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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, 14th Day of the 4th Month, 1884. (July 8, 1884.) No. 15.

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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.

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 immor-
tals,
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 descending
In majesty refulgent as the sun;
With sainted ones and angel bands attending,
Together "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 only Christian Hope.

HOPE is the peculiar feature of the Gospel. Other systems boast of ethical principles which it is expected the judgment will sanction and the enlightened will apply to the formation of character; but the gospel excels these in its power to produce the results aimed at by them, but which they fail to achieve with all their labored philosophy. Theoretical morality may practically influence superior minds; but it is powerless to raise the fallen or develop moral fructification in naturally barren minds, because there is no soil for its growth in such cases. Its appeals are to trained intellect and moral aspiration; and for that reason it is impotent with the vast majority of mankind, who are wanting in those conditions. Christianity approaches human nature in a more attractive garb. It comes, not with hard reasonings

and lifeless aphorisms, but with personal love and inspiring promises. Laden with tenderness and cheer, it subdues the obduracy, and dissipates the lethargy, of human hearts, and bears them upward to moral perfection by the influence of its affections and hopes. It is exactly adapted to the necessities of human nature, present and prospective. It only requires to be received with full assurance of faith; and then, unlike human systems of philosophy, it satisfies the heart while it enlightenings the intellect and tranquilizes the spirit, which can elsewhere find no rest in this world of anxiety and care. Nevertheless, it it develops these results by an intelligent process. It operates by means of the ideas which it communicates to the mind. There is nothing unaccountable in its mode of operation. Its love is a matter of specific assurance to be realized by faith, and not a mysterious influence stealing miraculously over the heart. Its hopes grow out of definite promises, understood and assuredly believed, and are not shapeless ecstasies of incomprehensible origin. Its operations are altogether effected on truly rational principles. Designed for human nature, it is adapted to its mental constitution, and powerful on natural methods, to elevate and purify all who submit themselves to its teachings, and give earnest heed thereto.

Now in the present lecture, we purpose to make manifest the truth of the proposition, that the great hope of Christianity relates to the second (personal) coming of the Lord Jesus; that that event is the central object upon which enlightened anticipation lays hold as the climax of Christian desire, the crisis of Christian reward; and that, therefore, this truth is one of the main influences by which the Christian heart is purified, and the Christian himself prepared and made "meet for the Master's use." By the second coming of the Lord Jesus, is meant the event obviously signified by the language, viz., the return from heaven to earth of our Savior, who is now at the right hand of God. It will be admitted that Christ was really on the earth during his sojourn among men, eighteen hundred years ago, and that he ascended bodily to heaven after the resurrection. The proposition, then, is, that at a certain time he will descend just as really as he ascended, and appear in person on the earth, as the same Lord Jesus who sojourned in Judea among the Jews and Romans. We assert this to be the teaching of the word of God, and are more especially anxious to demonstrate its essentiality as the true Christian hope, in opposition to that great delusion which teaches that the occurrence of death is the coming of the Lord to those whom it overtakes.

There is only "one hope," as there is only "one faith and one baptism." This is the teaching of Paul, in Ephesians 4: 4, 5: "There is one body and one spirit, even as ye are called in one hope of your calling." That this "one hope" is an essential constituent of the gospel, is evident from Paul's words to the Colossians, chap. 1: 5, where, speaking of "the hope that was laid up for them in heav-

en," (Christ being there), he says, "Whereof ye heard before in the word of the truth of the gospel." He even goes the length of saying "We are saved by hope," Rom. 8: 24, and solemnly assures the Hebrews that this ultimate salvation was contingent upon their adherence to that hope. His words are, "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."—Heb. 3: 6. His language to the Colossians is equally striking on this point:—"He will present you holy and unblamable and unreprouvable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel."—Col. 1: 22, 23.

