requiring them to repent, and promising them rewards in variety according to circumstances; but the condition on which they are to be bestowed is the same in every instance, *to him that overcometh*. This brings the matter to a point, and if we can find what it is to overcome we shall learn what is the essential qualification to secure the divine approval. Paul says, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord will give me at that day, and not to me only, but unto all them also that love his appearing." The apostle has worked out the problem, and we can see what it is to overcome. It is nothing less than to espouse the Master's cause, fight a good fight, finish our course, and keep the faith to the end, until we get the victory—nothing less than complete victory over sin and a state of entire harmony with God.

This will appear more clearly by a reference to the message to the church of Ephesus. Four of the churches were charged with wrong conduct and were required to repent; two were approved and encouraged, and exhorted to continue faithful; and the church of Ephesus was equally approved in all their outward conduct. "I know thy works and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars, and hast labored and hast not fainted. Nevertheless I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen and repent, and do the first works [do the works as at first from love], or else I will come unto thee quickly, and remove thy candlestick out of his place except thou repent."

In this example we have the touchstone. Their whole conduct is spoken of approvingly; and it is stated that "it was for his name's sake they had labored and not fainted;" and yet there was somewhat against them so ominous of evil that without repentance their candlestick would be removed out of its place. What was it? They had "left their first love." They were conscientiously *doing their duty*, acting from principle, and having respect unto the recompense of reward; but they had lost their relish for religious duties or were finding their enjoyment in something else. Their obedience was not the obedience of the heart—was not from the promptings of love to their heavenly Father. Their love for him had grown cold, and was being transferred to other objects,

the idols of their hearts in which they found enjoyment. Apostasy has its commencement in the heart; and when that first step is taken, unless prevented by some outside influence, entire apostasy is only a question of time.

May the Lord help us to keep our heart with all diligence, knowing that out of it are the issues of life, and by praying in the Holy Spirit to keep ourselves in the love of God, Prov. 4: 23; Jude 20: 21.

Lincklaen, N. Y.

Money and Letters Received.

G W Koons \$1.50, W H Ebert for Mrs Mary E Kellogg \$1, Richard Constantine \$1, Joseph Morgan \$3, Welcome Burdick \$2, E A Poole \$2, Charlie Coon \$1, Mrs M W Smith \$1.50, Mrs E A Gamble, Elsie L Robinson, J N Sylvester.

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Advent

"Thy Word is"

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Blessed Rest.

MABY E. ARMSTRONG

When the weary at heart, and
sin,
Have opened to Jesus the things
When all is forgiven for all is
At the foot of the cross, there is rest

When in struggling for right, and
with wrong,
The rough doubtful path seems
long,
When we toil long and weary, and
suppressed,
Still, still in Jesus only is rest, and
dried.

But the shadows shall pass and
And the light and the love shall
Without cloud, without end, in
For the people of God remaineth
Gobleville, Mich.

Baptist Fla

W. C. LONG.

[Concluded.]

THE claim which Elder Ray has repeatedly made, that the first day is the resurrection day, is likewise fallacious. When we say that we have redemption through his resurrection, we mean redemption from the bondage of sin according to grace," Eph. 1: 7. There is a first step in the work of redemption, the ministry of Christ; 2nd, the resurrection of Christ; 3rd, the resurrection of the dead; 4th, the resurrection of the living; 5th, the resurrection of the dead; 6th, the second advent of Christ; 7th, the resurrection of the dead; 8th, the resurrection of the living; 9th, the resurrection of the dead; 10th, the resurrection of the living. It is not until the resurrection day that the work of redemption is fully completed. It would be a memorial of a work that had been stopped the work of redemption, and appointed it as a day of prayer and creative work, only partially finished. Christ was resurrected on the first day of the week it could not be the resurrection day, but the testimony of the resurrection day is very clear. Eld. Ray has repeatedly expressed his opinion, "Lord's day," the first day of the week, and continues to repeat, "I was in the