

Advent and Sabbath Advocate

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

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

The Prayer and the Life.

Do I feel the prayer I offer—

Do I feel the words I say,
When before our heavenly Father
I kneel down from day to day—
When at morning and at evening
I incline to seek his face,
And my voice goes up in pleading
To his glorious throne of grace?

When my voice goes up in pleading,
Does my heart go with it too?
There are many things I ask him
That his might and grace may do;
Petition on petition
Goes up to meet his ear;
Oh, are they such petitions
As our Father loves to hear?

I tell him of my wants—my needs:
But when I turn away,
Do I think of what I asked for?
Do I watch as well as pray?
Do I strive against temptation?
Do I seek like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking—
Yet, when I leave the spot
How quickly are its memories fled—
How soon those prayers forgot!
Oh, if the thought that gave them birth
So lightly treasured be,
How can I think God's mercy
Will remember them for me?

Yet one petition further, Lord!
Wilt thou not deign to hear?
O, let thy Spirit breathe anew
Through all my daily prayer.
Then help me as I pray, to live,
Kept by thy grace divine—
And the glory of the prayer and life,
Alike, O Lord be thine

—Selected by AUGUSTA A. THOMPSON.

Repentance and Remission.

W. H. EBERT.

"THEN opened he their understandings, that they might understand the Scriptures. And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 45.

In the short space which this article must necessarily occupy, we could not undertake to allude to all the great and grand points which are contained in the "great commis-

sion," of which this language is a part, which Jesus the Christ gave to his apostles; and, which commission comes to all mankind certified to, and sealed as no other document ever has. It bears the Royal Seal and signature of the great I AM, the supreme ruler of the universe. And its legal and binding authority, as well as its faithfulness in its promises, are as sure as the foundation of the universe. But will in this place, say a few things in reference to *Repentance* and the *Remission of sins*.

Repentance and Remission of sins is now the privilege of the whole human family. And Peter declared the fact that "God is no respecter of persons; but in every nation he that fears God and worketh righteousness is accepted with him," Acts 10: 34. This is the great and inestimable gift of the Holy Ghost, Acts 11: 15-17. And which gift, under the gospel, is bestowed unto the whole gentile world, as well as the posterity of Abraham, Acts 11: 18. Under the law "the whole world becomes guilty before God," Rom. 3: 19. And now, under the gospel, there is a remedy for guilt, which is free to all who will accept the gift upon the terms offered.

It is very plain to every mind that there are two very essential elements in order that the plan for the salvation of the sinner should be both complete and consistent. The sinner cannot be saved *in* his sins. If he is saved, it must be *from* his sins. Repentance or reformation is the first great work to be done in the sinner, in order to his salvation. He must be allowed to repent, reform, or quit his transgression of God's law. This the gospel allows him to do; and it commands him to do it.

But this could not save him. Although the sinner would repent with all his best powers, and would so reform himself as to never again transgress God's law, it alone, could not secure his salvation. "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord," Rom. 6: 23. And unless there is a remission of the sins which are past, they will stand against the sinner and condemn him in the judgment, being an old unsettled account against him. Those old sins must be settled. They must be canceled, or the sinner will die in eternal bankruptcy. And this makes the gift of *remission of sins* so important to all the world. God not only grants Repentance to the sinner, but also offers him remission of all past sins. And it is all offered as a free gift. It is "without price and without money." If men will continue to sin, and will not accept salvation from sin and the legitimate results of sin, when it is offered them upon such cheap and easy terms that the veriest beggar is able to comply with them, it is simply because they will not be saved.

Christ became the author of an eternal salvation unto all that obey him," Heb. 5: 9. And this salvation is nowhere promised to the sinner this side of obedience. And obedience must be according to God's own commandments. Serving God according to hu-

man commandments is not obedience to God. Neither will it secure eternal life. And when God commands all men to Believe, Repent, and be Baptized in the name of Jesus Christ in order to the Remission of Sins, he means just that, and nothing else can be made an acceptable substitute. "Obedience is better than sacrifice." There is not one single instance on record where any man failed of the blessing when he conformed to God's requirements. God's conditions are always safe to the faithful. And as he has granted repentance and remission to all nations, and to all men, upon exactly the same terms, he is not only "no respecter of persons," but has displayed wonderful loving kindness for the whole human family.

There must be both faith and works. "Faith without works is dead, being alone," James 2: 17. Each and every accountable human being is fully capable of doing all that God requires of him. Man is left without excuse. Therefore "choose ye whom ye will serve." For, "Know ye not that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. 6: 16.

Frankton, Ind.

Reveltion 20. Its Place in History Considered.

DANIEL W. LAMB.

"AND I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand." An angel, or messenger, the symbol of a king or ruler, commissioned to perform a certain work. "Heaven," the seat of power and authority. "The key," the symbol of power to open or shut. "Bottomless pit," the source from which emanate false systems of religion, which have no foundation in truth or in the word of God. "A great chain in his hand," a symbol of power to restrain by force.

2nd, "And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." "The dragon, devil, and Satan," the symbol of an organized pagan or infidel power. In Rev. 12: 9 it is said he was cast out into the earth. That is, out of heaven, an exalted place in power, to the earth, an inferior position in power, but not bound. Nowhere represented as being bound for a thousand years.

3rd, "And cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." By this verse we see that paganism and all organized forms of infidelity are restrained by force. A seal is set upon them; that is, the kings and rulers were sworn at their coronation, so that they could not permit paganism in their dominions without violating their oath of office. This state of things continues for a thousand years, and then the law restraining paganism and infidelity is annulled, Satan is loosed a little season, the bottomless pit is again opened, an

therefrom, ken of lived is fixed chronologically to the time when the beast, whose deadly wound and the image of that beast, The beast thus spoke. The imperial power of Western Rome, under Charlemagne, which power has ceased since the time of Mornyllius Augustulus, A. D. 476, but whose deadly wound was healed (Rev. 13: 3,) A. D. 755 to 800. At last, on Christmas, A. D. 800, when Charles appeared in the Cathedral of St. Peter and assisted devoutly at mass, the Pope suddenly resounded with "Long life to Charles, the August, crowned by the hand of God! Long life and victory to the great and pacific Emperor of the Romans." Thus was the imperial power of Rome revived, church and State are united, and the empire is styled the holy Roman Empire, represented in prophecy as the beast whose deadly wound was healed, and to whom an image was made. The beast represents the civil power, having jurisdiction over religious affairs, as well as civil; and the image of the beast represents a power both temporal and ecclesiastical, the papal power. These are the powers which the class of persons mentioned in verse 4 refused to worship, and therefore suffered.