These testimonies ought to impress us with a sense of the gravity of the question about to be considered. It is no light thing to be doctrinally mistaken as to that which we should hope for. What a misfortune to spend our spiritual energies in looking for that which God has never promised! Such a mistake implies ignorance of the real "hope of the gospel;" and this "ignorance," says Paul, "alienates from the life of God."—Eph. 4: 18. What God has never promised, no one will ever receive; for how should the idle longings of man divert the purposes of the unsearchable Almighty? Especially when the gratifying of those longings would involve the failure of the promises really given. "According to your faith be it unto you." This is a divine principle.—Matt. 9: 29. If a man squander his faith upon that which has no foundation in truth, he sows to the wind; and though sincere error of this type may not be judicially punished, it certainly will not be rewarded, but will perish in the empty whirlwind of its own producing. The faith which builds its house upon the foundation-rock of the assured promises of God, will alone withstand the storm that will sweep away "the refuge of lies."

Before adducing specific testimony as to the coming of the Lord, it will be of advantage to direct attention to certain facts, which will pave the way for a proper apprehension of that testimony. These facts relate to the personal ministry of Christ when on earth. During his sojourn in the land of Judea, which he traveled constantly for three years, doing wonderful works in attestation of his divine mission, he proclaimed the things of the kingdom of God, and asserted his Messiahship in connection therewith, as has been proved in previous lectures. This proclamation had the effect of drawing around him many disciples, and of causing them to look upon him as the anointed king of Israel in a literal sense and destined to effect the "redemption of Israel" from the Romans and all other nations, and to establish the kingdom of God in triumph over all the earth. This view of Christ, created in the minds of his disciples by his own teachings, is condemned by thousands of well-meaning but mistaken people. We saw in a former lecture how un-called-for is the condemnation, and how scriptural (with a slight modification,) is the

view condemned. We now desire to point out that the teaching of Christ on the subject had a further effect upon the minds of the disciples. It created in them an expectation that they themselves should share the kingly honors of Christ at the time when his kingly mission should be manifested. This is also universally admitted to be a fact, although condemnation is as freely administered here as in the other case. The disciples are reprobated as "carnally minded," for having looked for what is generally disparaged as "a temporal kingdom." Now, we shall find that there is as much injustice in this imputation against the taste and judgment of the disciples, as there is in the one which the last lecture was intended to refute. There was no doubt a good deal of unhallowed ambition among them, which their divine Master repeatedly strove to repress; but this ambition did not show itself in inventing a false doctrine, or carnally perverting a true one. It rather manifested itself in the form of impropriety of spirit, in relation to that which was true. It gave them mistaken ideas as to the subject of the kingdom of God, and the principles on which admittance to it was to be granted; but it did not cause them to misapprehend the nature of that kingdom itself. There is a distinction here that is generally overlooked; and this oversight leads to lamentable conclusions. Their hope of inheriting the kingdom of God in substantial manner, like their estimate of the kingship, was founded both on prophetic testimony, and the express teaching of our Lord himself. In the prophets they had observed such testimony as the following:

"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."—Dan. 7: 18. "The time came that the saints possessed the kingdom."—verse 22. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."—v. 27. "Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."—Psalm 149: 5-9. "Instead of thy fathers (referring to Christ), shall be thy children (viz., the saints, his people), whom thou mayest make princes in all the earth."—Psalm 14: 16. "Behold a king shall reign in righteousness, and princes shall reign in judgment."—Isaiah 32: 1. "I will gather the remnant of my flock (of Israel) out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase; and I will set up shepherds over them, which shall feed them," &c.—Jer. 23: 3, 4. "And saviors shall come up on Mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's."—Obadiah, verse 21. And they had noted the teaching of our Lord himself to the same effect in the following recorded instances: "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily, I say unto you, he shall make him ruler over all his goods."—Matt. 24: 46, 47. "And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold I have gained beside them five talents more. His Lord said unto him, Well done, thou

good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things." Matt. 25: 20, 21. "And he said unto him (that had gained the ten pounds,) Well done, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities."—Luke 19: 17. Again, Jesus said to the chief priests and elders of the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." At the time he said so, the chief priests and rulers were in possession of the kingdom of Israel, which having been originally established by God, was called the kingdom of God. Now the generality of people can understand the meaning of this predicted taking of the kingdom from them. They know as a matter of fact, that the Jewish polity was abolished, and that in fulfilment of Christ's prediction, and that its rulers were deposed from their seats of authority, and in fact, "miserably destroyed" in the awful judgments that overtook the city of Jerusalem. But when directed to the second part of the statement, they immediately stumble. "It shall be given to a nation bringing forth the fruits thereof." Most people understand the taking, but what about the giving? The thing taken is the thing given; ergo, the kingdom of Israel, which was taken from the chief priests and Pharisees, shall be given to "a nation bringing forth the fruits thereof." This is self-evident. The only question requiring settlement is as to who are the fruit-producing nation; and this is easily answered. Jesus said to his disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. He further said, in answer to Peter's question, "Lord, we have forsaken all and followed thee; what shall we have therefore?"

