

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.

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.

S. D. L.

Strong Delusion.

L. LEACH.

By reading this Scripture, 2 Thess. 2: 11. it will be seen that "Strong Delusion" of the last days will come, because men receive not the love of the truth," even as they did not like to retain God in their knowledge. And so they are taken captive at the will of Satan, in all the cunning snares of the enemy. Hence to oppose the Sabbath of the fourth commandment in the Decalogue, the opponents have confounded the ceremonial law of Moses, which stood in meats and drinks and carnal ordinances, as being one actually with the moral law of ten commandments in the Decalogue, which entangle and pervert the mind, by confounding the two laws in one. It has been the means of that long controversy on the subject of the seventh day Sabbath, which the opponent argues was nailed to the cross, at the death of Christ. Now it is one thing to say that the seventh day Sabbath, enforced by the fourth commandment in the decalogue, was nailed to the cross, and another thing to prove it. But as no Bible evidence is offered to prove it, it can only pass as an assertion.

But those who advocate the no Sabbath

doctrine, refer us to what Paul says, "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Col. 2: 14. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ, verses 16, 17. Let us look at this in the light of scripture. First, Paul shows that the hand writing of ordinances, was nailed to the cross. "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days. Observe, the Jews had their convocation sabbaths. There are four sabbaths mentioned in Lev. 23: 25-39. One on the first day of the seventh month, one on the tenth, one on the fifteenth, and one on the twenty-second day. Some of these Jewish convocation sabbaths were nine days apart, others were only four days apart. "These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink-offerings, everything upon his day, (Mark well, Moses is very particular in saying) besides the Sabbaths of the Lord." Lev. 23: 37, 38. Thus the Jews were to keep their convocation sabbaths at their appointed time, besides the Sabbaths of the Lord." Here is where the mistake lay, not seeing the distinction between the two kinds of sabbaths.

The Apostle, in Col. 2: 16, does not speak of the weekly Sabbath which God associated with the other nine precepts of the decalogue, written with the finger of God on tables of stone, but of the Jewish sabbath days which were associated with meat, and drink, and the new moon, and sabbath days, &c. were to cease under the gospel. "Let no man therefore judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ, Col. 2: 16, 17. All shadows cease when the body is reached; so these Jewish shadows ceased when they reached the body of Christ on the cross—these were "finished."

Now in regard to the law of the Sabbath in the decalogue, who abolished it, and where is the repealing act? The only safe answer to meet this in plain truth is, the word of God has determined this long disputed question, saying, "It is easier for heaven and earth to pass than one tittle of the law to fail," Luke 16: 17. Here it is clearly seen that while heaven and earth remain this law in all its parts will remain the same. Here we might rest the matter, with perfect safety, if people could be contented with the plain teachings of the Bible; but having itching ears they are unhappily too apt to leave the commandments of God and cleave to the commandments and doctrines of men.

Let us put this matter further to the test of Scripture.

Relative to the change of the Sabbath from the seventh to the first day of the week, first, St. Paul, the great apostle sent to the Gentiles, declared, "I have not shunned to de-

clare unto you all the counsel of God; Acts 20: 27. Now did Paul ever declare or make known by precept or example, that the Sabbath had been changed from the seventh day to the first day of the week? We may safely answer, no such evidence is found in the New Testament. In justification of the change of the day, we are told by those who advocate the sacredness of Sunday, and many suppose they have proofs thereof out of the Scripture, when they say, "From the beginning of the world to the resurrection of Christ God appointed the seventh day to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath." Now what shall we think of such unscriptural pretensions, asserted from creeds and catechisms when no such evidence can be found in God's word? I once listened to a noted minister, in his sermon to oppose every endeavor of keeping the seventh day Sabbath, said, "No man never could keep the Sabbath, only Christ and that was when he laid in the tomb." Surely such a minister never believed God was a merciful being, or he would not have so impeached the all wise God with making a law to "Remember the Sabbath day to keep it holy," and at the same time knew no man could keep it. Only a dead Savior in the grave! and then add another law to punish man with death for transgressing it.

Others, again, we find saying, "No man ever could keep the ten commandments." Stop a little, too fast. Did you not know you were accusing the word of God with a false statement? for we read of Zacharias and Elisabeth, that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 6. James, the inspired writer, says, "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all." James 2: 10. The writer gives us to understand clearly the fact that under the gospel not one of the ten precepts of the moral law are we released from its obligation. This law written by the finger of God will stand in the day of judgment against all the cunning art employed by man who presents a spirit of rebellion against the claims of God's moral law of ten commandments.

Another false position laid down in these last days of delusions, is that we have nothing to do with the Old Testament. Against such false theories, to begin with, Paul tells us, "Whatsoever things were written aforetime were written for our learning," Rom. 15: 4. Peter says, "Be mindful of the words which were spoken before by the holy prophets," &c. Now the word of God, by the prophet Isaiah, is to admonish the people of their revolt, and the house of Jacob their sins. The prophet is to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins," Isa. 58: 1. The cry is yet as of old, "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," verse 13. That the

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 3rd day of the 3rd month, 1884.

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Special Contributors.

Sanctifying Truth.

OUR Savior prayed for the disciples, before leaving them to be crucified and afterward arise and ascend to heaven, the Father would sanctify them "through his truth, thy word is truth." Now, here is the greatest test of sanctification brought to view in the Scriptures, and on grounds which if lived out so affects the life and character of an individual as to place him in the sight of God in such a character and light as to be expressed by the word sanctification. Sanctified, to set apart for a holy or divine use; for God and his cause, and this is brought about by belief in and obedience to the truth, and it is a self-evident truth that when a person is converted to God, renounces sin and the world, that he sets himself apart for truth and godliness. In speaking of the importance of truth the Savior said to his disciples that the truth should make them free; free from sin, and eventually free from its effects. There is nothing more mighty in this world, and more mighty in its outcome, than truth. Truth makes a man's character now and decides it for eternity.

