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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, 31st Day of the 3rd Month, 1884. (June 24, 1884.) No. 13.

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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.

"My Father's at The Helm."

MARY A. ADAMS.

UPON the ocean's billowy billowy foam,
Hundreds of miles from friends and home,
A noble ship was rudely whirled
Mid angry waves with white sails furled,
Was almost overwhelmed.

The waters swept across the deck,
No earthly power their course could check,
While down below, a little child
Bids them "cheer up," in accents mild,
"My Father's at the helm."

The storm raged on in fury wild,
While through the cabin walked the child,
Dispersing comfort, giving cheer,
To many hearts trembling with fear,
Yet felt the keen rebuke,

Of this frail boy who feared no harm.
It is my Father's strong right arm
Which steers the "noble, gallant 'ship,"—
Quick hushed with awe was every lip,
And saddened every look.

A gray-haired man knelt down and prayed,
While back and forth the tall ship swayed,—
"Father above, give us such faith,
Help us to feel that we are safe,—
For, thou art at the helm."

The raging waves ere long were stilled,
Subjected to the Master's will;
The white sails fluttered in the breeze,
No more the swell of heavy seas,
They were not overwhelmed.

Before the week had passed away,
Within the harbor safe she lay,
With tall masts towering high in air,
The peaceful sunlight resting there,
Fit emblem of repose.

But through the following length of years,
Has ne'er forgotten all the fears
Of those brave hearts while tempest-tossed,
The useful lesson was not lost,
Trust God through all life's woes.

Judsonia, Ark.

The Persecuting Spirit of Our Sunday Laws.

THAT the Lord's Day is a religious institution no man of information and a sound mind can question. And shall we seek the force of secular law for purely religious observances? Surely that would be in spirit with an effort to restore the Saxon Heptarchy,—it would undoubtedly be the adoption of a Middle-Age barbarism, the renunciation of which, in the well known words of the renowned Baptist, Roger Williams, has commanded the admira-

tion of all intelligent men in Europe and America, "The major part shall rule in civil things only."

Nothing seems clearer than that compulsory Sabbath observance is a persecution. For the majority in any community to say to the minority, "Because we have agreed to observe a certain day in a prescribed manner, therefore you must do the same thing, and, if you break through the regulations enjoined, we shall fine or imprison you," such a course seems to us persecution, bold, and in its spirit insolent, as anointed priest ever developed. It is an assumption of infallibility,—it is decided that we are not simply confident of the rectitude of our plan, but that we are infallibly right, and that no man can claim to exercise his private judgment and differ from us; and if he does, as the unerring sacerdotal tyrants of the Vatican, we shall fine and imprison him." It is a claim, urged by a certain class of men, to take charge of the consciences of all others, and, after commanding what is judged proper, to cure rebellion by penitentiary applications or pecuniary exactions. Now, if this is not persecution, it will baffle the world to decide what it is. It is a self-evident truth, that every man, as far as his fellows are concerned, has an absolute right to worship God or not; that for the exercise of that right no human being has any authority to call him to account; and that to punish him for exercising this right—while in every respect a good citizen—is a usurpation worthy of the sovereign pontiffs. It is a self-evident truth, that every man has a right to worship God where and when it seems to him proper, and that the effort to deprive him of this right is odious tyranny; a wrong which we should resist, if attempted in our own cases, as we would an effort to reduce us to domestic slavery. Let Seventh-Day Baptists and Jews become a majority in this State and let Saturday be consecrated by law as the Sabbath, with a series of penalties for doing certain things, and let a man be stoned to death for gathering wood, as the Jews once did, and let our stores be closed, and our conveyances stopped,—how should we regard such laws? we should denounce them as tyrannical, resist them as attacks upon our rights as men and our privileges as citizens of a free country, and we should never rest until the whole fabric of wrong was shivered to fragments and scattered to the four winds of heaven. And is the wrong we inflict on others any less than the same wrong would be inflicted on ourselves? If legal sanctification of the Jewish Sabbath by Seventh-Day Baptists and Jews be a crime against liberty of conscience, a burden underneath which we should be restive and indignant until the pen of freedom was dashed through the oppressive statute, and every trace of it expunged from the legislation of the land, why should we treat them as we would not suffer them to treat us? What is wicked in them cannot be holy in us.

Besides, if it is right to punish the desecration of the Lord's Day, it must be scriptural to punish the breach of every divine command;

and hence what a harvest of persecutions this principle will summon up and whiten! A harvest more extensive than the one over which Nero presided, or than any whose fires the Inquisition kindled. . . . Thus Christians are to be turned into familiars of the Inquisition, our courts of justice into Inquisitorial tribunals, our cities into Golgothas filled with the slain bodies of the unbelieving, and our country into one vast Aeeldama, overflowing with the blood of impenitent men.

This principle would justify every idolatrous government in punishing Christians for not conforming to its practices. Let a pious Philadelphian, who has no faith in Good Friday, determine to travel extensively, and soon he finds himself in the Eternal City; and on Good Friday he acts as he would on any other Friday, insults the prejudices of the people, and is quickly dragged before a magistrate, and told his offence and the penalty. "I have committed no offence," he replies "Good Friday is no more to me than other days." "Sir," says the magistrate, "your opinion of the day is of no consequence. Our law prescribes a penalty for the offence you have committed, and we care not what you believe in reference to the day."

"What an unjust law!" says our fellow-citizen. "I do not believe in Good Friday, and yet I am to be fined for not keeping it!" "Have I not read," says the magistrate, "of your Puritan Sabbath in America?" "Yes," responds our Philadelphian: "we have a Sabbath in old Pennsylvania and one protected by the law too." "Have you any citizens who do not believe in your Sabbath?" "Yes," replies our friend, "Your Seventh-Day Baptists, Jews, and others." "When one of those not believing in your Sabbath, breaks the Sabbath law, do you punish him just the same as if he thought it right to observe the Sabbath?" "Certainly," answers our neighbor; "our law has nothing to do with the convictions of men; he who breaks it must be punished." "Then says the magistrate, "you do the very thing there which you exclaim against us as unjust here. You punish men for breaking a day they do not feel called upon to observe. Pay your fine, sir, and begone. Your own practice justifies me in punishing you." Next day our Philadelphian meets a procession of priests, monks, and men and women, carrying the "host;" and, as he sees it, the blood of his Protestant fathers leaps to his temples, indignation against Romanism, cherished through several generations, and like some old liquor, maddening, grasps all his soul; he stands erect, his face is stern, his body is unyielding to the pressing crowd; he does not uncover his head to do the least obeisance to the passing god; he is soon noticed, and quickly dragged before the same magistrate, and charged with blaspheming the body of Christ, and asked if he had any reason to offer why, in obedience to the law, he should not lie six months in prison. "Reason?" responds our neighbor, "I don't believe in your wafer gods: it is iniquitous to punish a man for doing what he believes to be no crime."

