

Advent and Sabbath Advocate.

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

VOL. XIX. Marion, Iowa, Third Day of the Week, 10th Day of the 3rd Month, 1884. (June 3, 1884.) No. 10.

The Advent and Sabbath Advocate,
IS PUBLISHED WEEKLY BY
Jacob Brinkerhoff,
at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Free to those unable to pay. Specimen copies sent free.

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.

An Invocation.

MARY A. ADAMS.

O Father help me ere I sleep,
To cast my burden at thy feet;
Help me to say, what'er may come,
I trust in thee, thy will be done.

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

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

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

Lord, fill my heart with songs of praise,
Be thou my guide through all my days,
And at the setting of life's sun,
Help me to say, thy will be done.
Sharon, Hutchinson Co., Dakota.

"How Shall We Escape?"

If we neglect the great salvation which God in sovereign grace has provided for us how shall we escape merited condemnation? This is the question Paul puts to the Hebrew Christians, and to all others as well (Heb. 2: 3.) Dying men, bound to judgment and eternity, ought we think to ponder well such a question. But in spite of its overwhelming importance multitudes pass it by. The most striking proof of man's terrible fall is his reluctance to consider the question of his eternal interests. Minor questions easily secure his attention. The latest news, politics, or anything bearing upon his present welfare, at once takes his mind; but when God—his Creator, Redeemer, and Judge—speaks upon a question affecting his eternal destiny, how hard it is to bring the mind of a man up to its contemplation! It is no sin to give some thought to the things of this life; but when we allow objects "seen and temporal" to hide from our view those that are "unseen and eternal" we are doing ourselves an immense injury. Hence the apostle's admonition in 1 Cor. 7: 29-31. Just here is found one of Satan's devices to secure our ruin. He doesn't destroy as many by absolute infidelity as he does by absorbing the mind with the things of this world, so that the one about to come

is ignored or forgotten. He operates in the church upon the same principle. He cares not how much attention we give to theories, or to doctrines in the abstract, or denominational interests, if thereby he can keep us from being absorbed with a personal Savior. If we keep in constant union with a living Redeemer we shall, by the power he imparts, do Satan's cause untold injury, by drawing souls from his kingdom to that of Christ. This of course weakens the adversary's empire, hence he seeks in every way to divert our attention from a living personal Jesus.

Faith as a divine principal is vastly important in Christian life, but to make a Savior of our faith is dangerous beyond conception. Holiness of heart and life should characterize every believer in the Son of God, and it does in all cases of intelligent faith. The hope of seeing and being made like the glorified Master leads its possessor to "purify himself even as he is pure;" but when we put holiness as an effect, into the place of the Lord's coming, as the cause, we are doing violence to the divine order, and injuring the cause of truth. Some give more emphasis to the effect than to the cause producing it in these days, and so hinder the result they are seemingly aiming at—a truly Christian life. To call attention to our experiences, good or bad, in such a way as to direct attention to us rather than to the "Man in the glory" will lead us to do more harm than good in the Lord's vineyard.

"BEHOLD THE LAMB OF GOD!"

should be our sole and constant cry. This Satan dreads. Behold him in his two advents, with all the work involved therein, especially the second, now so imminent. Any truth, however important in itself and its relation to other truths, if put into the place of the great truth of this age—our Lord's immediate advent to judgment—is liable under Satan's deceptive arts, to work immense mischief. Let us not be "ignorant of his devices"—especially when he comes as an angel of light.

In Hebrews, first chapter, the great Author of Christianity is spoken of, and shown to be superior to angels, who are simply his ministers, or servants. Such a speaker demands a hearing, and to refuse it would prove our ruin, chap. 2: 1-4.

"How shall we escape?" No answer is given, simply because none can be given. Neither men nor angels can tell how those who neglect the salvation of Christ Jesus can escape from guilt and the wrath of God. These words imply

DANGER.

What sense would there be in speaking of escape, if there were nothing to escape from? But the truth is that by nature all men are utterly ruined, lost, dead, separated from the "life of God." Hence the parables of the lost sheep, the lost coin, and the lost son in Luke 15. We are not simply taught that men will be lost, or will die; but that they are now lost and dead. The penalty of God's law has been inflicted on the race. "All are dead,"—all are condemned and under God's

curse, or wrath (John 3: 18, 19-36; Gal. 3: 10), "children of wrath." Reject the gospel and this fact remains. The gospel did not place men under the divine malediction; it comes to deliver us from it. If the gospel is not true still we are in an utterly ruined and helpless condition? for back of the gospel, before it ever sounded in the ears of men, the race was under Jehovah's withering, blighting curse, as seen in Gen. 2: 17. This truth does not depend upon feeling, neither does it admit of discussion. It rests upon Jehovah's statement. It is his revelation (John 3: 36), "The wrath of God abideth on him." It is on him, and will forever remain there, unless Christ removes it by our acceptance of him (Gal. 3: 13). Discard the Bible, still the fact exists, believed or disbelieved. Say what you please still it is true that men, impenitent men, are lost, ruined, dead (2 Cor. 5: 14). By nature all are in this condition. "All were dead." We were born in this condition—"alienated from the life of God"

The gospel tells us the out way of this sad condition, viz., by accepting Christ as our personal Savior. But reject him, and the penalty of the law—death, (Eph. 4: 18) still rests upon the rejector, and it will be intensified by such rejection (Heb. 10: 26-31). Men cannot trifle with the gospel with impunity, Prov. 1: 24-28. Jesus, by his death, bought the race. He paid the ransom price (2 Pet. 2: 1; 1 Cor. 6: 20). The price was his blood—a synonym for his life. "It pleased the Lord to bruise him." He made "his soul an offering for sin." Christ "once

SUFFERED FOR SINS"

(1 Pet. 3: 18). His physical suffering he bore without uttering a word; but his mental agony in the garden caused his bloody sweat; and the hidings of his Father's face on the cross called forth that bitter heart-rending cry of felt separation—"Why hast thou forsaken men?" This was a condition he contemplated with horror. To go out of a physical existence is nothing compared with it.

If to die is to "sink, fall, or plunge," and death is to "fall out of, or from," then our Lord, like Adam, falling out of sensible connection and communion with God experienced death in its deepest and most terrific sense. A measure of this agony—resulting from a consciousness of separation from God, is experienced by those who are striven with by the Holy Spirit and led to Christ as their only Savior. To have the agony, caused by a sense of sin and its merited separation from the communion of a kind and loving Father continued forever, is fearful to contemplate by all who have ever known what it is by experience to have any of that agony.

Now our Savior's death has changed the relationship of the race somewhat (John 5: 22-27). He is now the one who will fix the destinies of all men, Acts 4: 12 and 17: 30, 31. Our sin now is a refusal to accept of God's Christ (John 16: 8-11). There is no sin like this. The sin and guilt of the world culminated in the murder of God's own dear Son. All who refuse him stand charged with

this terrible crime. Hence we read of a "sorer punishment," being "hurt of the second death," and of

"THE WRATH OF THE LAMB."
 "Depart from Me"—Jesus will say to those upon his left hand. Once separated from God the Father, they will now be forever separated from God the Son. And they depart under the "curse of the law" [Matt. 25: 41]. Jesus offered to remove that curse from them, and they refused his services. Appearing now before him with his Father's curse or displeasure resting upon them, he cannot consistently receive them, and so he bids them "depart." To refuse the offer of pardon from a man's mighty Redeemer is to insult the Son of God, to "tread him under foot," and thus expose us to banishment from him—"into everlasting fire, prepared" not for men—but for the "devil and his angels." If men will make choice of Satan and his service instead of Christ, they must share the tempter's doom. Children must live with their chosen father, and there will be

NO ESCAPE.

The justice of this decision is seen when we consider the cost of providing the way of escape from the condemnation, and their obstinate refusal to avail themselves of it:—

1. Four thousand years of preparation for Christ's death. All the sacrifices, from Abel's onward, were typical of this great sacrifice of the Lamb of God. See Heb. 10.
3. His life of suffering and self-denial. See Matt. 8: 20; Isa. 52: 14; and chap. 53.
4. The agony of Gethsemane, where the "pains of hell got hold upon him," [Luke 22: 39-46.
5. The aggravation of a mock trial and its attending circumstance. Matt. 26th and 27th chapters.
6. The pains and ignominy of a death upon the cross. Phil. 2: 8, "Even the death of the cross." "Hanged on a tree."
7. For eighteen hundred years he has been waiting in heaven to be gracious to a rebellious race. He longs to undertake for you, lost soul, Heb. 7: 25.