"I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—19: 27, 28. Again, when the disciples were assembled at the last supper he said unto them—"Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22: 28-30. Here is a complete identification of "the nation bringing forth the fruits thereof." The nation consists of the disciples of our Savior, who is himself at their head as "the heir." They are styled by Peter 1 Epist. 2: 9 "a chosen generation; a royal priesthood; a holy nation; a peculiar people;" agreeing with the testimony that they will yet inherit the kingdom of God which was taken from the Pharisees, and which, though now in ruins, is to be restored in glorious plenitude. Who can persist in blaming the early disciples for harbouring an expectation which was not their own "carnal conception," but the express teaching of their divine Master? None will do so but those who are so enslaved by established systems of error, that they cannot exercise discernment in the study of the Scriptures. And alas! many such they are! Myriads of most respectable people are hopelessly perverted by the teachings of that hoary system of error, which lies like a vast incubus upon mankind. They are held in spiritual bondage. They are asserting their independence in every other department of thought. They are breaking down the barriers which an an-

tiquated superstition had raised in the way of free thought, and throwing aside the shackles by which it had fettered enterprise and investigation. They are discovering new sciences,—creating new systems,—inventing new appliances,—adopting new habits; but in religion they seem afraid to think for themselves. They slavishly bow to tradition, and lay themselves at the feet of an order of men, whose interest is to maintain the existing order of things, finding it more easy to the flesh to conform, than to give themselves any trouble about questions which would bring down the ire of the teachers, and excite the opposition of their misguided flocks. Thus is the great apostacy perpetuated from day to day; thus has it become established and consolidated under respectable and learned auspices; and thus has it become so deeply imbedded in society, that nothing will eradicate it but the uprooting judgments of the Highest. These will come, thanks to God, and sweep away the vast refuge of religious lies which overspread the globe like network. These will convince where argument is powerless. These will sober the intoxicated nations, who are now reeling under the influence of the apocalyptic wine of abomination which they have drunk at the hands of the great harlot city; and afterwards will a milder dispensation minister the healing influences of truth and righteousness, and chase ignorance and error into the murky shade of the past.

But to return from this digression. If the disciples were so egregiously mistaken as they are supposed to be, in their idea of Christ's kingdom, and the position which they should hold in it, it is remarkable that we never read of any correction by Christ of that mistake. There were three occasions on which such correction would have been exceedingly appropriate, and which, in fact, would inevitably have called it forth, had it been required. The first was when "the mother of Zebedee's children" came with her two sons—James and John, saying, "Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom."—Matt. 20: 20, 21. Now according to the popular view, here was the time to launch forth in condemnation of the earthliness and carnal misdirected ambition supposed to be indicated in the request; and doubtless the Savior, who was never slow to correct the misconceptions of his disciples, nor even to rebuke with severity, would have done so if the request had really been of the nature to call for it; but how different from anything of this kind is his answer. Not a word of censure! not the softest whisper of implied rebuke! Rather a direct and signal confirmation of the idea embodied in the fond mother's petition. "Ye know not what ye ask," says he. "To sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." So that instead of pronouncing her request inadmissible, he actually declares that the position requested will be given to those for whom it is prepared.—verse 22, 23.—*Lectures by Robert Roberts.*

To be continued.

Reveltion 20. Its Place in History Considered.

DANIEL W. LAMB.

[Concluded.]

VERSE 7th, "And when the thousand years are expired Satan shall be loosed out of his prison." His first work when loosed is to make war upon the two witnesses, see Rev.

