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# 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, 17th Day of the 3rd Month, 1884. (June 10, 1884.) No. 11.

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## Have Hope in God.

N. L. BROOKS.

What are thy possibilities,  
And what thy hopes Oh man;  
Is life with all its yerities  
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 as ye have seen 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 the earth? Dear reader, it certainly is. Please read Dan. 7:27; also Rev. 11:15. Now let me ask 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 unto his own and his own received him not? Would he not have restored and established his glorious kingdom had the children of I-

rael received him? Was he not in reality the king of the Jews? Certainly he was; and he would have set up his righteous kingdom and established it at his first advent had they received him.

But it was not so to be, else there would never have been opened up a way whereby we poor Gentiles might be saved. "Thus it behoved Christ 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, beginning at Jerusalem." Yes, dear reader, Christ is coming again the second time, and we read that then the graves shall be opened and the dead in Christ shall rise first. Then they that remain alive at his coming shall be caught up together with them to meet the Lord in the air. Now, some seem to get the idea that if they meet the Lord in the air, they must always remain in the air. But I do not so understand it. If you are expecting a friend and go to the train to meet him, you would expect he was going home with you, not you going back home with him. Just so it will be when we go to meet Christ, he will come back to this earth with us, else he would be meeting us instead of us meeting him.

Well says one (who is wise in his own conceit,) we all believe Christ is coming sometime, but we don't believe that you Adventists or any one else, knows when he is coming, for it says somewhere, I don't just know where, that "no man knoweth the day nor the hour," and that He shall come as a thief in the night." Very well, let us read and see. 1 Thess. 5, beginning with the first verse; we read, "But of the times and seasons, brethren, ye have no need that I write unto you, for you yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say peace and safety, then sudden destruction cometh upon them," &c. "But ye, brethren, [blessed thought] are not in darkness that that day should overtake you as a thief in the night." Then to whom is he coming as a thief? I answer, to those who are not looking for him. He is coming as a thief to those who are scoffing and ridiculing the idea of his soon coming, when they know not that he may come this very hour. If you are looking for Christ to come he will not come as a thief to you, but if you are not looking for him he certainly will. Are you looking for Christ, dear reader? O! let me warn you that that day does not overtake you as a thief in the night. The end will come sometime. The judgment will set. Probation will close. Christ will return. God has promised it. We Adventists believe it. Do you? Why may it not be now? Somebody will live to see it, why not we?

Do you say you see no signs of his coming. Have you watched for them? Have you thought upon this subject? Do you know what the signs of Christ's coming were to be? If all these things that are spoken of should come to pass would you recognize them? Have you studied the Bible upon this point? Or have you been so intent upon other matters that you have given the subject no thought? Or if you have thought of it has

it been with anxiety and effort to ascertain the truth of the matter? Let me tell you, dear reader, God does not force men and women to see and believe his truth, and his promise is only to those who are watching, searching and praying. The popular churches can give you no light on this subject, for they are in the dark themselves. The advent of Jesus is ignored and scoffed at by them. Oh, I warn you to be careful that that day does not come upon you unawares.

By reading the 2nd chapt. of Daniel, you will find that God has given a prophetic outline of the history of this world, under the image of a man. Commencing with Babylon there were to be four great universal kingdoms on the earth, the last one to be divided into ten parts. Then the end should come. Now this prophecy is all fulfilled, except the end, as you must know if you have examined the subject at all. The great prophecy of the 2300 days or years of Dan. 8, pointing to the cleansing of the sanctuary, is about fulfilling. There are several distinct chains of prophecies in the Bible you will find by careful study, and each one points to the end of time and the setting up of God's kingdom. And even a slight examination of these must convince any honest heart that we are living in the last end of each of them. Now for a moment let us notice some of the New Testament prophecies, in answer to the question, "What shall be the sign of thy coming and of the end of the world?" Matt. 24th chapt. Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." He did not say that, all nations should believe the gospel and be converted by it, and have a thousand years millennium before the end. No, it is simply to be preached to all nations for a witness against them. Then, not a thousand years after, shall the end come. Now, dear reader, I ask, Is this prophecy reliable? Do you believe the words of Jesus? Well, has it not been about fulfilled? Do you know that the whole known world has the gospel preached to them today? The whole world has been explored. I think there is not a corner on the globe where Christianity is unknown. The Bible has been translated into about 300 different languages. Every known nation has now heard the gospel. The prophecy of Jesus is about fulfilled. Will his promise fail? No never. Then the end is at hand.

Another fact has a strong bearing on this subject. The light of God's truth commenced away back in Eastern Asia, in the days of Abraham. Steadily it has been making westward till, like the sun, it has gone around the world. Asia had it first. Next Africa stretched out her hands to God. Then Greece and Italy were lighted up by the labors of Paul and his successors. Soon the heart of Europe was warmed by the Great Reformation in the days of Luther. Next the pure gospel under Wesley came west, not only to England, but it shone across the waters of the Atlantic and lightened up all America, and now quite across this Continent; yea among all the islands of



## The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 17th 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.

## Weakness of Sabbath Opposition.

[Continued.]