"Sir," says the magistrate, "you told me that your law punished Jews and Seventh-Day Baptists for breaking a Sabbath in which they did not believe, and you broadly intimated your approval of it; and according to your own principle you deserve to be punished. Officer, imprison this blasphemer for six months." Our friend, after quitting Rome, visits the former capital of the Eastern Caesars; and on Friday, forgetful of Mohammedan Sabbath observances, he acts as if he were at home in the Keystone State, and he quickly is constrained to visit the Cadi for breaking the Sabbath day. "This is not my Sabbath," he loudly protests. "No matter," says the Cadi, "it is ours, and you have broken it, and by law you must suffer for the act." "The outrage is insufferable," says our pious friend, "that I should be punished for desecrating a day I did not feel called upon religiously to observe." "Ah!" says the cadi, "insufferable, is it? I have learned from your countrymen in our arsenal that you keep the Sabbath by law, and you punish men who do not believe in a Sabbath for desecrating it. Is it so?" "You are correct," responds our countryman, "and I approve of it." And the cadi, becoming somewhat indignant, addressing his police, says, "Away with this infidel, and give him twenty strokes with a stick for breaking the Sabbath, and nineteen for having the insolence to suppose that in his country it would be lawful to beat Sabbath-breakers who did not believe in the Sabbath, but that here, in the land of the Prophet, we dare not do it." Thus a man might be persecuted, according to this principle, in various countries for not keeping every day in the week as a Sabbath, and for worshipping everything, however puerile, horrible, or diabolical.

The Church of Jesus needs no civil law to protect any of her institutions, . . . and never did Christianity receive a vital stab till Constantine took it under his protection. When his government gave the force of law to religious institutions, forthwith the light of piety was eclipsed; state favor paralyzed power with God; extensive importations were made from Jupiter and Juno, Diana and Moses, and addition after addition was made to them, until, in the fifteenth century, Christianity was a monster horrible to be seen, impotent for good, mighty for mischief, rioting in the excesses of Venus, and ruled by the sceptre of Mammon.

Lastly, Jesus repudiates all physical force to sustain his kingdom. Not only does he never say or imply that "the Sabbath-breaker should be fined ten dollars or imprisoned two weeks," but he expressly renounces the spirit that would give birth to such acts. Christ himself renounces the principle of force in defending his kingdom; and in his spirit we say, "away with it forever." . . . Let us consecrate the Lord's Day by living holy every day in the week, and by fervent worship on the first day in the week, and by fervent worship on the first day of the week, and we shall do more to keep the first day of the week from desecration than the most stringent law ever enacted, though carried out with the greatest rigor. "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."—W. CATHCART.

"Be ye doers of the word and not hearers only." There are some people who are always to be seen where there is anything to be heard; never where there is anything to be done. They are all ears and no hands.

Spiritualism Examined.

W. H. EBERT.

[Continued.]

"AND I saw three unclean spirits like frogs come out of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather to the battle of that great day of God Almighty."—Revelations 16: 13, 14.

THIS prophecy in reference to Spiritualism, though made nearly eighteen hundred years ago, is, at this time, being fulfilled. For, notwithstanding these spirits have been "peeping" and "muttering" like "wizards" and "frogs," deceiving men ever since the days of Adam, through such mediums as the witch of Endor, and many others that were either "possessed of the devil," or had their "familiar spirits," and, have been carrying on these things more or less in all ages of this world, it never took upon it all the forms and characteristics fulfilling this prophecy until the present time. And the reason why they are permitted to thus go forth is very plainly stated in 2 Thess. 2: 9-12, "whose coming is after the working of Satan, with all power, and signs, and lying wonders. And with all manner of deceivableness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness." These strange things are now fulfilling, as we expect to prove in this article.

OUT OF THE MOUTH OF THE FALSE PROPHET.

—It is our first duty in this investigation to show that Spiritualism, as it is now manifesting itself in this country, is not only "on time," but that it came from the mouth of the false prophet. Who is the false prophet? In Rev. 19: 20 we learn what was the end of the false prophet, and also the crimes for which he had to be punished, and that it was for working miracles for which he "deceived them that had received the mark of the beast and them that had worshiped his image." But this does not give us his origin; but if we will examine Revelations 13: 11-17 we will learn where he came from, and more fully of his general character and of the crimes. He at first comes upon the stage as a "beast," symbolizing only his political and national, or dragon power, but having "two" very uncommon "horns" or extraordinary characteristics.

But when he gets to dabbling in religious matters, and to deceiving them that dwell on the earth by his miracles; and then erects his image to the "ten-horned beast" (which is the "first beast"), and compels men to worship it, he then becomes "the false prophet." And, this beast comes upon the stage in close connection, as to time, with the wounding of one of the heads of the ten-horned beast, and "whose deadly wound was healed."—Rev. 13: 3. That the ten-horned beast was a symbol representing the Roman Government, as it became divided into ten kingdoms, and governed during its history under seven heads (or forms), of government, would be unnecessary for us to prove in this place. The head that was wounded to death was its Papal head; and, this took place in 1798, when Berthier, the French General under Napoleon entered Rome, and took Pope Pius VI. prisoner, for he died in exile, August 29, 1799. And, the deadly wound was healed, when they elected a new Pope, March 14, 1800 (See

Bower's History of the Popes, pp. 44-428, and Croley on the Apocalypse, London edition, p. 251.) Here then, according to the vision, and the history of the reality, in the year 1800, the "two horned" beast was making its appearance upon the stage. Turn, now, to the facts and look! What great political or national power was coming "up out of the earth at that time?" Every American can tell this! "The United States" must be the answer of everyone who will allow themselves to examine it. For it came up out of the earth; i. e., it grew into a nationality from the wilds of the earth, and it established two of the greatest of all the known principles as the two great features of its power.—Republican in its form, and freedom of conscience in its object.

These are two of the most "lamblike" horns that have ever characterized a nation upon earth; hence we must conclude that the "false prophet" was the symbol for Protestant America at its ending in destruction.

THE SPIRIT WENT OUT OF ITS MOUTH.—

In the year 1848 the present form of Spiritual manifestations began in the State of New York, at the village of Hydesville, in the Fox family. Next in Rochester, from which they received the name of the "Rochester Knockings," and in the short period of about thirty-five years it has spread over the entire territory of the United States and the "whole world." It has gone on from knocking to writing; from writing to speaking; from speaking to the personification of dead men, and is performing things that seem miraculous in their nature. Nothing seems to be yet lacking in its doings, to fill up its complete role, but to "cause fire to come down from heaven, in the sight of men." But this may soon be!

According to statistics of a late date Spiritualists now number in the United States about eleven millions, with fifty thousand mediums. There is to-day millions more favoring its teachings, and adopting its principles. It is sweeping over the whole earth as no other doctrine ever has done. Nothing can now impede its course. It will accomplish its work.

It has gone forth on its errand of deception. Not only are the millions of mankind in private life accepting its teachings as true, and an infallible guide to their actions in this life, and their only source for hope in the eternal future, but the kings of the earth and their cabinets, their councils, and their courts, are also accepting it as a truth. This greatest of all delusions will never cease in its operations until according to prophecy, it is brought to a close upon a field of "Armageddon." Whilst prophecy is not intended to over-ride or take the place of reason, but it is for the purpose of giving us facts and data upon which our reason may take hold and make out her decisions, when we have seen such prophecy, which was made known to the world some two thousand years in advance, so very accurately fulfilled to the fullest, reason must decide that it is safe to heed all its important teachings.

Then what have we before us in this case? To say nothing of other prophecies in reference to the four great earthly monarchs, that were to succeed each other, and whose rise and general history was so perfectly symbolized under the figure of four great beasts, as may be seen in the book of Daniel; and, the meaning of which is now pretty well understood, by not only every Bible student; but, also by every reader of history.

But to come to only that part of prophecy above referred to in Revelations in reference to the "Beast with ten horns," and also the

"two horned beast," whose rise and histories were made known to the world eighteen hundred years ago (or nearly that time), and now see on the page of history a record of the complete fulfillment of nearly all that was foretold of them, and to see the rest of it fulfilling make such a groupe of data and facts for our reasonings to dispose of that, if we will give them fair play, they will decide that the prophecies were true; and that, all the remaining part will be fulfilled in their proper order, and in their time.