11: 7, "and shall overcome them and them." (See tract on the slaying of the witnesses by S. S. Brewer). The remainder of his prophetic history is told in verses 8-1 Rev. 20, which I think has been fulfilled in the wars which followed the French Revolution, mostly under the leadership of Napoleon Bonaparte and his successors. The nations which he went forth to deceive are nations occupying the territory of the Roman Empire, which he undertook to bring under his control, in which undertaking he went up with his forces "on the breadth of the earth," the old Roman territory, Russia, the land of Gog and Magog, and his Berlin and Milan decrees he virtually all Continental Europe under blockade, and ly all Christendom. "The camp of saints." He invaded Palestine and occupied Jerusalem, "the beloved city," in Feb.,

"And fire came down from God out of heaven and devoured them." The power represents the seat of power, "The powers be are ordained of God." Fire is a symbol of wrath and destruction. The fire came down out of heaven and devoured the series of defeats that fell upon the French at Aboukir, at Acre, at Trafalgar, at Paris and at Waterloo in 1815, which time checked their mad career, but on the 2nd, 1852, Napoleon III. became emperor of the French, and by the battle of Solferino, June 24th, 1854, Napoleon III. obtained the power of being the chief supporter of the Pope, represented in prophecy by a woman seated upon it, see Rev. 17: 8, and 19: 20, and is identical with the and Satan of Rev. 7: 10 and shares the same fate, is "cast into the lake of fire and stone where the beast and false prophet [which were cast alive into the lake] shall be tormented day and night forever," that is, till the end of this age they shall be destroyed by the brightness of the Lord's coming.

It is evident that the last power which tried the woman is the one upon which judgment is inflicted; and if the woman is the papal church, which I believe, to know that this beast represents France, that was the last power that upheld the secular power of the Pope, the Bishop of Rome, and of the papal church. Now the question is, Has this judgment been inflicted upon those powers? and if so, when and how? It is evident that this beast and false prophet represents organized earthly powers, so evident that any punishment inflicted upon them in their lifetime must be in this world where they exist, for they can have no power in the world to come. The power represented in the above text is the result of a long series of conflicts between the beast and the kings of the earth and their armies, gathered together on one side, and the power represented by him that sits upon the horse (God's minister commissioned to work and personifying the word of God) and his army.

Now let us see if facts in history confirm the fulfillment of this prophecy. On the 26th of July, 1870, Napoleon III. declared war upon King William of Prussia, who, on the 18th of July, 1870, was crowned Emperor of France. The result of this contest was the overwhelming defeat at Sedan, Sept. 1st, 1870, where the French were completely routed and driven into the town, where they were taken as prisoners of war; the Emperor by a capitulation, Sept. 2nd, 1870, rendered himself to the King of Prussia, who was assigned a residence at Wilhelms-

ated superstition had raised in the way free thought, and throwing aside the shackles by which it had fettered enterprise and industry. They are discovering new sciences, creating new systems, inventing new religions, adopting new habits; but in reliance they seem afraid to think for themselves. They slavishly bow to tradition, and themselves at the feet of an order of men whose interest is to maintain the existing order of things, finding it more easy to the flesh to conform, than to give themselves any trouble about questions which would bring down the ire of the teachers, and excite the opposition of their misguided flocks. Thus is the apostasy perpetuated from day to day; and as it has become established and consolidated under respectable and learned auspices; and thus has it become so deeply imbedded in society, that nothing will eradicate it but the uprooting judgments of the Highest. These will come, thanks to God, and sweep away the vast refuge of religious lies which overspread the globe like network. These will convince where argument is powerless. These will sober the intoxicated nations, who are now reeling under the influence of the apocalyptic wine of abomination which they have drunk at the hands of the great harlot; and afterwards will a milder dispensation minister the healing influences of truth and righteousness, and chase ignorance and error into the murky shade of the past.

