

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.

Blessed Rest.

MARY E. ARMSTRONG.

When the weary at heart, and the laden with sin,
Have opened to Jesus the things that have been;
When all is forgiven for all is confessed,
At the foot of the cross, there is rest, blessed rest.

When in struggling for right, and in wrestling with wrong,
The rough doubtful path seems lonesome and long,
When we toil long and weary, and our sighs are suppressed,
Still, still in Jesus only is rest, blessed rest.

But the shadows shall pass and the tears shall be dried,
And the light and the love shall forever abide;
Without cloud, without end, inexpressibly blest,
For the people of God remaineth a rest.

Gobleville, Mich.

Baptist Flag.

W. C. LONG.

[Concluded.]

The claim which Elder Ray puts forth that the first day is the redemption day, is likewise fallacious. Where does the Bible say that we have redemption through his resurrection? Paul says, "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace," Eph. 1: 7. There is more than one step in the work of redemption. 1st, the ministry of Christ; 2nd, the crucifixion of Christ; 3rd, the resurrection; 4th, the ascension of Christ; 5th, the intercession of Christ; 6th, the second advent of Christ; 7th, the resurrection of the dead; 8th, the destruction of the wicked; 9th, the renewing of the earth, &c. It is not reasonable to suppose that the resurrection day could be set up as a memorial of a work that was only partially completed. It would be like as if God had stopped the work of creation on the first day and appointed it as a day of rest to commemorate the creative work, when that work was only partially finished. So we see that if Christ was resurrected on the first day of the week it could not be the redemption day; but the testimony against its being the resurrection day is very conclusive.

Eld. Ray has repeatedly applied the expression, "Lord's day," to the first day of the week, and continues to quote John the Revelator, "I was in the spirit on the Lord's

day," Rev. 1: 10. If he can extract first day observance from this text he is certainly a wonderful spiritual chemist, and should apply for a patent on his invention. Do the Scriptures tell us which day is the Lord's day? We could not tell from John's statement which day is the Lord's day. He only says he was in the spirit on that day, without telling us which day that was. O, the Scriptures must tell which day is the Lord's day. Mark well the following scriptures: "For the Son of man is Lord even of the Sabbath day," Matt. 12: 8. "And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath," Mark 2: 27, 28.

In the fourth commandment we read, "The seventh day is the Sabbath of the Lord thy God." Isa. 58: 13 contains plain testimony, "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," &c. Thus we see that the seventh day is the Lord's day, and it is presumptuous to disclaim against these unambiguous texts and assert that the first day is the Lord's day, when there is not one text in the whole Bible that calls it such.

His next argument is based upon the meeting of Christ with the disciples after the resurrection. He claims that those visits were upon the first day of the week, making it "the day of glorious wonders." He doubtless feared to mention that Christ met with them while they were fishing. Was this the "glorious" first day? If so here is an example for fishing on the first day, and a successful one too, for they caught a multitude of fish. The simple truth is that his meeting with the disciples on the first day of the week figures nothing in the case, for he met with them for forty days after his resurrection and before his ascension, consequently he met with them on the different days of the week. Such shallow attempts will always prove abortive in proving first day sacredness.

Twenty-five times in his article does Eld. Ray call the Sabbath of the Lord, the seventh day, the "Jewish Sabbath." Surely it must be a sweet morsel under his tongue, yet the contumely which he tries to keep upon the Lord's day will not lessen the duty which he is under to keep it.

Col. 2: 14 is referred to. Does this teach that the seventh day is no longer binding? It has no bearing upon the seventh day at all. Paul is talking about the Sabbath days that were typical of Christ, for he says, "which are a shadow of things to come; but the body is of Christ," and not about the Sabbath of the Lord. There were seven annual sabbaths observed by the Jews, besides the weekly Sabbath. The expression "sabbath days," or sabbaths, as used by Paul in this text, is in its plural form (*sabbaton*), and can have no reference to the Sabbath of the Lord.

I will here give the rendering of the different versions on this text; "Let no one, therefore, rule you in food, or in drink, or in

respect of a new moon, or of sabbaths, *Emphatic Diaglott*.

"Let no one therefore call you to an account about meat and drink, or with respect to festivals, or new moons, or sabbaths," *Wakefield*. "Let no one therefore disquiet you about food and drink, or about the distinction of festivals, and new moons, and sabbaths," *Syriac Testament*. "Let no one therefore judge you in meats or in drink, or in matter of feast, or of the new moon, or of sabbath days," *Wesley*. "Let no one therefore judge you in food, or in drink, or in respect to a holy day, or the new moon, or sabbaths," *Whiting*. "Wherefore let no one judge you in meat, or in drink, or in respect of a festival day, or of a new moon, or of sabbaths," *Macknight*. "Let no man therefore judge you in meat, or in drink, or in respect to a festival day, or of the new moon, or of the sabbaths," *Douay Bible*.

Thus it is plainly seen that the great apostle had in view not the Sabbath of the Lord, but the Jewish sabbath days, which we are free to admit ended at the cross.

"Pentecost always came on Sunday. It will not be disputed that Pentecost always falls on Sunday: so declares" Eld. Ray. Well, we will just notify the Elder that it is disputed, and that, too, by good authority. Jennings, in *Jewish Antiquities*, says: "Since Christ ate his last passover on the same day with the rest of the Jews, as we have already proved, namely, on the fourteenth of Nisan, which was Thursday; the next day, on which he was crucified must be the feast of unleavened bread; therefore the sixteenth day, the Saturday, was the first day of the seven weeks between that and the Pentecost; consequently the fiftieth day, or the morrow after the seventh sabbath or week, which was the day of Pentecost, must fall on the Saturday, or the Jewish Sabbath.

Olshausen, reasoning from the same standpoint, says, "The fiftieth day fell, therefore, it appears, upon Saturday." Prof. Hackett says, "It is generally supposed that the Pentecost, signalized by the outpouring of the spirit, fell on the Jewish Sabbath, our Saturday."—Com. on original text. Barnes, Ripley, and Smith's Bible Dictionary, say it is a disputed point, but favor Saturday. Mark, these extracts are from eminent first day advocates, which makes the testimony very strong.

His reference to Lev. 23: 15, 16, fails to prove his Pentecost theory. The Sabbath mentioned in verse 15 is the day after the wave offering was brought. This is considered by good authorities to have been the 16th day of the month, following the passover sabbath, which was the 15th. That sabbath then, was a yearly sabbath coming on a particular day of the month, but not confined to any particular day of the week, any more than our Fourth of July. Why, Eld. R. might as well argue that Christmas always comes on Wednesday, or some one particular day of the week. The seven sabbaths mentioned in verse 16 are simply seven weeks, as the word sabbath sometimes means. Most certainly this would bring

of their hearts in which they found
ent. Apostasy has its commence.
the heart; and when that first step
a, unless prevented by some outside
ce, entire apostasy is only a question

the Lord help us to keep our heart
diligence, knowing that out of it are
of life, and by praying in the Ho-
t to keep ourselves in the love of God,
23; Jude 20: 21.
raen, N. Y.

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Pentecost on different days of the week in different years, and was therefore not confined to the first day of the week.

Next we are told that "The first day of the week was established by the example of the apostles." Here is a wonderful statement. Surely error is crooked. Let us recapitulate a little. Eld. R. told us that the Sabbath law reached to John's day and there ended, a new order of things was set up, the Baptist kingdom was inaugurated, &c. Then we come down to the cross and then he tells us that that was the time that the Sabbath was abolished and a new day, Sunday, set or established at the resurrection of Odrist; and lastly he tells us that the apostles established it. Why did he not come down a little farther and say that the Pope established it? In doing so he would have struck the key note on this subject.

His reference to Acts 20: 7 will not sustain his theory. He says they met to take the Lord's supper. The record does not say so, nothing is said about the Lord's supper. True, they broke bread, but they did that every day. See Acts 2: 46. I am free to admit that this was a religious meeting, but then they had religious meetings on other days of the week. Do we find anything in the text said about the first day being a sacred day? a holy day? "the Lord's day?" or a sabbath day? Nothing of the kind. Neither do we believe that the eating which they engaged in was the Lord's supper, but simply a common meal. The wine is always mentioned in connection with the bread in the Lord's supper.