Now, as we see that the unclean spirits have gone forth out of the mouth of the three great beasts which symbolize all the National powers of earth, at this time, and, all there ever will be of human governments on earth, we would do well to take heed to ourselves that we be not deceived by them. They have gone forth with power and signs, and lying wonders. And it is all under the direction of Satan himself. He is yet palming off that same old falsehood that men "do not die," but that they rise in the higher sphere to "be as God."

This falsehood believed, and the great cardinal proposition of the gospel of Jesus Christ is at once set at defiance, and which untruth, with its concomitant associations, has brought about, and is completing the declension which is to-day visible in all the religious world around us, which could be expressed in no better language than the revelation of it has used, when it says "Babylon has fallen."

It is then one of our duties in this examination, before we take leave of the subject, to investigate more fully the hand-to-hand fight which is going on between these two great propositions of truth, and falsehood; and, to show to some extent the insidiousness of this deception, and the object intended to be accomplished by the falsehood.

Frankton, Ind.

The Judgment Day.

"I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."—Ecc. 3: 14.

EVERYTHING in this age and dispensation demonstrates the fact very clearly that all things that have a beginning will surely have an end. This being the case, it became necessary to lay hold of one who is Mighty—one who is able to restore back to its primitive glory and grandeur all things lost by the fall of man. Surely, this is not to be the home and dwelling-place of the finally redeemed. They are to have something better and more enduring than this sin-cursed and polluted earth as it now exists. The spirit of man, when operated upon and controlled by the blessed Spirit of God, grasps after greater things and more permanent than are found among the groveling things of this mundane sphere. When man grows old and becomes burdened and worn down with the cares of this life, his soul cries out, "Lord, give us something better than the weary things of this age."

We do not wonder the poet said, "I am weary of staying oh, fain, would I rest!" Yes, there is to be a rest for which all true Christians sigh and long, that will be free from the contaminating evils of this life. An empire of glory encircled by an eternal kingdom has God prepared "from the foundation of the world," for his loyal subjects, and they are in strong expectation of inheriting it soon, with all the blessings and immunities of an immortal life, in the "paradise of God." Well,

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EVERYTHING in this age and dispensation demonstrates the fact very clearly that all things that have a beginning will surely have an end. This being the case, it became necessary to lay hold of one who is Mighty—one who is able to restore back to its primitive glory and grandeur all things lost by the fall of man. Surely, this is not to be the home and dwelling-place of the finally redeemed. They are to have something better and more enduring than this sin-cursed and polluted earth as it now exists. The spirit of man, when operated upon and controlled by the blessed Spirit of God, grasps after greater things and more permanent than are found among the groveling things of this mundane sphere. When man grows old and becomes burdened and worn down with the cares of this life, his soul cries out, "Lord, give us something better than the weary things of this age."

We do not wonder the poet said, "I am weary of staying, oh, fain, would I rest!" Yes, there is to be a rest for which all true Christians sigh and long, that will be free from the contaminating evils of this life. An empire of glory encircled by an eternal kingdom has God prepared "from the foundation of the world," for his loyal subjects, and they are in strong expectation of inheriting it soon, with all the blessings and immunities of an immortal life, in the "paradise of God." Well,

we see no reason why the waiting ones should be discouraged, for the prospect for eternal deliverance is fairer and better and more ominous of the return of the divine Nobleman. All things in this present age are indicative of his speedy return to dictate with kingly authority, and rule in judgment over the fair domain, restored and made new by the power of Omnipotence and wisdom of Almighty God.

Glorious results will be realized by the righteous when "that day for which all other days were made" shall come. A day of splendor, exhibiting immortal beauties of an eternal age, will greet the eye of the blessed undying host, while holy song and sacred anthems will make music to the march and joyful tread of God's delivered people, as they pass in grand review before the great I AM "into everlasting habitations."

Scenes connected with the blessed transition from the old earth to the earth made new, will be indescribably grand. Then the audible voice of the Lord will be heard—"Come, ye blessed of my Father, inherit the kingdom" under the righteous and peaceful ruling of him who is the "Lord God over all, blessed forevermore." What an entrancing prospect! What glory and what sublimity is held out to the unregenerate, in order to induce them to come to Christ. Will noble young men, kind hearted and lovely women, finally have taken up with the sad lamentation, "the harvest is past, the summer is ended, and we are not saved?" Will they continue to procrastinate the day of their repentance, until the heavens grow black, and God's wrath and indignation so fierce and terrible are poured upon the sinful world? The far-off and fast-repeating trump of God will penetrate the most secret recesses of the tomb, awakening the slumbering nations of the dead to final judgment, and to great reward.

Thus will close earth's probation, and end the sad scenes of time and man's inhumanity to man. "Songs of joy and everlasting praises" will be heard over "on the evergreen shore," where flowers of Paradise bloom forevermore.

Thus in great estate and in royal sway will King Jesus rule and reign in that peaceful clime over God's immortal host, where holy law, and Jehovah's fiat, justice, order, and songs of blessedness join in one everlasting jubilee.—*Sel.*

The Universal Disease.

SIN is a universal disease. It is a poison, a plague, a lerosy, a secret minam, which works destruction and ends in death. Throughout all the human family the dire infection spreads. The personal life is poisoned, the social circle is infected, the national existence is imperiled, the church is defiled and polluted, and all this is done through sin. Humanity has no recuperative power by which it can throw off the dire infection. Men may see the disease, discuss it, and perceive the danger they are in, but this does not work a cure.

There is one remedy for this disease. There is one Physician who can cure it. Christ is the only one who is able to effect man's deliverance from this terrible calamity. He "heal-eth all thy diseases," he "forgiveth all thine iniquities." He can wipe out the plague spot, and restore the energies which sin has impaired; he can bring back health and blessing to the dying soul. Like the uplifted serpent in the wilderness, one glance at him

brings back the sufferer from the verge of death.

"The great Physician now is near,
The sympathizing Jesus."

He waits to be gracious, he longs to restore to us the health we need; and a dying race can find in him the only helper, the only Savior, who can redeem lost humanity and bring man back to health, and peace, and fellowship with God.—The Christian.

LOVE AND HELL FIRE.—If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree, are not to be tortured, but to be destroyed. The hell fire spoken of in the New Testament is the fire of *gehenna*, kept burning out side the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity, only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ, that man is mortal, and must put on immortality, that only he can put it on who becomes through Christ, a partaker of the divine nature, and so an inheritor of him "who only hath immortality," that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament.—*Lyman Abbott.*

LIFE'S TRUE AIM.