Christianity then became the religion of the State, and no other was tolerated in the kingdoms comprizing the territory of the old Roman Empire for the term of 1,000 years; to wit, till 1793. During this period the dragon paganism was bound, and a seal set upon him, as shown by the following: In the 5th Council of Toledo, Can. 3, the holy Fathers say: "We, the 'holy Council, promulge this sentence, pleasing to God, that whosoever hereafter shall succeed to the kingdom shall not mount the throne till he hath sworn among others to permit no man to live in his kingdom who is not a Catholic. And if after he has taken the reins of government he shall violate this, let him be anathema mar-anatha, in the sight of the eternal God, and become fuel for the eternal fire." At the close of this period he is loosed again by the same power (France), in a different form, which power is symbolized by the beast that ascendeth out of the bottomless pit (Rev. 11: 7), an organized infidel power, which appears in history as follows: "The spirit which had filled and tortured ever limb of France with rebellion to man, now, (1793,) put forth a fierce malice and blasphemed. On the 7th of November, 1793, Gobet, the Bishop of Paris, attended by his vicars general, entered the hall of the Legislature and abjured Christianity" (Croly on French Revolution). Here, then, the bottomless pit is opened.

Verse 4th, "And I saw thrones, and they that sat upon them, and judgment was given unto them." All the thrones in the territory of the old Roman Empire were occupied during this time by kings professing Christianity. Church and State were united. "Judgment was given unto them., That is, power to make laws and to execute them.

"And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." The papal power controls the State during this period, and those who dissent from her corrupt doctrine and practice, and refuse to submit to her authority, she causes to be put to death. Many martyrs suffered during this period; yet the church was not exterminated, but lived through all those centuries. "And reigned with Christ a thousand years" (see notes on ver. 6). the time when the persons here spo-

ken of lived is fixed chronologically to the time when the beast, whose deadly wound and the image of that beast, The beast thus spoke. The imperial power of Western Rome, under Charlemagne, which power has ceased since the time of Mornyllius Augustulus, A. D. 476, but whose deadly wound was healed (Rev. 13: 3,) A. D. 755 to 800. At last, on Christmas, A. D. 800, when Charles appeared in the Cathedral of St. Peter and assisted devoutly at mass, the Pope suddenly resounded with "Long life to Charles, the August, crowned by the hand of God! Long life and victory to the great and pacific Emperor of the Romans." Thus was the imperial power of Rome revived, church and State are united, and the empire is styled the holy Roman Empire, represented in prophecy as the beast whose deadly wound was healed, and to whom an image was made. The beast represents the civil power, having jurisdiction over religious affairs, as well as civil; and the image of the beast represents a power both temporal and ecclesiastical, the papal power. These are the powers which the class of persons mentioned in verse 4 refused to worship, and therefore suffered.

Verse 5. "But the rest of the dead lived not again until the thousand years were finished. That is, those whom the laws did not permit to live. This is the first resurrection.

Verse 6. "Blessed and holy is he that hath part in the first resurrection; on such the second death has no power, but they shall be priests of God and of Christ. and shall reign with him a thousand years." Who are they, and when did they live and reign? are questions now in order. Let us see if in the light of Scripture we can answer them. 1st, "They are priests of God and of Christ." A priest is one who is divinely appointed to minister before God in behalf of others. In the gospel dispensation this office is conferred on the disciples of Christ in general terms by the great commission given by our Lord as recorded in Matt. 28: 18-20: "And Jesus came and spake to them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of world." That those embraced in this commission are counted as priests, see 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, a holy nation." So we understand who are priests, and that they are commissioned to preach the gospel till the end of this world, or age, or through all probationary time, when their commission ends by its own limitation. For there can be no necessity for the office of priests in that age when "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest," Heb. 8: 11. During all this period of probationary time the Lord has promised to be with them always, to the end of the world, if they teach them (the nations) to observe all things whatsoever he had commanded them; that is, he will be with them by his spirit, as he said, "If ye love me keep my commandments, and I will pray the Father and he shall give you another comforter, that he may abide with you forever," John 14: 15, 16. So then he will not be personally present with them during this dispensation, but by his spirit. I conclude then that those priests of God and of Christ are a class of

Christians which lived during the 1,000 years immediately following the binding of the dragon, Rev. 20: 2, and consequently that that 1,000 years are a portion of probationary time, during which the gospel is preached, where good and evil exist together, where the wheat and tares are growing together, and consequently before the end of the gospel age, and before the personal coming of the Lord.

But it may be asked, How can they be said to reign with Christ if he is not personally present? I answer, in the same sense that Christ reigns in the midst of his enemies, see Ps. 110: 1, 2. "The Lord said unto my Lord, Sit thou on my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." And again in 1 Cor. 15: 25, "For he must reign till he hath put all enemies under his feet." It is evident that the reign here spoken of is during probationary time, or the gospel age, and we must not expect a reign of saints that shall be unmixed with evil during this period; in fact, it is nowhere promised; but on the contrary (see John 15: 2), They shall put you out of the synagogue; yea, the time cometh that whosoever killeth you shall think that he doeth God service.

And now a few thoughts concerning the resurrection here spoken of. Is it the literal resurrection of persons that have been put to death, or is it a symbolical representation of the rising of a class of persons to civil and political supremacy which they did not previously possess? If the former it involves the necessity of a new commission to the priests or preachers of the gospel, for the present commission ends with this age, and the personal coming of the Lord and the resurrection of the dead, which ends probation. See Rev. 22: 11, 12, "He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. And behold, I come quickly, and my reward is with me to give to every man according as his work shall be." No more need of the gospel priesthood. I therefore conclude that the resurrection there spoken of is not a literal resurrection of the dead, but is a symbolical representation of the rising of a class of people (Christians) to civil and political supremacy, no more to be reduced to a subordinate position to suffer civil and political death. Exemption from the second death is promised to him that overcometh, see Rev. 2: 11. This must include those who during this period rejected the corruptions which the papal power foisted upon the church, in consequence of which many were put to death. "And I saw the woman (the nominal church) drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration," Rev. 17: 6. Christians persecuting Christians, and putting them to death!

Denver, Mo.

[Concluded in next number.]

A YOUTH of seventeen died in Montreal last week after eating some ground cocoa-nut, with all the symptoms of poisoning, one of which was continuous vomiting. It was found on examination by physicians, that excessive tobacco-chewing had so weakened his system and injured his stomach, that he could not stand what would in ordinary cases only have caused a slight illness. A companion who had also eaten the ground cocoa-nut, was ill with similar symptoms, but much less severe, and next day he was well.—Witness.

Creeds of

UNDER this head in late work, Atlas of the Religions of mankind classed by their adherents, population of the earth included in this class 500,000. The divisions these: 1. Buddhists, of Confucius, 482,600 Tribes practicing Fetichism, not before enumerated, hammedans, 122,400,000, Parsees, or fire worshippers, Christians, 380,000,000.