On examination of Acts 20, we find, 1st, That the apostles, 9 in number, were on their way from Macedonia to Jerusalem, v. 4. 2, They arrived at Troas in five days and abode there seven days. 3, The day, according to Bible time, commences in the evening at sunset; therefore Paul's meeting at this place was held on what we call Saturday night, verse 7. 4, The breaking of bread was after midnight, after the young man that fell down was restored to life, which gave prominence to the meeting. 5, Paul departed from Troas at break of day on Sunday morning to journey on foot 20 miles across the peninsula to Assos. 6, While Paul was preaching, the persons who were with him took the ship and sailed around the point of peninsula more than 40 miles to Assos, v. 13. 7, Paul met them there according to arrangement, and they took him in and went on to Mitylene the same day. 8, All this was done on the first day of the week—too much labor for it to be the Lord's day or the Sabbath day. 9, By reading verse 25 of the chapter it will readily be seen the meeting was a farewell meeting. "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."

He next brings forward 1 Cor. 16: 2. True, the first day of the week is mentioned. Does Paul say they met together on that day? Not a word said about it. Does he say it was their custom to meet together on that day? No hint of such a thing. Does he say anything about their coming together on that day? Not a word. Mark the language. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." This work was to be performed at home, and not in a public assembly.

We have now gone over the ground of objection brought forward by Eld. Ray. We started to expose, disprove, explode, overthrow, tear down, demolish, wipe out. My work was not laborious, as we found the positions weak. May the Lord help all to discern between

truth and falsehood. May we live the life of the righteous, keep all of God's commandments, so that when the shining hosts shall come, when the grand day shall be ushered in in all its loveliness and splendor, we may bask in the sunlight of God's presence, in the ambrosial fields of endless felicity; and where the elicit bloom of the roselent flowers will exist eternally.

Stanberry, Mo.

Spiritualism.

ELSIE L. ROBINSON.

"AND I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief." Rev. 16: 13-15.

In a general sense, wherever we find a counterfeit, we may rest assured there exists a genuine. To illustrate: If there were no genuine gold dollars there could be no base imitations or counterfeits. Then, too, the base or spurious article must appear very much like the genuine, or it would not be a counterfeit. Now this is what I believe relative to what is at the present time called Spiritualism, that it is a counterfeit of the true as taught in the Bible. Whoever has carefully searched the Scriptures can not have failed to see that while God, throughout all past ages, has condemned evil and sin in their various forms, and warned his children, both Israel after the flesh, and also the spiritual children, of the dangers and bad results of evil, yet he has nevertheless permitted evil and good to stand side by side before the people for their choice. "If we take heed to his word we may discern the evil, and by obedience to that word shun the evil and choose the good.

God is the head and fountain of all goodness and truth, and the Scriptures teach us that Satan is the head and fountain of all evil and error, the father of lies and deception. Now both of these, I believe are spiritual beings. God is a spirit, and they that worship him must worship him in spirit and in truth; and Satan we are shown was once an angel of light, the chief or prince of those angels which kept not their first sinless estate. These, though cast out from the presence of God are not yet destroyed; they still possess their angelic nature, though through sin they have become evil angels, consequently they are still spiritual beings, and possess the same powers they ever have, and as good angels have, except that God has put them under certain limitations and restraints which we will more fully explain further on. If we trace them through the Scriptures we shall find that these fallen spiritual beings have continually made use of their spiritual or supernatural powers to lead mankind astray into disobedience to God and injury to themselves. Spiritual beings, as we have before shown, possess powers greater and higher than humanity.

We have seen from the statements relative to good angels that they can be present in our midst without our being conscious of their presence, according to Ps. 34: 17, "The angels of the Lord encampeth round about them that fear him;" also Heb. 1: 14, "Are they not all ministering spirits sent forth to minister to those who shall be heirs of salvation?" These we have seen have power to appear as a flame of fire, the angel of the

Lord so appeared to Moses in the bush, and they can appear and have appeared as men. Some other powers of angels may be discovered by examining the record: for instance the angel who delivered Lot and his family from Sodom, and an angel did wondrously before Manoah; the angel of the Lord delivered the apostles from prison, leaving the doors unmolested; again, an angel delivered Peter from prison, the doors opening of their own accord, and on many occasions they made known to men things which were about to come to pass.

Now the evil angels, "the devil and his angels" have by nature the very same angelic power but are restrained. "So much of evil as can be overruled for good, and tends to the development of experience, and the education and discipline of the heirs of God and joint heirs of Jesus Christ" is permitted, and the remainder restrained. As God through his spirit and influence works in and through men who give themselves up to his control, so does Satan operate in and through those who yield themselves as instruments of unrighteousness unto him. "His servants ye are to whom ye render service." As Jesus said to some, "Ye are of your father the devil, for his work ye do."

As God in times past spake unto the fathers through the prophets, who were his mouth pieces, so Satan spake through his agents. His first agent was the serpent. It became his servant in beguiling Eve into disobedience. Satan also manifested his power through the magicians and soothsayers of Babylon, and very remarkably in those of Egypt, where God's power was manifested through Moses and Aaron before Pharaoh, while Satan's powers of a similar kind were used for a time to oppose the truth. Here these two spiritual powers were strikingly manifested. Both did miracles, things which men alone could not do, but which men possessed of evil and good powers did do. There were false prophets also among the people in those days, as there are to-day, and the blessed Bible teaches to beware of false prophets, for they teach doctrines which would deceive the very elect if it were possible, and now, as in olden times, they speak with a power and inspiration almost like the genuine. These are the counterfeits, see 2 Peter 2.

I am aware that to the worldly mind it seems superstitious to believe that men and women may be so given over of themselves to Satan, and so controlled by him as to be wizzards and witches, but they are recognized as such in the Scriptures, and I believe it. Israel was commanded to put such to death. Manassah, king of Judah, caused Judah to err; he used enchantments and dealt with a familiar spirit, see 2 Chron. Take a Concordance and see how much God says against wizzards, witches, and they that have familiar spirits, mediums of the devil for communication with mankind. It is the claim of these mediums of the devil that they hold communication with the dead, and receive their information from them. Now in this claim they contradict the plain statements of God's word, which assures us that the dead can not furnish us any information whatever, see Job 14: 11-20, "As the waters fail from the sea, and the flood decayeth and dryeth up, so man lyeth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep." Full well Satan knows that if people realized that it is the spirits of demons who speak to them through the mediums they would shun them; hence the claim that it is dead people who communicate the information.

An illustration of this sort is given 1 Sam. 28; Saul, king of Israel had been wicked, and God would no longer communicate with him through the prophets. He engaged in war with the Philistines and a great battle was about to be fought. He wanted counsel and desired to know would be the result of the battle, hence he sought out one of the condemned and fallen class, a medium, a woman who had a familiar spirit, "the witch of Endor." You that have read the chapter are familiar with the story. The fact that these occurred just as foretold by the witch has been a mystery to many. But it seems to my mind that Satan could foretell this as well as God's prophets; not that Satan is a prophet, but being once an angel of God, "now a fallen spiritual being," he understands God's plan, and would be glad to do it if possible. The devils also tremble; besides we should not be afraid of the words of the apostle, "He that is of the devil is of the devil." "To the power of death is the devil." "To the testimony; if they speak according to this word it is because the light is in them;" hence we should not be afraid of any one whose teachings are contrary to the plain word of God, no matter what they may exercise.

Coming down to the days of Jesus and the apostles we find that Satan still operates in much the same manner. Look at the various cases of casting out devils by Jesus and his disciples. There was a man named Simon who used sorcery and bewitched people to whom they all gave heed. This man is the power of God. The devil use his power to deceive and delude people. Paul and Barnabas had to do with one of these mediums of the devil named Elymus, who withstood the truth. Addressing him said, "O full of all guile and all mischief, thou child of the devil, the enemy of all righteousness, wilt thou cease to pervert the ways of the Lord? he was blinded immediately. As since that time Satan has kept up his wiles with various changes of method and circumstances; sometimes with characteristic devilishness, at other times with the garb of religion, "For Satan himself is transformed as an angel of light," then any wonder if his mediums be so? as ministers of righteousness? when knowledge is so great, and Christianity so popular, Satan would continue to oppose truth through his religious cloak, and so he does.