When we consider the vast importance of truth and its outcome we should come to the conclusion that we want nothing in our constitution of character but truth; nothing in our religious faith but truth; nothing in our conduct toward God but truth. We are exhorted in the Scriptures to "examine ourselves and see if we are in the faith." The faith that we want to be in is that which was once delivered to the saints. We find that when the chief apostle to the Gentiles went out on his work of evangelization he taught the people to turn from idols and serve the living and true God, and to wait for his Son from heaven. That which was sanctifying truth then is now; and to serve the true God and wait for the second coming of Christ will sanctify us in the sight of God. The religious faith of some people contains many speculative ideas; and to be sanctified in the truth we want to be as free from these as we may. We are exhorted to make our calling and election sure, and to do this we must make use of our day of grace, and of all the means of grace within our reach, for "now is the accepted time, and now is the day of salvation."

These two great articles of faith, to serve the living and true God, and to wait for his Son from heaven, constitute both saving and sanctifying truth; expressed elsewhere as the "commandments of God and the faith of Jesus;" also that "this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The apostle John testifies that "hereby we do know that we know him if we keep his commandments." The divine word tells us to prove our faith by our works; then if we are sanctified to God we want to prove it to him as well as to any and all others who take knowledge of us. To be set apart to God and to enjoy his love we must show that love, and here an apostle has given us divine directions, too, for he says, "This is the love of God that we keep his commandments." And if we are sanctified

and set apart to God and his work, we will want to observe and keep God's sanctified day, the day that in the beginning he sanctified and blessed.

That feature of our faith, doctrine, and practice, which teaches the keeping of the Sabbath as God enjoined it, is a sanctifying truth. This we should always keep prominent in our lives by our practice as well as by a consistent teaching whenever we have opportunity to show to others our obligations to God, to give him the service of our lives. The Savior said, Worship him in Spirit and in truth; and as the keeping of the Sabbath is a very prominent mark of our worship, and is also a sign between us and God that we are his people, and one of the special items of truth at the present time, it is well that we make it a special part of our faith and practice; it is a distinguishing or distinctive feature of faith and practice between us and the world, and between us and the other denominations; it is well then we hold it prominent and make it a part of our sanctification unto God. The Sabbath was sanctified in Eden, that they were his people; had they continued to keep the Sabbath their city and nation would have been preserved and not been given to the Babylonians; it is in the very bosom of God's code of moral laws, and hence must stand or fall with it: that law of which the Savior said one jot or tittle should not pass; it is God's holy day, a blessing being pronounced upon all who will turn from their own pleasure upon that day to keep it from polluting it, and to them who keep the commandments of God it is promised that they shall have right to the tree of life, and enter through the gates into the city. Surely so great a truth is a prominent feature of sanctification.

Another sanctifying truth is that of the near coming of Christ unto salvation. Sanctifying ourselves to the Lord now we have hope of something for the future. We read that the gift of God is eternal life; and the kingdom of God inaugurated and established by his Son Jesus Christ, will constitute the saints' inheritance throughout eternity. Our future life is our hope. We hope for a real life, a real home of actual possessions, and we naturally look to a time when this hope is to be realized. When the Savior shall come in his glory then shall he apportion rewards to all. "Behold, I come quickly, and my reward is with me, to give every man as his work shall be." "Unto them that look for him shall he appear without a sin offering unto salvation." Salvation and reward at Jesus' coming, when, as he said, he comes again to receive his disciples unto himself; when he comes as he went away, the same Jesus. This is a blessed hope, called so by Paul in writing to Titus, 2: 13; and, in speaking of sanctifying truth, we read concerning this hope, that he "that hath this hope purifieth himself, even as he is pure." With a purifying hope, and a life of sanctification to the commandments of God, and the blood of Christ cleansing us from all sin, we stand justified before God.

A life devoted to God needs a living faith, one that can feed on living truth, and can have a daily supply of grace. With this we shall know the only true God, and Jesus Christ whom he hath sent. Let the people of God stand firmly on these two principles, and they will be safe. All creeds and articles of faith may be included in these.

Our hope of pardon and of eternal life when Jesus comes comprises our hope of the kingdom of God—the saints' inheritance—this earth restored and renewed, the king-

domonial law as one code. In Gal. 3 Paul speaks of this law or first covenant administration, and he says it was instituted four hundred and thirty years after the Abrahamic covenant; and in verse 19 says this law was added because of transgression till the seed should come. And now what this further proves is that the first or old covenant was added because they had transgressed God's holy and eternal commandments, that law that Christ says not a jot or a tittle shall pass away; and then says, in other words, that heaven and earth may. The facts are that heaven and earth are here yet.

And here again our position is here established and the law sustained. Some twenty-seven years after Christ's resurrection, Paul, in open court, challenged his persecutors to find or point out a single fault in him, except that he had taught through Jesus the resurrection of the dead. If he had been a violator of the Sabbath, or any of the commandments of God, they would not have been long in disposing of him. But, says one, Paul was under the law. Those forget that this was twenty-seven years after the resurrection.

And now, we would say, we hope we have not said anything to offend any one, but hope that it may call out inquiry and investigation. We are glad that the light of these truths have dawned upon us, and we hope that others may see and obey, for here are they which "keep the commandments of God, and have the testimony of Jesus Christ," Rev. 12: 17. The ten commandments are our great detector of sin, and the gospel is our remedy for sin that this law points out. And whatever comes up in connection with our duty and does not conform to this great standard of right—the ten commandments, without the change of a jot or tittle—we pass it by.

Davis City, Iowa.

The Promised Land.