By adding together we have 960,500,000 persons having no knowledge of Christ, and the great majority have no idea of the truth. The number with that called, it will be seen of the living human race. Nine hundred and eighty million of the existing men! and this after the gospel for more than 2,000 years. Can this be so? Yea, the rectness of the state in this that can lead to the greater part of the world to a knowledge of the truth had been in the divine mission declared by Christ. It not have been the result of men before that by this time the world would have come to know the truth? If this was the case of the world of men, countless numbers would have been saved for the salvation which they have accepted? Did God might have done as in a future one convenient time?

The gospel of nearly two thousand years ago accomplished all that was small, comparatively that have received the proclaimed; and has never reached the world. May it not be the most reasonable? Can the one thousand years of heathenism have come the recipient of any means which would save the world, and it see a near or far Christ shall be world?

But turning to the mentioned work, regard to the Christianifications or divisions into three classes of Catholics, Protestants. The number in the world, 202,367,000, including its sects of belief, 108,629,482,000. The number of the Greek church, the 108,629,900.

Creeds of the World.

UNDER this head in Rand and McNally's late work, Atlas of the World, we find the religions of mankind classified, and the number of their adherents estimated. The entire population of the earth at the present time is included in this classification, and is 1,340,500,000. The divisions or classifications are these: 1. Buddhists, Shintos, and followers of Confucius, 482,600,000. 2. Aboriginal Tribes practicing Fetichism, and other Pagans not before enumerated, 227,000,000. 3. Mohammedans, 122,400,000. 4. Braminical Hindus, 120,000,000. 5. Jews, 7,500,000. 6. Parsees, or fire worshipers, 1,000,000. 7. Christians, 380,000,000.

By adding together the first six divisions we have 960,500,000 of the earth's inhabitants having no knowledge of the gospel of Christ, and the greater part of them without any idea of the true God. Comparing this number with that of the Christian world, so called, it will be seen that nearly two-thirds of the living human race are in spiritual darkness. Nine hundred and sixty millions ignorant of the existence of the only Savior of men! and this after the proclamation of his gospel for more than eighteen hundred years! Can this be so? Yet who can doubt the correctness of the statement? Is there any thing in this that can lead us to look for the conversion of the world to Christ, and the saving of the greater part of the human family? If it had been in the divine mind to bring all men to a knowledge of their Creator, and this had been declared by God in the ages past would it not have been reasonable in all the generations of men before this to have expected that by this time the entire race of mankind would have come to know who their Maker was? If this was to be the ultimate condition of the world of men, why this delay in which countless numbers of human souls have perished for the want of a knowledge of the salvation which they, in knowing of it, might have accepted? Does it now appear that what God might have done as well in the ages past as in a future one, he has postponed to a more convenient time?

The gospel of Christ has been preached nearly two thousand years; and while it has accomplished all it was designed to, how small, comparatively, has been the number that have received it, to whom it has been proclaimed; and how great the multitude it has never reached. Is this the exception? May it not be the rule? Which is the more reasonable? Can we rationally expect that the one thousand millions now in the darkness of heathenism and idolatry will soon become the recipients of the gospel of Christ by any means which the best of men can suggest and use? Who can look at this condition of the world, and into the inspired Word, and see a near or far-off day when the religion of Christ shall be the religion of the entire world?

But turning to another page of the above-mentioned work, we find a statement in regard to the Christian World, with its classifications or divisions. It is here divided into three classes of religionists, namely: Roman Catholic, Protestant, and the Greek Church. The number in the Roman Church is put down, 202,367,858. The Protestant, including its sects of various names and shades of belief, 108,629,906. The Greek Church, 70,482,000. The united numbers in the Roman and Greek churches give 272,849,858 against the 108,629,906 Protestant. The Roman

church, it will be seen, outnumbers the Protestant by nearly one hundred millions, while the Roman and Greek combined contain one hundred and sixty-four millions more than all the Protestant world!

Here is a picture of the religious world numerically. That it is essentially correct there is no reason to doubt. The picture is not a pleasing one to the mind of a true lover of Christ and his gospel, and who desires the salvation of the millions perishing the darkened world over. But should this true picture of the religious world be turned away from, and an imaginary one be painted, because we desire to have a less saddening one to gaze upon? Is not that which is true and real more to be desired, and better calculated to benefit us and glorify God, than the imaginary and unreal? Notice how small a fraction of the great number of human beings on the earth are called Protestant. There are more than twelve hundred and thirty millions of all others to the one hundred and eight millions composing the Protestant world. If we ask: How many of those denominated Protestants are truly converted to Christ, what can be the answer? If we say one fiftieth, is it not as great a number as we could reasonably suppose? for in the number classed as protestants there are included all not counted in the other two bodies—all who reject the doctrines of the Roman and Greek churches. The atheists, infidels, skeptics of every degree and grade; all who are indifferent to sacred things; drunkards, revellers, gamblers, the profane, worldly, covetous, lovers of pleasure, haters of all that is pure and good—these all not in the other two classes, come under the name of Protestant, and are counted in, and are of the number put down as making up the Protestant world. This one fiftieth of the one hundred and eight millions of Protestants would show two millions, one hundred and sixty thousand of true followers of Christ in the world. We do not here attempt to limit or name the number of God's true Israel now upon the earth, but only to show that what is called the great Protestant world is to a great extent made up of numbers who are far from believing in Christ, or regarding his law.

If we turn and look at the few nations claiming to be Protestant more than any thing else, we find them all being honey-combed by Romanism and infidelity. The religious condition of the most of them is far from being cheering to a true Christian observer. If we ask: Does the religion of Christ and his gospel govern the masses, what response shall we obtain? Who will say that they do? Are the government themselves better than the people? Even our own government, which boasts so greatly of its superiority over all others, has scarcely a true disciple and follower of Christ in its counsels. Many of its officers, counsellors, law-makers, are infidels, skeptics, Romanists, and men who have little or no regard for the law of Christ. Yet the nation is counted as Protestant, and the government as being decidedly in favor of the Protestant religion.

Protestantism is not Christianity while it only protests against Romanism (though this should be done far more than it is by all who claim the name of Protestant). While in what is called the Protestant church there is reckoned a multitude who disregard Christ and his gospel, it is not wholly a true Christian church. The very and true church of the Lord Jesus Christ protests against all

that is worldly, vain and unprofitable—against that which is opposed to the pure religion of the Savior of men. No atheist, infidel, skeptic, is within its lines; the circle of this true Protestantism includes no one that has not faith in the Son of God, and is not walking by his law. The victories in this church are now personal and individual ones. Though its numbers be comparatively few, the promise is that the "little flock" shall have finally the victory over all its foes, and possess with Christ the kingdom that will be under the whole heaven, and which will never, never pass away. All the saved have been, are now, and will be Protestants of this class.