How enormous then the sin and guilt of neglecting the salvation thus provided, and live as though such a death of the Holy One of God were a mere trifle, his agony of no consequence, the Bible a heathen fable, or a pleasing romance simply, and as if the great and Almighty God were not in earnest in the tremendous matter of human redemption! But we may depend upon it God is not trifling with men. He is not indifferent to the abuse of his infinite love, the maltreatment of his own dear Son, and the insult given to the Holy Spirit. A "sorer punishment" awaits all such. John 12: 48 and Mark 9: 43-49 are fearful words to contemplate!

THE "GREAT SALVATION."

It implies a great Savior, a great sacrifice, a great ruin, and a great deliverance. We gain now freedom from condemnation, peace with God, the communion of the Holy Spirit, a state of complete justification, cleansing through the blood of Jesus and the sanctifying energies of the indwelling Comforter; and soon will come the redemption of the body, the home in God's eternal kingdom, angelic and saintly society, access to the tree and river of life within the city of God, an eternal weight of glory, and "fullness of joy and pleasures forevermore" at our Father's right hand.

How shall we escape—we Christians? for the question was put to believers. It is an intensely personal matter. Many ask, "Are there few that be saved?" but do not proper-

ly heed the answer: "Agonize to enter in at the strait gate." Christians are exhorted to "rise," and "labor," "seek," "knock," "watch," "fight," "pray," and "earnestly contend;" all implying that some effort is demanded to urge their way through the enemy's land to the city of habitation. Can we escape? The text implies that we may, for a great salvation is spoken of. If we neglect it we cannot escape, but if we accept it and heed its demands, we shall enjoy its full results. Our Christian duties cannot be neglected with safety, Heb. 10: 24, 25.

Now if Christians cannot neglect this great salvation with safety, what will become of those who

REJECT IT OUTRIGHT?

God says all the "wicked shall be destroyed;" that they "shall be turned into hell." Jesus says that they "shall go away into everlasting punishment." The Holy Spirit declares that "indignation, and wrath, tribulation and anguish" shall be their portion. Then, as Jesus says, "Heaven and earth shall pass away, but my word shall not pass away." Men do not feel their danger. The consumptive often does not. The antediluvians and Sodomites did not feel their danger. The fact does not depend upon feeling, or faith, but upon Jehovah's statement. Oh! neglect will ruin many, we fear, in the church, as well as rejection by those outside. Great privileges cannot save us, Luke 13: 26, 27. A great profession simply will not, Matt. 7: 22, 23.

The day of decision is impending. Soon the Son of man and the Son of God will appear as the Judge of quick and dead, and dooms will be awarded to all. God's prophetic scroll is nearly filled up. Earth's weary week of six thousand years is nearly at an end. All the predicted signs of his coming have been or are being seen. Christian, be up and doing! Spend not one idle moment. Snatch, if possible, one brand from the "everlasting burnings." Impenitent one, "escape for thy life!" Flee to Jesus. Accept him as your hiding-place from the impending storm of Jehovah's long accumulated wrath. "Believe on the Lord Jesus Christ and thou shalt be saved."—C. CUNNINGHAM.

Musings.

ELSIE L. ROBINSON.

SPRING has returned once more with its warm sunshine, its green fields, meadows and forests. The birds are caroling ever so gay, and all nature seems joyous and bright. The trees are putting forth their buds and I know that summer is nigh. I sit by my window looking out over the meadows and forests beyond; every thing seems full of freshness and new life. The brooks run full, like the overflowing of young hearts. The showers drop easily, as young tears flow. Between tears and smiles, the year, like the child, struggles into the warmth of life.

I love to trace the break of spring step by step; it has a wonderful charm for me, and as I sit musing upon the charms of nature, my mind is drawn out in various directions. I think of the resurrection morning, and the earth robed in beauty by and by, when we (the children of God), shall come forth from our dusty beds fresh and bright with immortal bloom never more to fade. I think of the time when the morning stars sang together and all the sons of God shouted for joy; of the time when Adam and Eve lived together in innocense and purity; then I think of the fall of man, and the beautiful earth cursed.

I pause awhile till I hear the promise, "The woman's seed shall bruise the serpent's head." But when? In God's own good time. I see briars, thorns, and thistles covering the earth, I see man earning his bread by the sweat of his brow. I pause a moment at the death of Abel; next I see sin, disease, and crime, stalking abroad in the land insomuch that it repented God that he had made man; then I hear him talking with Noah, telling him of the coming deluge, telling and showing him how to build the ark, whereby eight souls were to be saved by water. I hear Noah preaching, warning and pleading with the ungodly people, but they knew not till the flood came and took them all away.

Next, as I pass down through the vista of time, I see God talking with Abraham, I distinctly hear the promise, "In thy seed shall all the families of the earth be blessed, and all these countries to thee and to thy seed after thee will I give it for an everlasting possession." But when? In God's own good time. We pass on, we see the Egyptian maiden finding the lovely babe that had been concealed in the bullrushes; next we find the lovely babe a man grown, delivering the children of Israel from their hard bondage; we see them following the meek man (type of Christ,) through the Red Sea, we hear their murmurings in the wilderness, God feeding them with angels' food. We pause and rest a moment at the death of their beloved leader, "Moses the man of God;" next we see them entering the promised land; next we find they have forfeited all claims to this promised land by disobedience, yet they are the seed of Abraham, hence what is to be done? God's promises can not be broken. We stop for a moment longer and listen to the prophets, warning them, we hear their promises from God, that of the seed of Abraham there should be a Savior born into the world, that he should be called "the wonderful counsellor, the mighty God, the prince of peace," &c. But when? In God's own good time.

Before passing on we view Daniel in the lions' den, the three Hebrew children in the fiery furnace, and good old Job, who said, "O that my words were now written, O that they were printed in a book or lead in the rock forever with an iron pen, for I know that my Redeemer liveth, and that he shall stand upon the earth in the latter day; and though after skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and not another, and my eyes shall behold." In passing so rapidly down we had almost forgotten to listen to the sweet singer of Israel. As the music of his sacred psalms floats gently upward our mind is wafted heavenward, and we take courage and travel on. Now soon we shall see the shepherds watching their flocks on the hillside; the angels appearing to them singing, "Peace on earth, good will to men." We see them following the star till it stood over where Jesus the Son of God lay—the seed of Abraham, the Savior of the world.

We follow closely by his side, we find him a man of sorrows and acquainted with grief, tempted in all points like as we are, yet without sin; he came unto his own and they received him not, hence it behoved him to suffer and die, and be raised again the third day, that repentance and remission of sins might be preached in his name to all nations. We follow him closely through his life, sufferings and death, and glorious resurrection; we see him opening up a way whereby we all might have a share in the promise made to Abraham: "Now to Abraham and his seed were the promises made, and he saith not un-

to seeds, as of many, but as of thy seed which is Christ, and as we have been baptised into Christ, and if ye be Christ's Abraham's seed and heirs according to promises." O blessed glorious promises, a home on the earth when, oh when shall we receive faithful Abraham, and all of those taken up from us into heaven years ago shall return in like manner was seen to go; and dear friends know that day is just at hand, prophecy are unfolding like the forest trees; summer is nigh, Christ's coming near, even at this you ready to receive the promise with Jesus on the new beautiful earth, the winter of death forever ready?

Freeland, Mich.

The Second Coming

THERE are many different opinions as to the manner of Christ's second coming, but course they can not all be right. It is important that we should study the word, to ascertain the truth, and return, and in what way we shall be appearing, whether in person or ally. Now we do not wish to originate of our own, but take from the written word. We have many who profess to be ministers, and say "Christ is now here," but has come for his saints," and hence is now among them throughout the world." Now I can not have never understood of such a doctrine, and we are to wrest or pervert the Scriptures, we do it to our own destruction, of the curse pronounced upon us, or take away from his word.

We read, "Unto them that shall he appear the second time unto salvation;" the second time. Do we read anywhere his coming the third time? implies by saying, "He is coming for his saints" and then "coming for the world." The fact is, dear Christians, not solve all the mysteries of the final judgment. How can we for us to trust him fully, but we know not now we shall, and also that the things that belong to us, those that are God's.

Now the question is, Will he come to this age, or any other? He says, "Behold, he cometh, and every eye shall see him, and he shall be as the lightning." The sound, the dead arise. I hear the trumpet sounded, and I hear the voice of him? Have we death's cold embrace? Will he come to me for any one to testify? And in trying to support the doctrine, bring texts that have no connection, and far fetched to support it, farther from the plain truth. Writ.