THE breaking off of our review of C. Stanley's article in *Restitution* on the Sabbath question has made but little difference, we think, for these reviews are for the purpose of showing the strength of our positions, by contrasting them with our opposition, than which a weaker has not lately appeared than the article of Mr. Stanley's. The effort to overturn truth leads to many inconsistencies and erroneous positions, so much so that the candid inquirer after truth can readily see them. In the article before us it amounts to presumption, in speaking of the Sabbath being a type, and in speaking of the redemption of Israel, and saying we now have "complete redemption," and even says of ancient Israel that they had "complete redemption," and therefore God gave them the Sabbath; not because they were to be redeemed but because they were redeemed; and then contends that the Sabbath was given them as a shadow of Christ. Now, it is plainly stated that because they were redeemed from Egyptian bondage the Lord gave the Sabbath to them, and not to others; they were to be his people, no others were worshipers of the true God. Their redemption from Egypt was a complete redemption from Egypt, but their deliverance from Egypt was expressed by the term redemption without adding "complete," that would rather imply a redemption from every thing oppressive and evil, which we expect in Christ, and the language is misleading; and to us it seems that to any candid reader it can be seen that he overreaches himself in his effort.

There are different redemptions; redemptions from oppression, from calamities, and eternal redemption, and it appears to us that only the last could be called "complete redemption." Noah was saved from the impending calamity of the deluge, the Israelites were redeemed from Egyptian oppression. Thus it is that Isaiah speaks to the children of Israel of Jehovah as the Lord, the Redeemer. Also that 'tis he who has provided a redemption and a salvation from sin and its effects. And David says in Ps. 136: 24, "And hath redeemed us from our enemies." Thus Jehovah is properly called the Redeemer, by providing the means of salvation and saving by his power, without taking the position that these passages in Isaiah and Psalms prove that Jehovah and Christ are one and the same person. Israel being redeemed from the house of bondage God took them into covenant relation with himself, as we read in Ex. 19, and enjoined upon them his law, containing the Sabbath; not that he had never before had any law and Sabbath to keep. It is not like giving new laws and institutions, but it is the giving of his everlasting laws and righteousness to somebody now to be his especial people, and these laws and the Sabbath would now prove whether they would serve him or not. Ex. 31: 17. If the Sabbath be kept it is kept to the Lord, for those who do not keep the Sabbath do not care for the Lord, nor his ways, nor his rewards. They had a ceremonial service of sacrifices, which pointed for-

ward to Christ, in whom was complete redemption, but the keeping of the Sabbath was no part of it, was instituted before sacrifices, before sin, and will reach beyond redemption and sin and sinners blotted out.

A favorite argument with many first day people is that they keep the day of redemption as the Sabbath, it being so much greater than the work of creation. But it seems to us that if we have no redemption beyond what we have already had, we might say as Paul speaks of the resurrection, if Christ be not raised, "that we are of all men most miserable," for we hope for something we do not get and never will have, for we are still in the world of sin and death, and according to all the meaning of the word, we are unredeemed, except that we have the promise of redemption, the pledge of it, and the surety of it. It is an unfair and altogether uncalled for comparison, to say that redemption is a greater work than creation. Creation was first, and without it there could not be any redemption. And to speak of keeping first day as the day of our redemption is unscriptural, for we have not yet reached the day of our redemption. Paul writes to the Ephesians (4: 30,) that by the Holy Spirit we are sealed unto the day of redemption, which is of course a future event; and in Luke 21: 28, in giving the signs of the near approach of the end of the age, Jesus says, when these are seen then look up and lift up your heads, for your redemption draweth nigh. When Jesus comes in his second advent is the day of redemption; then the people of God are redeemed from the power of death and the grave. The day of redemption is not sooner, neither can it be shown that the day of the resurrection was the first day of the week. It was his offering for sin that Christ spoke of, when, on the cross, he cried, "It is finished." Let the Sabbath ever be kept as a memorial of creation, and we will sing the song of redemption when redemption is complete, and we are saved "to sin no more," and the curse is removed from this fair earth.

Mr. Stanly would mislead his readers about the giving of the Sabbath to Israel, when he quotes Ezek 20: 12, "Moreover I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that doth sanctify them," and would carry the idea that the Lord gave them something that had never been given before to anybody, while the language is of a perpetual institution being now given to them for their keeping and their benefit, and if they would keep it it would be a sign between God and them. On this text from Ezekiel Mr. Stanly further says, "Do not suppose that they were to keep the Sabbath to get sanctified. No, it was God's sign that he had sanctified them, and they were to keep it as a sign that they were thus separated to God." Very true, except the intimation that it had not been previously known and kept. And he further argues that "it would be a contradiction of terms to say that this rest was given to the world, and then given to a people as a sign that they were sanctified from the world to God." Wrong again, for if people from the world would keep the Sabbath they too would have been sanctified to God, and the divine economy made provision for them by incorporating them into the body politic of Israel, adopting them among his people. It should be remembered that religion has always been for the world—as many of the world as would love and worship God.