Finally we ask: When will nominal Protestantism become universal, judged by what we now see the world over? The expected millennium is a Protestant one. Most surely the Protestant church does not believe in any other millennium than one in which its faith and practices will obtain the ascendancy. What Protestant ever prayed for the conversion of the world to any other faith than his own? Who among them would ask for the conversion of the world to the religion of the Roman church? Many would say, "Better let the heathen remain as they are, than to have them converted to the religion of Rome." So that the millennium of the Protestant church must be one in which the faith and doctrines will prevail and become universal. No other conversion of the world was ever hoped for or anticipated by Protestants than this. But what is the prospect for this? Even in our own Protestant country, so called, what is the conclusion to which we must come when looking at the strides which all other systems of religion and skepticism are making? Is Protestant Christianity keeping pace with all these opposing powers of darkness? Where here is its triumph we hear so much spoken of? Where in the world at large do we see it victorious over its many foes? If there is to be an earthly millennium, in which all the world will submit to one system of faith and religion, what one will it be—Protestant, Catholic or some other?—Selected.

GOOD NATURE.—Good nature is a gem which shines brightly wherever it is found. It cheers the darkness of misfortune and warms the heart that is callous and cold. In social life who has not seen and felt its influence? Don't let little matters ruffle you; nobody gains anything by being cross and crabbed. If a friend has injured you, if the world goes hard, if you want employment and can't get it, or can't get your honest dues, or fire has consumed, or water swallowed up the fruits of many years hard toil, or your faults are magnified, or enemies have traduced, or friends deceived you, never mind; don't get mad at anybody, don't abuse the world or any of its creatures. Keep good natured, and our word for it, all will come right. The soft south wind and the gentle sun are not more effectual in clothing the earth with verdure and sweet flowers than is good nature in adorning the hearts of men and women with blossoms of kindness, happiness and affection—those flowers the fragrance of which ascends to heaven.

THE way of salvation is a highway—highways are always free; the peasant has the same right as the peer; the meanest beggar has the same warrant to travel this road as the greatest monarch. Proud nature does not like this—"Whosoever will let him come."

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 7th day of the 4th month, 1884.

JACOB BRINKERHOFF, Editor.
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Special Contributors.

Judgment Day.

"God hath appointed a day in which he will judge the world in righteousness by that man whom he ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead," Acts 17: 31.

This Scripture, with many others, shows to us that our Creator will call us to account for what we do here, and the disposition we make of ourselves and our opportunities. Having placed man here with great capacities and faculties for high attainments, and given him the choice to do whatever suits him, having set before him good and evil, and the knowledge of the outcome in each, the matter is expressed in the words of the wise man, as follows: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment," Eccl. 11: 9. A creature of high intelligence and capacity is placed upon the earth with powers for good or evil, he is left to his choice, but with the information that he to whom he is responsible will call him to an account and reward him accordingly, all fully laid down in the sacred word; an eternity of bliss or a night of eternal oblivion. And as time passes on and one generation succeeds another there are many exhortations to choose the right way which leads to life and avoid the open road to destruction.

The Bible history gives us several examples of this, in which God has left man to take his own course, and in his own prerogative to rule and govern the universe has brought man into judgment. Take the first example on record, where the first man had all that was good and was on trial for his standing with his Maker, who was ready to reward him for diligent service had it been given. In Adam's own prerogative of choice he chose his own course of present good or pleasure, and the Supreme Ruler brought him into judgment, and meted out to him the penalty, as threatened, which penalty would be everlasting in its effects had not God, in mercy, provided a Redeemer, a Ransom, and a Deliverer from that penalty. Cain was brought into judgment by the visitation of God's judgment upon him, although his natural life was not taken away from him at the time. The antediluvians were brought into judgment, when having taken their own course their very thoughts were only evil continually; and in his overruling judgment and rule, God brought a flood of water to their destruction. There have been examples of the judgment of God upon man for taking an evil course all the way down the course of time, more particularly during the time when God had a national people or family upon earth with whom he desired to establish his kingdom upon earth, until he and it were entirely rejected of them, since which time the gospel of the kingdom is sent forth to take out of the world a people for his name, with whom the kingdom will be established, when that "day" (or time,) shall arrive "in which God will rule the world in righteousness by that man whom he hath ordained."

But does God bring every evil work into judgment? Do we not see the evil people and the good people living together upon the earth, both enjoying life and its creature comforts? Do not both die alike, and are alike carried to the grave? Although we may not be made aware of the decisions and purposes of God concerning each individual, yet the great apostle to the gentiles has written for our edification that "every man's work shall be made manifest, for the day shall declare it," 1 Cor. 3: 13. What day? When is the day that shall declare the judgments of God? We read in 1 Cor. 4: 5, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart." The time, then, when the decisions and judgments of God are made manifest is when the Lord Jesus Christ comes to earth to take the kingdom and the throne, and reign in righteousness. In that reign of righteousness and peace no evil, sin, rebellion, or wrong will be tolerated or allowed to mar the glory of the place and the government of God. The manifestations of the judgment of God in favor of his people who have served him will be in their resurrection from the dead to inherit the kingdom, as the judgment scene represents in Matt. 25: 31-46, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The manifestation toward the other class is that they do not possess the Kingdom of God, but are destroyed from the territory of the kingdom, with everlasting destruction from the presence of the Lord, 2 Thess. 1: 9.

This is corroborated by the vision to John in the Revelation, of the redeemed, in chap. 15, standing on the sea of glass mingled with fire, who sing the song of Moses and the song of the Lamb, a part of their declaration being, "for thy judgments are made manifest." We regard the sea of glass as an emblem of the situation when the saints are translated from earth, from mortality to immortality, when they are caught up to meet the Lord in the air, and in the transparency of air their situation is like unto a sea of glass, where the light of the sun would also add the appearance of "mingled with fire." This event is the deliverance of the saints, and is the first manifestation of the judgment or decision of God, for in that moment it is declared who is appointed to immortality and who is appointed to the eternal oblivion of death. Earth's inhabitants cannot know it sooner, except by faith, that is they who exercise faith, that by having complied with the conditions of salvation of repentance, faith, and baptism, they feel the assurance of future salvation. Then, when on the sea of glass faith is realized, and the delivered are represented as proclaiming, "Thy judgments are made manifest."

The Court of Heaven is now holding its sessions. The whole people of earth are in rebellion to their King, and an offer of pardon and re-instatement is offered them. If the conditions of reconciliation are accepted the penitent's name is written in the book of life, and if the person remains faithful to his profession of faith until his probationary life is ended his name remains there, and in the manifestation of the decisions of the Court in which the Great Life-giver will come to the territory of the dead, to the territory of the rebellious world, in whom the lives of this people are hid, he will be called for by the shout of the descending Lord, as he called to the sleeping Lazarus, "Come forth," and they shall arise from the dead, and with the saints

who are living at the time, will be caught up to meet the Lord in the air, and on that "sea of glass" will sing the song of deliverance, and shout, "O grave! where is thy victory? O death! where is thy sting?"