So numerous are the scriptures respecting the earth, as the residence of the redeemed, that the apathy and the indifference which many manifest respecting it, not to say opposition, is really surprising—Have not such reason to pray that the rebuke to Israel may not be said to them?—"Yea, they despised the pleasant land, they believed not his word but murmured in their tents, and harkened not unto the voice of the Lord." If angels desired to look down upon earth when Christ came to suffer, will they not do so when he shall come to reign? Many prophets and righteous men desired to see the days of the mere Gospel dispensation: and shall any of the righteous have no longing anticipation respecting the most glorious of all dispensations, the regenerated? Shall the earnest expectation of the creature wait for it?—shall the spirit and bride invite to it! and shall there be Christians who have no earnest expectation, no groan or emotion, nor any desire respecting it? Shall the representatives of the redeemed, in the symbolic vision shown to John on Patmos, sing, "We shall reign on the earth," and that song of the restored earth awaken no response in the breast of those who hope to join in the song of the redeemed?

We often stand in the way of our own success, and impede the work of Christ, by our want of faith and lack of quiet waiting upon God. We are forgetful that the race is not to the swift nor the battle to the strong, and that sometimes, at least, our strength is to sit still. Worry not only is not work, but hinders work, and sadly injures the worker. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee," is a truth for to-day and for ourselves.—*Ex.*

dom that was prepared from the foundation of the world. It also includes the fact of our mortality, which is the result of sin; and also the fact that we are now devoid of all immortality, except the hope of possessing it when Jesus comes; that now our lives are hid with Christ in God, that when he, who is our life shall appear, then shall we appear with him in glory.

Are we, as publishers and ministers of the gospel, as believers in Christ and travelers toward the kingdom of God, engaged in special work? Have we special truth? Yes, we have. These are special truths, and sanctifying truths—the commandments of God and the faith of Jesus. It is the duty of all mankind to worship God and keep his commandments, including the holy Sabbath. This we should teach to all whom we can reach. And also we may make a special work of holding forth the coming of Christ unto our salvation as the object of faith. Let this be engaged in with zeal and a faith according to the teaching of the divine word, and a beauty of theory shines forth, a harmonious chain of Scripture doctrine, from Eden lost to Eden gained, to the giving of the Kingdom of God to the people of the Most High. Let our faith and hope be kept free from the fanaticism that follows the teaching of some people who have also a large train of truth connected with their fanaticism.

The question has often arisen as to what we should publish, and much perplexity of mind has been caused us to discriminate what we should not publish. It has been our aim to keep our work as closely as possible to these great sanctifying truths. We have endeavored to take a strait for our course, letting truth stand on its own merits and desiring that every reader of the ADVOCATE should decide for him or herself what truth, from the evidence presented to support a position. On the principle of a free press there have been individual theories published that have not tended to build up our cause. We have kindly given the use of our columns and have reviewed, on the principle of a free investigation, and after an investigation of the evidences have dropped holding up what we believe to be Biblical doctrine. We believe there are subjects of belief on some points, which we call non-titular to salvation, which we think would be unprofitable to discuss, when done in proper manner and spirit; but in a between brethren for it to be profitable depends upon the manner of treating others positions, and the evidences adhered to. We also regret having given offense to some by refusing their requests from a continuation of publication must follow our convictions of truth. The ADVOCATE has been more closely to the evidences of Christianity and essentials of faith, a greater degree of unity and appreciation is the result.

We desire to continue to give prominence to sanctifying truth, and hold forth to our reader the evidences of those truths which shall sanctify us before God. We want to follow truth in its different leadings and bearings, and see how it expands and is connected with the faith of our salvation.

Signs of the Times.

A. C. LONG.

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dom that was prepared from the foundation of the world. It also includes the fact of our mortality, which is the result of sin; and also the fact that we are now devoid of all immortality, except the hope of possessing it when Jesus comes; that now our lives are hid with Christ in God, that when he, who is our life shall appear, then shall we appear with him in glory.

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We desire to continue to give prominence to sanctifying truth, and hold forth to the reader the evidences of those truths which shall sanctify us before God. We also love to follow truth in its different leadings and bearings, and see how it expands into every thing connected with the faith of Jesus and his salvation.

Signs of the Times.

A. C. LONG.

THAT there will be an end to this age, or world, is evident from the teaching of the Scripture. The Savior tells his disciples that

he would be with them until the "end of the world." In the parable of the tares, he says, "The harvest is the end of the world," and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world," Matt. 13: 39, 40. Again, in the same chapter, in giving an explanation of the parable of the good and bad fish that were enclosed in the net, he says, "So shall it be in the end of this world; the angels shall come forth and sever the wicked from the just," v. 49. The word translated world, in the above passages, is *aiōnos*, and is more perfectly translated age, or dispensation. We therefore conclude from these scriptures that there will be an end to this age or dispensation.

Again, we learn from the sacred Scripture that there will be signs of the end of this age or world. To prove this we introduce the following scriptures: "What shall be the sign of thy coming, and of the end of the world?" Matt. 24: 3. "And I will show wonders in heaven above, and signs in the earth beneath. . . The sun shall be turned into darkness, and the moon into blood [i. e. shall not give her light] before that great and notable day of the Lord come," Acts 2: 19. "And there shall be signs in the sun and in the moon and in the stars; and upon earth distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and far looking for those things that are coming on the earth; for the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory," Luke 21: 25, 26. These passages clearly teach that there will be signs of the end of the world or age.

The next question to be considered is, Can these signs be understood? This question must be answered in the affirmative; for why give signs of the end of the age and then wrap them up in mystery so that no one can understand them? God might as well withhold them entirely. The very design God had in view in giving the signs would be frustrated by such a course, consequently these signs can be understood. But we are told by the apostle that God's people will understand these signs of the end. "But ye, brethren, are not in darkness that that day should overtake you as a thief," 1 Thess. 5: 4. While that day will overtake some as a thief, it will not overtake the brethren as a thief, hence they will be looking for and expecting it to come; and as expectation implies previous knowledge, therefore these brethren will understand these signs.

Having now proven that there will be an end to this age, that there will be signs of the end, and that these signs can be understood, we are now ready to investigate these signs in order to learn where we are in the history of this dark world of sin.