Modern Spiritualism ranks itself as a religious sect, the church of Satan. Spiritualism, though refined and civilized is yet the same that it ever was in the past. They claim that Jesus was a medium, and taught and used Satan in his day as well as he understood. I recently read in their "Banner" that Jesus has come and revealed himself to them in their circles of materialism. They practice and teach things which he forbade, and strive to keep their enchantments that men should thus holding up Satan's first fall. They still possess supernatural powers which they did in the days of Saul, Paul, &c. While I do not question the things claimed to be done by Spiritualism, yet there are many things which are not done by them where no deception is used. Spiritualism hates the light, but it is evil, and all its wonders are darkness.

[Concluded in next issue]

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Jesus past spake unto the fathers prophets, who were his agent was the serpent. It was in beguiling Eve into disobedience also manifested his power magicians and soothsayers and very remarkably in those God's power was manifested and Aaron before Pharaoh, powers of a similar kind were to oppose the truth. Here equal powers were strikingly which did miracles, things which not do, but which men possessed good powers did do. There are also among the people there are to-day, and they teach doctrines which they teach doctrines which the very elect if it were possible in olden times, they speak and inspiration almost like the are the counterfeits, see 2

what to the worldly mind it is possible to believe that men and women given over of themselves controlled by him as to be deceived, but they are recognized in the Scriptures, and I believe commanded to put such to rest, king of Judah, caused Judah to be enchanted and dealt with spirit, see 2 Chron. Take a look and see how much God says of witches, and they that have mediums of the devil for with mankind. It is the mediums of the devil that communication with the dead, and information from them. Now they contradict the plain statement, which assures us that they furnish us any information Job 14: 11-20, "As the waters and the flood decayeth and melteth down and riseth not; there shall be no more they shall not be raised out of their sleep." It is known that if people realized the things of demons who speak through mediums they would shun them and claim that it is dead people and the information.

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Coming down to the days of Jesus and the apostles we find that Satan still operated in much the same manner. Look at the numerous cases of casting out devils by both Jesus and his disciples. There was a man named Simon who used sorcery and bewitched the people to whom they all gave heed, saying this man is the power of God. Thus did Satan use his power to deceive and delude the people. Paul and Barnabas had an experience with one of these mediums of the devil, named Elymus, who withstood them. Paul addressing him said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the ways of the Lord? and he was blinded immediately. And so ever since that time Satan has kept up his practices with various changes of method to suit the circumstances; sometimes with characteristic devilishness, at other times in the garb of religion, "For Satan himself is transformed as an angel of light," therefore is it any wonder if his mediums be transformed as ministers of righteousness? In our day, when knowledge is so great, and morality and Christianity so popular, Satan must, if he would continue to oppose truth, take the religious cloak, and so he does to-day.

Modern Spiritualism ranks itself among the religious sects, the church of Satan truly. Spiritualism, though refined and modernized is yet the same that it ever was in ages past. They claim that Jesus was a fine medium, and taught and used Spiritualism in his day as well as he understood it, and now lately I read in their "Banner of Light" that Jesus has come and revealed himself to them in their circles of materialization, yet they practice and teach the very things which he forbade, and strive to prove by their enchantments that men are not dead, thus holding up Satan's first falsehood. They still possess supernatural powers too, just as they did in the days of Saul, Paul, and Moses. While I do not question that some of the things claimed to be done by them are mere deceptions, yet there are many things done by them where no deception seems possible. Spiritualism hates the light, because its deeds are evil, and all its wonders are done in darkness.

[Concluded in next number.]

Who Changed the Sabbath.

HAVING proven, in a former article, by the statements of Daniel and Paul that a great apostacy from the faith was to take place in the Christian dispensation, and also having established the fact from the writings of Catholics, that the Sunday Sabbath is simply a tradition of this church, instead of being established by the Scriptures, which Paul says are sufficient to thoroughly furnish us unto all good works [See 2 Tim. 2: 16,], I wish to show further, that this same church has changed the law of God in other respects. In a work called "Bible history," written, or rather translated, by the Right Rev. Richard Gilmour, D. D., Bishop of Cleveland, and approved by the Most Rev. J. B. Purcell, D. D., and recommended by no less than twenty-five Bishops and Arch-Bishop of the Catholic church, we find a copy of the ten commandments after the style of the Catholic church. This work is particularly designed to be used in Catholic schools in the United States to educate their children in a knowledge of the Bible, and although not claiming to be a verbatim quotation from the Bible text, yet in the preface it says, "The substance, and as far as possible, the language of the original have been retained." Now let us look at the ten commandments as quoted in this work: They are given in regular rotation each one being numbered.

1. "I am the Lord thy God. Thou shalt have no other gods before me.
 2. Thou shalt not take the name of the Lord thy God in vain.
 3. Remember thou keep holy the Sabbath day."
- Then follows the other five in rotation, until we get to the ninth, which reads:
9. "Thou shalt not covet thy neighbor's wife.
 10. Thou shalt not covet thy neighbor's goods."

The reader will notice that the second one, forbidding the bowing down to, or worshipping likenesses or images, is left out altogether, while the tenth one is divided into two in order to make up the number ten. There could be no occasion to divide the tenth one any more than the 9th or the 8th, only to fix up a bad job. But why should they wish to leave out the second one. Whosoever has seen Catholics bowing down to pictures of Christ or the Virgin Mary can very readily tell; it condemns their practice. Now let me quote the 4th commandment as God gave it and contrast it with this one quoted in this work:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man-servant 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 Sabbath day and hallowed it."—Ex. 20.

In the command as quoted by Catholics it is not said whether the God of heaven made the Sabbath, or the Pope; whether the Sabbath is the 7th day or some other one; in short the facts upon which the Sabbath is based are all left out. But as quoted from the Bible it tells us that the God who created the heavens and the earth is the one who rested on the seventh day, and for this reason blessed and hallowed the seventh day. But as our Catholic friends claim that the Bible alone is not a sufficient rule of faith and practice they can resort to the traditions of the church to find out what day is the Sabbath, for they know very well that the Scriptures

enforce the seventh day as I have shown from Bishop Gibbon.

But how is it with the Sunday keeping Protestant? He claims to follow the Scriptures alone and yet keeps a day which the Scriptures never call the Sabbath day, a day which God never rested upon, a day which he never commanded as a day of rest, or that he ever sanctified or set apart to a holy use. The Catholic is consistent, but the Protestant is not, unless he keeps the day which God has pointed out in his written word, the 7th day. I have spoken of these changes made in the law of God by the Catholic, that this is a fulfillment of Dan. 7: 25, and that therefore Sunday-keeping has no higher authority than this church; and that those who keep the first day of the week as a holy day are simply following a tradition of this church, and that those who do secular work on the 7th day are disregarding a plain command of God. But if the Catholic church has fulfilled this prophecy it may be asked what is the "times" spoken of in the text. I will mention only one thing: where do we get our authority for commencing each day at 12 o'clock at night. When God created the heavens and earth he said, "Let there be lights in the firmament of the heaven to divide the day from the night."—Gen. 1: 14.

Thus we see that God placed his great clock (the sun) in the heavens to mark off the days; but what is there at 12 o'clock to mark the commencement of a day? Simply nothing more than at 9 or 3 o'clock. It is an artificial or human arrangement, and contrary to God's division of time as set forth in the Bible. It is aptly called "Roman time." But it may be asked how did the first day of the week come to be observed as a day of rest? Before the Christian era the pagan or heathen idolators worshiped the sun the first day of the week, and hence they called it Sunday. When Constantine formally embraced Christianity and adopted it as the religion of his subjects in the Roman Empire, he brought in with him his Sunday-keeping proclivities, and when he found that the Jewish people kept the Sabbath, he was determined, on account of his hatred towards them to have "nothing in common with that most odious brood, the Jews," as he stigmatized them. Although the famous degree of Constantine of 321, that certain ones of his subjects should rest on the "venerable day of the sun," was enforced as a heathen festival instead of a Christian institution, yet this was the stepping stone as it were to its adoption, as a so called Christian rest day. Neander, the greatest church historian, bears this testimony concerning the origin of Sunday-keeping, as follows: "Opposition to Judaism introduced the particular festival of Sunday very early indeed in the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was only a human ordinance, and it was far from the intention of the apostles to establish a divine command in this respect, far from them and the apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—Rose's Neander, p. 186. Reader, which will you observe; an institution of God or an institution of man?—M. B. SMITH, in Jewell Republican.