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Now let us see if facts in history show the fulfillment of this prophecy. On the 15th of July, 1870, Napoleon III. declared war against King William of Prussia, who, on June 28, 1870, was crowned Emperor of Germany. The result of this contest was the defeat of the French at Worth, Strasburgh, and an overwhelming defeat at Sedan, Sept. 1, 1870, where the French were completely surrounded and driven into the town, where the whole army, by a capitulation, Sept. 2nd, became prisoners of war; the Emperor by letter surrendered himself to the King of Prussia, and was assigned a residence at Wilhelmshoe, in

Hesse Cassel. The fortress of Sedan, with 70 mitrailleurs, 480 caannon, 10,000 horse, 108,000 men, fell into German hands, Paris was soon after taken by seige, and on the 26th of Feb. preliminaries of peace were signed at Versaille. France ceded Alsace and German Lorraine to the new empire and agreed to pay five thousand million francs as war indemnity. Here we see the beast was taken and now let us see about the false prophet.

Rome had been abandoned by its French protectors in August, 1870, and the next month was quietly occupied by the troops of Victor Emmanuel. The Pope was confined in the possession of the Leonine city, and in all honors and dignities as head of the Roman church, but the territories formerly under his sovereignty were declared to be part of the kingdom of Italy; the government of the kingdom was transferred to the ancient capital July 1, 1871.

Now what is the lake of fire burning with brimstone, into which they were cast alive? A lake of water is a portion of water surrounded by land; the land constitutes a barrier, a restraining force which the water can not overcome, and from which it cannot escape; so there is a restraining force around these powers which they are unable to overcome, and from which they cannot escape. Burning, they are put under tribute which consumes their wealth. "With fire and brimstone." This represents the burning of gunpowder, one of the principal agencies employed in military force in modern times. Thus the beast, and false prophet, and the power which personifies the devil of Rev. 20: 10, are receiving their punishment to-day, and shall be tormented day and night forever and ever; that is, till the end of this age, when they shall be destroyed by the brightness of the Lord's coming, 2 Thess. 2: 8.

Now where are we on the prophetic chart? Facts in history show us that we are near the end of this line of prophecy. Almost the next thing in order is the appearance of the great white throne, the resurrection of the dead, and the final judgment. Rev. 20:12,13. "No more shall Atheists mock his long delay, His vengeance sleeps no more, behold the day. Behold the Judge descends, his guards are nigh, Tempest and fire attend him down the sky. The trumpet sounds, Hell trembles, Heaven rejoices, Lift up your heads, ye saints, with cheerful voices."

Denver, Mo.

Daniel's Visions.

THREE of the visions given to Daniel are of more importance to this generation than to any other in this world's history. The first was given in answer to prayer, when the life of the prophet was in danger. Then Daniel blessed the God of heaven, and said, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter. Dan. 2: 24.

A few grand touches, and the story of four great empires is told. Babylon, Medo-Persia, Grecia, Rome, are gold, silver, brass, iron, clay; worse and worse to the end. So plain is the symbolism that a child can comprehend it.

In the second vision, the same four empires are symbolized by four great beasts, the last one a dreadful and terrible; and the prophet was more interested in the fourth one than all the others, because the light was to be "more and more unto the perfect day." The heavenly messenger tells the prophet more about

the last one than of all the rest, outlining the papacy, in a few brief sentences. If angels are sent from heaven to explain symbolic prophecy, we do well that we take heed to it.

The third vision covers a part of the Medo-Persian, and all of the Grecian and Roman Empires, to the resurrection and the setting up of God's everlasting kingdom. The time of this vision is given to the prophet; "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14. When we reach the end of the days, we have the promise that the vision shall speak. We do not appear to have an infallible chronology, so we must wait patiently, and watch. The angel Gabriel has given a chain of events filling up the time of this vision, and the last event is generally believed to be the downfall of the Turkish Empire.

All of these prophetic events have become history but the last. Shall the last event in this wonderful chain be so obscure that the people of God will not understand? The angel says that "The wise shall understand." Dan. 12: 10. Glory to God! I believe we shall be able to say, "This is that spoken by the angel." Dan. 11: 45. The question that seems to be troubling the Roman nation to-day is, What shall become of the sick man? The wisdom of their wise men seems to have perished. It is written "He shall come to his end, and none shall help him." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. Dan. 12: 1.