This subject is not only of pre-eminent and transcendent importance to every child of God, but a neglect to investigate it may result in an eternal loss. Christ reproved the Jews because they neglected to discern the signs of the times, and told them that their city and temple should be utterly destroyed, and they carried captive to all nations, "because they knew not the time of their visitation," Luke 19: 42. If such dire results followed the neglect to understand the signs of Christ's first advent, Will not the neglect to understand the signs of his second advent be equally perilous? If God destroyed his ancient people because they neglected to prepare for his first advent, how shall we escape if we neglect the signs of his second advent?

Moreover, the great ship of salvation, that has been sailing down the stream of time with all the blood washed through from Abel down to the present, having weathered more than a thousand storms, when the fierce lightnings flashed and the thunders roared, and the billows rolled mountain high, will at the second advent enter the haven of rest; and its weary, fainting, storm-tossed mariners, will then exchange this mortal for immortality, the cross for the crown, the perils of the voyage for a home in the everlasting kingdom.

It is therefore of thrilling interest to us, who are on this vessel, to know that our journey is nearly ended, and that the lights of our eternal home are already in the distance, flashing light on the boisterous and troubled waves around us. Let us therefore examine these lights or signs as they indicate the end of our voyage.

There is a belief quite extensively taught in the religious world at the present time, that the millennial age must precede the second advent of Christ. This evidently is a mistaken idea, for the last days of this dispensation are represented in the Scriptures as abounding in wickedness; for as it was in the days of Noah so shall it be in the days of the coming of the Son of Man," Matt. 24: 27. Does Paul tell us that the day of Christ will not come except the world is first converted, and a reign of one thousand years of universal peace be had on the earth? He does not. But he does say that the day of Christ will not come "except there come a falling away first, and the man of sin be revealed, the son of perdition, . . . whom the Lord will consume with the spirit of his mouth and shall destroy with brightness of his coming," 2 Thess. 2: 8. This verse clearly teaches that the system of iniquity represented by the man of sin continues in existence until the second advent of Christ, and consequently as this man of sin is not converted, but destroyed, there is no room for the millennial era before the advent; but the object of the advent is to introduce this millennium.

The above passages also teach that there will be both righteous and wicked people dwelling on the earth at the second advent. The wheat and the tares grow together until the harvest; and at that time those that know not God, and obey not the gospel, as well as that evil servant that sayeth in his heart, My Lord delayeth his coming, shall be punished with everlasting destruction from the presence of God and the glory of his power. But every man that hath this hope in him purifieth himself, even as Christ is pure. Let each one that believes in the soon coming of Christ see to it that this doctrine has this purifying effect upon his heart and life.

Marion, Iowa.

UNITY OF CHRISTIANITY.—It cannot be denied that the pure life and true principles of Christianity naturally and strongly tend to unity. As a system set forth and illustrated in the life and character, the sayings and doings of Christ and his apostles, it presents a remarkable cohesiveness. Though Christ gave certain commandments, and instituted certain governmental rules, yet he framed no complicated net work of ecclesiastical law as a preservative of corporate unity. Nor did he authorize his apostles to do anything of the kind. The grand idea which Christ and his apostles sought to fasten in the minds of their hearers was that of a thoroughly regenerated heart, which should be dominated by the Holy Spirit, through a mind enlightened and informed by the same Spirit in connection with God's word. Christ's main purpose seems to have been to get possession and control of the individual.—*Selected.*

Peace, Be Still.

A long time ago, in a far off holy land,
 Away o'er mountain peak and ocean foam,
 Where God (who ever doth his promise keep),
 Prepared his ancient Israel a home,
 Away where Jordan rolls o'er shining sand,
 Till lost at last in "Sodom's bitter sea,"
 Where lay, surrounded by a landscape grand,
 The waters of the lovely Galilee.

Beside and on those waters oft were seen
 A man of meekness; and of humble mien;
 A man though much despised, and put to shame,
 Yet one whose works declared from whence he came.

And often gathered there upon the shore
 Vast multitudes who never had before
 Beheld such wondrous demonstrations given
 To show the mighty power of God in heaven.

There once, while sailing o'er the waters deep
 The Master weary, laid him down to sleep.
 Peaceful that slumber for that guileless breast.
 O! wake him not, but let the sleeper rest.
 'Twas then the storm king raised his ruthless hand,

To wreck the ship, and sink that sailor band.
 Long toiled they gainst the angry boistrous sea,
 Till courage failed, and hope gave place to fear.

But list ye! one there was, though faint with fear,
 Remembered then that Christ, the Lord, was near;

And through that weary, fainting sailor crew
 Was hope inspired,—a hope most strong, though new.

They sought his side, and said "O Master dear!
 'Dost thou not care, e'en though we perish here?"
 He calmly rose, approached the vessel's side,
 And looking o'er the rough and angry tide,
 Upraised his hand, then spake his sovereign will.
 Ye winds be hushed; peace, be still!

As oft before, when Jesus gave command,
 Whether upon the sea or on the land,
 With reverence Nature meekly bowed her head,
 Obedient to the words that Jesus said.
 Astonished witnesses beheld the scene
 And feared, and loved the man of humble mien,
 Who, though so far apart from wealth of gold,
 Yet power possessed the winds and waves to hold.

Whenever I read the sacred story o'er
 Of what transpired in those days of yore,
 I seem to hear and see it all as then
 Enacted, mid those humble fishermen.
 And now methinks that if I had been there
 I'd gone to Jesus with my simple prayer,
 And told him how my sins oft pressed my soul,
 And asked him to forgive and make me whole.
 Yet still I know that Jesus lives above,
 And is the same kind, pitying Lord of love.

I know he hears me when on him I call,
 Nor, while I trust him, will he let me fall.
 The waves may beat against my fragile bark,
 The thunder rage and all around seem dark.
 But when I hear him whisper, "Peace, be still!"
 I have a comfort more than earth can tell,
 And calmly rest, and trust in him to save,
 Who quelled the storm, and stilled the troubled wave.

—Selected and modified by ELSIE L. ROBINSON.