SINCERITY is like traveling a plain beaten road, which commonly brings a man sooner to his journey's end than byways, in which men often lose themselves.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 24th 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.

Born of the Spirit.

In considering the work of the Holy Spirit upon man, the outcome of that work comes up for consideration, as the outcome of every work should. We read of the work of the Holy Spirit in the world in a general sense, and particularly upon each individual. Each believer is begotten of God unto a new life by the Holy Spirit, see 1 John 5: 1, where "born of God" is rendered "begotten of God" in the Revised Version, and all the other translations we have seen. The work of the Holy Spirit then seals us unto the day of redemption, Eph. 4: 30. This day of redemption is the time when the believer is born of the Spirit, brought to view in John's gospel, 3rd chapter, in the conversation of Christ and Nicodemus. Thus the work of God by the Holy Spirit is a gradual work in the salvation of an individual, carrying him forward until he is saved in the kingdom of God. To our mind, to be born of the Spirit, brought forward in John 3, admits one into the kingdom of God; and to be born of the Spirit also implies all the previous work of the Spirit; so when Jesus told Nicodemus that he must be born of the Spirit in order to enter the kingdom of God he was understood to imply to him all the previous work of the Spirit.

When Jesus was engaged in his ministry on earth it was the expectation of the Jews that the kingdom of God would come to them as a natural right by being the lineal descendants of Abraham; and they looked for their Messiah to take the kingdom and reign as other kings did, and overturn and encompass all other kingdoms, which was right; but while they were right in their expectations concerning the kingdom, Jesus wanted these heirs, or children of the kingdom, to know that something else was requisite than their being the lineal descendants of Abraham. They did not possess the characteristics of heirs of the kingdom of heaven; they were not humble, as the children of God should be. Jesus had gone forth preaching that the kingdom of God was nigh at hand, and they should have accepted him as the prospective king. Nicodemus comes to him and says; "Rabbi, we know that thou art a teacher come from God, for no man can do those miracles which thou doest except God be with him." This was an acknowledgement of the claims of Jesus to being the Messiah, the Anointed one; and immediately Jesus speaks to him of the kingdom of God, the event which Jesus had proclaimed in his ministry, and informs Nicodemus that it was not enough that he was a lineal descendant of Abraham to constitute him an heir of the kingdom; there was a work of grace needed, and it is expressed to him as the work of the Spirit. His natural birth as an heir of Abraham would not admit him to the kingdom of heaven, and the necessary work is expressed by another birth: "Ye must be born again." Our marginal reading is, or born "from above," and the Revised Version says "born anew;" all assisting us to understand the Savior's meaning: "Except a man be born again [from above, or anew,] he cannot see the kingdom of God."

Nicodemus, not understanding the character of the new birth, and not understanding the working of the Holy Spirit, stated the impossibility of a second birth of the same character as the first one. Then Jesus speaks to him more plainly of the second birth, saying that a man must be born of water and of the Spirit to enter the kingdom of God, v. 5. By being born of water some claim the natural birth and some claim it to be baptism; but on this we need not contend, for we know that baptism is one step in the progress of the work of the Spirit, or recognition of the work of the Lord upon the heart and mind of the individual; and the expression of "born of water and the Spirit" may be taken as one, to convey the idea of conversion and the full work of the Spirit.

But the next, v. 6, speaks plainly of the natural birth, speaking of it as "born of the flesh," drawing a contrast with born of the Spirit. From verse 8th, the comparison of those born of the Spirit to the invisible property of wind, or air in motion, much speculation has been drawn. But much of it should lose its force when it be remembered that the words wind and spirit are both translated from the same Greek word, *pneuma*. The Emphatic Diaglott renders the beginning of the verse, "The spirit breathes where it will."

The apostle Paul has something to say concerning the birth of the spirit, or the work of the spirit when he says in 1 Cor. 15, speaking of the resurrection, that the body is sown in corruption and raised in incorruption; sown a natural body and raised a spiritual body. The same body is spoken of all the time; the spiritual body means the same body that was first natural, but now quickened into life by the spirit, Rom. 8: 11; 1 Peter 3: 18; as Christ was quickened into life by the same spirit; then shall our bodies be spiritual; that is, according to the spirit, and that birth of the spirit making us spiritual bodies puts us into the immortal state, and at the same time the work of Christ in establishing his kingdom is in progress, and the kingdom is instituted.

To the spiritual body belongs the immortal state; and as the immortal and spiritual body is the same that was first natural and mortal, the idea of invisibility and ethereality that some speak of in connection with the spiritual body is all unfounded, far-fetched. It is said that flesh and blood cannot inherit the kingdom of God, 1 Cor. 15: 50, but it is not said that flesh and spirit cannot inherit or possess the kingdom of God. Now we live by a blood life, then we shall live by a spirit life. Now "the life of the flesh is in the blood," Lev. 17: 11, then the life of the flesh shall be by the spirit. The present state of mortality is represented by flesh and blood, and the immortal state is represented by the spirit.

There may be some things and ideas concerning the immortal and glorified state that we cannot now understand; neither can we discern everything concerning the holy spirit; but being begotten unto the hope of eternal life by the spirit of God, it behooves us to manifest the fruits of the spirit in our lives, that we have the holy spirit's aid in our Christian life, lest we shall have received the grace of God in vain, and our embryotic life prove abortive, and we fail of being born into the kingdom of heaven.

Whirlwinds and Cyclones.

Does Jeremiah 23: 19, 20, and 25: 32, 33, and 30: 23, 24, have reference to the cyclones

or whirlwinds that we have lately? as "in the latter days ye shall consider it perfectly."

Mrs. E. A. GAMBLE.

Ventner, Ontario.

We think the prophecy may include these cyclones and whirlwinds of the latter days, but we do not think a special application of the prophecy can be made to them. Care should be taken not to take a prophecy from its connection. Some people of the present day apply a great many prophecies here that have and had their application to Judah and Israel. Notice that the prophecy of Jeremiah is addressed to Israel and Judah, and at that time this people were departing from the Lord, and he was threatening to give them into the hand and power of their enemies if they did not repent and return to him. The 23rd chapter of Jeremiah opens with a woe pronounced upon "the pastors that destroy and scatter the sheep of my pasture." These pastors were the kings and priests of Judah who led the people astray.

We know that some people apply this prophecy to churches of Christ, in the different times of the Christian dispensation, and we think an application of God's dispensation of justice and mercy to his church may be illustrated from many of the prophecies, and also from this one; but notice particularly that this prophecy speaks concerning the scattering of God's people, and then gathering them, v. 3, "out of all countries whither I have driven them." It should be remembered that in the Christian dispensation the church, or the believers in Christ, have never been in a gathered condition so as to be scattered into all countries. They become the Lord's people while in the different countries, according to the gospel work, as said by Peter, Acts 15: 14: God visited "the Gentiles to take out of them a people for his name." Then it cannot be said that the Lord scattered his people in the Christian dispensation; but he finds them in a scattered condition from which he will gather them.

Then as this prophecy speaks first of scattering his people before gathering them, it must refer to his ancient people, and the prophecies abound with promises of their gathering back to their land, now in process of fulfillment. Notice also that further in this chapter the coming and reign of Christ is brought to view, and contrasting with the deliverance of the children of Israel from Egyptian bondage is the bringing up of the seed of the house of Israel from all countries whither the Lord has driven them.

Jeremiah 25 can be considered more general in its application, for the controversy which the Lord hath with the nations will cease not until they are overthrown, and all "the wicked shall be given to the sword, or to destruction." After pronouncing judgments against the countries that Nebuchadnezzar executed, and in turn upon Babylon, then the sword is called for upon all the inhabitants of the earth, v. 29. It rather appears that "the whirlwind that the Lord shall raise up from the coasts of the earth," v. 32, is used to denote the overthrow and destruction of the wicked in the day of the Lord, when his controversy with the nations shall be finished, when the Son shall break them with a rod of iron, and dash them in pieces like a potter's vessel. Ps. 2.