Mr. Stanly is not fair in his arguments by representing that Sabbath-keepers depend

upon their works of righteousness for salvation, instead of upon Christ and his righteousness, and represents us as saying "that finished redemption is not enough; we must add our works, our righteousness." We say no such thing; we do say, as did Paul, We do not make void the law by our faith. Faith establishes the law, Rom. 3: 31; therefore we will "show our faith by our works." It is better to have both faith and works than to try to get along with but one; it is like rowing a boat over a stream with but one oar on one side of the boat; it is not enough.

Mr. Stanly compares us Sabbath-keepers to the case of the man who gathered sticks on the Sabbath-day in the wilderness, after the prohibition given by Moses a short time previously, and compares our work of Sabbath keeping to the carrying of the bundle of sticks when the man might have gone free, and he thinks we might have gone free, and he considers our self-imposed task. But to him the Savior's words apply, Matt. 15: 3, "Why do ye transgress the commandment of God by your tradition?" and also verse 9, "In vain they do worship me teaching for doctrine the commandments of men." Instead of our being in bondage because we keep the Sabbath, it is we who walk at liberty, for we seek thy precepts, as said David in Ps. 119: 45, and James also, after the resurrection of Christ, says that man shall be blessed who looketh into the perfect law of liberty and continueth therein, 1: 25. And after quoting some of the ten commandments, he says that we shall be judged by the law of liberty, 2: 12, meaning, of course, the ten commandments.

Mr. Stanly spends much effort in bewailing our sad condition in trusting to keeping the law for our salvation instead of trusting to faith in Christ, and calls us "living in unbelief." If he had informed himself on the belief of Sabbath keepers before writing his article he might have saved himself much trouble and have written more intelligently. We can truly pray, as did David, "It is time for thee, Lord, to work, for they have made void thy law." And the Lord's denunciation by Isaiah will apply also, "Woe unto them that put darkness for light."

## Every Man to his Work. Mark 13: 34.

No Bible student will deny the fact that many of the divine commands are epochal, and relate to surrounding circumstances when their disobedience displeases God and forfeits life. See Israel at the borders of Canaan. Deut. 1: 26-46; Jerusalem's overthrow. Luke 21: 20, 21, etc.

Many a battle has been lost by not carrying out the commander's order at the proper or specified time; proving fatal to the army and a victory to the foe; culpable negligence on the responsible parties. Our Captain has left every man his work, and commanded the porter to watch. Each one has his duties and responsibilities.

Every man his work. The custom of these times has led to an almost universal disregard of the above injunction; it seems to be the prevailing idea with the rank and file of the Christian church that the pastor should do the duties of the whole. We fear but few during their daily avocations or even their hours of leisure, recommend our Lord Jesus Christ as the great physician to their godless and dying associates, or speak of the Lord as the life-giver and coming King. Some seem to fear that it might injure their trade or mar their friendship. It is promised that he that forsaketh houses, or land, or wife, or children, for my sake, shall receive a hundred fold, and

shall inherit everlasting life. Matt. 16: 29. As to friendship we read, "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God. False friends do the most injury to his cause. Let us be wholly his, and enjoy even here his peace and love. Disobedience is criminal.

He commanded the porter to watch. By the porter we understand the pastor or teacher of Christian congregations. The question arises, are they all watching for the return of their Captain? No. Many of them are saying my Lord delayeth his coming, and are eating and drinking with the drunken; whereby we know that it is the last time. The Master tells us they shall be caught in that condition, and share the fate of the hypocrite. Their blind scholars may think that they should be excused, as they believed their teachers; but the Master warned us, before going away, that if the blind lead the blind, both should fall into the ditch. And one of his prophets has said, "Cursed is man that trusteth in man, and maketh an arm of flesh his stay." Is it not best then for each one to examine the chart God in his goodness hath given us? Yea, to search it, and learn as individuals our individual duty? When Jesus was here the common people heard him gladly. Then why not hear and understand him now when the signs he gave to precede his second advent are about all woven into history? The time has come to watch. It is death to disobey.—Selected.

## Noah's Faith.

THE faith of Noah, like that of Abraham, had the stamp of genuineness. It was not weakened by apparent impossibilities. God had said, "I will cause it to rain." There had never been a rain of such vastness, if any at all. Noah believed God, and this faith made him a righteous man. Heb. 11: 7. He believed the flood would come. There were no evidences of its coming, only the word of God. His faith took hold of the unseen. So, always, does real faith. His neighbors might have scoffed, they may have told him he was visionary; but still, unwaveringly, he believed God. His faith was a divine principle. It was begotten in heart by the Holy Spirit. It consequently brought forth corresponding action. He "built an ark to the saving of his house." By building the ark he "condemned the world." The result to him was he "became heir of the righteousness which is by faith.