—What is life's true aim? It is to build up a true and noble character, so that one reaches that position in the universe for which his Creator designed him; it is to become like God, so that one shall be what he was intended to be, a true child of God. Now, this God-like manhood can be attained under the most adverse circumstances. He who seeks it need not have bodily health. Robert Hall was a grand and noble man, though his life was one long agony from disease; many of the noblest characters have been trained in the sick room. He need not have friends; Judson, the missionary, lived a noble life, far exiled from kindred; John Knox lived a noble life, even when a galley slave. One need not have wealth, for some of the grandest human lives have been lived in sternest poverty. One can be truly content if he can achieve life's true aim to become like God, and this he can do, even in privation and suffering, as Jesus lived a noble, glorious life, even though he was a man of sorrows. In whatsoever state he is, one can become like Christ, and, if he is like Christ he can rightly be content.—*Sel.*

And it came to pass, as a certain man journeyed from the cradle to the grave, he fell among saloon keepers, who robbed him of his money, ruined his good name, destroyed his reason, and then kicked him out worse than dead. A moderate drinker came that way, and when he saw him he said: "He is but a dog; they served him right; let him die; he is a curse to his family." And also a license voter, and when he saw him he said: "The brute! put a ball and chain on his leg, and work him on the street." And a fanatic teetotaler came that way, and when he saw him he had compassion on him and raised him up, assisted him to his home and ministered to his wants and to the wants of his family, got him to sign the pledge, and started him on his journey in comfort and happiness. Who, think you, was the greater friend of humanity—the saloon keeper, the moderate drinker, or the teetotaler?—*Sel.*

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 31st day of the 3rd month, 1884.

JACOB BRINKERHOFF, Editor.

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Special Contributors.

Prophetic Light.

Peter writes that we have a sure word of prophecy, whereunto we do well that we take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in our hearts," 2 Peter 1: 19.

The prophetic word is here shown to have been designed to be for our benefit, and that we should make it so by rightly using it. We should then study it and try to understand it; and studying it as we would any other book, with proper effort to understand a matter, we may expect to know something of what it was designed to teach. From the words of our text we will call this world in its present condition a dark place, made dark by sin, so dark that the tendency of it all is downward and away from righteousness. Dark, so that the course of mankind and the world is away from all that it was designed to be when the Creator made it all and called it "very good;" and the few individuals who have turned their faces toward the heavenly country have a great deal to contend with; and were it not for the divine assurance of the reward when the Restorer and the Deliverer comes to take the Kingdom and the crown we might all go downward with the stream, and mingle with the crowd, and partake of the "all is vanity."

But in the Christian life and course the word abounds in encouragement and incentive, promise and hope, and prophecy is a sort of waymark by which we can tell that we are making progress in the journey of time, as well as our frailties and imperfections assure us that our journey of life is passing on also. After man had sinned and departed from God he was so good as to give us a volume of his word of direction from heaven and of his will and wishes by which we may know how to return to him and find acceptance. Now we are fast passing away and although accepting his ways and the terms of our salvation, yet we must pass under the dominion of death until the Redeemer comes to redeem and restore, and take possession of the rebellious territory and make it fit to be the kingdom that was prepared from the foundation of the world. The kingdom to come being the place of abode for the ransomed and redeemed, the prophetic word has been given us that we may know where we are in the journey of time and when we are near to the desired haven. And also the King who is to come, the Redeemer who came in humility, the Prophet like unto Moses, told us that when certain things had been seen to come to pass, then to lift up the head, for redemption was near.

Then if we do not obtain some understanding of the prophetic word it will not be a light to us, to afford us any help through the darkness of the world's night of sin. And again, if we take wrong views of the prophecies the light that might shine for us will not be light at all to us, only a false one, obscuring the true light and giving us fancied security because we think we have true light when it is not. Some people put the prophecies in the past dispensation, applying them upon the Jews, all or nearly all of them, and hence the prophecies can be no light to them, for they think they have ceased shining.

Some others place the prophetic word largely in the future, and hence it can be no light to them, for they cannot think such part of the prophetic word has commenced to shine; and if there be no prophecy for the present time we have no light of that kind to shine upon our pathway just now. Our text tells us that it should shine "until the day dawn, and until the day-star arise in our hearts." Then there is some prophecy for us all the time, as Jesus has said in the opening of the Revelation, on giving it to his servant John, that it should "shortly come to pass," "for the time is at hand."

Taking the book of Revelation we see how the things spoken of there began to come to pass in the days succeeding the apostles' time, and by a gradual development one prophetic feature after another have transpired until we find ourselves in "the time of the end," when "the kingdoms of this world are soon to become the kingdom of our Lord," when this dispensation shall change to the millennial by the coming of him who is to rule and reign in righteousness, when he shall put down all opposing rule, his kingdom and dominion shall increase until "it fill the whole earth," "under the whole heaven," and by his personal presence bring about the universal reign of peace by the progress of the kingdom and the destruction of his enemies, in which he is represented as King of kings and Lord of lords, clothed in a vesture dipped in blood, and kings, captains, and mighty men all called food for the fowls of heaven, Rev. 19, but to those who have "washed their robes and made them white in the blood of the Lamb," the New Jerusalem receives them and they enjoy its glories forevermore.

The prophetic outline shown to Daniel for the edification of the church and the ancient people of God goes further back in the representation to where the prophet was then located in the journey of time, and gives us to see what then commenced to come to pass, including also what John afterward saw, all centering in the coming and kingdom of Him whose right it is to reign. Babylon, Medo-Persia, Greece, Rome, its divisions, the papacy, Mahomedanism, and just before the close of earthly dominion one persecuting power "comes to his end and none shall help him," and soon afterward deliverance comes to every one whose names are written in the book of life.

How many of these way-marks have we passed? Can we discern any signs of the times by these prophetic fulfillments? Just as truly as we can discern signs in the natural heavens just so truly should we discern by these prophetic events and the signs of the times that the kingdom is near and our redemption is at hand. The "word of prophecy" in our text is called "sure," and by its shining light upon our way and upon the promises of God contained in the sacred word, we are assured that the "day-dawn" is near at hand, and that the "day star" shall soon "arise in our hearts." Is it the "day-star" of our hope? Then may we believe that our hope shall soon be realized, and we shall enter into the rest remaining to the people of God. Are our names "written in the book?" That is a matter of utmost importance to us; if they are there and we do not cause them to be blotted out of the book, then when the Lord comes to take his kingdom and reign we may be permitted to enter into that reign and go no more out forever.

Weakness of Sabbath Opposition.

[Concluded.]

WHEN Mr. Stanley comes to the First Day of the Week in his dissertation of "What was

the Sabbath and What is the first day of the week," there is so little of it that amounts to an argument or a position that a review can scarcely be made. It is nearly all embraced in the one position of the previous part of his writing, that the Sabbath was a type of Christ, or, as he expresses it, of "our rest in Christ;" and then when he comes to treat of the latter part of his subject, when Christ has come into the world, and offered himself for sin, he claims that that "rest" has come, and the Sabbath is all past, and he would have the first day of the week observed without giving much of a reason for it; he seems to think it a part of that rest and it needs no authority for its observance. Having laid down a false premise of course his conclusions can be of no stronger texture. He is lame in one particular right here, first in contrasting the Sabbath with what he calls "rest in Christ," and then making another contrast with the Sabbath of the first day of the week. Can he not see this? that in the effort to oppose the keeping of the Sabbath he has his contrast single on one side and double on the other.

Now the one great and plain fact of this case is that the Sabbath has nothing to do with the work of faith in Christ; or rather the work of Christ has nothing to do with the Sabbath; that is, so far as affecting the validity of it, enacting, re-enacting, abolishing, or changing it. It existed before sin and before a Savior and Redeemer from sin was needed or promised. It always existed as a principle of righteousness, and is therefore not affected by works of grace. It was a memorial day and service, and therefore belongs to God's people to observe in honor of him. It was no part of the atonement or means of grace in the former dispensation or this one, and is therefore not abrogated when the Mosaic dispensation of types and offerings was superseded by the real offering of Christ. Therefore the Sabbath is one institution from Eden lost to Eden restored, and reaches into the everlasting ages; unabrogated, unchanged, a part of the same indivisible and perpetual law, unaffected in its validity by any earthly matter, anything concerning the earth or the people of the earth. Even the very matter that our no-law opponents would oppose to the validity of the Sabbath makes it more firm, if possible, for faith establishes the law, Rom. 8: 31; that is, when a person exercises faith in Christ he is by no means exempted from the obligation of the law, but the obligation of the law is enforced upon him, established upon him, or made more obligatory if possible.