Jeremiah 30: 23, 24, is similar to the other references. The preceding verses plainly state the restoration of Israel, and bringing again the captivity of Jacob. Then, after this statement, the punishment of the wicked, those who do not turn to the Lord, is mentioned, as by a whirlwind going forth with fury, a continuing whirlwind. These whirl-

winds, or judgments, seem to be directed upon the wicked, for their punishment or destruction, as from the Lord, while the recent cyclones and tornadoes sweep through the country as calamities, and although we cannot now state the loss of life of any of the righteous by them, we know their property suffers by them as by other calamities.

"In the latter days ye shall consider it." The punishment of the wicked occurs in the latter days, when the kingdom of God is about to be established on earth, when they shall be gathered out of it, leaving the righteous to shine forth as the sun. Matt. 13.

Read Ps. 91, and let our prayers ever be for the protection from the calamities that befall the people of the world. Let the Lord be our rock, our refuge, our fortress, our defense, and we shall abide under the shadow of the Almighty. We may trust in him; he has many times delivered his people from the calamities surrounding them, and we must ask him to take care of us.

The World to Come.

WHILE men speculate about the "up world" already in existence, into which is supposed that disembodied saints are constantly being gathered regardless of a future judgment, God is talking to us about "world to come," as a home for resurrected saints subsequent to the judgment. "world to come" signifies a world that has not yet come—a future world—just as fully as the week to come signifies a future week. This world [*aion* or dispensation] must finally reach its close, and with close the present scene of rebellion against Deity by the overthrow of sin and Satan. For Jesus said: "The enemy that sows the tares [the tares] is the devil; the harvest is the end of the world [*aion*—dispensation] and the reapers are the angels. As soon as the tares are gathered and burned with fire; so shall it be in the end of this [*aion*—dispensation]. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." Again he says: "In the end of the world [*aion*—dispensation]: the angels shall come and sever the wicked from among the just, and shall cast them into the furnace of fire." Matt. 13: 40-49.

Here we are not only told that the present age, shall end, but that when it ends the works of Satan will also be exterminated, and evil shall be obliterated. And after forming us that this world shall close, immediately tells us of another; "the righteous shall shine forth as the sun in the kingdom of their Father;" while in the discourse he restricts that "world to physical saints, giving no place to disembodied spirits." saying: "The children of this world [*aion*—dispensation] shall marry, and are given in marriage; but they which shall be counted worthy to obtain that world [*aion*—dispensation] shall not marry, neither shall they be given in marriage; neither shall they be able to marry any more; for they are equal to the angels; and are the children of God." Matt. 22: 30.

The "world to come" is not a new world ends, and this world is not destroyed. Christ returns, and then the saints will be awakened. While Jesus tells us that the saints shall inherit the promised kingdom after the

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The "world to come" is not due till this world ends, and this world is not to end till Christ returns, and then the sleeping saints will be awakened. While Jesus so distinct- ly tells us that the saints shall shine forth in the promised kingdom after the close of this

age, the angel Gabriel also tells us that this shining shall be after the resurrection, and that the class who are to shine are a class of physical beings now slumbering in the dust of the earth: "And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them [or, critically, the many] that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and ever- lasting contempt. And they that be wise shall shine as the brightness of the firma- ment; and they that turn many to righteous- ness, as the stars for ever and ever." Dan. 12: 1-3. Who shall shine? A class now sleeping in the dust of the earth, now desti- tute of everlasting life, now needing deliver- ance. When shall they shine? After they shall "awake," which will be at the sounding of the last trump. Where shall they shine? Jesus says, "In the kingdom."

Paul, too, after saying, "This I say breth- ren, that flesh and blood [or mortality] can not inherit the kingdom of God; neither doth corruption inherit incorruption"; pro- ceeds to explain on what principle we can enter that incorruptible world, in these words: "Behold, I show you a mystery, we shall not all sleep [the sleep of death], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 50-54.

This change from mortality to immortality, due at the last trump, is made an indispens- ible prerequisite to an entrance into the kingdom; and when this change is experi- enced, Isaiah's written statement about tri- umph over death will be verified: "He will swallow up death in victory: and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." So, as this triumph over death is due before entering the kingdom, and as after this triumph "all the earth" shall be free from tears and rebuke, this now polluted globe will then be a fit place for the "world to come"—the curse having been re- moved, sin having ceased, death having been obliterated, and tears having ceased to flow. The earth, now waxing old, shall then be "changed," and become a "new earth where- in dwelleth righteousness," the kingdoms of this world having then become the kingdoms of our Lord and his Christ.—w. s. in *World's Crisis*.

Letter Department.

From Sister Mary A. Adams.

BRO. BRINKERHOFF, Brothers and sisters: I want to tell you how happy I am in the new light that has come to me, and I am thankful for the many new ideas I get through the *ADVOCATE*; and as I read new thoughts, new views come to me. When reading Bro. A. C. Long's article on "The Spirit of Life," in re- gard to "man's creation," the thought came to me with twofold importance, and perhaps it may suggest a new idea to some seekers for truth. God breathed into man's nostrils the breath of life, and man became a *living* soul; this would infer that man was a soul previous to this, and when God breathed the

breath of life into his nostrils he became a *living* soul; and when "The spirit shall re- turn unto God who gave it," Will it not be a soul still whose dust shall return to the earth as it was? This to my mind is very conclu- sive.

I wish to suggest another idea which came to my mind not long since by the following question being asked me. When Christ re- ferred to part of the commandments, why did he not mention the Sabbath, if it was not done away with? I gave it as my opinion like this: When Christ was on earth the seventh day had been observed through all time; there had been no great violation of the seventh day, and consequently why should he tell them to keep the seventh day when they were keeping it? If my neighbor observes the seventh day should I go to him and tell him to observe the seventh day; it is the *Sabbath* day? What would be my motive for so doing? Would I benefit my neighbor in so doing? If he were given to stealing then I would say the Scripture saith "Thou shalt not steal;" Or if he were a murderer; "Thou shalt not kill," The people in Christ's time were given to idolatry, were called "a wicked and adulterous generation." Why should they not be reproved for the sins they were most guilty of? I would be glad to hear other opinions on this same subject.

Why will people argue against the truth? Why will they not read their Bible? read there what is plainly taught? God will not withhold the light of truth from us if we will but seek and search for it. It is in the blessed word of God that we can, through the eye of faith, see the beauties of life be- yond the grave. Is not that inheritance which awaits the people of God worth seeking? Is it not desirable? Our weak imagination can but dimly picture the beauties and glory of the perfect life to be enjoyed in God's pres- ence, and forevermore. Then our joys will be lasting; no trouble or sorrow to mar the perfect peace of that blissful abode. This life has its many perplexities, its joys, its sor- rows, but they are not lasting; and it should comfort us to know that God will help us to bear them if we but trust Him. O could we have faith even as a grain of mustard-seed, every ob- stacle were easily removed. Had I this faith then I could go on my way rejoicing. Pray for me, one and all, that my faith may be strengthened, that I may look to the giver of all good and say, Thy will, not mine, be done. Sharon, Hutchinson Co., Dakota.

"By their fruits ye shall know them." The Church, the true Church, and the only true Church, in its own estimation, or at all events in its pretensions, produces certainly very strange fruit. Look at Mexico, South Ameri- ca, France, Spain, Italy, Austria, and in a word all countries where Popery is recog- nized as the religion of the State, and what do you find? The lowest grade of education and the highest grade of immorality. Stable representative government in nations so trained is out of the question. Revolutions are of frequent occurrence, and when such people flow into the United States they be- come an element of danger to the Republic. Of course it may be said, and with far too much truth, that Protestant nations are also very degraded. Drunkenness, gambling, and licentiousness prevail, especially in large cit- ies; but two points have to be remembered in making a comparison. First, the Protest- ant churches do not claim infallibility; and, second, Roman Catholics, or the infidels who have been made such by the abuses of the Church of Rome, constitute a large part, and, generally speaking, the lowest part of the people of those cities.

Thy People Look for Thee.