Our position is exactly similar to that of Noah. We believe that the unseen realities of an immortal existence, the consummation of our best cherished hopes of glory, honor, and joys immortal, in the established kingdom of our Lord Jesus Christ, will soon be realized by the personal presence of the King of kings, and Lord of lords. Every chain of divinely inspired prophecy in the Word of God proves his coming near, very near. Have we prepared an ark? Our works declare our faith in this, our "present truth?" Do we thereby condemn the world? Will it be said to us in the of his coming, "Well done?"

Some will meet a terrible disappointment in that day. They will say "Lord, Lord, unto us. We have eaten and drunken thy presence, and thou hast taught in streets." But he will say, "I know you. May the Lord enable us to be found ready when he comes, for they that are will go in with him to the marriage will sit with Jesus on his throne, and through endless years."







January, 1884.

Another year is dawning,
Dear Master, let it be
In working or in waiting
Another year with thee.
Another year of leaning
Upon thy loving breast,
Of ever deepening trustfulness,
Of quiet, happy rest.
Another year of mercies,
Of faithfulness and grace,
Another year of gladness,
In the shining of thy face.
Another year of progress,
Another year of praise,
Another year of proving
Thy goodness all the days.
Another year of service,
Of witness for thy love,
Another year of training,
For holier work in the kingdom of thy love.
Another year is dawning,
Dear Master, let it be
On earth or else in Eden,
Another year for thee.

L. B. C.

The Preaching of the Advent a Sign.

A. C. LONG.

PRIOR to the first advent of Christ, John the Baptist was raised up to proclaim the coming of the Messiah, and thus prepare the minds of the people to receive the Savior. And reasoning from analogy and Scripture, we can justly conclude that a similar proclamation will go forth to the world to prepare them for his second advent. If this conclusion is just, then this proclamation of the advent becomes a sign of that event. Moreover, God has never brought any great destruction upon the world without first warning the people of the intended destruction, Noah warned the antediluvians of the coming deluge. Lot warned the people of Sodom of their destruction. Jonah preached a warning message to the Ninevites. And as God is unchangeable we may rest assured that a message of warning will go to the world prior to the second advent of Christ.

This is also confirmed by several passages of scripture. Peter says, "Know this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3: 3. These wicked men scoff at the coming of Christ; this they would not do if it was not proclaimed in the last days. In a parable of our Savior, which has its application in the last days, he tells us of the ten virgins who go forth to meet the bridegroom, and that the cry is raised. "Behold, the Bridegroom cometh, go ye out to meet him." But the evil servant sayeth in his heart, "My Lord delayeth his coming," Matt. 24: 48. These passages evidently teach that the world will be warned of the coming of Christ in the last days. That we are now living in the days of this warning message is evident to every one. There are upwards of thirty or forty religious periodicals that make the doctrine of the second advent a specialty at the present time, besides many others that acknowledge and teach it. It has permeated all of the large religious denominations, and has been advocated more or less in their periodicals. William Miller and his co-laborers did much to call the attention of the people to this subject. I believe the Lord was in that message, the devil was in it, and man was in it. The Lord was in the truth, the devil was in the error, and man was in both, and so it likely will be down to the end of time.

It is not enough that we believe this message and identify ourselves with it, but love to God and to mankind demands that we assist in whatever way we can in proclaiming this message to the world. Noah, believing in a coming deluge, invested his means in building an ark for the saving of himself and family, by which he condemned the world and became heir of the righteousness which is by faith, Heb. 11: 7. Our faith should prompt us to assist in this movement, and thus make to ourselves friends of the mammon of unrighteousness, that when this mammon fails we may be received into everlasting habitations. This doctrine of the coming of Christ has a tendency to elevate and purify the believer when made practical in this life. "Now are ye clean through the word spoken unto you," is true not only of the apostles, but of all believers who receive this doctrine into their hearts, and make it practical in their lives. John tells us that those that hope for the coming of Christ purify themselves, even as Christ is pure. And our Savior says in the parable of the virgins that those that are ready enter in with him to the marriage supper.

A very practical question is, Are we ready for the Bridegroom? If not, are we getting ready? Can we say "we have waited for him?" If we are the bride we certainly ought to be deeply interested in the return of the Bridegroom. A bride that is not ready to give the bridegroom a cordial welcome on the day of marriage is evidently unfitted to enter the marriage relation, and the same is true of the bride of Christ.

Marion, Iowa.

Fragments.

"My thoughts are not your thoughts, neither are your ways my way, saith the Lord; for as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8.

"The fear of the Lord is the beginning of wisdom. As truly as I live, saith the Lord, the earth shall be full of the glory of the Lord as the waters cover the sea," Num. 14: 21.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

He that putteth a Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the kingdom of heaven.