The world would give much to-day to know the fortune of the stock market a day or two in advance. They may know the future of this world and all its interests by coming to the fountain of God's Word, and drinking, "without money and without price." What a future there is for the saints of God, and all through Jesus, who is "the author and finisher of our faith."

"Glory to God in the highest; and on earth peace and good will to men." "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong: fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Isa. 35: 3,4.—Selected.

A man who will wrong you, in most cases will abuse you if you resent the wrong. A man who misrepresents you, will slander you all the more if you contradict him; and one who has damaged you in purse, will damage you in reputation also, if his interests required it. In nine cases out of ten the wisest policy is, if a man cheat, stop trading with him; if he is abusive, shun his company; if he slanders you, take care to live so that no one will believe him; no matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than a cool, calm, quiet way of dealing with the wrong we meet with.—*Ex.*

THERE never was a stricter temperance pledge than that of Solomon. We think it sufficient to say, "drink not;" but he said, "Look not on the wine." The color, the sparkle, the very sight of the intoxicating draught is enough to awaken the appetite in some men, so that it becomes necessary for them to make a covenant even with their eyes.—*Exchange.*

ADVENT & SABBATH ADVOCATE.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light." Marion, Iowa, 14th day of the 4th month, 1884.

JACOB BRINKERHOFF, Editor. A. C. LONG, JOHN BRANCH, W. C. LONG, A. F. DUGGER, J. A. NUGENT. Special Contributors.

The Two Covenants.

BRO. BRINKERHOFF: Will you please explain the two covenants spoken of in the Bible. Where were they given, and did Christ establish the old one and institute a new one. It is claimed that the old covenant tended to bondage, and that the Savior made a new one and set us free from the one given at Sinai. I ask the question in love of the truth.

WILBUR A. HOAGE.

Irvington, Mich.

OUR opponents on the keeping of the Sabbath make a great deal of the covenant question as though it were an argument against it, and contained any evidence against the perpetuity of God's law of ten commandments. Now, you will not find any two covenants specially spoken of as contrasted with each other but as there is an old covenant, and a new one, or another, to take its place, the circumstances of the case must decide which they are; and the Sabbath opposition, in its zeal to do away with God's memorial day, and because it is a fact that the ten commandments are called a covenant, assert that the covenant that was done away was the ten commandments; and in their blind zeal to work against the Sabbath they would destroy all the other principles of morality contained therein.

Now, there is never a word in the Bible about Christ setting us free from the Sinaitic covenant, but as to the reason of its passing away and there having to be a new one, we read in Heb. 8: 9, that the people with whom it was made "continued not in my covenant;" and in Jeremiah 31: 32, "which my covenant they brake." Then the matter all was that the covenanting people failed in their covenant or agreement, and not that Christ set the people free from it; and because it was broken the good Lord would make a new one, and take them again unto covenant relation.

There are several covenants spoken of in the Bible, none of them grouped together as two, and none called old, only as a new one is made to take the place of a previous one, which is thus called old, Heb. 8: 12. And instead of Christ making the new covenant, he is called its mediator, and not the maker of it at all. See Heb. 8: 8-11; Jer. 31: 31-34. And observe that it is God who makes the new covenant, the same party of the first part who made the first covenant. Now you see that Christ is not a party of this new covenant, he is the mediator of it, Heb. 12: 24; also he is the surety of the new covenant, ch. 7: 22; that is, he is the assurance that the new covenant will be made, and we have his mediation with the Father now and have redemption through his blood; this is also assurance that the new covenant will be made, and that the people of the covenant shall receive its benefits. Parallel with this assurance we have a similar one in Acts 17: 31. God hath given assurance unto all men that Christ will reign and rule the world in righteousness. In the marginal reading we have "offered faith" instead "given assurance." Faith offered to the world, and our salvation by faith in Christ is our surety that Christ will yet reign over the world, now under the domin-

ion of sin. Christ is our surety of this also, and in and under that reign the new covenant will be fully established.