O Jesus Christ, our Lord,
To thee our cry we raise,
For thou, according to thy word,
On one of these "last days,"
By angel hosts adored,
After earth's long delays,
Art coming, with thy flaming sword,
While guilty nature prays!

Thou comest as a king,
In majesty divine,
From where heaven's opening portals fling
Heaven's splendors forth; where shine
The seraph ranks that sing,
The glories that enshrine,
When thou thy golden crowns shall bring
To those thou callest thine!

O in that day of God,
How soon we may not know,
To thee, who hast in patience trod
These tearful paths below,
In sorrows sandals shod,
To thee we pray;
O Christ, God's Son and Jesse's rod,
To us thy mercy show!

Selected by MRS. LAURA SIMONS.

Leaving Home.

M. A. BRANCH.

DEAR Brethren and Readers of the AD-
VOCATE: Often do we read of people and es-
pecially children leaving home; and many
good pictures are drawn to show the sad and
sometimes the almost heart broken feelings
of separated friends. But the home I wish to
speak of is our home in the church. It has
been many years since the birth of the church
at Hartford. Since then our family have
been associated with the brethren at that
place. Six boys, all of one family, born and
reared under the influence of the Church, and
all now with their wives are members. Dur-
ing this time we have enjoyed many happy
and glorious seasons with the Brethren and
Sisters of that place, and with the exceptions
of a few we were of one heart and one mind
in serving the Lord. Then is it any wonder
that we loved each other.

But our circumstances were such that we
could not so remain, as we were poor in this
world's goods; land is very high priced in
Hartford, and we learned after many years of
hard labor that we must leave Hartford and
go where land was cheaper. We soon made
up our minds to go north; we learned of
cheap lands in White Cloud, Newaygo Co.,
and after packing and getting ready for
moving we ate the Lord's Supper on Pass-
over evening, ready to take our leave on the
morrow. Well, that meeting will long be re-
membered; we realized that we were soon to
part; many tears were shed; stout hearted
men and women looked down while trying to
say some word of encouragement to us, telling
us to be faithful &c.

The friends in the flesh are nothing com-
pared with our Brethren in the Lord; yet we
felt we must leave them. The next morning
we bid them good-bye, those of us that in-
tended to go, namely, Adelbert Branch,
Charles Branch, Erastus Branch, and myself,
with our families.

We soon arrived at our new home; we
have bought land here, and are quite conten-
ted; it is a pleasant place; land can be bought

here at prices ranging from \$1.50 to \$10.00
per acre; the soil is sandy, with a clay sub-
soil; some of the land is light soil, and others
quite heavy; we do not invite any one to
move here, but if any one should wish to I
will help all I can; would gladly correspond
with any one. We expect to organize a church
here soon; there are ten Sabbath keepers here
now, and we expect several more will move
here soon. We have Sabbath meetings here;
it is a wild country, but the Lord created all
things, and he meets with us here; we can
say to the brethren at Hartford, although we
may be separated here, and sorrow fill our
hearts, yet we have the blest assurance that
when Christ shall appear we shall have noth-
ing to separate us. Brethren, be faithful, be
watchful, and prayerful, and when God
shall call Israel, his chosen people again the
second time, we will all be there.

Your Brother in Christ.
White Cloud, Newaygo Co., Michigan.

"Have Faith in God!"

"GET thee out of thy country, and from thy
kindred, and from thy Father's house, into a
land that I will show thee." Thus spake the
Almighty to Abraham. Did he obey? He
did. The Scripture informs us that he went
out, not knowing whither he went. Yes, he
forsook his home, his country, the friends of
his youth, all the pleasant associations of his
early life, and went forth a pilgrim wanderer,
not knowing whither he went. Henceforth
he must dwell with strangers, he must move
through hostile countries, he must be a man
differing from the whole world around him,
and marked by other men as singular. His
motive was spiritual, and to an idolatrous
world inexplicable. Abraham's emigration
was therefore one of the most sublime instan-
ces of human reliance on the God of power
recorded in the history of man. God prom-
ised him in his descendants the possession of
Canaan. Without visible proofs, relying
solely on the promise of God, he took the re-
quired steps to inherit the promise. He went
fearlessly into hostile nations; he crossed
wildernesses without fear; he became a
homeless wanderer, yet without any apprehen-
sions of want or danger. I am obeying my
Father in heaven; he will provide. I know
he loves me, and will care for me to the end.
My children shall dwell in Canaan; I shall
have a city out of sight, was the language of
his confiding heart.

This was true saving faith, a practical con-
fidence in God; and this is the confidence
which every true believer should have in his
heavenly Father. It is, dear reader, your
privilege and mine to have an abiding and un-
limited confidence in God. We may feel al-
ways, under all circumstances in life, both in
spiritual and in temporal things, that our
Father in heaven will do the very best that
can be done for us. We may be able to say
with the sweet singer of Israel, "The Lord is
my shepherd, I shall not want." What Chris-
tian can fear when a loving Savior so kindly
whispers, "Let not your heart be troubled;
Fear not, little flock; Seek first the kingdom
of God and his righteousness, and all these
things shall be added unto you?" These
texts authorize us to expect sufficient spiritual
aid to overcome the world, the flesh and the
devil.

It is sometimes the case that Christians
find it easy to trust in God when in prosperi-
ty, but in adversity fall into doubts, saying in
their hearts, this and that cannot be for my

good; if the Lord really loves me, why does
he permit me to pass through sore trials?
Now, dear reader, the Bible teaches that all
things work together for good to them that
love God, and these light afflictions which are
but for a moment work out for us far more
exceeding and eternal weight of glory. This
then is the key to unlock the mystery of why
God permits his people to pass through deep
afflictions and sore trials. God is aiming to
make salvation sure to his people. To him
the present happiness of his people is nothing
compared to their eternal blessedness. The
happiness of this present life is not the end of
God's gracious providences; the end with him
is a home in the everlasting kingdom. Look-
ing at sickness, sorrow, losses, bereavements
and troubles of any and every kind that God's
people are called to pass through in this life,
in the light of God's word, we can see why it
was that a pious Joseph is left to be persec-
uted and oppressed; a faithful David is
humbled like a beast of prey by his wicked
enemies; a resolute Daniel is cast into a den
of lions for his faithfulness; a submissive Job
is stripped of his precious things, and made a
spectacle of desolation; a faithful Jeremiah is
cast into a pit; a devoted Stephen is given up
to the violence of gospel haters; a zealous
Paul is compelled to carry a thorn in the flesh,
and is also in peril by sea and by land; and
that affectionate John is banished to be an ex-
ile on lonely Patmos. God help you, dear
reader, in the darkest hours, amid earth's
conflicts, to have a firm, calm, unshaken con-
fidence in God.

Let us be like a boy at sea, I once read of,
who retained his childish buoyancy in the
midst of a terrible storm which strained the
ship to the limit of her endurance, and made
the most practised sailor tremble in expecta-
tion of instant death. Seeing him so cool, a
sailor said to him, "Are you not afraid?" "No,"
was his prompt reply. "But the gale is terri-
ble," responded the sailor. "I know it," said
the boy, "but my father is at the helm." Ad-
mirable confidence! Would that all the chil-
dren of God would always maintain such confi-
dence in their heavenly Father, and learn to
say in every trial, conflict and danger, "Fath-
er is at the helm, and he will bring the gos-
pel ship safe to land immortal, and not one
single passenger that keeps on board, and
obeys the orders of the Master, will be left to
perish."

If we suffer with him, we shall reign with
him." What we know not now we shall know
hereafter. The weeping mother shall know
ere long why the Lord permitted that sweet
babe to be taken from her breast; the weep-
ing widow that trusts God shall know that
her Father in heaven did nothing wrong when
he ordered the destroyer to cross her thresh-
hold and take away her life's chief delight,
the friend and partner of her youth; the or-
phan shall better understand why he was left to
the cold charities of a heartless world; and the
merchant shall then understand the myste-
ries of many unforeseen reverses. Wait, then,
in faith, dear reader, for the issue of your af-
flictions. Believe with all your heart that all
things work together for good to those who
love the Lord in sincerity; and when you are
gathered home with the church triumphant
and think of your bitterest afflictions,

"This note above the rest swell—
My Jesus hath done all things well!"