A Christian without decision of character is like a shallow dish, holding little; and times like these, demand strong minds, great hearts, and willing hands to work in the vineyard of the Master.

This world is the place for labor, and not for rest or enjoyment, except that enjoyment which may be found in serving God. We shall have time enough in the world to come to rest and converse with our friends, and it may well reconcile us to separation here, if we hope to be forever with them there.

ELSIE L. ROBINSON.

The Mystery of the Faith.

"Holding the mystery of the faith in a pure conscience."—1 Tim. 3: 9.

The word "mystery" is only a little change in the pronunciation of the Greek word *mysterion*. Its true and only original sense is "a revealed secret." It is used in no other sense in the New Testament, and never used in the Old Testament. An absolute secret is something unknown to men, but a *mystery* is something *disclosed*. The modern use of the

term is a departure from true original. The disclosure of something of interest to us, which was formerly secret is the revelation of a mystery. To "hold" a mystery is to be in possession of a truth which was formerly a secret. Paul is here setting forth the qualifications of a deacon (*diakonos*—literally, a servant.) The *diakanoi* were an order of teachers under the direction of the *episcopoi*, or overseers; they were both men and women, and the whole teaching faculty were aggregately styled the *presbuterion*, or eldership. A servant of the *ecclesia* should be in possession of the faith, so as to be able to teach it and be an exemplary, tried and proved man. Paul says he wrote these plain directions so that in case of his long absence they would know how to conduct ecclesiastical affairs.

The "mystery" which Paul says the servants should "hold," or understand, is the same as in ver. 16, and it was great indeed, for it was that upon a knowledge of which the life of the world of believers depended. Ignorance of it would be sure to involve some error that would nullify it, and so it would cease to be the power of God for the salvation of believers; for its power lay in its enlightening capacity which quickened and regenerated dark minded humanity which was "dead in trespasses and sins," that is, condemned to death (absolute) for sins, with no knowledge of the escape way which God had now provided, and invited all to come into. Verse 16 has been badly wrested by dressing it up in a veil of incomprehensible mist, and making Paul exult in its extreme fogginess. It might be characteristically becoming for an ignorant papist to exult in being in a fog while he imagines himself encompassed with an unseen incomprehensible something—glorious the more because of its incomprehensibility. But a Bible student exults only in a glorious insight into the divine mysteries which exhibit the system of heavenly economy in our eternal salvation. The man of God is perfected by being "thoroughly furnished" with a comprehensive knowledge of the same that he may lead others into it. Paul prayed that the Ephesians might receive "the spirit of wisdom and revelation" in that knowledge. Eph. 1: 17-23. And surely we need it not less than they, now in these days of confusion. Without it we blunder on every point and wrest the Scriptures to our own destruction. But how can a man "wrest the Scriptures to his own destruction"? Ans. By misunderstanding them, and they thus become useless to him as a means of life.

Our God does not leave his own to stumble about in darkness, ignorant of his magnificent arrangement for introducing beings of flesh and blood into an eternal state of glorious incorruption. The Holy Spirit was given to the ancient *ecclesias* that they might comprehend God's great thoughts toward men. Thus they were "in one Spirit baptized into one body, and caused to drink into one spirit." So long as they possessed this Spirit, there were no factions and doctrinal divisions among them. It is ignorance that causes controversy and doctrinal strife, through absence of this heavenly Enlightener. Thus with the Corinthians after years of Paul's absence from them. Most of them had lost their gifts and had fallen into ignorance of who Paul and Apollos were in relation to the great Head of the human family, so that when Paul wrote his first epistle to them (ch. 3: 1) he could not communicate to them as he would. Ch. 2: 12: 13—"We have not received the spirit of the world, but the Spirit that is from God, that we might know the

things that are freely given us of God. Which things also we speak; not teaching in words of man's wisdom, but in teachings of the Spirit, causing spiritual ones to discern together by the Spirit." This is as much as to say that it takes the energy of God's Spirit to cause men to comprehend the thoughts of God when expressed by spiritual men; otherwise they will not perceive their import.

This lesson we give to the learner without fully explaining the subject of spiritual gifts before we proceed to expound the "mystery of the faith." Every person who comes into the body of Christ is a subject of a gift of some measure of spirit; and though not all who receive it retain it, yet no man can retain his position in the body without it. "If any man have not the spirit of Christ, he is none of his." Rom. 8: 9. The "spirits" that inspire the sectarian Christendom are not from Christ, and there is no heavenly wisdom in these spirits that are so commonly mistaken for the Holy Spirit. These counterfeiters make their subjects happy in believing themselves to be the children of God, while they are entirely unacquainted with the first principles of the process of justification. There is but "one spirit" in the Christ's body which produces harmony throughout, as its members are as intimately connected as are the members of a physical body which all act in unison. The power that regenerates a carnal man causes him to comprehend the things embraced in the faith, or portrays before his mental vision the process by which he is reconciled to God and justified by being brought into a covenant relation to God, out from under the sentence to absolute extinction. The constitution or covenant exhibits the way and means. When this covenant is ably ministered by the Spirit of the living God through his servants (2 Cor. 3: 3-6), like seed falling into good ground it germinates in the understanding into a joyous hope of life, and energizes to speedy obedience.—WM. L. STROUD, in *World's Crisis*.