That he will come again in the same manner as he has, Christians believe. But he will not come as the lowly, not as a pilgrim and rejected of men. But

to seeds, as of many, but as of one, and to thy seed which is Christ, and as many of you as have been baptised into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promises." O blessed glorious news! But when, oh when shall we receive the glorious promises, a home on the earth restored with faithful Abraham, and all of his true seed? It is when this same Jesus which has been taken up from us into heaven some 1800 years ago shall return in like manner as he was seen to go; and dear reader, do you know that day is just at hand, the buds of prophecy are unfolding like the buds of the forest trees; summer is nigh and so is Christ's coming near, even at the door. Are you ready to receive the promise and live with Jesus on the new beautiful earth, with the winter of death forever past? Are you ready?

Freeland, Mich.

The Second Coming of Christ.

THERE are many different opinions as to the manner of Christ's second coming, and of course they can not all be right; therefore it is important that we should study the sacred word, to ascertain the truth concerning his return, and in what way we are to expect his appearing, whether in person, or spiritually. Now we do not wish to have any theories of our own, but take for our guide his written word. We have a large class of those that profess to be ministers and teachers that say "Christ is now here;" that "he has come for his saints," and that "his presence is now among them though unseen by the world." Now I can not believe this, having never understood the Bible to teach such a doctrine, and we are commanded not to wrest or pervert the Scriptures. If we do we do it to our own destruction, and for fear of the curse pronounced on such as add to or take away from his word, I dare not do it.

We read, "Unto them that look for him shall he appear the second time, without sin unto salvation;" the second time, not the third. Do we read anywhere in the Bible of his coming the third time? That is what it implies by saying, "He is coming for his saints" and then "coming with his saints." The fact is, dear Christian friends, we can not solve all the mysteries of his advent or of the final judgment. How much better, then, for us to trust him fully, knowing that "what we know not now we shall know hereafter," and also that the things that are revealed belong to us, those that are hidden belong to God.

Now the question is, Will he come spiritually to this age, or any other? No! The Bible says, "Behold, he cometh with clouds, and every eye shall see him;" also "He cometh as the lightning." The trumpet shall sound, the dead arise. Has he come secretly for his saints? Has any one seen him? Has the trumpet sounded, and all nations wailed because of him? Have our loved ones in death's cold embrace been raised to meet him in the air? Oh! how absurd it appears to me for any one to teach such a doctrine! And in trying to support such views, they bring texts that have no bearing on the subject, and farfetched theories, and wander farther from the plain declarations of Holy Writ.

That he will come again personally, in the same manner as he went away, all true Christians believe. But for a different purpose; not as the lowly, despised Nazarene; not as a pilgrim and stranger, despised and rejected of men. But he will come as the

King of glory, to rescue all his children from sin and death, and to "be admired by all them that believe." And he has a chosen people that believe his coming is near at hand, and signs foretell the end is near. Therefore let us not be led astray by this flood of false teaching and literature, contrary to God's word. Let us watch and pray, and expect he will appear just as the Bible teaches us, and be ready to hail him with joy when he appeareth. May this be the happy lot of both the reader and writer is my prayer.—MRS. ADDIE S. CHASE in *World's Crisis*.

Everlasting Punishment.

"THESE shall go away into everlasting punishment." Matt. 25: 46. "Who shall be punished with everlasting destruction." 1 Thess. 1: 9.

WHAT Madame Stael says of the painting of Angelo and the poetry of Dante, is true of theology. "It has painted the prophets like heathen gods, and mingled pagan attributes with those of Christianity. We all get troubled with the hell of mythology. Let us seek to know what is the hell of the Bible."

As to the hell of the Bible it is both future and everlasting. The present hell is called *hades*, and is the place of the dead, the grave, from which they will come in resurrection. It is the hell of the apostles' creed. It is not everlasting; but the hell of future punishment is Gehenna, and its punishment is everlasting. It is not, however, everlasting torment: but everlasting "destruction." We must make a distinction between the duration and the nature of the punishment. Its duration is eternal. Its nature is death. It is everlasting death. The first or Adamic death is not everlasting, because resurrection limits it; but the second death is everlasting.

When the Scriptures speak of "eternal judgment," they do not signify an eternal process of judging; but an act of judgment irreversible; and the judgment of the second death will be everlasting in that it will be irrevocable.

Everlasting punishment is placed in antithesis to what the righteous receive, which is "life eternal;" therefore the destiny of those out of Christ is death eternal; not everlasting torment, but "everlasting destruction." Such is the teaching of the Word of God, and this is in harmony with infinite justice and love.

"The fire that is not quenched," signifies a fire that can not be extinguished, and therefore destroys what is put in it. God threatened the palaces of Jerusalem with a fire unquenchable, which signifies their destruction.

Thus Christianity, as taught by Christ and his apostles, is not responsible for the hideous dogma of eternal torture. Immortality only in Christ is the teaching of the gospel. The hell of the Bible is a place in which everything evil shall be destroyed. Sin and sorrow shall pass from the universe. The "bow of grace" shall gild the passing cloud, and as the mountain and plains of "paradise regained" glow with saints and seraphims. We shall know "the former things are passed away."—Bible Banner.

Romanism is Mourning.

THE Supreme Court of Italy has decided to convert the property of the Propaganda at Rome—the great organization formed in 1622, by Pope Gregory XV., for directing the foreign missions of the church of Rome, valued at over \$4,000,000—into Italian government bonds, the interest on which, after paying taxes and assessments, shall however be

paid over to the Propaganda. Whereat the Roman Catholic church is deeply stirred; for it means depriving that old organization of the papacy the right of holding property, and taking from it one of the most powerful levers of its authority. And the once infallible, mighty Pope, now humiliated like the present incumbent—Leo—thinks of leaving Rome for a home in Austria.

But will there then be any Pope of *Rome*, if he becomes an exile from his holy city? How can he be entitled to that name if he is driven from Rome, once "that great city, which reigneth over the kings of the earth?" Rev. 17: 18. "For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 5. "For in one hour so great riches is come to nought. . . . And in her was found the blood of prophets, and of saints, and of all that was slain upon the earth." Rev. 18: 17, 24. "Rejoice over her, thou heavens, and ye holy apostles and prophets; for God hath avenged you on her." Rev. 18: 20. "Babylon the great is fallen, is fallen." Rev. 18: 2. "Salvation to our God, which sitteth upon the throne, and unto the Lamb." Rev. 7: 10. "Alleluia! for the Lord God omnipotent reigneth." Rev. 19: 6.

Ere long it looks as though these things would be fulfilled; and may you and I join in that refrain of victory.—J. N. B. in *World's Crisis*.

Man's Duality.

THAT there is a physical man is a conceded fact; but theologians affirm that there is also an immaterial man living within the visible man—a man that can live in the body, and also live out of the body. But every effort so far has failed to produce even a single instance where the Bible mentions a disembodied man. One writer thus speaks; "When an Adventist wants to prove that the body is the man in an absolute sense, he usually quotes Gen. 2: 7. 'And the Lord formed man of the dust of the ground,' and chapter 3: 19; 'dust thou art, and unto dust shalt thou return.' We are satisfied that man has to be regarded as in two phases, outer and inner, clothed and naked, in order to explain these different facts."

And why should not an Adventist quote these texts? They are in the Bible on purpose to be quoted, and to be believed also. The "man" that God formed and addressed "was of the earth earthy," and it was just that man that God held responsible for transgression, instead of an inside invisible person, for his threatenings were addressed to the real material transgressor, and not to an immaterial man.

When the Bible speaks about the "inner man," it no more means one distinct man within another, than the "inner temple" signifies one distinct temple within another. The inner portion of the temple is meant in the one instance, and the inner part of man (the mind) is signified in the other. We are now in our "unclothed" or "naked" state, waiting to be "clothed upon, that mortality might be swallowed up of life." Disrobe us, but the resurrection will clothe us with immortality.—w. s. in *World's Crisis*.

God feeds the wild flowers on the lonely mountain side without the help of man, and they are as fresh and lovely as those that are daily watched over in our garden. So God can feed his own planted ones without the help of man, by the sweetly falling dew of his Spirit.—*Sel.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 10th day of the 3rd month, 1884.

JACOB BRINKERHOFF, Editor.

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

Special Contributors.

Apocalyptic Babylon.