Let us read the text to close: "Have faith in
God!"—ORA M. CHASE, in Herald of Life.

NOT to know evil, that is innocence; but to
know evil and choose the good, that is virtue.

Letter Department.

From Brother E. W. Barnes.

DEAR BRO BRINKERHOFF; I went to Millers
School house, in Linn county, Oregon, a point
about four miles from where Bro. M. M.
Anderson, one of our number, lives, and
preached two discourses on the Sabbath, and
one on Sunday; also preached one discourse
evening after the Sabbath at Monker's school
house, three miles west of Scio. The weath-
er and roads were both unfavorable for the
meeting, yet there were a fair number
present at our Sabbath meetings, and on Sun-
day, at 11 o'clock, we had nearly as many
present as could be comfortably seated.
There were three more Sabbath keepers to
a stand with us, believing that the Bible is
sufficient rule of faith and practice. Li-
Paul, we were glad of the coming of the
brethren and took courage. I believe that
the Lord will yet do a good work in this
part of the country, for there appears to
be good material upon which to work. I wish
to ask the readers of the ADVOCATE that they
will not slacken their prayers for the Lo-
work in Oregon. And may the Lord
be praised for all his goodness. Yours in Ch-
Salem, Oregon.

From Bro. Mathias G. Pfaff.

BRO. BRINKERHOFF: I am very thankf-
ful for the Advent and Sabbath ADVOCATE, and
it comes so regular to me. I read it and re-
joice in it. I am here alone, as a Seventh Day
 Adventist. I would like to help to support the
cause, but times have been hard with me,
and I am 82 years old; so you can see that I
cannot work any more. I hope when I can-
not work any more, I will be recom-
pensed you in this life you will be recom-
pensed at the resurrection of the just. I am
striving to keep the commandments of God
and the faith of Jesus. I still have hope in
Christ for my internal happiness in this life
and have a home in the new made
heaven. Pray for me. I would like to hear
from you. I am in Pleasant Valley, Mo., and
Bro. Abraham C. Long, how they are
along in religion. I would like to hear
from you once more before I pass off this
earthly life.

Herman, Kansas.

Obituary Notices

DIED, of diphtheria and scarlet-fever,
nephew, James Henry Madill, on
aged 2 years 2 months 6 days, the
of Barbara and Robert P. Madill, of
of Finey, County Simpro, Ont. P-
friends, whose affection he had
loss very keenly. May God hel-
world of death, losses and many
an eternal weight of glory may be
Christ, is my prayer. H. I.

A CHILD'S DEATH IS A SOLEMN

From the fact that the parent
is the head of the child, and is
to a great extent for its well be-
hereafter, laws of nature are
observed, with the Christian n-
gations and the children's sa-
the parent, 1 Cor. 7: 14. We
are creatures of education (w-
learn we do not know) and w-
ble for our education and the
our fellowmen. Prov. 19: 2,
be without knowledge is not
8, "When I say unto the wi-
man, thou shalt surely die, i-
give him warning, that wick-
in his iniquity, but his blood
at thy hand; nevertheless, i-
wicked of his way to turn

Letter Department.

From Brother E. W. Barnes.

DEAR BRO BRINKERHOFF; I went to Millers School house, in Linn county, Oregon, a point about four miles from where Bro. M. M. Anderson, one of our number, lives, and preached two discourses on the Sabbath, and one on Sunday; also preached one discourse evening after the Sabbath at Monker's school house, three miles west of Scio. The weather and roads were both unfavorable for the meeting, yet there were a fair number present at our Sabbath meetings, and on Sunday, at 11 o'clock, we had nearly as many present as could be comfortably seated. There were three more Sabbath keepers took a stand with us, believing that the Bible is a sufficient rule of *faith* and *practice*. Like Paul, we were glad of the coming of the brethren and took courage. I believe that the Lord will yet do a good work in that part of the country, for there appears to be good material upon which to work. I wish to ask the readers of the *ADVOCATE* that they will not slacken their prayers for the Lord's work in Oregon. And may the Lord be praised for all his goodness. Yours in Christ. Salem, Oregon.

From Bro. Mathias G. Pfaff.

BRO. BRINKERHOFF: I am very thankful for the *Advent and Sabbath Advocate*, which comes so regular to me. I read it and reread it. I am here alone, as a Seventh Day Adventist. I would like to help to support this paper, but times have been hard with me, and I am 82 years old; so you can see that I cant work any more. I hope when I cant recompense you in this life you will be recompensed at the resurrection of the just. I am still trying to keep the commandments of God and the faith of Jesus. I still have hope in Jesus Christ for my internal happiness in this life, and have a home in the new made earth. Pray for me. I would like to hear from my church in Pleasant Valley, Mo., and from Bro. Abraham C. Long, how they are getting along in religion. I would like to hear Bro. Long once more before I pass off this state of action.

Herman, Kansas.

Obituary Notices.

DIED, of diptheria and scarlet-fever, a dear nephew, James Henry Madill, on the 22nd, aged 2 years 2 months 6 days, the only son of Barbara and Robert P. Madill, of the town of Finey, County Simpro, Ont. Parents and friends, whose affection he had won, feel his loss very keenly. May God help us in this world of death, losses and many trials, that an eternal weight of glory may be ours, with Christ, is my prayer. H. P. MADILL.

A CHILD'S DEATH IS A SOLEMN THING.

From the fact that the parent or guardian is the head of the child, and is responsible to a great extent for its well being here and hereafter, laws of nature are to be strictly observed, with the Christian marriage obligations and the children's sanctification in the parent, 1 Cor. 7: 14. We learn that we are creatures of education (what we do not learn we do not know) and we are responsible for our education and the education of our fellowmen. Prov. 19: 2, That the soul be without knowledge is not good, Ez. 33: 8, 8, "When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not give him warning, that wicked man shall die in his iniquity, but his blood will I require at thy hand; nevertheless, if thou warn the wicked of his way to turn from it, if he do

not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ps. 9: 17, "The wicked shall be turned into hell [the state of the dead], and all the nations that forget God." Job 3: 13, "So are the paths of all that forget God; and the hypocrite, his hope shall perish." Deut. 4: 9, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." Luke 11: 28, "Blessed are they that hear the word of God and keep it." John 5: 39, Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me [Christ], unto whom we must come if we would have life, verse 40.

Christ is the head of life of the church, for while we are judged worthy of eternal death God in his wisdom and mercy devised a plan to reprieve all who would repent and serve him, and observe the means of grace. The means of grace was made known to our first parents, Adam and Eve. They were told the seed of the woman should bruise the serpent's head, so they looked for one to come through their line from the Lord; for when Cain was born Eve supposed she had gotten a man from the Lord. So Eve was a Christian, or a believer in Christ. Abel's offering of the firstlings of his flock shows they had a knowledge of Christ, and of the law of grace. Cain violates the moral law, and the law of grace, and is banished. This brings us to notice two classes, 1st, Sons of men are as beasts, and die and perish the same, Ps. 49: 14, 16, 20; Job 7: 9; 20: 5-9; 21: 30-32, with Rom. 8: 13, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live. 2nd, Become the sons of God, verse 14, "For as many as are led by the Spirit of God, they are the sons of God." 1 John 3: 1-24, "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God! therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is, and every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law, [1 Cor. 15: 56, sin stings to death], and ye know that he was manifested to take away our sins. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous. He that committeth sin is of the devil, for the devil sinneth from the beginning, For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother; for this is the message that ye heard from the beginning, that we should love one another; not as Cain, who was of that wicked one and slew his brother; and wherefore slew he him? Because his own works were evil, and his brother's righteous.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth

in death; whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he [Christ] laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him; for if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we confidence toward God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight; and this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. So we should love God because he first loved us, and gave his Son to die for us.

And this charity, or godly love, is not mere patience, but manifests itself in act, word and deed; without it we are nothing. 1 Cor. 13: Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part; but when that which is perfect is come then that which is in part shall be done away. Heaven is not a place for universal salvation, claiming salvation because of ignorance, and forcing men to a knowledge of the truth. We are dependent creatures, saved by grace. Except ye become as little children ye shall in no case enter the kingdom of heaven. Christ lived a child-like life [dependent]; he did nothing of himself; he learned of his Father, and did all his Father required him to do, as all true and obedient children do, as we have learned.