The Needs of the Hour.

1. SELF-examination. There are some confident enough to say that they are ready to meet the Lord. Happy indeed is their condition if this persuasion is well-founded. It will be a solemn ordeal to have our whole course of life, and our moral make-up character, pass the scrutiny of him that searches the heart and tries the reins. Will it be for us if that startling cry, "Behold, the Bridegroom cometh," does not sound death-knell to our feeling of security. I ever circumspect may be our course of conduct, and whatever attainments we may have in Christian character and holiness of life, a review of all in the awful brilliancy of light that will make every disguise transparent itself, will show us our true selves as never saw them before. Let it be our daily effort that we may be found of him at peace, without spot and blameless, and we may be presented perfect in Jesus Christ.

2. Watchfulness. Notwithstanding multiplied, and constantly multiplying evidences of the proximity of Christ's coming, past disappointments and influences tend to lull the most watchful state of slumbering and sleep. The groom tarries, but the Bridegroom will come. Some of these nights, or some of the long-expected Redeemer will be in the courts of his Father, and, with his celestial train, glorify the aerial mid-heaven.



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2. Watchfulness. Notwithstanding the multiplied, and constantly multiplying evidences of the proximity of Christ's second coming, past disappointments and present influences tend to lull the most watchful into a state of slumbering and sleep. The Bridegroom tarries, but the Bridegroom will come. Some of these nights, or some of these days, the long-expected Redeemer will leave the courts of his Father, and, with his celestial retinue, glorify the aerial mid-heaven with re-

splendent brightness. Then suddenly and unexpectedly, as the thunder sound from the clear sky, will the midnight call summon the ready bride to the pavilion to meet her beloved.

3. Prayer. All our blessings in this world descend from the Father of lights. That oil, so essential in the midnight gloom, is pre-eminently a God-given boon for an hour of supreme need. The time of supplying ourselves will soon be past, and this all-important possession be forever unattainable.

The Bridegroom came and only those that were ready went in with him to the marriage. O for a state of consecration such as those that led the martyr-lives once possessed. O for that excellency of saintship that will make sure our election to a crown of glory that fadeth not away. Doubtful disputations about the unsaved dead may be held in abeyance till we faithfully warn the unsaved living and prepare ourselves to meet our soon coming King.—Restitution.

**"Time is Short."**

In a general sense, as well as in a specific sense, this statement is true, and should prompt every one to a faithful discharge of the duties of the hour. Human life at its longest stage is but "an hand breadth," and like a "weaver's shuttle" it passes; like a "shadow" it flees, or is like "a vapor, that appeareth for a little time, and then vanisheth away." It is but a short journey from the cradle to the grave, and the good we might do others on the journey, if omitted, can never be accomplished by us, for as the Quaker said, "We shall never pass this way again."

While in this general sense time is short, the longest life being comparatively brief, in a specific sense probationary time is short, emphatically short. This fallen world has nearly finished its history. It passed its infancy, its maturity, its ripest stage, its old age long ago, and is now feebly tottering on its staff. Soon it will "reel to and fro like a drunken man" beneath the blast of the last trump, and all its inhabitants stand before the infallible tribunal, for God "hath appointed a day in the which he will judge the world in righteousness"—condemning some, and approving others. Well might Peter say, "Seeing we look for such things, what manner of persons ought we to be," not only in proper talk, but in corresponding work?—Sel.

**The Coming Conflict.**

JEHOVAH has decreed, and no power can annul, that the most destructive and universal conflict between contending forces is fast hastening upon a careless and unprepared world, that has ever been witnessed by any human eye. It will prepare the way for the establishment of a positively immortal and universal kingdom. All earthly governments have been founded by warriors with confused noise, and habiliments rolled in the blood of their fellows; but this "shall be with burning and fuel of fire," leaving not a vestige of an unholy thing in all the universe; and then the whole believing human race shall form but a single family and nation, with an eternal union between God and his earth. Hence, the day is about due when the loftiness of the proud blasphemer will be bowed down, and ungodly haughtiness of men made low, and the Lord Jesus Christ, who died in shame and ignominy for them, shall be exalted in that day. All worldly idols which men have worshiped, and in which they have trust-

ed, will be utterly and forever abolished, while during the conflict their worshipers will go into the holes of the rocks and into the caves of the earth "for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."