Mr. Stanley says "the Jewish Sabbath was strictly commanded and loyal obedience enforced on pain of death, to those who had engaged to keep a covenant of works. But to believers, as sons, there is no command at all to observe a Sabbath. Obedience in them is that of sonship." What do you mean by obedience? what do you obey? If obedience is a sign of sonship then there must be laws and institutions to obey. He admits a strict command for the Sabbath, and he ought not to call it Jewish, and admits that there is no command at all for keeping the first day. Then why should it be kept? Keep it without a command! Does it come in place of the Sabbath, which was so thoroughly commanded, and there be no command for it? Did no one direct Christians to observe it? If not why is it kept? Better look carefully and see if the ancient Sabbath command, which was so strictly enjoined, is not yet in force. What are the covenants of the Bible but that they have works and laws connected with them? Show us just what

you mean by a covenant of grace, what all its terms are, and how it is defined. Now don't forget that the new covenant has something to say about laws, although the covenant be written on the heart—no, not the covenant written on the heart, but the law is written on the heart and in the mind; see Jer. 31: 31 and Paul's quotation of it in Heb. 8: 10.

Are you now living under the new covenant? Then the laws of God must be written on your heart and in your mind. What laws? Is it what you want to call the re-enacted law of Christ? No, it don't say so, but the same Lord, the Father, who made the first covenant with the house of Israel, who took them out of Egypt, makes the new covenant, and he says they are his laws which shall be written on the heart in the new covenant time. Now, you need not try to avoid the evidence that the Sabbath was a part of that law; it was written amidst a code of moral precepts, and it was of this same law God spoke when he made the first covenant with Israel, to obey his voice and keep his covenant; that covenant which they agreed to keep was the law of ten commandments, Ex. 34: 28; the Sabbath was one of the ten, a perpetual covenant, Ex. 31: 16; made with the house of Israel the same part as the first covenant is made with the same part. It remains the same law that the Savior came not to destroy; and as he is observing it is to be observed just the same by those who are Abraham's seed by faith. Their hearts the law is to be written on while Jesus is to them the surety, or new, covenant. When they ought to define what the law is obedient to. And just as soon as you come to laws and without cheerful obedience of pernicious

On Matt. 28: 1 and Mark 16: 7, it takes rather a novel position to say, When the Sabbath end of the Sabbath, he stood to be that the entire Sabbath was past. But this the facts in the case, and stood by the disciples find them keeping the Sabbath. See the Book of the Acts. Have been the case since instructed them during the disciples of Christ in covered. It is universal break down the Sabbath the pillars of society; Restitution and its corruption the Sabbath at the cross have no authority for first for any other day, is a religious guides in godliness and teach that there is no Sabbath ought not to complain of the regard and treat every day alike and with any more sacredness than another.

Mr. Stanley writes: "Great as was work of Creation from which God rested the seventh day, yet infinitely greater the work of redemption from which God rested, and which God declared accomplished and accepted, by the resurrection of the dead." Great assumption! is certainly not from Scripture that obtained evidence for such a statement that God declared redemption accomplished. Our author knows very well that it finished.

Another assumption is that "on the

you mean by a covenant of grace, what all its terms are, and how it is defined. Now don't forget that the new covenant has something to say about laws, although the covenant be written on the heart—no, not the covenant written on the heart, but the law is written on the heart and in the mind; see Jer. 31: 31 and Paul's quotation of it in Heb. 8: 10.

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On Matt. 28: 1 and Mark 16: 1 Mr. Stanley takes rather a novel position, that when it says, When the Sabbath was past, and in the end of the Sabbath, he would have it understood to be that the entire Sabbath institution was past. But this disagrees with the facts in the case, and was not so understood by the disciples at the time. See the Book of the Acts; and if such have been the case surely Jesus would have instructed them during his lifetime, and have left it for the wise, conceited professors of Christ in these days to have discovered. It is universally recognized that to break down the Sabbath is to destroy one of the pillars of society; and this effort of the *Restitution* and its correspondents, who end the Sabbath at the cross and admit that they have no authority for first day observance or for any other day, is a labored effort in that direction. If those who are looked to as religious guides in godliness and moral duties teach that there is no Sabbath surely they ought not to complain of the multitude who regard and treat every day alike and no day with any more sacredness than another.

Mr. Stanley writes: "Great as was the work of Creation from which God rested on the seventh day, yet infinitely greater was the work of redemption from which Christ rested, and which God declared accomplished and accepted, by the resurrection of Jesus from the dead." Great assumption! That is certainly not from Scripture that he obtained evidence for such a statement, nor that God declared redemption accomplished. Our author knows very well that it is not finished.

Another assumption is that "on the first

day of the week he was declared to be the Son of God with power by the resurrection from the dead." This cannot be shown to have been on the first day of the week.

On Ps. 118: 24, "This is the day which the Lord hath made," he says, "I know that this passage looks forward to Israel as to the time of its manifestation." It is well that he has discernment enough not to apply this to Sunday keeping, as many do.

His statement that Pentecost came on the first day of the week is all assumption, calculated from a wrong standpoint. Pentecost occurred fifty days after the passover, which came that year on the fourth day of the week, when the Savior was crucified. Count 50 days and you have the fifth day of the week instead of the first. If you count the fifth day for the crucifixion you still come short of the first day. A very poor prop for first day observance!

On Acts 20: 7 he says the object of the meeting on the first day was to celebrate the Lord's Supper. This is not clear, and as there were lights burning it is evident that it was a night meeting, quite different from his custom of celebrating it during the day. Neither does this show that it was the disciples' custom to meet every first day for that purpose; it is very likely that they celebrated it on other days too. And then our author under review says there was no command for the observance of first day; why then try to make a sacredness appear for it? The effort is equal to that of Roman Catholics, who have located every ordinance or institution of the church on Sunday, but claim only the authority of their church for doing it, a thing a little more honorable than to try to make it appear that Jesus and his apostles set aside the Father's laws. Mr. Stanley very remarks that "the word Sabbath" once used in Scripture for the first day of the week.

Tower of Babel.

A brother writes to us, asking us to state our reasons for saying, in our article on Apocalyptic Babylon, that "The descendants of Noah attempted to build a tower that would reach to heaven, so that they might escape a flood of waters should another be sent upon the earth," and saying that he had supposed "the objects had in view in the building of the tower were that the builders might make to themselves 'a name,' and at the same time the tower should serve as a rallying point, to guard against being scattered abroad upon the face of the whole earth, see Gen. 11: 4."