"We must appear before the judgment seat of Christ, that every one may receive the things in his body according to that he hath done, whether it be good or bad," 2 Cor. 5: 10. The text does not say that we must all appear there at one and the same time; but as the Father hath committed all judgment unto the Son, John 5: 22, our cases are all undergoing review as fast as we make those cases, whether we serve the Lord or ourselves and the world, and "those who are accounted worthy to obtain that world [to come] and the resurrection from the dead," are manifestations of the judgment of God upon the cases before the Court of Heaven, and those whose sins are pardoned are then relieved from the penalty, they are set free from the prison house, they come forth from the grave in the bloom of immortality, to die no more, incorruptible, spiritual, glorious, to inherit eternal life in the kingdom of God. See 1 Cor. 15. The judgment must have been passed, or the judge would not know whom to bring forth to the immortal resurrection—who were accounted worthy, through the intercession and righteousness of the Mediator and Redeemer. Every argument and every text of Scripture is against the view of the mortal resurrection, followed by judgment and immortality to be bestowed afterward. The standing or appearing before the judgment-seat of Christ gives us to understand that Christ is our judge, and from his decision there is no appeal. Paul's case is a parallel one, where he said unto Festus, "I stand at Caesar's judgment-seat," Acts 25: 10. He would have Caesar to be his judge, who was the highest tribunal on earth at the time, from whom there was no appeal.

Our sins being "blotted out," Acts 3: 19, show that they are recorded in some book. The judgment scene of Rev. 20: 12, shows it to be according to the books, and undoubtedly one of them is the book of life, spoken of several times, and doubtless another one is the book of remembrance, which is once spoken of in Malachi 3: 16, although the remembrances there spoken of are of good and faithful service rendered to the Lord; doubtless there is also a book of remembrance of sins, and from this our sins may be blotted; or if we consider these as figures of the atonement the figure represents that our sins are forgiven, not held against us, and being forgiven and removed from us, there is now no condemnation against us, we are justified, the blood of Christ has cleansed us from all sins. Then as fast as we repent of sin and forsake it our sins are blotted out and our names are written in the book of life; and if we remain faithful to God our names will not be blotted out of the book of life. See Rev. 3: 5, and Ezekiel 33.

A comparison of different translations of Acts 3: 19 furthers this view, "Repent ye, therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord,"—Revised Version, and with it agrees the American Bible Union New Testament, and also the Emphatic Diaglott, and also the Variorum rendering of the text. Repent and be converted, or turn again, in order that your sins may be blotted out. This was one of the particular conditions of salvation and the blotting out of sins. The Jews, to whom Peter addressed the language, very well understood the blotting out of sins. Then, if

ones sins are blotted out, and he is pardoned, justified, when Jesus Christ is sent to bring about the times of restitution there shall come a time of refreshing from the presence of the Lord to that individual who is in harmony with the Lord, who has saving faith, and to him shall be an abundant entrance administered into the everlasting kingdom of our Lord and Savior, Jesus Christ, 2 Peter 1: 11; Acts 3: 19-21

The idea maintained by some, that sins are not blotted out until the coming of Christ, is not maintained by Acts 3: 19-21, which is so generally supposed to prove it; pardon now, the manifestation of it when Jesus comes to judgment and bring the reward with him, and at that time the pardoned individual has an eternal time of refreshing. All judgment having been committed by the Father unto the Son, when the Son entered upon his ministry he manifested this prerogative, and in several cases proclaimed that he had power on earth to forgive sins. See a case in the healing of the sick of the palsy, Matt. 9, Mark 2, Luke 5; and later in his ministry, Luke 7, sitting at meat in the house of Simon, a Pharisee, he forgave the sins of the woman who washed his feet with her tears and wiped them with her hair, showing by these examples that "the Son of man [and of God] had power on earth to forgive sins;" and exercising that power while on earth he would do so none the less after his ascension to heaven, when people would go to him by faith; then and now, "him that cometh to me I will in no wise cast out," John 6: 37. He is Mediator between God and man, and the Father for his sake receives all who come to him.

There is another view of the judgment that we should notice as we pass, although too absurd and unfounded in fact and Scripture to demand notice, only that it is held in connection with much truth by the Seventh Day Adventists, the position that the day of atonement and judgment began in A. D. 1844, dividing the judgment into the investigative and executive judgments. There is simply no argument for it, only their assertion and their theory of it, advancing the idea of the prophetic periods ending in 1844, and fanciful view of the Savior's changing position in the heavenly sanctuary at that time, and entering upon an investigative judgment. The theory without Scripture support is worthless, but 1 Peter 4: 17 is taken for proof of it. "In the time is come when judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?" To assume their sanctuary and judgment theory, then assume that the time in 1 Peter 4: 17 is "wresting" the Scripture very largely. If Peter said the time of judgment "come" in his day, it certainly does not begin its beginning in 1844. All judgment committed unto the Son, John 5: 22, the judgment was going on, and if the house of God are "scarcely saved," only by the righteousness of Christ, how shall they escape having no advocate with the Father at all with 1 Tim. 5: 24, "Some men's sins are before hand going before to judgment, some they follow after." Instead of beforehand in 1844, the "before hand" is being blotted out by the individual's repentance and faith, while those who do not repent and believe are followed by their sins, receive their due reward; as the good of some are manifested when the good are done, see the next verse.

"God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, and

ones sins are blotted out, and he is pardoned, justified, when Jesus Christ is sent to bring about the times of restitution there shall come a time of refreshing from the presence of the Lord to that individual who is in harmony with the Lord, who has saving faith, and to him shall be an abundant entrance administered into the everlasting kingdom of our Lord and Savior, Jesus Christ, 2 Peter 1: 11; Acts 3: 19-21

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"God hath appointed a day in which he will judge the world in righteousness." To judge is also to rule and reign, and the day

to rule and reign, and judge, is also, according to Rev. 15: 4, the time when the judgments of God are made manifest. Many writers speak of the day of judgment when the idea to be conveyed is the manifestation or revelation of the judgments of God, as Paul also says of that day in Rom. 2: 5, the day of the revelation of the righteous judgment of God. The "day" of the text is the same as the day of the Lord, meaning a time or period of time, in which Jesus Christ is to reign or judge the earth, to establish his kingdom and restore the earth and make it the abode of the redeemed, the kingdom prepared from the foundation of the world, after which the kingdom is given up to God the Father, when Jesus is subordinate to him throughout the endless ages of eternity. 1 Cor. 15: 24-28.

Reader, is your name written in the Lamb's book of life, and are your sins blotted out, and "put as far from you as the east is from the west?" Rejoice then in the promises of God, and go forward in his mercy, and in the revelation of the judgments of God you may have a crown of righteousness enduring as eternity.

Terrestrial Convulsions.

THE great earthquake in Asia Minor again calls attention to the extraordinary tendency to seismic disturbance manifested of late by the crust of the earth. The recent tremendous outburst in Java and the Straits of Sunda seemed a fitting culmination to the series of earthquakes and volcanic eruptions that preceded it. It is evident, however, that the disturbing forces are yet at work, and that their field of operations extends to nearly every quarter of the earth.