The splendor and glory of this kingdom will be eternal, and bring a peaceful reign from pole to pole. Jesus is coming to "wash away the filth of the daughter of Zion," and will purge the blood from Jerusalem by the "spirit of judgment and burning," yet in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging and hastening universal righteousness by the destruction of all transgressors. Then "woe to them that call evil good, and good evil; that put darkness for light, and light for darkness," and are wise in their own eyes, justifying the wicked. As fire devours stubble, and flame consumes chaff, so "their root shall be rottenness, and their blossom shall go up as dust."

How truly sublime to be living amidst scenes so soon to eventuate in the destruction of the covering cast over all the pale nations of the dead, and the swallowing up of death in eternal victory! Then the heavenly hosts will raise the glad triumphant shout, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Now is the time to secure a home in that glorious world O that people would heed the warning, and hide in the cleft rock, for the dark clouds are about to break in all their fury, to be followed by a clear glory sky.—Sel

**Letter Department.**

**From Sister Brooks.**

DEAR SABBATH ADVOCATE: I have often thought of adding my mite to the Letter Department, but as often postponed, feeling I could hardly write anything worthy of publication. I prize our ADVOCATE, and note its increasing value; its weekly arrivals almost assume a personality, so much like an interested friend it seems. I fully realize that this valuable treat is the product of large effort, an outlay of time, means, labor, physical and mental, and doubtless much self-denial. This fact should inspire in me promptness to pay its expressed value "on time;" a little retrenching here and there, will soon make a margin of \$2.00.

I rejoice in the manifested interest in the West; in the "Sabbath truth," that there are live men and women imbued with the spirit of love and labor, with a zeal [apparently] according to knowledge, sowing the precious seed of obedience. Creature obedience to the Creator, how rational the demand! The Creator or Maker knows what will produce harmony in his creation, or work, that it is when every part moves subject to his mind and will. No arbitrary will, but for the perfecting of the creature. "God is love; and he that dwelleth in love dwelleth in God," "This is the love of God that we keep his commandments."

Yours in that "lively hope," and "looking for the glorious appearing of our Lord Jesus Christ.

MRS. N. L. BROOKS.  
*Union Valley, New York.*

MRS. C. P. RUSSELL writes from Jackson, Mich.: I am very thankful for the Paper which comes to me regularly; I enjoy reading it very much. It gives me strength and encouragement to strive to endure to the end. I am still striving to keep the Sabbath in my weak way; have many lonely hours. Enclosed find \$1; have waited in hopes I could send you more, but my means are limited; will send again as soon as I can. Your Sister looking for Jesus' soon coming.



The Advent and Sabbath Advocate.

FROM Jerusalem we have learned that Daniel Howard, who went there last December, from the United States, expects to return and to be at the Restitution office at Plymouth, Indiana, July 15. This announcement seems to quite different from the published expectations heretofore.

WE have reprinted the tract called the "Seventh Day Adventists and Mrs. White's Visions," the former editions of which we found to be useful on that subject, as introductory to further evidence on the question and calling attention to several facts in the case. 16 pages, 3 cts.

SEVERE frosts are reported from the East, Ohio, and Pennsylvania, on May 28th and 29th. Early vegetables and corn are badly damaged. The New York Weekly Witness says that \$100,000 damage was done to crops in Connecticut, the frost destroying the whole crop prospect, so that farmers must replant their ground, and the fruit crop all spoiled. In Northern New Hampshire several inches of snow fell. It is also said that in Eastern, Central, and Southern Michigan the frost did much damage. There was heavy frost here in Iowa about the same time, but it seemed to do but little damage, and the crop prospect for fruit and grain is quite good.

MORE dynamite explosions are reported from London, one having occurred on May 30th, in the Scotland Yards, blowing off the corner of the building to the height of 30 feet, tearing away the side walls also. The basement of the Carlton Club House was shattered, severely injuring several persons. These buildings are a part of the Army and Navy Intelligence Department, and the work is doubtless done by enemies of the government, plotting to destroy as much of it as they can.

BANK failures are increasing of late, and the failure of one seems to hasten the downfall of others. Since the failure of Grant and Ward, of the First National Marine Bank at New York, there has been a similar one of the Penn Bank at Pittsburg, in which the officers have engaged heavily in oil speculations. The Second National Bank in New York has also collapsed, with criminal charges against the President, John C. Eno, who fled to Canada, where he was arrested. The banks seem to be safe enough, but the managers take the depositors' money to speculate on, and so when it is wanted it is not there, and a failure occurs, the people lose their money, the country has come to a sense of insecurity, and rascals in high life run riot. Every week's newspapers contain accounts of many failures in the United States.