For the second covenant to have the title of a new one it must have some of the characteristics of the former one, and we find by reading the new one that it is to be made with the house of Israel and the house of Judah, see both Heb. 8 and Jer. 31, and the first one was made with the house of Israel before Israel was divided into two parts. But our opponents say that the ten commandments were made as a covenant with the children of Israel. This we disagree with, and will notice it further as we proceed. The new covenant is made concerning laws, for it reads, "I will put my laws into their minds, and write them on their hearts." Then the new covenant will require the obedience of laws; and it is not a time of the breaking down of all laws; not a freedom from the restraint of law at all, but a time when the laws of God are specially to be obeyed; and God says "my laws," which implies a perpetuity of law, the claiming of obedience to laws previously made. The new covenant, then, is about law, and God's law was specially his ten commandment law; and under the new covenant the ten commandments are to be observed just the same as they were under the old one. Now when we turn to the making of the old covenant we find it was made with the same people, turn to Exodus 19, and read, v. 3, Moses went up unto Mount Sinai, and God said unto him, "Thus shalt thou say to the house of Jacob and tell the children of Israel," the same people as the new covenant was to be made with, and God said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, a kingdom of priests and a holy nation." The people answered, v. 8, "All that the Lord hath spoken will we do." The arrangements were made and the Lord spake to the people by his own voice, and delivered his covenant to them. Here we find a covenant made concerning another covenant. On this point read carefully the chapter in Bro. Dugger's book on Bible Sabbath Defended.

The covenant made with the Israelites at Sinai was concerning another covenant, which was a declared covenant. A made covenant is between two contracting parties, and a declared covenant is something positively made known or proclaimed by an independent party, and may have previously existed. Thus it is with the covenant concerning which a covenant was made at Sinai between God and the Israelites. See Deut. 4, where Moses rehearses to the Israelites what the Lord had done for them, and he says that the Lord spake to the people himself from the mount, out of the midst of the fire; "He declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone," vs. 12, 13. When God spoke directly to the children of Israel from Mt. Sinai, he spake or declared unto them the ten commandments, which in Deut. 4: 13 is called his covenant; and it was concerning this covenant of ten commandments that God made a covenant with the Israelites at Sinai, Ex. 19: 5-8, where he proposed to them to make them his especial people if they would keep his covenant.

The covenant at Sinai is made concerning another covenant; the covenant was that if they would follow the Lord to obey his voice, and keep his commandments, they should be his peculiar people. Our opponents should look deeper into the subject of the covenants

than they do, and stop confusing the matter. They make the covenant at Sinai, the ten commandments; but if so what is the other covenant concerning which that covenant was made? This they do not specify; but because the ten commandments is a covenant, and because the Israelites broke their covenant, and the old covenant is broken down to be replaced by a new one, and because they want the Sabbath done away, they confuse it all together, and abrogate the Sabbath—in their own estimation; forgetting that the same abrogation sweeps away also all the precepts of moral law, with all its principles of righteousness. The Israelites transgressed the covenant of ten commandments and thus broke the covenant they made with God at Sinai. Their sins are recorded in Numbers, Joshua, Judges, and the further history of the Israelites and sensualities and restorations, idolatries and sensuality; they followed not God and rejected the Messiah, and they were rejected of God.

A new covenant will be made with this same people, the time is, "Behold, the days come." So said Jeremiah, 31: 31, and Paul quoted the same in writing to the Hebrews, 8: 8-12; so it was not made in his day, for Judah and Israel are still in their dispersion. But this new covenant has pardon in it, for it reads, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This pardon and remission of sins is through Jesus' blood, which cleanseth from all sins, and Jesus having shed his blood he is now the surety, the pledge of the new covenant, that it will be made, and it is called a better covenant, Heb. 7: 22, because it has pardon in it. The words testament and covenant, as used in the New Testament Scriptures, are the same word.

Now, as to the bondage which the old covenant gendered, according to Gal. 4: 23, be careful not to put upon it a wrong construction. What is the bondage to which the old covenant people are brought? There would have been no bondage had the covenant not been broken, and the bondage is sin and its effects, because the people of Israel kept not the covenant they made, but violated the principles of righteousness. This covenant of bondage spoken of in Gal. 4: 24 is contrasted with the freedom of atonement through Christ, and this is where our opponents force their way against the law of God, and the Sabbath contained in that law, calling it the old covenant. But here they mistake, for the contrast drawn by Paul is between the bondage brought forth or gendered by the breaking of the covenant, and the pardon brought about by the mediation of Christ. This is also the contrast between the old and new covenant, the old one was entirely on obedience to law, the second contains pardon for sins committed. But on the hearts and in the minds of these pardoned ones is written the laws of God, hence the new covenant will be under the obedience of law. Laws everywhere; laws now; justice cannot reign without law. Mercy has interceded, love has pleaded, justice is reconciled and goes her course, the government of God continues, and its subjects walk at liberty, for they keep Jehovah's laws.