On examining the text, which we must say we did not do at the time of writing, we see our mistake and that the brother is correct. We stand corrected and thank the brother for his criticism, which we shall always do at any other time, should we again mistake. On seeing our mistake, and questioning in our mind where it originated, we examine Mrs. E. G. White's vision of the "Tower of Babel," and there read, "They built them a city, and then conceived the idea of building a large tower to reach unto the clouds, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them," *Spiritual Gifts*, Vol. 3, page 97, pub. 1864. We want our evidence of things better founded than upon latter day visions, and although she has the Bible account in her narrative her fruit-ful imagination has added the other part, if given as her own ideas and opinions to be duly received; but when Sabbath-keepers are expected and required to believe all these things as divine revelation it is going beyond the province of mortal being; and when, as Eld. Waggoner says, her testimonies are "equal in all things to the word of God," it is nothing more than the word recorded in the Bible which is applicable. "God will add unto the plagues that are written in this

Influence of pernicious literature

MR. COMSTOCK says of this class of literature that it has a more debasing influence than other evils combined. In an article in *Tomiletic Monthly*, he says: "You don't know a millionth part of this business of bad reading. A lad in the States wrecked a train because he had read of such 'glorious' work being done by 'road agents.' Another boy, after quarreling with a playmate, and being tragically, 'Jim, this must be put in blood!' drew a revolver from his pocket and shot Jim dead. I could recount like these all day. Those who read with crime know that I do not exaggerate the awful facts. A judge recently told me that half the criminals, men and women, under twenty years of age, are ruined by reading that poisons a majority of the young criminals. That's the quickest poison in the world. . . . I tell you that this deluge of pernicious and damning publications will drown the whole land unless you preachers help put a stop to it." The preachers, many of them, are trying to put a stop to it; but since those interested in scattering the stuff are more numerous than the preachers, and in many instances are more active in their work, the prospect is not very encouraging. The prohibition of the sale of these vile prints is one very useful remedy, but it must be enforced.—*Golden Censer*,

Faith, Hope, and Love.

Faith and hope and heavenly love—
Happy all to whom they come,
Making in the heart a home,
Like a cable from above,
Woven by the Unseen Hands,
Firmly made of triple strands,
Faith and hope and heavenly love.

Faith that knoweth God leads right,
Though it cannot trace the way
Leading to the perfect day;
Trusting through the darkest night,
When the sin and pain and strife
Seemeth purposeless in life,
Faith that knoweth God leads right.

Hope that whispers words of peace,
Looking past this troubled scene,
With the shadows dark between,
To the country where they cease,
Where the saints translated sing
'Mid the glory of the King,
Hope that whispers words of peace.

Love that cometh down from God,
Love that reaches back to him,
Changing all the cold and dim
In the hearts where shed abroad,
Till the life becomes a psalm
To his praise who gave it calm,
Love that cometh down from God.

Love is greatest of the three,
Love to God and love to men;
Wanting this, 'tis worthless then,
Changed to sight our faith shall be,
Hope becomes fruition there;
Love alone is changless e'er,
Love is greatest of the three.

—Selected

The Resurrection.

S. E. BRINKERHOFF.

[Concluded.]

THE New Testament Scriptures abound with testimony concerning the resurrection of the dead. In the days of our Savior the Scribes were sceptical in regard to the resurrection; but our Savior said that God bore testimony to this subject to Moses burning bush. He says, "Now that they are raised, even Moses showed at the time when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Jacob." Luke 20: 37. This language was spoken of the great "I AM" to his servant Moses. Our Lord uses it as evidence of the resurrection of the dead; for, he adds, "God is the God of the dead, but of the living;" and he concludes that Abraham, Isaac, and Jacob will live again in the kingdom of God, and then they will be equal unto the angels, the children of the resurrection. Our Lord, giving instruction to his followers about the resurrection, to invite to a feast, said, "When thou invitest to a feast, call the poor, the maimed, the blind; and thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the dead." Luke 14: 13, 14. From this it is evident that there is no recompense at death for the will of God, the recompense awaits the resurrection of the just.

Paul bases our salvation, and the foundation of the Christian's hope, upon the resurrection of the dead. Hear his testimony if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 12-14. Here we learn that there were those away back in Paul's day who denied the resurrection of the dead, thought it perhaps a thing of no importance; but the apostle would inform all such that if there is no resurrection of the dead, our faith and

hope of future blessedness is vain. Yea, he says, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins—Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." Verses 16-19.

Why should Paul write thus if people when they died were only removed to a higher and better life—if death meant the resurrection? Webster defines the word resurrection to be, a rising again; re-living; and Paul understood it in just the same manner; and unless the dead in Christ live again their faith and hope in God is all in vain, for they are perished, says the apostle. Could this statement be true if modern theology were correct? Can we look on our friends as perished while they are singing glad songs of praise around the throne of God in heaven, should the poor tenement in which they once lived never be ransomed from the grave? Did the saints of God go directly to heaven, or even any part of them capable of an existence however limited in its enjoyment, how could Paul say that without a resurrection they would be of all people most miserable? Is it misery for immortal souls to be in heaven, without the body? or how would it be possible to have hope only in this life if we had an immortal soul to go to heaven at death?

Again, in the 32nd verse, Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" Now what sense would be in such a question as this if Paul expected to join the angel throng at death, and sing with them the praises of God forever? What advantage is it to those who expect to go to heaven at death to have the dead rise? None.

And most of them will readily tell you that the body after death will be raised. Paul, his testimony is that the dead will be raised. "For as we are brought to life by the resurrection of Christ, even so shall we also be brought to life by his resurrection." 1 Cor. 15: 20. "Death is swallowed up in victory." Verses 51-54. At the resurrection, is the time when the resurrection will take place, and it is then, and not the living brought from heaven, or some other unknown place, to inhabit and give life to dead bodies, but the dead that now sleep in the narrow confines of the grave, shall be raised. The same individual that died and was buried will be raised again. "Christ the first-fruits; afterward they that are Christ's at his coming." The saints of God go down to the grave in weakness and mortality, but they will come up from the grave in power and immortality. The same body that is laid in the grave by loving hands will be raised

therefrom by the voice of him who hath said, "I am the resurrection, and the life."

There is not one ray of hope for us that we shall ever see our loved ones that have been snatched from us by the cruel hand of death, but by a resurrection from the dead. If there is no resurrection, then indeed may we say, Let us eat and drink, for to-morrow we die, and death is an eternal sleep. But the same Jesus who called forth Lazarus from the dead after he had lain in the grave four days, will call to life every saint of God who lie entombed in sea or earth, when he comes again to the eternal salvation of his people. These bodies that are laid in the grave natural, corruptible bodies will be raised spiritual and incorruptible. As Paul says, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." It is the same "it"—the same personal being—that goes down into the grave that will come up out of the grave. It goes down natural but will come up spiritual, but it is, according to Paul's testimony, the same body, the very same person. The one bears the impress of sin, mortality, and decay, the other bears the impress of holiness, immortality, eternal life; but the same body, the same person, in both cases.

Paul, in comforting the brethren at Thessalonica in the hour of their bereavement, says, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. 4: 13-18. Paul would not leave us ignorant as to the condition of the dead at the time of their restoration to life, when he who is our life shall appear, and all the sleeping saints arise from their slumbers, and with the saints that are alive, be caught up to meet the Savior in the air, and be forever with him in the glorious kingdom he will then establish.

What a glorious morning the resurrection morning will be! What a joyous and happy meeting that will be when the saints of every age and nation shall meet in the kingdom of God! Then will the countless throng of the redeemed shout victory over death and the grave! It is in the glad morning of the resurrection that the vast multitude who have washed their robes and made them white in the blood of the Lamb shall have the victory over death and the grave. They will then be able to say, "O death, where is thy sting? O grave, where is thy victory?" It is in that glad day that the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads, and their tears shall then all be wiped away. Blessed day, we long for thee! Blessed thought, there is a day coming in which the dead in Christ shall rise! in which our loved ones shall come from the land of the enemy! Come, Lord Jesus, and come quickly, with the voice of the archangel, and with the trump of God, and call thy sleeping saints to life, should be the earnest prayer of his waiting people, for "in death there is no remembrance" of him, and in the grave none can give him thanks.