THE damages caused by the recent earthquake in England are estimated by Dr. Alexander Wallace, a clergyman at Colchester, to amount to half a million dollars. "The damage," he says, "is not confined to poor people's cottages; these have been wrecked by the hundred, tiles shaken off, chimneys thrown down through the roofs, and furniture spoiled—this is the common lot. The larger and better houses of farmers and professional men are more or less damaged, chimney-stacks fell through the roofs, spoiling carpets and furniture, filling the room with bricks and soot; side walls cracked, heavy walls twisted

and rent, requiring repair done to the foundation. Mansions also, such as Donyland Hall, Wivenhoe Hall, and others, have suffered severe damage, so that the repairs in each case must cost hundreds of pounds. Lastly, churches have been wrecked. Langenhoe and Peldon churches, I fear, from a hasty inspection, are doomed: and others have been much damaged. The damage visible outside is only a small part of the mischief done; the twists and cracks of the substantial walls which require rebuilding from the foundations are the most serious.

THE world wide four-hundredth anniversary of Martin Luther still lingers among us. Last Wednesday, in Washington, on a conspicuous square in front of the Lutheran Memorial Church, a colossal bronze statue of the great Reformer was unveiled. Its cost has been contributed by a general collection in the Lutheran churches of this country. Associate Justice Miller presided on the occasion, and Senator Conger, of Michigan, made a very eloquent address, closing with these impressive sentences: "What has he done, this peasant boy of Eisleben; this sweet singer of Eisenach; this young Augustinian monk of Erfurt; this secluded prisoner of Wartburg; this professor in the University of Wittenburg; this reformer of Germany: this loved and venerated apostle of Christendom? Indeed, what great things must he not have done to have won and worn the high esteem, the ardent affection, the more than imperial honors and world wide renown that crowned him in life and enshrined his memory in the hearts of succeeding generations so long as time endures?"—Selected.

AN exciting election took place in Rapides Parish, Louisiana, turning on the question of license or no license. The no-license forces were marshaled by the women of the Christian Temperance Union, who distributed tickets at the polls, pleaded with the voters, and prayed for victory. The result was a victory for the no-license party.

IN the city of Damascus, which contains a population of over 200,000, a missionary reports "that in many of the Mohammedan houses groups of men are gathered to read and study the Bible, and while engaged in discussion the inmates of the harem had gathered about the windows and listened, and seemed much interested."

FERDINAND WARD, of the firm of Grant & Ward, was arrested at New York on the 21st in a suit brought against him by Nelson J. Tappan, City Chamberlain. Ward is held in \$30,000 bail, the amount fixed in the order of arrest.

SEVEN shocks of earthquake were felt on the 21st throughout the Peninsula of Cyzeus, Asia Minor. Several villages were damaged, many houses destroyed and thirty persons killed.

Appointments.

THE Lord willing there will be a conference of the brethren and sisters of the Church of Christ, to be held at Irvington, VanBuren Co., Mich., commencing Friday evening, June 27th, and will continue over Sabbath and first day. All lovers of the Lord are invited to attend. Those coming on the Chicago and West Michigan R'y will change cars at Grand Junction. M.A. BRANCH, Sec.

Money and Letters Received.

A A Inglis \$2, Friends \$2, W H Ball \$2, A G Long \$1, A C Leard \$2, W C Long \$1, P E Armstrong \$2, Mrs E Clark \$2, Emma Gardner \$1.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

The 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 White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts.

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 355 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

"Thy Word is a Lamp

VOL. XIX. Marion, Iowa, Third Day of

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, of 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 a future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

The Ordeal.

'Tis sweet to know that he who tries The silver, takes his seat Beside the fire which purifies, Lest too intense a heat— Raised to consume the base alloy— The precious metals, too, destroy. 'Tis sweet to think how well he knows The silver's power to bear The ordeal through which it goes: And that, with skill and care, He'll take it from the fire when fit; With his own hand to polish it. 'Tis blessedness to know that he The work, he has begun, Will not forsake till he can see The work well done: An image by his brightness shown The perfect likeness of his own! But Oh! how much of earthly mould— Dark relics of the mine, Lost from the ore—must he behold! How long must he refine Ere in the silver he can trace The first faint semblance of his face. Thou Great Refiner! sit Thou by, Thy purpose to fulfil— Moved by thy hand, beneath thine eye And melted at thy will, Oh may thy work forever shine Reflecting beauty pure as thine! —Selected by MRS. N. L. BROOKS.

Do Our Dead Live?

"Do our dead live?" sounds to me a strange question. It is like asking the question, are the dead alive? The proper question would be, Will our dead rise again? Yes. How will they live again? a resurrection from the dead. Will they live again? When the Lord Christ comes again the second time, till then, 1 Cor. 15: 51-53; 1 Thess. 4. The following scripture is the foundation of what I may offer on this subject: me to live is Christ, and to die is gain if I live in the flesh, this is the fruit of labour; yet what I shall choose I know not. For I am in a strait betwixt two, a desire to depart and be with Christ, which is far better." Phil. 1: 21-23. In presenting this subject there are several things to be carefully considered. 1. To live in Christ. 2. To die is gain. 3. The fruit of Paul's labor while he lived in the flesh. 4. The choice he could not