Accusative Critics.

J. DENNIS BROWN.

PROMINENT among the many persons in society who deserve censure and perhaps pity for their inexcusable and unreasonable positions, are those who do not try to become Christians, and giving as their only reason the fact that those professing Christianity do not live according to their own particular standard of right and wrong. To such critics we wish to say a few plain, though kind words: viz., Do you think that you could forsake worldly pleasures and amid the cares and duties of life take the cross of Christ, and every day march firmly in the right way without missing a step or committing an error? We would be glad to see you make a

incered and earnest trial, and if you should succeed you would be a very proper person to help the weaker ones who are trying nobly to do right, yet in their weakness often fail for the time.

Why do you stand aside as these pilgrims march along life's journey, and with laugh and scorn point to some of them as weary and footsore they make a misstep, or even fall behind the ranks, yet still struggling on? Remember that while you stand where you are, criticising the movements of others, even the faintest persevering ones among them will pass by you and gain the journey's end in peace, while you have not made the first step towards the heavenly land. If you were a farmer how well would you prosper if you laid down your hoe and cultivator, and sat on the fence watching your neighbor in the adjoining field, and finding fault with him because now and then he missed a weed while cultivating his land? Don't you see that if you done this way day by day your own field would become filled with noxious weeds, while the neighbor would eventually reap a bountiful harvest? If you were a mechanic would it not be better to do some exemplary work than to do nothing, just for the reason that other mechanics did not do perfect work? How well would a housekeeper succeed as such, to neglect her own cooking and persistently refuse to do any other work just because other women fail sometimes to get a good dinner after trying under unfavorable circumstances? Yet one more question as an illustration of your position in religious affairs. What kind of a citizen would you be if you never in your life had attempted to do any useful work of any kind, either as a laborer, business man, mechanic, or artisan? And so, when a friend advised you to engage in some useful occupation, you would say, "No, I will not labor, for all that do make mistakes in their work."

How then could any one believe you if after having lived such a useless life you should say, "I can build as good a house or steam engine as any mechanic?" You see such talk would be very inconsistent, seeing you had never tried to do either. It is just as inconsistent when you say that you are as good a Christian as others who profess to be, when the fact is that personally you know nothing about a Christian life, having never taken the first step in that direction; you are without doubt an industrious and useful person in business society, and might also be a good Christian if you would try.

Then be as consistent in religious affairs as you would be in business or labor. This very poor excuse about others faults will avail nothing in the great trying day. Those who make it now will be as speechless then as the man without the wedding garment at the marriage of the king's son. Please read about it in the 22nd chapter of Matthew, and you will understand his case. Never think of others' short comings; do right yourself, and receive a blessing. Begin now. Morality is good, Christianity is better. Study this subject carefully, and we will explain in a future article why a very small error committed by a Christian looks like a great sin to others.

McDonald, Mich.

What Difference does it Make?

"WHAT difference does it make whether I go to Jesus, or Jesus comes to me?" Such is the query sometimes propounded for the purpose of antagonizing our claim that the com-

ing of Christ is a prerequisite to the reception of the saints to himself. The difference may be thus expressed:

1. It makes some difference whether we let Jesus have his way about the matter as he has unfolded it to us, or whether we substitute our way in violation of his revealed plan. If he has one plan, and we have another, let him have his way if it does clash with polished tradition.

2. It makes some difference whether he receives us before we are judged, or afterward, for if we are received before the judgment, the judgment is thereby rendered a useless affair; and Paul expressly affirms: Christ "shall judge the quick and the dead at his appearing and kingdom;" and Christ will never do a work at his appearing that is already done; therefore, to receive the saints before his appearing is to receive them before they are judged.

3. Christ said: "I will come again and receive you unto myself;" and he knew just when he would receive them; and it makes some difference whether we credit his statement, or invalidate it by an opposite view. There is a wide difference between the immigration of Christ to this earth to usher in the long promised restitution, and the emigration of the saints to some remote realm that needs no restitution. There is a difference between having the heavenly Bridegroom come after the bride, and having the order reversed by sending the bride off to the home of the Bridegroom to get to the marriage, especially when the bride has to go by piecemeal—a detached member at a time, in disintegrated installments. The Divine plan is to have the Bridegroom come; and the bride entire must then be here in order to "meet him," for from earth we shall be "caught up to meet the Lord in the air;" then the "marriage of the Lamb" will have come to the ready bride.

This question, What difference does it make? is the last effort to cling to a demolished theory. As long as it is supposed that the theory is susceptible of proof, that supposed proof is zealously paraded with an air of triumph; but when the fallacy of the effort is made apparent, as a last resort, bordering on despair, they inquire, What difference does it make? As long as they fancied that they could sustain the dogma, they act as though it made a great difference. The simple difference is, the two theories are at war, and one must be wrong. Does it make no difference whether we accept the wrong or the right? It certainly does.—w. s. in *World's Crisis*.

The Nile Valley--Its Danger.

THE danger that hovers over the Nile Valley is one of interest to all. If, as it is proposed, the Soudan, with all its fertility and its deserts, is given up to the fanatical followers of the Mahdi, it is scarcely possible that Mohammedan fanaticism can be restrained along the Nile. The Nile population has never been trustworthy. There are spots where the traveler has been always in danger, and an escort has proved often useful even under the walls of Karnak. It is easy to see that the attractions of the Nile may be seriously lessened by the fierce excitement that rules in Cairo and Alexandria, as well as in the desert tribes. Arabi is said to have never ceased his correspondence with his old allies in Egypt. All Islam is stirred by the news of the successes of the wild people of Soudan. The withdrawal of the Egyptian troops from the Upper Nile will give new hopes and cour-

age to the robbers of the desert, travelers will care to venture to Nubia as far as Philae, while the wastes around are ruled by the Arab Sheiks.