There need be no doubt as to the identity or application of this symbolic character of Revelation, for it is so prominently applied to the Roman Catholic church in Rev. 17, and the qualifications of the prophecy are so applicable to her. The word Babylon, or Babel, implies confusion, and the name originated with the descendants of Noah, who attempted to build a tower that would reach to heaven, so they might escape a flood of waters, should another be sent upon the earth. Vain ambition! as if the Lord who sent the flood, could not as easily send some other agent of destruction upon them, or that a flood of waters might undermine their great structure. While building their tower God confounded their language, putting a stop to their work, and the word Babylon meaning confusion, that word applied to their place and tower. A city afterward occupied the same place, and probably the temple of Belus in that city was the same that had been the tower of Babel. That city and the nation possessing it were overthrown as foretold by the prophets of God, although human means was the agency employed—Cyrus the Persian commanding the armies against Babylon. The city of Babylon was more particularly represented as the daughter of Babylon, where the people of Judah were held captive for seventy years.

Babylon is brought to view in Revelation, in a book abounding in symbols, and in such a manner that one would know a symbol of something is used—Rev. 14: 8, "Babylon is fallen"—which language could not be applied to a literal city, or the ancient city, "because she made all nations drink of the wine of the wrath of her fornication." The sin charged upon her is that of polluting the nations of the earth with an evil influence which caused the people to go astray from God. She once had a higher and more favored seat, and in subsequent chapters judgments are pronounced upon her, "to give unto her the cup of the fierceness of his [Jehovah] wrath." Next, in Rev. 17 the prophet is directed to see the judgment upon the great harlot which sitteth upon many waters, with whom the kings of the earth committed fornication.

The prophetic scriptures contain explanation of symbols sufficient to obtain an understanding of them, by comparing scripture with scripture, and taking the explanation as a key for investigating and explaining other portions. Verse 15 of ch. 17 tells us that "the waters" of v. 1, "where the harlot sitteth," represented "people, and multitudes, and nations, and tongues." Then it is evident that whatever the harlot is a symbol of it is something that has a position over a great many people; over the greater portion of the earth; or, over the greater portion of it that the sacred history has taken consideration of.

The church is compared to a woman in the writings of the apostles. See 2 Cor. 11: 2, where Paul represents the church to whom he writes, as a chaste virgin, whom he had espoused to Christ, as her husband. See Gal. 4: 26, where the heavenly Jerusalem is called the

mother of us all, and the connection speaks of the believers as children of the free woman, the children of promise, as Isaac was, the child of promise to Abraham and Sarah. If, then, the true church is represented by a pure woman and a chaste virgin, a corrupt woman may well represent a fallen church, pretending to follow the Lord when she really has departed from his ways, seeking her own ways and the pleasures of the world around, with worldly influences predominating. Thus in Rev. 12 the church is symbolized by a woman with the glory of God, and afterward fleeing from persecution, and finally her remnant was seen keeping the commandments of God and having the testimony of Jesus Christ.

Next in Rev. 17, where the Roman Empire is symbolized as the scarlet-colored beast, a woman is seen seated upon the beast. The description of the beast we have previously examined and identified with the Roman Empire, and when the woman is seated upon the beast is after the professed conversion of the empire to Christianity, and the empire's fostering care has developed an overruling priesthood. This priesthood became the papacy, and it bore its priestly rule where the arms of Rome had obtained dominion, and that was over all the historic nations of the world at that time, so that in the words of the prophecy, she caused all nations to drink of the wine of her fornication. She had the military power of Rome to carry out her decrees and cause all the people, multitudes, nations, and tongues to do her homage.

The Savior signified by his angel to John these characteristics, and further gives her name as "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." A great part of the Catholic religion consists of mysteries, so the name well applies; the mysteries of our holy religion is one peculiar expression of their teachings, and all mystical interpretation of Scripture or articles of faith should be discarded by all who profess to be protestant to that fallen church. "Babylon," confusion instead of Christian simplicity, worship of images, of the sacramental bread called transubstantiation, subverting the Sabbath and baptism, exalting the mother of Jesus to greater power than him, placing the priest between the people and the Savior, with so many other false teachings that they left but very few truths of primitive Christianity to retain with it the name of Christ or Christianity, and thus the "infallible" papacy has well merited the appellation of Babylon the great.

In her pride and self conceit she would compel all people to worship the beast (bow to the edicts of the Emperors,) and his image [herself the Roman Catholic church, which exercised all the power of the empire by rising above kings and civil government], Rev. 14: 9, and they who preferred the worship of God instead, and who would not bow to priest and pope, the papacy put to death, all except those who were able to escape out of her hand. History tells us that fifty millions of the saints of God were slain by these means, and well does the prophecy represent this "woman as drunken with the blood of the saints and the martyrs of Jesus," Rev. 17: 6, so great were her bloody persecutions of all who would not own her sway. The ten kingdoms into which the Roman Empire was divided, gave their power and strength unto the beast,—unto a Roman Catholic alliance to sustain the authority and predominance of the papacy, Rev. 17: 12, 13, which lasted for a long period of time, calculated as 1260 years. They have

since hated the harlot by breaking their alliance, and have made her desolate and naked by wars, taking away from her her dominion ["her flesh,"] until the pope has not even the government of the city of Rome left; v. 16: "for God did put in their hearts to fulfill his will, and to agree to give their kingdom unto the beast, until the words of God shall be fulfilled," v. 17. They sustained the papacy for a time and then they deserted her, and then consumed her dominions; she would still be a persecuting power if she only could command the authority to do it.

The papacy is called "the mother of harlots;" then there must be daughters of the mother church. Who could the daughters of the Roman Catholic church be? The Catholic church has no branches or colonies; it is the universal church wherever it is found. Had the reformers in the 16th century renounced every error of the papacy, returning to primitive Christianity, the Protestant church could not be called a daughter of Catholicism. Let God be thanked for the truth that shone from these noble reformers' efforts, by which light sprang forth, and the Pope's arm of power was broken, and the judgements of God commenced to be poured upon the persecutors of the saints. That one theme, proclaimed by Luther, Melancthon, Zwingle, and followed by others, of justification by faith instead of by the adulation of a priest, started a return to primitive Christianity, and had the church marched strait forward in every good word and work toward apostolic faith and practice, the Protestant church would not merit the title of daughter of the "mother of harlots," or of the mother church. But some people stopped with Luther, and would accept no doctrine that he did not teach. Others subsequently stopped with Calvin and would not even advance beyond him in the doctrine of free grace, but clung to predestination and foreordination. Wesley was a subsequent reformer, on free grace, and the previous sects rejected it, retaining papal errors. Reformation has gone on since with others on different points, on the true Sabbath, true baptism, the Christian's hope in the second coming of Christ and his kingdom on earth, the different divisions of the church opposing all new reforms, although every one of these reforming truths directly opposed some Roman error held by the other Protestant sects. And thus it is that each sect of the Protestant church that holds to some of the papal errors is really a daughter of the Catholic church, the "mother of harlots."

Babylon—the apostate Catholic church—is properly called a great city, too, 17: 18 and 18: 10, for her headquarters have been in one literal city, Rome, to which has been given the name of the Eternal City; and that city has veritably reigned over the kings of the earth.

Then if the Roman church be so plainly distinguished as Babylon, it is not well to apply the term to the Protestant churches, as the Seventh Day Adventist denomination does. If they are the daughters of the mother church all the sins and corruptions which Revelation places upon Babylon belong to her and not to them, although they be guilty for not turning away from those errors. The spirit of persecution attaches to some of them too.

When the apostasy had had a long course of oppression and had plunged the church and the world into a great depth of darkness, a "sigh and a cry for the abominations done in the land" went up from the German Empire in the 16th century, to "Fear God and

give glory to him," instead of the worship that was given to the Pope, claiming to be the Lord's Vicegerent upon earth, and the announcement was made against the papacy and apostate church,—it was denominated Babylon by the Reformers, and the call was made to "come out of her, my people;" a truth once proclaimed is always truth; the gospel call and that of true Christianity is still sounding, to come out from Babylon and her sins, whether in the mother church or in her Protestant daughters. Renounce her every sin, and return to primitive apostolic faith and practice, keep God's bath, trust in Christ for justification, be immersed in his name, hope for salvation in kingdom of God upon earth when it comes the second time.

We Cannot Keep the Commandments

MARY A. ADAMS.

THE above oft repeated assertion prompts me to write a few words on this subject. The commandments cannot be kept, must be a fault somewhere. Let us examine the decalogue, and see what there is that we cannot keep. 1st, Thou shalt have no other gods before me." Perhaps the one that cannot be kept. "No other gods we must not worship anything more than the Creator. This would be hard money making, miserly man, whose aim is to accumulate wealth.