Since the Javan convulsion we have had news of earthquakes in Europe, North and South America, and Asia. Although men of science do not countenance the theories of Capt. Delauney, the Frenchman who is credited with having predicted the catastrophe in the East Indies, and who asserts that the present earthquake cycle will not culminate until 1885 or 1886, it is very clear that for several years these convulsions have tended toward a maximum in both number and violence. Nobody is in a position to say that we have yet beheld either the last or the worst of them.

During this last five years this stage-coach of the solar system, called the earth, has several times rudely reminded its swarming billion and a half of passengers that, while it bears them along so smoothly on its easy axle, and encounters no ruts nor rough places in its noiseless road, it can of itself, on occasion, shake them up and make them uncomfortable. And as there are no stations and no jumping off places on the journey through space, the earth's passengers must make the best of it. If their coach goes to pieces, there is no help for them.

Beginning with the disasters at Agram, Ischia and Chios, a few years ago, and running through the list of subsequent shakings and upheavels, great and small, up to the present time, we have an astonishing exhibition of terrestrial violence. The ocean wave that the convulsion at Java sent across the Pacific was in itself a most wonderful thing, though not unprecedented. The tides excite no astonishment, because they are regular phenomena, and the causes which produce them is understood, but there is something almost startling in the thought that the earth has the power within its own bosom thus to set its oceans into commotion.

One of the chief features of the recent series of disturbances of the earth is the widespread nature of the phenomena. The activity of the subterranean forces in the earthquake period noticed by Humboldt between 1811 and 1813 was confined between the meridian of the Azores and the western edge of the Mississippi valley, reaching to Caracas in South America. The present outbreak has been felt all around the world.

The manner in which volcanoes, whose chimneys had grown cold centuries ago, have suddenly began first to smoke and then to belch forth clouds of ashes and streams of lava within the last five years is exceedingly interesting. Nearly every one of the famous volcanic giants of the earth has, within the same period, responded to the universal signal which seems to have been given in the interior of the globe by smoking, shaking its sides, roaring, and in some cases breaking into eruption. During this time about twenty new volcanoes have made their appearance, a whole nest of them having risen out of the bottom of the Straits of Sunda. . . . Ashes also fell there, indicating that there had been an outburst from some of the volcanic vents in the Andes. So far no news have been received of any such eruption, although it is known that Cotapaxi was in action last summer. But the fact that the earth trembled in South America at the time when the western end of Java was shattered and the bottom of the Straits of Sunda was upheaved, is alone sufficient to show how general is the disturbance which has resulted in such disasters as those in Ischia, Java and Asia Minor.

We are thankful that New York stands on a rock that appears to be free from earthquake tremors, and has no volcano in its neighborhood.—N. Y. Sun.

It was the idea of the Greeks, in ancient times, that infants should be kept as free from excitement as possible, and therefore the greatest care was taken that all disturbing noises should be avoided, until they had become so far matured as to bear them without injury. But there is very little care taken in our day, even in Christian families and communities, to preserve children and youth from excitement. On the contrary, the more they can get of it the better, in the opinion of parents and themselves. This is not favorable to health of body, or of soul. But worse than social excitement, is the effect of unwholesome reading which now floods the country. Papers and magazines are widely read which furnish the most frightful tales, incredible indeed, but ingeniously constructed with a large amount of the supernatural, to intensify the mystery, and excite the imagination. The dime novel that sends the small boy off to be a pirate, or a highwayman, is not worse than some of our society novels and sensational periodicals.—*New York Observer.*

DR. VIRCHOW, of Germany, probably the greatest master of physical science now living, at the ter-centennial celebration of Edinburgh University, declared that "evolution has no scientific basis." This is no news to us, for we know that it has no Biblical basis, and that true science cannot contradict the Bible. But how will Prof. Virchow's testimony affect those ministers who have accepted evolution as a fact because some infidel scientist (?) has "supposed" that it might be true, and have diligently sought to make the Bible seem to uphold the theory? What excuse will they now have for disbelieving the Bible?

things pertaining to God, to atone for the sins of the people. He himself hath suffered, but he is able to succor them that are tempted. Heb. 2: 14-18. "For we have compassion that cannot be touched with our infirmities; but was tempted like as we are, yet without sin." Read Isa. 53.

As we possess the human as well as the divine nature, we could not, because of our weakness, have confidence to approach God when we remember that he is on a holy pathway, subject to the law, and has borne our griefs and sorrows, and was wounded for our transgressions, he was bruised for our iniquities. We remember that Jesus suffered pain, insults, poverty, disappointment, all as we suffer, and that he came to redeem for us, a perfect Mediator between God and man—how our poor souls rejoice. Thus we see that the relationship between God and man, is not to each. He feels for God, as God feels for man, the Son of man. "Let us therefore draw nigh unto a throne of grace, that we may receive mercy, and find grace to help in our time of need." Heb. 4: 16.

Another in Christ, in hope of the coming of Jesus.

The Coming of Christ?

Many wonder why we do not constantly proclaim our Savior's return from heaven. We remember that they have said that death extracts an atonement for each dying saint, and at the same time, the happy realm where they go to associate with the angels, to sing the song of redemption, and to participate in the "joy" to be found in the presence of the Lord's return to earth. Seeing it gives to the dead crown, and happiness in the coming.

Why should we feel a great event, scripturally prophesied of the great appearing of the great Jesus Christ? For the "When Christ who is in heaven shall then shall ye also appear with him"—tantamount to saying, "Ye shall enter glory previously; as the same apostle testifies that he will judge the quick and the dead"—which is equivalent to saying, "The dead will remain until the resurrection day; and if so they shall be rewarded till then, which is the same as Christ's own testimony that the Son of man shall come with his angels, and reward every man according to his works, which is a virtual award that must be deferred until the day in "power and great glory."

As for feeling a special awe at the Master's return to earth, coupled with the admission that sin will be exterminated, and "restitution" made, giving the saints of the kingdom to spend the remainder of their lives on the new earth, in their new state. It is evident

to all, however, that if death escorts the saints to glory before Christ comes back to earth, he puts a crown on their heads, a palm in one hand and a harp in the other, puts a white robe upon them, puts a song in their mouths, and introduces them into the society of angels, that they are well enough off without the coming of Christ, having already been made recipients of the glory due at his coming.

If thus already dwelling in glory, could there be anything delightful in the thought of abandoning that realm to come to judgment, or in leaving that kingdom after a few years residence there, to go in pursuit of another. It is no wonder that the adoption of this theory of going to glory before being judged, and prior to the return of Christ, has sealed the lips of ministers all over the land on this topic of Jesus' future coming to reign over the resurrected saints on the renovated earth. They see no need of that event, and consequently, as the next legitimate step, many of them are spiritualizing it, and teaching that Christ only comes spiritually in the clouds of heaven.