God is the life of all things, and bestoweth mortal and immortal life. * We are mortal, so we die, and the spirit returns to God who gave it; so if the dead rise not, or if our state is not changed to an eternal one, we are without God and without hope in the world. But thanks to God, who only hath immortality, there is a resurrection to that life that perisheth not, for Christ, our elder brother, has attained to it, so that death hath no more dominion over him. Then let us strive to sing the song with him, is my prayer.

H. P. MADILL.

Alwood, Ontario.

The Advent and Sabbath Advocate.

Items of Interest.

THE daily news reports from all parts of the country are of murder, suicide, and assault, one particular feature being the murder of a family by some member of the same.

A steamer collision in mid-ocean occurred early in May between the steamship Florida and the Panama, in which both sunk in 15 minutes, carrying down 127 persons.

DURING a recent storm in London, of heavy rain and thunder, a ball of fire fell to the street and burst with a loud report, a phenomenon that terrified the inhabitants for miles around, and particularly those who witnessed it.

FOREST fires have desolated several large districts in the last few weeks in Pennsylvania, New York, New Jersey, Maryland, and in Michigan, in some of these States burning several villages, and ruining the lumbering interests of those places for the time.

CHARLES O'CONNOR, a distinguished lawyer and politician, of New York City, died on May 12, at an advanced age. He was a zealous Roman Catholic.

A TREATY of peace has been concluded between France and China, both parties doubtless being tired of the war. France obtains a protectorate over Tonquin, the thing in contention, besides the whole province of Anam.

A VIENNA dispatch of last week says that a Mormon missionary to that country [Austria] has been condemned to a month's imprisonment. Served him right, for their work is not that of religious liberty, but polygamy is against the laws of God and humanity.

A CONGRESS of the European powers is in progress to be held soon to confer on the Egyptian question, in which it is said Turkey is unwilling to take a part. No wonder, when her government knows right well that it is likely to take a part of her dominions from her, taking from her even the semblance of control.

BUSINESS failures are of such a common occurrence that the weekly papers make it a special paragraph to note them. One heavy one and creating a great sensation in the commercial market is that of Grant and Ward, of New York, of the Marine Bank, in which it is stated that Ex-President Grant lost his entire property, and criminal proceedings are charged upon his partner Ward. The failure was dated May 6th, but the exceptions of income left to Gen. Grant of \$15,000 interest from a certain fund; and his \$19,000 a year as a retired General, are quite enough to sustain him in a good living without speculation.

Close upon the failure of the Marine Bank in New York City, and only a week afterward, comes the news of other bank failures there, and nearly a panic ensued on Wall Street, that great money thoroughfare. The Metropolitan Bank failed, and the Phoenix Bank, and three others; the failure of one precipitated the others, and a very excited state of feeling ensued. One Bank in Philadelphia followed, and business was affected somewhat in other places. But at this writing it is not so bad as was at first apprehended, but many persons have lost their deposits, and thus have lost all. Thus is illustrated the case of laying up treasures on earth, and where the treasure is there

will the heart be; and when thieves break through and steal, or when the bank officials become the robbers, the heart sinks and hope dies. How much safer to lay up treasures in heaven, where nothing can rob us, where the Bank never breaks, and no failure of heart or courage. Then when the time arrives we may receive our treasure, and enjoy it forevermore. Let the Christian take warning by these earthly matters, and make friends of the mammon of unrighteousness, that he may be received into everlasting habitations.

Polycarp's Decision.

WHEN he appeared before the pro-consul, the latter said to him: "Swear, curse Christ, and I will set you free." The old man answered, "Eighty and six years have I served him, and I have received only good at his hands. Can I then curse him, my King and Savior?" When the pro-consul continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I will tell thee freely I am a Christian! If you desire to know what Christianity is, appoint an hour and hear me." The pro-consul who here showed that he did not act from any religious bigotry, and would gladly have saved the old man's life if he could silence the people, said to Polycarp, "Only persuade the people." He replied, "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained by God with becoming reverence, as far as is consistent with our salvation, but as for those without, I consider undeserving from any defense from me." And justly too; for what would it have been but throwing pearls before swine to attempt to speak of the gospel to a wild, tumultuous and fanatical mob?

After the governor had in vain threatened him with wild beasts and the funeral pile, he made the crier publicly announce that Polycarp had confessed himself a Christian. These words contained the sentence of death against him. The people instantly cried out, "This is the teacher of Atheism, the father of Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice." As soon as the pro-consul had complied with the demands of the populace, that Polycarp should perish on the funeral pile, Jew and Gentile hastened with utmost speed to collect wood from the market places and the baths. When they wished to fasten him with nails to the post, he said, "Leave me thus I pray thee unfastened. He who has enabled me to abide the fire, will give me strength to remain firm at the stake." Before the fire was lighted he prayed thus: "Oh Lord, Almighty God, the Father of thy beloved Son, Jesus Christ, through whom we have received a knowledge of thee, God of the angels and the whole creation—of the whole human race, and of the saints who live before thee, I thank thee that thou hast thought me worthy this day and this hour to share the cup of thy Christ among the number of thy witnesses."—Exchange.

Money and Letters Received.

N J Lewis \$1.50, J R Allen \$1, Gilbert Rodgers \$5, Jas A Rodgers \$1.50, Orrin Chipman \$2 (don), \$1, James B Denham \$2, Geo Richards \$1.50, W A Combest \$1.50, J W Osborn \$5.50, L Leach \$4, Mrs L Leach \$1 (don), Mary V Hadly \$2, Geo M Chamberlin for Wm Sisson \$2, R A Winchester \$3, J S Fisher \$1, Mrs C P Lemunyon \$1, N J Smith \$1.50, James Poff \$1.50, D P Campbell \$1.50, J W Cassidy, J D Brown, H P Madill, Elsie L Robinson.

Books and Tracts Sent by Mail.

E W Barnes, W Jones, R Westlake.
On Tithes.—A S Price \$3, Laura Simons \$1.

Books and Tracts
FOR SALE AT THIS OFFICE.

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

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

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

Materialism, by Jacob Brinkerhoff, —1 cent.

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

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

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

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

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

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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

The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 25 cents.

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

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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

Sodom: Another Opportunity, by Wm Glenn Monierieff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff —32 pages,—price 9 cents.

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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Advent and

"Thy Word is a"

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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 week,) together with the other commandments of God, the Nature of Man, his Unconsciousness in death, the End of the Wicked, the Earth restored to its original glory and condition as future inheritance and abode of the redeemed of the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies of Christian Life, and kindred Bible subjects.

The Advent.

Brother pilgrim in the darkness
Send afar the words of cheer,
Let the old world hear the tidings,
That the Savior draweth near;
Say to hearts bowed down with sorrow,
Weary with their load of pain,
That there comes a glorious morrow,
When the Eternal King shall reign.

Send afar the shout of triumph,
Let the echo reach the sky,
Let rejoicing winds repeat it,
That the Savior draweth nigh;
And the wondrous ocean hoary
As its billows lash the sky,
Thunder of that scene of glory,
That shall open, bye and bye.

Brother pilgrim be not weary,
Tune your harp for heaven and home,
Where no heart is ever dreary,
And where tears can never come;
Don your armor be not sleeping,
One short stay, and time is past.
One brief hour of toil and weeping,
Then comes heaven and home at last.

Strong Delusion.

L. LEACH.

By reading this Scripture, 2 Thess. will be seen that "Strong Delusion" last days will come, because men receive the love of the truth," even as they like to retain God in their knowledge, so they are taken captive at the will in all the cunning snares of the Hence to oppose the Sabbath of the commandment in the Decalogue, theents have confounded the ceremonial Moses, which stood in meats and drink carnal ordinances, as being one act the moral law of ten commandments Decalogue, which entangle and per mind, by confounding the two law It has been the means of that loss versy on the subject of the seventh bath, which the opponent argues to the cross, at the death of Christ is one thing to say that the seventh bath, enforced by the fourth command in the decalogue, was nailed to the another thing to prove it. But a evidence is offered to prove it, it pass as an assertion.

But those who advocate the