2nd, "Thou shalt not make unto thee any graven image, or any likeness of that is in heaven above, or that is in the earth; Thou shalt not bow down nor serve them; for I the Lord thy God, jealous God, visiting the iniquity of the fathers upon the children unto the fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." It is more conducive to happiness to have ourselves graven images to worship, than the displeasure of Almighty God visited upon our children, even to the fourth generation, instead of showing mercy which is unto the thousandth generation that love Him and keep his commandments.

3rd, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will hold him guiltless that taketh his name in vain." Is it indeed so hard for us to refrain from taking the name of the Lord in vain, that it is impossible to keep his commandment? It is indeed well that we should hold him guiltless that taketh his name in vain, for it is a very great sin.

4th, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and all thy work: But the seventh day is the Sabbath of the Lord thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy cattle, nor thy ass, nor any of thy beasts, which are within thy gates; For in six days made heaven and earth, the sea, and all that therein is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." This is the one commandment among the ten, that our enlightened minds ignore the most: therefore I will mention it very closely. "Remember the Sabbath day, to keep it holy." Why remember it, if it is of no use to us, and so soon to be done? But we are to remember it, and to keep it. How? By working at man's work six days of the week, instead of seven days as told us in the de-

harlot by breaking their alliance her desolate and naked way from her her dominion the pope has not even the city of Rome left; v. 16; in their hearts to fulfill his to give their kingdom unto the words of God shall be fulfilled sustained the papacy for they deserted her, and then opinions; she would still be a if she only could command it.

called "the mother of harlots" must be daughters of the Who could the daughters of church be? The Catholic branches or colonies; it is church wherever it is found.

in the 16th century reformed of the papacy, returning Christianity, the Protestant

be called a daughter of God be thanked for the

from these noble reformers' light sprang forth, and the power was broken, and the

commenced to be poured forth of the saints. That one

led by Luther, Melancthon, followed by others, of justification of by the dissolution of

return to primitive Christianity the church marched

very good word and work with and practice, the Protestant

could not merit the title of "mother of harlots," or of the

But some people stopped would accept no doctrine

ch. Others subsequently and would not even admit

in the doctrine of free predestination and fore-

was a subsequent reception, and the previous sects

of papal errors. Reformation with others on differ-

the Sabbath, true baptism, in the second coming of

dom on earth, the different church opposing all new

every one of these reformers proposed some Roman error

Protestant sects. And sect of the Protestant

to some of the papal errors of the Catholic

of harlots."

state Catholic church—a great city, too, 17: 18

headquarters have been in time, to which has been

the Eternal City; and reigned over the kings

church be so plainly Babylon, it is not well to

the Protestant churches, adventist denomination

daughters of the mother and corruptions which

on Babylon belong to although they be guilty

from those errors. The attaches to some of them

had had a long course plunged the church

great depth of darkness, the abominations done

from the German Emperors, to "Fear God and

give glory to him," instead of the worship that was given to the Pope, claiming to be the Lord's Vicegerent upon earth, and the announcement was made against the papacy as Babylon, that it was fallen,—was a fallen and apostate church,—it was denominated Babylon by the Reformers, and the call was made to "come out of her, my people;" and truth once proclaimed is always truth; and the gospel call and that of true Christianity is still sounding, to come out from Babylon and her sins, whether in the mother church, or in her Protestant daughters. Renounce her every sin, and return to primitive and apostolic faith and practice, keep God's Sabbath, trust in Christ for justification, be immersed in his name, hope for salvation in the kingdom of God upon earth when Jesus comes the second time.

We Cannot Keep the Commandments.

MARY A. ADAMS.

THE above oft repeated assertion prompts me to write a few words on this subject. If the commandments cannot be kept there must be a fault somewhere. Let us examine the decalogue, and see what there is in it that we cannot keep. 1st, Thou shalt have no other gods before me." Perhaps this is the one that cannot be kept. "No other gods," we must not worship anything more than the Creator. This would be hard for the money making, miserly man, whose earthly aim is to accumulate wealth.

2nd, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments." Is it more conducive to happiness to make to ourselves graven images to worship, and incur the displeasure of Almighty God, which is visited upon our children, even to the third and fourth generation, instead of seeking the mercy which is unto the thousands of them that love Him and keep his commandments?

3rd, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Is it indeed so hard for the Christian to refrain from taking the name of God in vain, that it is impossible to keep this commandment? It is indeed well that he will not hold him guiltless that taketh his name in vain, for it is a very great sin.

4th, "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." This is the one commandment, among the ten, that our enlightened nation ignores the most: therefore I wish to examine it very closely. "Remember the Sabbath day." Why remember it, if it is of so little importance, and so soon to be done away with? But we are to remember it, and keep it holy. How? By working at manual labor the last six days of the week, instead of the first six days as told us in the decalogue; and so

plainly that he who runs may read? Remember, because "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." Why not? Because, God did not work. How do we know he did not? "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (not the first day); He plainly calls it "the Sabbath day."

What other important idea is connected with it as being the Sabbath day? He "hallowed it." What is the meaning of the word hallowed? To consecrate; to sanctify; to make holy.

5th, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." But few would say this were hard to keep; and greatly blest are those who do keep it.

6th, "Thou shalt not kill." Is it hard to keep from taking the life of our fellowman; that this were hard to keep?

7th, "Thou shalt not commit adultery." Are we the wicked and adulterous generation Christ spoke of; that we take this command to ourselves and we cannot keep it?

8th, "Thou shalt not steal." Are our hands itching to prey upon our neighbor's goods and steal them? Examine our hearts closely, before saying we cannot keep this command.

9th, "Thou shalt not bear false witness against thy neighbor." Is it hard for us to keep from telling a falsehood against our neighbor? or at the bar of justice, to keep from giving in a false testimony against an innocent man, that he may be condemned?

10th, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Can we not be content with what the Lord hath given us, and not say that this commandment is hard to keep?

Where would mankind be to-day, without these commandments? What code of law could be drawn up in their place that would be more perfect? None. The law of God is perfect. Man's law could not be. If God's law is perfect it needs no revision; does not need to be done away with; and why can we not keep it? David says, "I made haste and delayed not to keep thy commandments." They were better to him "than thousands of gold and silver." Again he says, "My tongue shall speak of thy word, for all thy commandments are righteousness." If we can not keep them well might David say, "It is time for thee, Lord, to work, for they have made void thy law." The Psalmist again tells us, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their hearts aright, and whose spirit was not steadfast with God." Please read the whole of the 88th Psalm and see how much God did for the children of Israel; and yet "they kept not the covenant of God, and refused to walk in his law."

Of what importance were the commandments when Christ was here upon earth? The first mention is made of them in Matt. 5: 17: 18, when he preached to his disciples

on the mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." We again find him talking with the scribes and Pharisees, "Why do ye also transgress the commandments of God by your traditions?" and finishes his conversation with them by telling them, "But in vain they do worship me, teaching for doctrines the commandments of men." Perhaps this is the reason why the commandments can not be kept: people are being taught "the commandments of men."

The young man came to Jesus, saying, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother: and thou shalt love thy neighbor as thyself." This of course meant the ten commandments, for the ceremonial law contained no such commands as these. Next we find him conversing with a lawyer regarding the commandments.

Let us see what St. John says of them. Christ, when talking with his disciples, said, "If ye love me keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me." "As the Father hath loved me, so have I loved you; continue ye in my love." How? "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love." This is enough.

Christ kept the commandments, and why should we not keep them, for he said, "Follow me." Are we better than our Lord, that we can not keep the commandments? Or are the commandments of men better than those of God? Would Christ have told his disciples to keep the commandments if they could not? Did they keep them? Let us read about Paul, in Acts 13: 14, when he "went into the synagogue on the Sabbath day, and sat down," and read, "of the law and the prophets." Verse 27 speaks of their being "read every Sabbath day." In Corinth, Paul continued "a year and six months, teaching the word of God among them." When brought before Festus he plead his own cause, saying, "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."

Paul again tells us in Rom. 7: 1: "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" And in the 12th verse, says, "Wherefore the law is holy, and the commandment holy, just, and good." In the 22nd verse, says, "For I delight in the law of God." But I will not tarry, but pass on. James 2: 10 will refer you to the decalogue, and tell you, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." How? some may ask. The next verse tells plainly, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." What can be plainer? Those who can not believe all these testimonies would not believe though one rose from the dead and told them.

[Continued on page 80.]

Let Me Suffer with Jesus.