The T

A short time ago with a friend, I was there was but one and that the ten part of that law pointed to Christ. Now that there are from the various God's book of truth those who have been ference between the by Moses), Deut. 3. ments (moral law God, I will here give following manner: 1, the law written Now let us proceed a difference in the No. 1 was written tables of stone. 2 was written by written in a book mark while the law written by the first stone. Here is of tables of stone; book.

Law No. 1 was der it nor on top the side of it, but placed in the side. That there are to be seen.

Law No. 1 Christ 5: 17, but to be abolished, Eph. No. 1 is established, Rom. 7: 12; 12. No. 1 was written Ps. 89: 34; No. 10: 1. There are listed before the types and shadows Paul delighted

We can show that there were behold I will even the fruit have not heard my law, but re- ken, all candid "To what purpose cense from Sh far country? ceptable, nor Here is a law Jer. 7: 22 that concerning but he brought the "I did comm

We can see in the ten cor- times told the fourth comm- precept a mo- is moral beca- if the fourth for the same days in which told that the the Lord, E. Now if we u- ed, do we r- time from C- serve, leavin- by resting fr- Isa. 58: 13. bath was in

The Two Laws.

J. C. KERNS.

A short time ago, while in conversation with a friend, I was very plainly told that there was but one law, the law of Moses; and that the ten commandments formed a part of that law. I was told also that it all pointed to Christ, and ceased at the cross. Now that there are two laws is very evident from the various testimonies recorded in God's book of truth; and for the benefit of those who have been unable to discern a difference between the ceremonial law (written by Moses), Deut. 31:9, and the ten commandments (moral law), written by the finger of God, I will here give the two laws in the following manner: the law written by God No. 1, the law written by Moses No. 2

Now let us proceed and see if there is not a difference in the above named laws. Law No. 1 was written by the finger of God on tables of stone. Proof: Ex. 31:18; law No. 2 was written by Moses, Deut. 31:9; it was written in a book and put in the side of the ark while the law of ten commandments was written by the finger of God on two tables of stone. Here is one law written by God, on tables of stone; the other by Moses in a book.

Law No. 1 was placed in the ark, not under it nor on top of it, Deut. 10: 5, neither in the side of it, but in the ark. Law No. 2 was placed in the side of the ark, Deut. 31: 24. That there are two laws can now clearly be seen.

Law No. 1 Christ came not to abolish, Matt. 5: 17, but to magnify, Isa. 42: 21; No. 2 he abolished, Eph. 2: 15.

No. 1 is established by faith, Rom. 3: 31; No. 2 is carnal, Heb. 7: 16. No. 1 is spiritual, Rom. 7: 12; No. 2 was changed, Heb. 7: 12. No. 1 was not to be altered nor changed, Ps. 89: 34; No. 2 was a law of shadows pointing to Christ, or good things to come, Heb. 10: 1. There are no shadows in No. 1; it existed before there were any such things as types and shadows; it was perfect, Ps. 19: 7. Paul delighted in it, Rom. 7: 22.

We can show very clearly from Jer. 6: 19 that there were two laws; "Hear, O earth: behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Here is a law broken, all candid persons must admit. Ver. 20, "To what purpose cometh there to me incense from Sheba and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Here is a law that was kept. We are told in Jer. 7: 22 that God spake not to the fathers concerning burnt offerings or sacrifices when he brought them out of Egypt, but he says, "I did command them to obey my voice."

We can see nothing of a ceremonial nature in the ten commandment law. We are sometimes told that all the law is moral but the fourth commandment. I ask, Is the eighth precept a moral command? Yes, says one, it is moral because it forbids theft. Let us see if the fourth command is not moral, partly for the same reason. God has given us six days in which we should labor, but we are told that the seventh day is the Sabbath of the Lord, Ex. 20: 10. It is God's holy day. Now if we use it otherwise than God intended, do we not undeniably and truly steal time from God, a day which he kept in reserve, leaving us a command to honor him by resting from labor and calling it a delight, Isa. 58: 13. Please see Jer. 7: 8,9. The Sabbath was introduced into the new covenant,

Jer. 31: 33; Heb. 10: 16. We read Jer. 14, "Blessed are they that do the commandments that they may have the gates of life, and may enter in thither and go into the city." May God help us to so live is my earnest prayer.

Dawson, Mo.

Fragments.

Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing evil, Isa. 56: 2.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it, Isa. 58: 13.

Truth is the basis of all goodness. Speak ill of no man; love your enemies. He is over wise that goes out of God's way to escape a cross or duty.

Measure not your life by the hopes and enjoyments of this world, but the preparation for another; rather looking forward to what you shall be, than backward to what you have been.

Prayer, to have it accepted, requires neither genius, eloquence, nor language; but sorrow for sins, faith, trust, and humility. Let us practice it.

The best way to condemn bad habits is to practice good ones. As God's children, looking for our blessed Savior, let our thoughts be divine, lawful and holy; our talk little, honest, and true, our works profitable, holy, charitable; our manners grave, courteous, and cheerful; our diet temperate, convenient, frugal; our apparel sober, neat, comely: our prayers short, devout, often; frequent our memory of death, Christ's coming, punishment, glory, and eternal life in the kingdom of God. ELSIE L. ROBINSON

Freeland, Mich.

Faith in God.

SOLOMON I. ADAMS.

"THEN Peter said, Lo, we have left all and followed thee; and he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time and in the world to come life everlasting." Luke. 18: 28, 29.

Now we discover that this comes all by faith in God and the words of the Lord Jesus Christ; and what a great and blessed promise to us! And why need we fear the lack of anything that the Lord knows we ought to have, for he knows all things, and his promises are sure, both promise of reward to the obedient and promise of punishment to the disobedient; therefore we may have living faith in his word.

Again, St. John 12: 44, 45, "Jesus cried and said, He that believeth on me believeth not on me but on him that sent me: and he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me shall not abide in darkness." Now we discover so much light being manifested in these times concerning the self-evidence of God's word, if we are not blind or careless, we have no reason for lack of faith in God, even when we see our property de-

stroyed by floods, fires, or hail storms, and many crying, We are all used up now and must perish with famine, we can then smile by reason of our faith in God's word; and we find many passages corroborating the true promises of God to his believing children.

You will one and all, my friends, perceive that I am growing old, and my faculties are failing; but I am happy to tell you that my faith in God is fast increasing, and will invoke blessings on all who love the Lord.

Scotland, Bonhome Co., Da.

Sins Blotted Out.

"ACCORDING unto the multitude of thy tender mercies blot out my transgressions."—Ps. 51: 1.

A little boy was once much puzzled about sins being blotted out, and said, "I can not think what becomes of all the sins God forgives, mother."

"Why, Charlie, can you tell me where are all the figures you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charlie.

"Just so it is with the believer's sins; they are gone—blotted out—remembered no more. "As far as the east is from the west, so far hath he removed our transgressions from us."

THE art of glass making is of high antiquity, but it belonged to modern ingenuity to develop the value of the invention, and apply it to a multitude of important and in some cases indispensable uses. Not many centuries ago window glass was only found in the houses of the very rich. Its uses began in palaces. For a long time it was so scarce that at Alnwick castle, in 1567, the glass was ordered to be taken out of the windows and laid up for safety when the lord was absent.

Letter Department.