But when men learn the dreadful truth that death is not a misnomer, but a veritable reality, that it is "an enemy" to the race, the conquering "king of terrors," and that it actually kills men, and hold them as prisoners in its dark domain till Jehovah's clarion shall summon them therefrom to be judged for the deeds done in the body, then they can see the importance of Christ's coming to resurrect the dead, to judge the race, and to reward the faithful. As truly as God has coupled the judgment with Christ's appearing, and coupled the reward with the judgment, so truly if Christ never appears, the saints will never be rewarded or judged. These considerations make it apparent that the coming of Christ is an indispensable event, in which hinges the whole gospel economy—the life is to come, the reward to come, the kingdom to come, and the glory to come. It must be proclaimed as the event that will consummate the Christian's hope. And in the light of prophetic truth now shining so clearly, it must be proclaimed as an event now almost due. To hide this light at this late hour would be a criminal act for which we must soon answer.—Sel.

The Spirit of Christ.

"Now if any man have not the spirit of Christ he is none of his. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father." The spirit of Christ must be and is possessed by the Christian. Here is the testing scale by which we may all try ourselves. Paul gives us a kindly and timely warning by saying, "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." There is no mistake; if we expect to wear a bright crown of glory, we must not sow to or be led by our fleshly inclinations, "For to be carnally minded is death, but to be spiritually minded is life and peace." "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be."

The spirit of Christ which must be possessed and exemplified by his followers, evidently refers to a subdued and changed disposition, from that which is fleshly and sinful, to that which is right and just, called by inspired teachers conversion. This was the

mild, kind, lamb-like obedient disposition of our blessed Master, who went about doing good, and did no evil. When he suffered he threatened not, but committed himself unto him that judgeth righteously, even when undergoing the most cruel torture, and suffering those excruciating pains of death itself. He could and did calmly and obediently resign his own will, and exclaim with a sorrowful heart, "not my will, but thine be done." Then if we would be followers of our dear Master, and inherit the promises, we must subdue and conquer old self. For they that are Christ's have crucified the flesh with the affections and lusts. "He that saith he abideth in him ought himself also so to walk, even as he walked." Desiring the sincere milk of the word that we may grow thereby, more and more like our loving Master, hungering and thirsting after righteousness, a righteous life made so by doing right. If we have the spirit of Christ, our actions in life will tell it. A good tree is known by the fruit it bears.

We would make a great mistake if we should think a sour crab that was loaded with bitter fruit, a good sweet apple tree, but no more so than when we would lay claim to be a Christian, and our lives, words and actions were bitter sensual and devilish. Be not deceived; those who have the spirit of Christ will ever cherish the very highest regards for the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death. Then to possess the Spirit of Christ, to walk in the Spirit, and to live after the Spirit, is simply to be governed by the law of the spirit of life, and to adhere to its teachings and instructions in all things. Then if we have brought ourselves into subjection to the will of God, as expressed in the teachings of Jesus of Nazareth, and his apostles, we will be no longer barren and unfruitful, but on the other hand our lives will be laden with the precious fruits of the Spirit; results of a life conformed to the Spirit's teachings and directions, which are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.—Selected.

Letter Department.

From Sister Laura Simons.

DEAR BRO. BRINKERHOFF, and Brothers and Sisters of the same faith in Christ Jesus, scattered abroad: I will try again in my weakness to write a few lines for our paper, which makes its weekly visit to me. I do love so much to read the cheering letters from the different parts of our land, and to know that the work for the Master's cause is still progressing; and I hope and pray that it will still continue to spread until all shall hear the glad tidings of salvation, and every tongue confess the Savior; and not only hear and confess, but do his commandments, for the Bible says, Blessed are they that do the commandments. I know that I make a great many mistakes, and often go astray; but I will never lose sight of the blessed promise of peace and joy in the resurrection morn. I desire the prayers of all God's children, that I may not falter or faint on the way, but ever have my lamp burning, and be ready to meet the Savior at his coming.

Your Sister in hope.

Oswego, Kansas.

From Sister Weltha A. Combest.

DEAR BROTHERS and Sisters: This is God's holy Sabbath, bright and beautiful; the birds are sweetly singing, making the woods ring with their gladsome melody. Nature has once more awakened from her icy slumber,

clothing the earth again in robes of verdure. My heart is filled with thanksgiving as I meditate upon the manifest care of our Heavenly Father. I want to live nearer to him; I want to love him better, and serve him more faithfully. O why should we grow lukewarm or cold in his service when he so generously surrounds us with so many blessings. Why not follow the Savior's injunction to practice self-denial, seek first the kingdom of God and his righteousness. There are promises rich and precious to those that give the Lord the first place in their hearts; listen to one: There is no man that hath left home, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake, and the gospel's, but he shall receive a hundred fold now in these times (all these), with persecutions, and in the world to come eternal life. Precious thought! I long to see that day when there will be no more sin and sorrow, sickness and suffering, when there will be nothing to mar the beauties of nature, and joy and gladness will last forever. But while we are waiting our Lord's appearing to bestow the great rewards, let us be diligent, always abounding in the work of the Lord, doing with all our might whatsoever our hands find to do; and let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice; and be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

I have finished reading ADVOCATE No. 11, Vol. 19. I find it filled with good things, interesting, instructive, and cheering. It is indeed a great help and encouragement. To be sure, we have the Bible to read and I love to read it; but I have learned much about the blessed truths of that grand old book that would yet have been dark to me, had I been left to myself. May God's blessing rest upon it as it goes forth on its mission of love. Pray for me that I may be gathered home in the morning of gladness, with all the redeemed of earth. Your Sister waiting for Christ.

Enyart, Gentry Co., Mo.

From Sister Dorliska Prentice.

DEAR BROTHER BRINKERHOFF, and Brothers and Sisters scattered around the world: I thought I would try and write a few lines to let you know that we are trying to live up to God's commandments, for I want to gain a home in that heavenly Kingdom. I must tell you it is very lonesome for me now days, for my husband is very sick; he has been confined to his bed for over six weeks; we can't go to meeting, have to spend the Sabbath alone, but it won't be long, for the time is soon coming when Christ shall come to claim his loved ones, if we are faithful. I want to be one that is ready when he comes, to have it said to me, Well done, thou good and faithful servant, enter into the joy of the Lord. I don't feel discouraged, for I know that if I put my trust in God he will carry me safely over. I ask the prayers of all my brethren and sisters for my sick companion, that he may get around with us once more. I want you all to pray for us that we may hold out faithful till Christ comes.

From your Sister in Christ.

Grand Haven, Mich.

BRO. J. W. DITTO writes from Sully, Ill., to the brethren and sisters that he is still striving to make preparation to be ready to meet our dear Savior when he comes to save his people.

The Advent and Sabbath Advocate.

OUR article on the judgment is very lengthy, but we preferred not to divide it.

GIVE Bro. Lamb's article on Rev. 20 due examination before deciding that his explanation is incorrect, although you may not previously have looked upon the chapter as containing so much of symbolic prophecy.