SHALL I crave the world's wealth, its pleasures,
its mirth,
Or seek fame and honor to win,
When my Savior was poor, had no joy of the
earth,
And died on the cross for my sin?
Shall I murmur at trials, with sorrow run wild,
Be fretful, impatient, unkind,
When Jesus was patient, forbearing, and mild,
Meek, gentle, forgiving, and kind?
Can I lounge at my ease or let pride fill my
heart,
Or look with contempt on the poor,
Yet still hope to gain with the blessed a part,
And the meek on the evergreen shore?
Ah no! let me wrestle and struggle through life;
Act wisely, bear nobly my part;
Mid scenes of temptation, of sorrow, and strife,
Stand firm, with unflinching heart.
Erased from my heart be each carnal desire;
Be hushed every murmuring sigh;
Look forward, and cleansed by the heavenly fire,
'Til Jesus descends from on high.
Yea, this be my portion; with Christ suffer here,
That in heaven with him I may reign,
Where glories unfading, unending, and fair,
Will banish each vestige of pain.
There, love, peace, and joy, will eternally flow;
There, harps with rich music will swell;
There, all who live holy and righteous below,
With Christ and his angels shall dwell.
—Selected.

Signs in the Religions World.

A. C. LONG.

THE second coming of Christ to this world will be an event the most startling, shocking, and suprising that this earth has ever witnessed. To God's people it will be the most thrilling and happifying event that has transpired since the creation of man. In consequence of the transcendant importance of this event, God has informed us that there will be signs to indicate its nearness, in the political, physical and religious worlds. The Lord intends that his people will be apprised of the nearness of that event. We shall now proceed to examine some of the signs of the religious world.

The Apostle Paul gives us a description of the religious world in the last days as follows: "This know also, that in the last days perilous times will come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof," 2 Tim. 3: 1-6.

This is not a very flattering description of the millennium, at least; and yet it is an inspired description of the professed followers of Christ in the last days. It appears from this that instead of the church converting the world as many suppose it will, that the world has about succeeded in converting the church. The perilous times spoken of in this passage into which the church passes in the last days, are to be understood in contrast with the severe and cruel persecution through which it passed during the papal supremacy. That persecution lasted about 1260 years, and during that time the true followers of Christ were noted for their purity of life, as millions of them sealed their faith by their own blood. But this passage brings to view a time when persecution has ceased and when Christianity has become popular, and in consequence of this many unite with the churches from unworthy motives, such as to get into good soci-

ety, or have a better influence in the world, or to get in a better situation to gain wealth. Such persons know nothing about sacrifice, self-denial, or the love of God; and on account of this iniquity abounding in the church, the love of many grows cold.

The apostle not only tells us that the last days are perilous, trying and dangerous, but gives us the reason why they are such—"for men shall be lovers of their own selves," that is selfish, studious of their own interest, intent on that which gratifies self, but regardless of the welfare of mankind.

Covetous, lovers of money, an inordinate desire for wealth, for self aggrandizement.

Boasters, vain, self conceited, self assuming, valueing themselves beyond what they are.

Proud, light, trifling, outward show.

Unthankful, not grateful for what they have, murmurers, complainers, faultfinders, busy bodies in other men's matters.

Trucebreakers, word-breakers, unreliable, not to be trusted.

False accusers, accusing falsely, and thus show their relationship to the great Accuser of the brethren in whose service they are engaged.

Lovers of pleasure more than lovers of God. Pleasure seekers their aim is to please themselves instead of pleasing God. Sensual gratification. Self is first, God and his cause secondary.

The apostle here gives a description, not of the world, but of the church in the last days. Is not this the condition of the church to day? Are not these sins prevalent every where in the church? They evidently are. The apostle Paul evidently saw in vision the same that we now see all around us. This is the same time spoken of by our Savior when iniquity should abound and the love of many shall grow cold; but he that endureth unto the end, the same shall be saved, Matt. 24: 12, 13.

As we are living in the perils of the last days when the love of many is growing cold, we should closely examine our own hearts, and if our love for God and his cause is decreasing, we have great cause of alarm, and we should at once arouse ourselves and seek the Lord by repentance and prayer. Draw near to him and he will draw near to us. We need his spirit and grace to guard and keep us in his love, when many are departing from the faith, giving heed to seducing spirits and doctrines of devils, and while others are turning away their ears from hearing the truth and turning to fables. We at this time should not neglect the means of grace, such as reading and meditating upon his word, nor forsaking the assembling of ourselves together, but exhorting one another as ye see the day approaching.

Sin ingratiates itself so imperceptibly into our natures that we are scarcely aware of its influence until we find ourselves bound hand and foot. Sin in its influence is like a great whirlpool, its influence is so slight at first that it is almost unperceivable; but the rapidity and force of the waters increase with increased ratio, until the current becomes so mighty and powerful as to draw everything within its reach into its foaming vortex. The whirlpools of the above mentioned sins are the peril of these last days. Their swift current, with encircling waves, is seen upon every side of us, whirling men and women into the vortex of destruction. Amidst such perils our bark is sailing, and it will not do to let it drift with the current, or soon some opening vortex will engulf us. Our chart that we

have just examined points out the danger. Will we be warned by it? Will we be roused from our sleep? Or will we allow the encircling waves of sin to draw us into the world's great whirlpool of destruction?

The Savior's Yoke.

W. D. HOAGE.

"TAKE my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." Matt. 11:29, 30.

Here the Savior gives a command, or exhorts us to take his yoke upon us and learn of him, and then we will find peace and rest unto our souls. The question arises, What is the Savior's yoke, and what is meant by it? In the first place the human family is born sinful from their youth, and God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life. To take the Savior's yoke upon us is to bear the burdens he bore, with his help, or his spirit. He endured the cross for our sakes, and also the scoffs and sneers of this world, in a childlike manner. He was meek and lowly in heart. He felt sorry for the world and pitied them. That is the way he wants us; in this way we will take his yoke upon us, and learn of him. In order to be meek and lowly in heart we must have faith that will not shrink, though pierced by every foe. We must look on him as did the children of Israel look on the serpent that Moses lifted up in the wilderness, with an eye single to his glory, to love and serve him by keeping all his commandments.

In the 16th chapter and 33rd verse, he says, In the world ye shall have tribulation, but be of good cheer, I have overcome the world. In bearing tribulation, as standing the test, as with fire, that also is the way to take the Savior's yoke upon us, but be of good cheer; I have overcome the world. Cheering thought! How it swells the heart too big for utterance to think we have a Mediator who overcame the world, and says he that overcometh shall inherit all things, and I will be his God, and he my son. How cheering to think that we have a Mediator who is our high priest; who can be touched by the infirmity of our feelings, who is our life and hope; who conquered death by rising from the dead, who is the first fruits of them that slept. Now, dear reader, let us put our whole trust in him, for he declares that whosoever believeth on him shall not perish, but have everlasting life; and though he be dead yet shall he live again; and to live again seems to satisfy our hungry souls, for the apostle Paul says, for if in this life only we have hope, we are of all men most miserable. Now, dear reader, let us run with patience the race that is set before us, take the Savior's yoke upon us and learn of him; have charity one for another, and be faithful till the end, and we shall receive a crown of life which will never die; and in that day we may say, Lo, here is our God, and we have waited for him.

Irvington, Mich.

Letter Department.

From Bro. J. W. Erwin.

DEAR BRO. BRINKERHOFF: I thought I would write to you and let you know that I do love to read our paper, and would say that I do appreciate it very highly, and read the letters from the brethren and sisters. I

am one that is looking for the King to and take possession of the earth. I have great faith in his promises, and I am trying to live so that I will have an abundance of grace into the everlasting kingdom of the Lord and Savior. I am all alone here on Sabbath; there are first day or no day Adventists here. I will send you \$2.00. We have a fine country here; we have had very hard rains for the last week, and the prospect is good for good crops here.
Sunset, Wise Co., Texas.

From Sister Sarah A. Leach

DEAR BRO. and Sister Brinkerhoff, readers of the ADVOCATE: I now take pleasure in writing for our paper more. Since I last wrote for the paper we have moved many miles. While we were in Canada we were deprived of the privilege of attending Sabbath meeting, although we lived in a good neighborhood, with kind neighbors who enjoyed their society very much. I have loved the Sabbath, and enjoyed attending Sabbath meeting, just think of not hearing a Sabbath in harmony with your own faith for years. It is true, Bro. Branch has been in Canada twice, and held meetings, and I followed his labors. Four converts were made to keep the Sabbath, and a number were convinced; but no one embraced the Sabbath in our place. So we were alone, and we finally made up our minds to make an effort to get some place where we could go to Sabbath meetings; and so we sold out and purchased some of our goods and shipped them to Ford, Mich. We then made a trip among our old friends, to bid them adieu. Among our visits we went to Bro. Hogarth's, where we partook of the Sabbath and remained with them over the Sabbath. Spent the Sabbath in prayer, singing, and conversing on the Scriptures, and ourselves very much in so doing.