A close Nile would be a real prize to many. The sick, the studious and the traveler have found the Father of the Nile always a charmed resort in winter. It is said, is there so even a climate such a panorama of wonders, and a variety of travel that has set within a few miles toward the Cataracts, and even a few days have brought a golden shower to the Nile. It would, indeed, be an excellent harmless pleasure should this resort be off by war or Mohammedan invasion. No more would the slow dahabees, the winding river filled with its canoes of English, or the swift steamers, the pyramids to Edfoo. It would be a river, almost as shut out from the world as when Herodotus made his discovery, or the Caliphs expelled the dogs from their shores.

No one would wish to consider such a fate, or to close to the world the wonderful of rivers. Americans, Germans, Italians, French, are all interested in the Egyptian question. The American flag, next to the English, is oftenest over the Nile boats than in Tunis and Thebes. The French have a peculiar interest in Egypt. The first of his selfish ambition, led the way to the land of the Pharaohs and its monuments. Frenchmen discovered the Rosetta stone, and interpreted it. A French Engineer built the Suez Canal, and the gifted Englishman fitted mankind. England, France, and the Mediterranean States have all to Egypt by the ties of interest. If ever the interior of Africa is opened to the people of Europe, with its resources in agriculture and its commerce by the portals of the Nile, the Erie Canal cut by nature, 1,500 miles long, the great river in the heart of the continent and its treasures.

To the student a closed Nile is a danger to much that he has to value. In the recent war the British Museum of Egyptian antiquities was in serious peril. The activity of the Egyptian arms depends upon peace. Egypt has as yet been unexplored, and a thousand secrets of its tombs and mounds that study would easily unfold. Mohammedan rising and European races would soon put to spares nothing. There are ruins that, once destroyed, could never be safe. Edfoo, that has been hidden from the sands, Denderah, the hall of Karnak and the temple of Luxor might perish like Memphis. All the world has an interest in these rare remains. The record of the human race, the history of its youth.

Every one would rejoice to see its miserable people repressors, and the Nile Valley all the rewards of industry scarcely be safe to give to the savage sheiks of the Nile. The withdrawal of the Egyptian troops from the Upper Nile will give new hopes and cour-

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Nile--Its Danger.

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A close Nile would be a real privation to
many. The sick, the studious and the casual
traveler have found the Father of Rivers
always a charmed resort in winter. Nowhere,
it is said, is there so even a climate, nowhere
such a panorama of wonders, and the stream
of travel that has set within a few years
toward the Cataracts, and even Nubia, must
have brought a golden shower to impoverished
Egypt. It would, indeed, be an eclipse to much
harmless pleasure should this resource be cut
off by war or Mohammedan insurrections.
No more would the slow dahabeeyan glide up
the winding river filled with its gay Ameri-
cans or English, or the swift steamer ply from
the pyramids to Edfoo. It would be as lonely
a river, almost as shut out from foreign scru-
tiny as when Herodotus made his way to its
archives, or the Caliphs expelled the Christian
dogs from their shores.

No one would wish to consign Egypt to
such a fate, or to close to the world the most
wonderful of rivers. Americans, English, Ger-
mans, Italians, French, are all intimately con-
cerned in the Egyptian question. The Amer-
ican flag, next to the English, is said to float
oftenest over the Nile boats that ride by Mem-
phis and Thebes. The French have a pecu-
liar interest in Egypt. The first Napoleon, in
his selfish ambition, led the way to the revival
of the land of the Pharaohs and the study of
its monuments. Frenchmen of science dis-
covered the Rosetta stone, and Champollion
interpreted it. A French Emperor opened
the Suez Canal, and the gifted Lessips has ben-
efitted mankind. England, Germany, Italy,
and the Mediterranean States are all bound
to Egypt by the ties of interest and trade, and
if ever the interior of Africa is to be laid open
to the people of Europe, with all its boundless
resources in agriculture and minerals, it must
be by the portals of the Nile. Like a vast
Erie Canal cut by nature, three thousand
miles long, the great river penetrates to the
heart of the continent and the very centre of
its treasures.

To the student a closed Nile would mean
danger to much that he has been accustomed
to value. In the recent war of Arabi the Bou-
lak Museum of Egyptian antiquities was in
serious peril. The activity of Egyptian schol-
ars depends upon peace. The wonders of
Egypt has as yet been only imperfectly ex-
plored, and a thousand secrets lie hidden in
its tombs and mounds that a few years of
study would easily unfold. But to all this a
Mohammedan rising and a war of religion
and races would soon put an end. Fanaticism
spares nothing. There are treasures in Egypt
that, once destroyed, could never be regained.
Under a Mohammedan rule they would never
be safe. Edfoo, that has sprung in its beauty
from the sands, Denderah, its rival, even the
hall of Karnak and the the tomb of Rameses,
might perish like Memphis and Heliopolis.
All the world has an interest in preserving
these rare remains. They are the earliest re-
cord of the human race, the curious aspiration
of its youth.

Every one would rejoice to see Egypt free,
its miserable people rescued from their op-
pressors, and the Nile Valley made happy by
all the rewards of industry. But it would
scarcely be safe to give up the sacred land to
the savage sheiks of the desert and the fanat-
ical followers of the prophet. It would be a
step backward. The solution of the Egyptian

question probably lies in the union of the
European powers in a just and humane pro-
tectorate. It should be made the Switzer-
land or the Belgium of the East, its people
restrained by European laws, but saved by
them from European money-lenders and na-
tive fraud. Egypt is the possession of man-
kind. It is the land of the Pyramids; the
scene of the beautiful Hebrew tales of Joseph
and the infant Moses, the captivity and the
flight; of the first growth of the arts; of some
of their most splendid exemplifications. To
give it up to the rule of the savages again
would wound the instinctive sense of progress,
and close perhaps forever a volume of history
that is yet only partly open.—Harper's Week-
ly.