Tents! Tents!

HAVING made arrangements with the Missouri Tent and Awning Co., we are prepared to make the following offer to those who wish to purchase or rent tents for the coming Camp Meeting.

8 x 8, 3 foot wall, 8 oz. duck,	\$5.50.
10 x 10, 3 foot wall, 8 oz. duck,	\$6.60.
10 x 12, " " "	7.50.
10 x 14, " " "	9.50.
10 x 12, 4 " " "	11.00.

Tents erected on the ground for rent, \$3.50. Those wishing to avail themselves of the above offer will write to me at once at Stansberry, Gentry Co., Mo. W. C. Long.

TWELVE villages on the Island of Kishue at the mouth of the Persian Gulf were destroyed by an earthquake May 19. Twenty persons were killed and many injured. The island is populated chiefly by Arabs.

THE veteran, Geo. Muller, of Bristol, England, is now in Upper India, and preaching nearly every day.

THIS is the age for supplying the world with Bibles. The beginning of this century it existed in but fifty languages; now its truths can be read in 250 dialects and languages. In the world there are more than 1500 Bible Societies, all organized since 1804.

IT is evident that everywhere the tide of popular sentiment is setting in strongly against the liquor traffic. The smaller cities and villages are taking active measures to suppress it, and the people who are trying to grow rich by the woes of others feel their craft is in danger.—*Ex.*

RUSSIA's annexation of Merv, which was regarded at the time as a menace to English rule in India, is the subject of an article published in a new Caucasian paper, the organ of Prince Dondonkoff, governor of the Caucasus who has recently annexed Merv. The article openly declares that the object of the new conquest is to threaten England in India, and Afghanistan is spoken of as destined to play in a war, over India, the same function which was fulfilled by Roumania in the war with Turkey. The Russian officials are annoyed by this imprudent disclosure. The semi-official organs are in pitiable straits to explain it away, and the English Ambassador has applied to the Russian foreign office for explanations.

LONG have Christians commented on the wonderful transformation wrought in the character of the disciples by the resurrection of our Lord. They were feeble and fearful before; they were strong and courageous after. They forsook him at the very approach of danger before; they were ready to march to the rack or the stake for him after; but in the same connection is another consideration, not so frequently noticed, viz., that this wonderful change in the disciples is a proof of the resurrection. His ignominious death would have hopelessly scattered them and destroyed the church if he had not risen, but the wondrous revival and power and courage of the Christian church after the resurrection is of itself a confirmation of the event.

If it be thou, Oh blessed Lord,
Bid me now come to thee,
Help me to trust thy every word,
Support and comfort me.
If thou shalt deign to give me health,
Help me, Oh Lord to prove, the length and breadth,
The height and depth of the unchanging love.
If I to death appointed be, thy will Oh God be done,
Yet manifest thy love to me
And save me through thy Son.

THE above lines, by our brother N. L. Brooks, of Union Valley, N. Y., who died Apr. 16, 1883, with some others recently published, were written while under much suffering, and while unable to speak but a few words at a time.

WHEN physicians stop giving whiskey and alcoholic medicines to their patients; when editors practice temperance as well as preach it; when young men have the courage to say "No!" when preachers stop the practice of giving wine to pledged temperance men at the sacrament; when temperance becomes as fashionable as drunkenness now is, cold water will be at a premium.—*Sel.*

IT is reported that a large cave, possibly a rival of Wyandotte and Mammoth, has been discovered near Merom, Sullivan County, Indiana, the entrance having been unearthed by a recent land-slide. A skeleton of a man and a dog and a number of Indian relics were found in it.

THE following additional names are received for Tent Fund:
Elisha Yale \$5, Enoch Williams \$5, Jacob Williams \$5.

Appointments.



Tent Meeting.

WILL hold a tent meeting of several weeks at McFall, Gentry Co., Mo., commencing Friday night, July 11th, 1884. W. C. Long. N. A. Wells.

Missouri Camp Meeting for 1884.

THIS meeting will be held at Albany, Gentry Co., Mo., west part of town, in the beautiful grove of J. B. Hunter, the same place occupied last year; commencing Aug. 21, 1884, and continuing till Wednesday, 27th.

Albany is located on the C. B. & Q. R. R., and three miles from the Wabash, St. Louis, & Pacific R. R., and the terminus of the Narrow Gauge, or St. Joseph and Des Moines R. R. Those coming on the Wabash will stop off at Evona, 3 miles from town, and take the hack for the city. Reduced rates will be procured on the above named roads.

The Eleventh Annual Conference of the Church of God will be held in connection with the meeting. All are cordially invited.

A. C. LEARD,
N. A. WELLS,
W. C. LONG, } *Ex. Committee.*

Money and Letters Received.

J W Ditto \$2.25, Nancy M Osborn \$2, Rachel Lamb \$1, E L Pierce \$2, Laura Simons \$2, Wm Baas \$2, Thomas Holloway \$2, A friend from T F \$1 (donation).

Books and Tracts Sent by Mail.

J W Ditto, N J Lewis, Laara Simons.

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 texts many 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.

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.

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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 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.

Who Shall Attain?

Who shall stand upon God's holy mountain,
And view the "goodly land" from Zion's height?
Quaff the crystal streams of life's pure fountain.
And bask 'neath sunbeams of resplendent light?

Who shall shine in robes of virgin lustre,
Mid primal splendor when restored again?
Breathe near the throne where angels love to cluster.

Blest with Messiah evermore to reign?
Who shall enter 'neath the jewelled portals
Leading to Salem's palaces afar,
Mingling with seraphim and redeemed immortals,

Their endless glory and their bliss to share?
Who shall wear the fadeless crown supernal,
And sing, with golden harps, "Worthy's the Lamb

Who once was slain, but raised to life eternal,
Who died for us, who ever lives again?"
Who shall come forth in bodies resurrected,
And clothed sublime with immortality,
In heavenly image reconstructed,
And pluck the fruit from life's all-glorious tree

Oh, who with joy shall see the King descend
In majesty refulgent as the sun;
With sainted ones and angel bands attending,
To gather "loved ones" to their final home?

Shall you and I be there at that grand festal,
And chant the song of Moses and the Lamb?
Roam through the plains of Paradise celestial
And walk the streets of New Jerusalem?

—Selected.

The Second Coming of Christ the Christian Hope.

HOPE is the peculiar feature of the Gospel. Other systems boast of ethical principles which it is expected the judgment will tion and the enlightened will apply to the nation of character; but the gospel these in its power to produce the aimed at by them, but which they achieve with all their labored philosophy. Theoretical morality may practically ence superior minds; but it is power raise the fallen or develop moral fr tion in naturally barren minds, because is no soil for its growth in such cases. peals are to trained intellect and m piration; and for that reason it is i with the vast majority of mankind, v wanting in those conditions. Christi proaches human nature in a more a garb. It comes, not with hard re