We then took the parting hand to Freeland, where my father and brothers and sisters live; found them well, and enjoyed a good visit. He staid there two days, and then took the train for Bloomingdale, where we met the brethren on the 18th of April, at a meeting, where our first experience was, and we have not the power to express how we appreciated this meeting; we were tired and worn down we attended the meeting; and O, how good to be in a land of freedom on the Sabbath!

On Monday, April 21st, we went to Hartford in company with Bro. Elder Cranmer, and others; we went to Hartford about noon, and enjoyed a visit with Bro. Branch's family. It was happy to make the acquaintance of brethren and sisters there, and to be with them in Sabbath school. We stopped at Bro. and Sr. Erwin's for two weeks, and then came here to where we have purchased a nice place with two acres of land, with fruit trees, a good house and barn, and a shop, with a church over head large enough to hold 150 people. Here we hold our Sabbath school meetings. The Quarterly Meeting was held here the 27th of June, and last Sabbath. We expect to see some old friends at the meeting, and we kindly invite you at the train, our house is at the depot. There is a thriving Sabbath school here. It is

am one that is looking for the King to come and take possession of the earth. I have great faith in his promises, and I am trying to live so that I will have an abundant entrance into the everlasting kingdom of our Lord and Savior. I am all alone here on the Sabbath; there are first day or no day Adventists here. I will send you \$3 to-day. We have a fine country here; we have had very hard rains for the last week, and the prospect is good for good crops here.

Sunset, Wise Co., Texas.

From Sister Sarah A. Leach.

DEAR BRO. and Sister Brinkerhoff, and readers of the *ADVOCATE*: I now take time and pleasure in writing for our paper once more. Since I last wrote for the paper we have moved many miles. While we lived in Canada we were deprived of the privilege of Sabbath meeting, although we lived in a good neighborhood, with kind neighbors, and enjoyed their society very much. But you who love the Sabbath, and enjoy a good meeting, just think of not hearing a sermon in harmony with your own faith for long years. It is true, Bro. Branch has been to Canada twice, and held meetings, and success followed his labors. Four commenced to keep the Sabbath, and a number more were convinced; but no one embraced the Sabbath in our place. So we were still left alone, and we finally made up our minds to make an effort to get some where in a place where we could go to Sabbath meetings; and so we sold out and packed up some of our goods and shipped them to Hartford, Mich. We then made a few visits among our old friends, to bid them good-by. Among our visits we went to Bro. and Sr. Hogarth's, where we partook of the passover, and remained with them over the Sabbath. Spent the Sabbath in prayer, singing, and conversing on the Scriptures, and enjoyed ourselves very much in so doing.

We then took the parting hand and came to Freeland, where my father and mother, brothers and sisters live; found them all well, and enjoyed a good visit with them; staid there two days, and then took the train for Bloomingdale, where we met with the brethren on the 18th of April, at quarterly meeting, where our first experience began, and we have not the power to explain how we appreciated this meeting; although we were tired and worn down we enjoyed the meeting; and O, how good to know that we were in a land of freedom on the Sabbath question!

On Monday, April 21st, we started for Hartford in company with Bro. Branch, and Elder Cranmer, and others; we arrived in Hartford about noon, and enjoyed a pleasant visit with Bro. Branch's family, and were happy to make the acquaintance of a number of brethren and sisters there, and to meet with them in Sabbath school and meeting. We stopped at Bro. and Sr. Branch's two weeks, and then came here to Irvington, where we have purchased a nice little home, with two acres of land, with a nice lot of fruit trees, a good house and barn, and shoe shop, with a church over head, all finished, large enough to hold 150 people. This is where we hold our Sabbath school and meetings. The Quarterly Meeting is to be held here the 27th of June, and last over Sunday. We expect to see some old friends at this meeting, and we kindly invite all to come to this meeting that can come. We can meet you at the train, our house is just in sight of the depot. There is a thriving church and Sabbath school here. It is true, most of

them are young in the Sabbath cause, but they are just as strong and firm in the Sabbath as though they had been brought up to keep it. The Psalmist says, "Great peace have they that love thy law, and nothing shall offend them." Dear brothers and sisters, let us meet together and strengthen each other in these glorious truths. A few more struggles here, a few more partings o'er, a few more toils, a few more tears, and we shall weep no more. Happy thought, when all our toils and tears will be over, and we shall dwell with Jesus and all the loved ones, to part no more, and sit down in the kingdom of God, with Abraham, Isaac, and Jacob, at the marriage supper of the Lamb!

Dear brethren and sisters, let us prove faithful and soon we shall all be there. Last Sabbath we attended one of the best meetings we were ever at. Bro. John Branch spoke on the subject of baptism. After we listened to Bro. John Branch we then listened to Bro. Lemuel Branch. A large number of the brethren and sisters were present, and gave in their testimonies on the Lord's side, and then we all repaired to the water where seven went forward in obedience to their Lord in baptism, and truly the Lord was in our midst. We enjoy these meetings and appreciate the privilege of meeting with those of like precious faith. We have prayer meeting every Tuesday evening. I think a good prayer meeting is the life of the church. Bro. John and Lemuel Branch preach here about every other Sabbath. Sunday evening we met at the Lee school house and listened to Bro. John Branch review Eld. Fisher, a sanctified man, as they claim, who preached against the Sabbath, truth gaining the victory, as it will always stand the test.

We can say to our old friends and relatives, we like this part of the country and enjoy our new home very much, and we find just as kind friends here as we ever had. We can go out here and work all day Sunday without any slavish fear. We shall be pleased to hear from all the friends. Our address is Irvington, Van Buren Co., Mich., box 40. From your Sister, with love to all.

From Sister Mary A. Adams.

BRO. BRINKERHOFF, and Brothers and Sisters of the *ADVOCATE*: There is a tie that binds Christian hearts together, which is felt by no other association; the people of the *ADVOCATE* have become very dear to me, and I love to read the words of cheer that come to me every week, and they do me so much good. I would be very glad to find those of like faith in our Southern home, though I hardly expect to. I hope to get good health again; it has been a long time since I could do much, but I feel that God has sustained me. I know that whom he loveth he chasteneth, and he knoweth best. Every day, every hour, we must take up our cross; we must be watchful lest the enemy enter within the gate. There are so many ways it will not do to be less vigilant, even for one moment. I feel that it is very hard work to keep from getting discouraged. It will not do if we would trust in God. The religion of Jesus is very dear to me, and it seems as though the new thoughts and explanations of Scripture, so different from my early teaching, adds new beauty to the book of God. I can now follow out God's plan of salvation clearly; there is no stumbling-stone, no false landmarks to allure from the straightforward way pointed out by our blessed Savior. The more I converse with people the more I am convinced where the one great trouble lies. They can not distinguish

the moral law from the ceremonial law. They can not see how we are saved by grace, and there yet be any thing binding in the law. It was not always plain to me, but through God's help I now see plainly. He will give us light and will not withhold any good thing from us if we ask aright. Your Sister in Christ.

Sharon, Da.

From Sister L. B. Chamberlin.

DEAR BRO. BRINKERHOFF, and Brethren and Sisters of the *ADVOCATE*: I thought I would write a few lines to our much loved paper, and let you know how we are getting along. Bro. Lyon has been over here, staid over six days with us, preached twice on Sunday at the Free Chapel, visited friends, conversed with and instructed us in the great truths of the living word, immersed two of our daughters here in North Windham in the all saving name for the remission of sins, to walk in a new life: Celia, aged 15, and Mrs. Geo. H. Lincoln. We shall always remember his visit with us as one of the way marks in our Eden home, and as blessed to us all. From here he went to East Woodstock, Conn., where our daughter, Mrs. Wm. Sisson, resides, and to whom we wrote you to send the *ADVOCATE*. He gave two discourses in the chapel, and on Sunday, the 18th of May, this daughter also put on Christ in baptism, which makes three in all. We have two sons and one daughter, aged 11, who yet remain outside. Who'll be the next to follow Jesus?