POWER OF PRAYER.—When Jacob and Esau
met—on the one side the shaggy chieftain
with his four hundred swordsmen, and on the
other side the limping shepherd with his car-
avan of children and cattle—a flock of sheep
approaching a band of wolves; when the patri-
arch took his staff in his hand and stepped
forward to meet the embattled company, and
the anxious retinue awaited the issue, they
saw the tear start into the rough huntsman's
eye, they saw the sword drop from Esau's
hand, they saw his brawny arms around Jac-
ob's neck, they saw in the red savage a sud-
den and unlooked-for brother. They saw the
result, but they had not seen the prelude
which led to it. They had not been with Jac-
ob at the ford of Jabbock the night before.
They had not viewed his agony and heard
his prayer; and though they noticed the
halting limb, they did not know the victory
whose token it was. They saw the patriarch,
the husband, and the father; but they knew
not that he was a prince with God, and had
gained Esau's heart from him who has all
hearts in his hand. The halting thigh and
the pacified foe were obvious, but the wrest-
ling over night was unknown. The reward
was open, but the prayer was secret.—James
Hamilton, D. D.

Sabbath School at Ballard's Falls, Kan.

REPORT for the Quarter commencing Jan.
1884, and ending March 30th, 1884. Whole
number of scholars enrolled during the quar-
ter, 32. Class No. 3, enrolled 13, average
attendance 10, lessons from the Bible. Class
No. 2, enrolled 17, average attendance 8,
lessons from Lesson book No. 2. Class No.
1 enrolled 11, average attendance 7, lessons
from book No. 2. General average 25. Sab-
bath School opens with prayer and singing.
After class exercises the secretary reads the
report of the previous session. Then the
whole school engages in the general exercis-
es which consist of rehearsing lessons and
repeating verses of Scripture, and closes
with singing. U. S. RICARD, Sec.

We have an interesting Sabbath School.
Bro. Nichols is with us now, and we are all
one. We meet every Sabbath, and have a
good Sabbath School. Pray for us that as
we grow in number we may grow in the
truth of God's word. U. S. R.

Fragments.

1. GODLINESS consists not in a heart to intend
to do the will of God, but in a heart to do it.
2. If a Christian would help himself he must
make an effort to help others; but it takes
time to learn the lesson.
3. A cheerful spirit gets on quickly, but a
grumbler in the mud will stick.
4. None will live in the kingdom of God
who have not their conversation in heaven
here.
5. Be firm in the right, but be very careful
not to mistake selfish stubbornness for firm-
ness; be absolutely certain you are right be-
fore planting yourself; compare your views

with the word of God, at the same time pray-
ing for light.

6. All pleasures must be bought at the
price of pain; the difference between false
pleasures and true is just this—for the true,
the price is paid before you enjoy it; for the
false, after you enjoy.

7. As a man sows so shall he reap. Sow
loving thoughts and reap good words; sow
kind words and reap love and sympathy; re-
member "He that goeth forth sorrowing bear-
ing precious seeds shall likewise come again
with rejoicing bringing his sheaves with him

Life is made up of little things. According
to the character of the household words, looks,
and actions, is the true temper of our virtues
and religion; see how much good you can do,
by showing how much good nature and pa-
tience will do toward curing the ills of others.

Dear Brethren and Sisters in Christ let this
be your mottoe. "Do unto others as ye would
they should do unto you." And, "Let the
words of my mouth and the meditations of
my heart be pleasing in thy sight, O Lord
my strength and fortress."

ELSIE ROBINSON.

Letter Department.

From Bro. B. G. StJohn.

ANOTHER year has rolled away and I have
arrived at the beginning of the eighty-fifth
of my age. Whether I shall be permitted to
reach the end of it or not is known only to
him in whom are hid all the treasures of wis-
dom and knowledge. I may live on yet a
few weeks, months, or even years, but be the
end near or remote, it matters not, my rec-
ord is on high, and the judge of all the earth
will do right. My name is inscribed in the
book of life, and my faith assures me that it
will not be erased therefrom, but that the
blood of Christ which cleanseth from all sin
will avail for me.

Enclosed I send five dollars (I would that
it was a hundred) to assist you in the work
of publishing the ADVOCATE, which I love so
much to read; it and the Bible constitute
my principal reading. I do hope those who
are delinquent in paying for the paper will
hurry up with their dues that you may not
be troubled and hindered in its publication
in future as you have been from this cause
in the years that are past. I can not go out
to preach the gospel, but I can assist a little
in the printing and the circulation of the
ADVOCATE, and in this way I am preaching a
pure gospel to all who read its weekly issues.

Brethren, let us arouse, wake up and take
hold of the work of self denial with fresh vig-
or, and help push on the good cause of truth
and righteousness with renewed energy,
for the time is very short in which we can
work, for he that shall come will come and
will not tarry, and then he will award to ev-
ery one as his work shall be. Hold on a lit-
tle longer, Bro. B., for I am quite sure that
the friends of the cause will come up to its
help; all who read the paper know that its
weekly receipts are not sufficient to cover
the cost of publication; it is also unfair and
unjust in us to require its weekly issue with-
out any remuneration to the Editor for his
labor of printing and mailing it. Dear
brethren, let us all help our brother to all
that we owe him for the paper, and then pay
for the paper one year in advance, and keep
it so, which would place its publication on
an enduring basis; and this could be done
with little or no inconvenience to the sub-
scriber. Who will do it? I will for one.
Yours truly.

San Francisco Cal. May 15th, '84

The Advent and Sabbath Advocate.

THOUGHTS ON THE FIRST DAY OF THE WEEK.—We have reprinted this tract, written by Bro. Dugger, and it is now ready for circulation again. It is a very good tract on the subject of the Sabbath, examining the claims of the First Day of the week for sacredness, in the light of Scripture evidence, and finds it wanting.

A great fire occurred in Asia Minor at the city of Bei-Bazar, which destroyed a large portion of the city, 1565 houses, rendering several thousand people homeless. A high wind swept through the city; many people took refuge in the Mohammedan mosques, in their superstition believing that fire would not burn them, and several people are supposed to have perished.