From Sister Harriet Cranmer.

BRO. AND SR. BRINKERHOFF, and all who love the Lord: I will try to write a few lines once more to let you know that I am still striving to be a Christian, and I would not give up the hope I have for all this world. Oh no, this world is vanity, vanity, but in this life if we feel discouraged we can go to the Lord in prayer and he will never turn us away empty. No, he has promised to hear and answer prayer if we ask aright. We can read in his word his blessed promises, which are very cheering. We do not have preaching here very often, but last Sabbath we went to prayer meeting and there heard a good many of the brethren and sisters who spoke of their determinations to press on, and at last gain a home in the kingdom. I love to read the letters from the brethren and sisters of like precious faith. My husband and I have pleasant times talking of the goodness and mercies of our Heavenly Father, and of the glorious time coming when we shall meet with all of the redeemed of the earth, and enter in through the pearly gates and walk the golden streets with crowns on our heads, palms in our hands, and best of all, to see our Savior who died that we might live, and hear the welcome, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Oh, joyful thought! Brothers and sisters, pray for me when it goes well with you, that I may ever be found faithful. From your Sister in hope of eternal life when he comes to make up his jewels.

Bloomington, Mich.

at and Sabbath Advocate.

WE publish the article on another page on "The Persecuting Spirit of Sunday Laws," or the good principle advocated, and some good points, a tract published by the "American Liberal Tract Society," written by the Pastor of the Second Baptist Church in Philadelphia. A compulsory Sunday Law would find much opposition. From his standpoint he considers the first-day of the week to be the Lord's Day, but from the true standpoint the Lord's Day is truly a religious institution. That remark is full of truth that Christianity received a vital stab when Constantine took it under his protection, and it was then that the first day of the week came into practice and took the place of the Lord's own day. Being a Baptist he also considers the church and Christ's kingdom to be the same, which is an evident mistake.

In the article on "Spiritualism examined," the location of the two horned beast to the United States is so understood by some people, but doubted by many others. Its lamblike rise is very doubtful application, for the settlement of the United States was with war and conflict, and it came into history as a nation with one of the most bloody and cruel wars on record—the opposite of lamb-like, and performed no wonders to deceive, while these features apply to Rome. As a persecuting and wicked power it goes down in destruction, and all these countries become the kingdom of Christ, and Spiritualism, with all other deceptions, goes down forever.

FROM Egypt it is reported that the town of Berber, in Upper Egypt, or the Soudan country, has fallen into the hands of the rebels, who massacred the garrison and all the male population of the place. The event occurred May 23rd, the garrison, Egyptian soldiers numbered 1,500 and the citizens 2,00. It is reported that General Gordan is retreating down the Nile, leaving the country in the hands of the rebels, under El Mahdi.

A FEARFUL collision occurred last week in New Jersey, near Hadden field, on the Canadian and Atlantic R. R., between an excursion and an accommodation train, the excursion train was filled with children from the Presbyterian church on an excursion for Lakeside, the collision occurring from delay in the Superintendent's orders, resulting in the death of eight people, mostly railroad men, and seriously wounding as many more.

THREE BAD BARGAINS.—Once a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain. "I do," replied a boy; "Esau sold his birthright for a mess of pottage." A second said, "Judas made a bad bargain when he sold his Lord for thirty pieces of silver." A third boy observed, "Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."—Selected.

THERE is a Bible still preserved, written on palm leaves, in the University of Gotten gen, containing 4,376 leaves. Another Bible, of the same material, is at Copenhagen. There were also, in Sir Hans Sloan's collection, more than twenty manuscripts, in various languages, on the same material.—*Ex.*

Mission Tent Fund.

Mission Tent will be Considerable expense is incurred in running the tent, but the success in bringing souls to Christ has fully proven that it is means well expended. Quite a number of the brethren have pledged to this fund to be paid at or before the Missouri Annual Camp-meeting which will be held in the latter part of August. I will here append the names of those who have pledged, and the amount, and earnestly solicit others to aid in the missionary work. Pledges and money can be sent to Bro. Brinkerhoff or E. L. Pierce, Conf. Treas., Maysville, Dekalb Co., Mo.

Norman Gladding	\$2.50	C G Long	\$2.00
Elisha Marshall	2.00	Sarah Marshall	2.00
Lydia Herald	1.00	Fannie Herald	.50
Hardy Hays	1.00	Price Cogdill	1.00
James Cogdill	2.50	James W. Botts	1.50
M. B. Moyer	1.00	E. L. Pierce	2.00
Wm. Marshall	1.50	Hattie Green	1.00
Salina O. Pierce	1.00	Frank Boardman	1.00
Emma Cogdill	1.00	Julia Marshall	1.00
Jasper Moore	10.00	S. A. Moore	3.00
Emma Moore	1.00	R. S. Wheat	1.00
Allie Sims	1.00	Ella Sims	1.00
Kate Cogdill	1.00	J. W. Osborn	10.00
H. E. Spencer	3.00	James B. Denham	5.00
Geo. Richards	2.00	T. A. Williamson	1.00
James Sims	1.00	Carl Davidson	1.00
Charles Wharton	1.00	Emerson E. Black	1.00
Jerry Davidson	7.50	J. W. Black	1.00
A. G. Long	5.00	J. A. White	1.00
Irvin N. Long	1.00	Wm. Herald	.50
Nelson Herald	2.00	J. J. Kiser	5.00
Robert Canaday	3.00	Jennie Herald	.50

The Conference is owing some \$50.00 for last summer's missionary work with the tent. It will require about \$150 to pay past indebtedness and run the tent during the summer. We have received a liberal donation in the past years from brethren in the different states, and hope we can record the same this year.

W. C. Long.
Stanberry, Mo.

The Temple Foundation.

THE foundation-walls on which the great Temple of Solomon, made of stone, marble, cedar and gold was built, still remain. In other words, the foundations of the platform on which the temple stood are yet in existence.

That platform's area covered a large space of ground,—not less than thirty acres, according to some authorities. The foundation-stones of this vast platform (a part of them) are forty feet in length and of proportionate breadth and thickness. These were firmly bound together with clamps of iron and lead, and by the same means, fastened to the native rock that is below."

We saw fifteen rows of massive square pillars at equal distances apart, but of unequal sizes. These were some forty feet high, and were connected together by strong arches overhead. Here are what are called Solomon's Stables. We descended into the damp, unpleasant cavern; in certain of these stone pillars mortises had been cut through to afford facilities for tying the horses of Solomon's time,—so the guide assured us.

No part of the temple itself remains. That is entirely effaced from the earth, so that not a fragment can be recognized. But the stupendous base, or platform of Solomon's Temple, which I have imperfectly described, was constructed in so substantial a manner that neither time nor the devastations of barbarian force, nor the mighty earthquakes have had power to break it up.

So large are the stones of which the outer walls are built, so artistically are they laid together in relation to each other, and so firmly mortised at their interior edges and at their points of junction with the native rock, that it is safe to say, no power that human hands can apply will ever remove them; nor will any volcanic force affect them, less than that which would elevate the bed of the sea, and sink the mountains into the deep."—*Sol.*

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.

C W Manson \$2, S I Adams and N E Adams \$5, Geo Stults \$2 (for the good of the cause \$3), E P Burditt \$2, Mary E Nelson \$3, D W Lamb \$0.25, Rachel Morrison \$2.50, Seth Munger.

Books and Tracts Sent by Mail.

C M Richmond, Geo Stults.

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, 33 p, 3 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.