We have commenced a Sabbath school in our own family, with one or two other families in our own home. If you think of printing those question books, and also the tracts, those letters to a friend, we will forward the money for them, hoping we may do some good thereby. The land is full of professed disciples of Christ who have not commenced to keep his commandments nor follow his example. We begin with the ordinance of baptism: the Scriptures are very plain and easy to be understood, if we keep the teachings of the apostasy in the back ground. We must hear the gospel, the good news of the kingdom of God, believe the good news, repent of our sins, which is a turning from wrong to right, go forward, and witness the good confession before men, put on Christ in baptism, for the remission of our sins, arise to walk in newness of life before a gainsaying and wicked world; this is the only way pointed out in the Scriptures of truth; the only sure foundation stone; a tried stone, a chief corner stone. They who build on this stone may be sure his building will stand; all other ways is simply climbing up some other way, or laying the foundation on the sand. We can not be too careful in laying the foundation, or studying the first principles of the gospel of the kingdom.

Beloved in Christ, have we a realizing sense of what has been done for us; that we have been plucked as brands from the burning; that we shall be made like Christ at his coming; now are we the sons of God by faith, and it doth not yet appear what we shall be, but when he shall appear we shall be like him, for we shall see him as he is; and every one that hath this hope in him purifieth himself even as he is pure. Dear reader, be in earnest; lay hold on eternal life; secure the prize; there is no time to be lost; forsake the ways of sin and all will be well.

North Windham, Conn.

DEVOTE each day to the object then in time, and every evening will find something done—*Goethe.*

Advent and Sabbath Advocate.

An Inquiry.

BRO. J W Erwin, of Sunset, Wise Co., Texas, wishes to make inquiry of the readers of the ADVOCATE, if any can give him information concerning the whereabouts of his son William Erwin, from whom he has not heard for three years. At his last knowledge of him he lived at Fontanelle, Adair Co., Iowa. Bro. Erwin will be very grateful for any information concerning his son.
Exchanges are requested to copy.

CAPTAIN Rodney Baxter, of Hyannis, Cape Cod, Mass., offers to pay \$500 "to any person who will produce a materialized spirit in my presence, within my reach, a witness being present, and that will there remain even five minutes."—*Exchange*.

THE above is a fair challenge and a test to Spiritualists to prove the reality of their pretensions. No spirit medium will accept his challenge and offer, for if within his reach he would take hold of the material spirit's hand and hold it, as some other investigating people have done, and have proved the materialized spirit to be the medium, who was practicing fraud upon the people. They will not come to the light lest their deeds be exposed and reprov'd, for they are evil, but they always practice their materialization tricks in the dark, or in a low light; but every philosophic and scientific test, as well as the use of a good degree of common sense, proves this materialization to be only deception and fraud upon people who seem to be too willing to be humbugged by bold pretenders. It is time an intelligent public should know that Spiritualism is all only a deception and bold trickery of its mediums.

Living Sacrifice.

R. A. WINCHESTER.

"I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." Rom. 12: 1.

How are we to present our bodies a living sacrifice? Paul says to the brethren in another place, "Ye are living epistles known and read of all men." Now, if a tree is known by its fruit, so are the followers of Christ known by their works of love. What greater sacrifice can a man make than to keep the commandments of God, which is an act of the body performed in love; for he that loveth God will keep his commandments; and if we keep his commandments we do not covet, which is idolatry, but will distribute to the necessity of saints, preach the gospel to the poor, even if we have to work with our own hands to supply our wants. Yea, as "ye would that men should do to you, do ye even so to them." When we consider our fallen condition we see that we are a covetous people, desirous of worldly honor, greedy to get gain, have a little more, dress a little better than others; yea, elegance of the world is the top round in society. I say this is the disposition that we inherit from our first parents. Look at how wroth Cain was because he thought he was not honored as much as his brother.

Now stop a moment, and consider how much a man will have to sacrifice in order to be holy, acceptable unto God, to love "the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself," which is your reasonable service. Now if we love God and our neighbor as above mentioned, then we are a unit, fulfilling

the request of the Master when he said, "Be ye one, even as the Father and I are one." To prove our oneness our works must correspond with our words, as it is written, "By their fruits ye shall know them." "Repentance to no man evil for evil; provide things honest in the sight of all men; if it be possible as much as lieth in you live peaceably with all men." In fact, read the 12th chapter of Romans, and see the perfect union of the body in Christ; "kindly affectioned one to another with brotherly love, in honor preferring one another." In order to be found perfect in the sight of God it seems to me that we cannot sacrifice too much of this world's glory and honor. "Set your affection on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear, then shall ye also appear with him in glory."

Brother Brinkerhoff, I herewith wish to say to the brethren and sisters at Marion and vicinity, that I had a very pleasant visit, and hope a profitable one with them. I feel thankful for the kindness manifested toward me by them, both at church and at their dwellings. Farther, I will endeavor to be with you in prayer the 14th day of June, at Bro. Long's meeting in the morning, and Bro. Mentzer's in the afternoon; and may there be a joyful union proclaimed to the glory of God, is my prayer. Pray for my advancement in obedience to God, when it is well with you.
Your brother in hope of eternal life.
Sumner, Barron Co., Wis.

[Continued from page 77.]

Let us remember that God does not speak to us to-day, as he did unto Moses; but his will is given to us through holy men of God, who spake as they were moved by the Holy Spirit. "For it had been better for them not to have known the way of righteousness than after they have known it to turn from the holy commandment," 2 Peter 2: 21. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning," 1 John 2: 7. God sent not his Son to destroy the law. "For this purpose the Son of God was manifested, that he might destroy the works of the devil," 1 John 3: 8.

Why can we not keep the commandments when 1 John 5: 3 tells us, "For this is the love of God, that we keep his commandments; and his commandments are not grievous." Here we find John keeping the commandments 90 years after Christ. Why then can we not keep them today? In the second epistle of John we find him rejoicing greatly; and why? "I rejoice greatly that I found of thy children walking in truth, as we have received a commandment of the Father," 2 John 4; and in ver. 6, "And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it." In Rev. 22: 14 we are told that "Blessed are they that do his commandments, that they may have right to the tree of life." Is it not then binding upon us to keep the commandments if we would "have right to the tree of life?" May we ever have this in view, that our names may be "written in the Lamb's book of life."

Sharon, Da.

Money and Letters Received.

J N Sylvester \$1.75. Mrs C P Russell \$1. J W Erwin \$3. G W Admire \$2. Laura B Steptoe \$1.50. Arthur McMullin \$1.50. M J Mullett \$2 for Eld Davis Jas Guire J H Welcher \$3. Mrs N L Brooks \$2. E R Tullar \$5 (donation).

Books and Tracts Sent by Mail.

W C Long, W F Hazeltine.

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 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.

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.

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.

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts. 40 cts per dozen.

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

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.

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

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

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

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

Materialism, by Jacob Brinkerhoff,—1 cent.

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.

The Atonement, by S E Brinkerhoff, 32 p, 8 cts.

The Infidel Answered, by Eld. Geo F Pentecost, 31 pages, 5 cts, an excellent treatise.

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.

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.

The test monies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

Advent and Sabbath Advocate

"Thy Word is a Lamp"

VOL. XIX. Marion, Iowa, Third Day

The Advent and Sabbath Advocate, IS PUBLISHED WEEKLY BY Jacob Brinkerhoff, at MARION, LINN COUNTY, IOWA.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Free to those unable to pay. Specimen copies sent free.

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.

Have Hope in God.

N. L. BROOKS.

What are thy possibilities, And what thy hopes Oh man; Is life with all its verities The purpose of thy plan?

The instinct that presumes upon And hopes for future good, Dwells in the heart of every man That beckons him to God.

There is a life transcending this As heaven the earth above, Eternal life of perfect bliss And all that life is love.

Union Valley, New York.

Signs of the Times.

ELSIE L. ROBINSON.

"So likewise, ye, when ye shall see all these things, know that it [he] is near, even at the door." Matt. 24: 33.

Dear brethren and sisters in the blessed hope: I wish to tell you what these things are that were to come to pass; also that they have come to pass, and that some great event is about to take place, and that it is even at the door. It is the second coming of Christ to this earth. He came once, no one will dispute that; and we read in the first chapter of Acts, "When he had spoken to them of the things concerning the kingdom of God, they beheld and he was taken up, and a cloud received him out of sight; and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner with you, and ye shall see him go into heaven." Thus we see that Jesus was to make his advent the second time into this world, and then establish his kingdom, and dwell among his children who have been redeemed from among men. What! says one, is his kingdom to be on earth? Dear reader, it certainly is. Plead with you, Was not Christ the Messiah whom the Jews had been looking for so long to come and restore the kingdom of Israel to them? Was not Christ a Jew? Did he not come into his own and his own received him not? Would he not have restored and established his glorious kingdom had the children of