THE threatened financial crash which hung over the country last week seems to have passed. The actual failures were not so numerous, or disastrous as was reported, and a good degree of confidence is restored.

EMPEROR WILLIAM has accepted the resignation of Prince Bismark from the Presidency of the Prussian Cabinet, and has appointed his successor Herr von Boetticher, the Prussian Minister of State and Imperial Minister of the Interior.

PREPARATIONS for a Khartoum expedition for Gordon's relief include equipments for 12,000 men, forty steam launches, 400 shallow draught boats and several camels. It is doubtful whether the expedition will be ready to start before the end of August.

The Every-day Life.

It is our every-day life that decides what kind of Christians we are. We can not form a proper estimate of Christian character by seeing our friends now and then, or passing a day or two in their society at intervals. We are generally thrown into the society of our friends upon pleasant occasions. We meet them upon life's holidays oftener than in the usual routine of daily duties. We greet them on social occasions when they are prepared to meet us with pleasant words and loving smiles. It is easy then to smile and speak kindly. It is easy to wear a cheerful look when the burden and task are put away from them, and when free from the influences that fret and chafe the body and soul.

Divine grace is not always required upon occasions like this to win the good opinion and approval of others. There is often enough natural goodness about human beings to bring to the surface of their lives those genial graces which charm other eyes and win the respect and confidence of those with whom they come in contact.

Not so, however, in the every-day life. Divine grace alone can sustain the soul when the burden is heavy, and care and trial meet us at every step. There is not enough moral strength in the heart of humanity to sustain it, when the body is weary, and the poor, weak arms just ready to let fall the burden. When trial, discouragement, and disaster all combine to render the life path dreary, then the blessed faith in Christ alone holds those unpleasant influences in check, and still the troubled waters. With the "abiding comforter" in the soul, it is as easy to smile and appear cheerful in adverse circumstances, as for the worldling to be happy in the hours of peace and prosperity.

It is our every day life that builds up our Christian character. If we overcome the

daily annoyances of life, we grow strong and heroic, and it soon becomes a pleasant task to do, bear and suffer. The service of Christ is one that grows lighter and more pleasant as the years go by. It never galls and inflicts needless wounds upon those who are engaged in it.

It is our daily life that exerts a lasting influence over the world. It is this that tests the value of religion, and proves to others that it is pure gold, and not a mere profession. It weighs and measures the golden treasure in a way which proves its great worth, and the skeptic himself stands confounded and silenced.

A holy every-day life is the constant practice of the divine principle which saves, lifts up, and elevates the human soul. It is to act in harmony with the blessed requirements of the Gospel. It is the sure way to the grand immortal life, which shall make up the eternal ages. Then, let us live a holy, consistent life every day, and it will certainly "be well with us."—*Western Christian Advocate.*

The Moral Law and the Laws of Grace.

H. P. MADILL.

THE moral law is God's law of right doing. To revise or change it, to say the least, would be making out that God was not wise. Now God has judged us and found us worthy of death, the penalty due us for violating his law, so the charge of sin and its penalty is against us. Were it not for the law of grace that God devised in his wisdom and mercy we would be lost. Our only salvation was found in finding a substitute that is without sin; this person God prepares for us; a second Adam is made, and is so related to us that he may be a proper substitute to relieve us from mortality and death, and so save us from the sting of sin unto death. The true law of liberty or grace did not come in truth until Christ came and died, and rose to that life that perishes not. So they had to come in under a shadow or typical law, that pointed to the true law of liberty in Christ. The typical law consisted in carnal ordinances and offerings of our own, and only showed our faith in the true offering. Now the true law of liberty is revealed, Christ has come and died, and rose to that life that perishes not (is not subject to sin and death); he has got victory over sin and death, and the same is granted to all who will comply with the conditions of pardon for our sins.

This is a historical fact declared by the holy apostles who spake as they were moved by the Holy Ghost, or spirit of the Lord. We must have a knowledge of God's laws and observe them, or we can't be saved. They that are without law shall perish without law, Rom. 2: 12. How apply for pardon where there is no law, or no knowledge of one? Take heed, the law of the Lord is perfect, holy, just, and good, and makes men wise unto salvation. Oh, what a blessing that we can be relieved from the law of sin and death and be sanctified in Christ, so we can now observe the Lord's holy Sabbath, and have the assurance of that rest that remains for God's children, blessed with Christ our elder brother. May the Lord of grace help us.

Allenwood, Ontario

Money and Letters Received.

B G St John \$5 (donation), Lora A Gould \$1, A J Dedon \$1, C Gearhart \$1.50, Mrs Ida Mullett for Wm Squires \$1, A J Rutan \$1, M N Kramer, L B Chamberlin.

Books and Tracts Sent by Mail.

E Starbuck.

Books and Tracts
FOR SALE AT THIS OFFICE.

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To cast my burden at thy feet
Help me to say, what'er may
I trust in thee, thy will be done

Though steep the path and
Oh help me bear the heat of
May I my course with patience
And ever feel thy will be done

O wilt thou help me on the
Of life, to bear my cumbrous
Of sin, and care. May I go
And truly feel thy will be done

Though waves of trouble o'er
Threatening to overwhelm
O may I look from earth beyond
And humbly say, thy will be done

Lord, fill my heart with song
Be thou my guide through
And at the setting of life's sun
Help me to say, thy will be done
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"How Shall We

If we neglect the great salvation in sovereign grace has provided shall we escape merited condemnation is the question Paul puts to the Christians, and to all others as well. Dying men, bound to judgment ought we think to ponder this question. But in spite of its importance multitudes pass by a striking proof of man's territorial reluctance to consider the question his attention. The latest anything bearing upon his mind once takes his mind; but what Redeemer, and Judgment question affecting his eternal hard it is to bring the matter its contemplation! It is a thought to the things of this world we allow objects "seen and from our view those things eternal" we are doing our injury. Hence the apostle 1 Cor. 7: 29-31. Just he Satan's devices to secure destruction as many by absorption does by absorbing the matter of this world, so that the