Are we now under the new covenant? To Israel belongs the covenant, Rom. 9: 4. But they who are Christ's are also Abraham's seed, and heirs according to the promise, Gal. 3: 29. In Christ there is neither Jew nor Gentile, for all are one in him, verse 28, and by faith are we all the children of God, v. 26; all who exercise faith in Christ. See the adoption of the Gentiles into the Abrahamic

promises in Rom. 11; and although the new covenant is to be made with the house of Israel and the house of Judah, yet through faith in Christ we may share the covenant; yea, have the first places, for to the little flock the kingdom is to be given. The twelve apostles are promised the twelve thrones over the twelve tribes of Israel, not because they were natural descendants of Abraham, but because they were followers of Jesus, who is to be king of the Jews, and to the overcomer in this Christian dispensation of the world he has promised that they shall sit upon his throne, even as he overcame and sat down upon the Father's. And they whom the gospel shall take out of the world for the name of the Lord shall have no secondary place in the kingdom, in that day or time when Christ shall reign in peace and righteousness. It is far better to obey the conditions of the new covenant now, and have his laws written on our hearts and in our minds now, and the Mediator of the new covenant will recognize us as heirs of the kingdom when he shall come to reign.

Quarterly Meeting at Irvington, Mich. June 27 1884.

DEAR BRETHREN AND SISTERS: Let me first say that the Quarterly Meeting was one which will long be remembered. We all met according to the appointment, on Friday evening, June 27. Preaching by the writer, text Rev. 3: 20, "Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and will dine with him and he with me." After preaching we adjourned until Sabbath morning at 9 o'clock, at which time we all met again and listened to Eld. Cranmer, from Rev. 13. Eld. Cranmer spoke about one hour and had an interested congregation, and he pictured out to us how terribly God's people had suffered in days past and gone under the persecuting power of the Roman church, showing to us that the Scriptures were true. We felt admonished to double our diligence and continue faithful. After preaching we joined in a social meeting, which lasted one hour, which was truly cheering. We then adjourned for one hour and then

came together again and listened to Thomas Howe, upon the new birth; John 3: 1-8 Bro. Howe truly showed himself a workman that needeth not to be ashamed. Bro. Howe showed us that the birth of water was baptism, but the birth of the spirit was the resurrection from the dead. Many Scriptures were offered and

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After this meeting closed we adjourned until Sunday morning at 9 o'clock, at which time we met to talk over some of interest. First, to decide on the place where our quarterly meeting should be held. It was decided that the next quarterly meeting should be held in Salem, Co. The writer was appointed to place for the next annual meeting. A delegate was then appointed to at

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Came together again and listened to Bro. Thomas Howe, upon the new birth; text, John 3: 1-8. Bro. Howe truly showed himself a workman that needeth not to be ashamed. Bro. Howe showed us that the birth of water was baptism, but the birth of the spirit was the resurrection from the dead. Many Scriptures were offered as proof.

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Mo. Conference. By this time people began to gather in for preaching, which began at 10 o'clock, A. M., by the writer; text, Ex. 20: 8, "Remember the Sabbath day to keep it holy." We tried to show the people that the Lord required us to remember the Sabbath day instead of a Sabbath day. A large crowd was present, and listened attentively. After preaching we retired to the water, where two willing souls were buried with Christ in baptism. We met again in the evening, at early lamp lighting, and Bro. L. J. Branch filled the pulpit. He spoke to us upon the soon coming of the Lord; it was indeed interesting to sit and listen to the evidence of his soon return. After preaching we joined in a social meeting, which was truly interesting, and nearly all took part. We all realized that it was the last meeting, and we felt somewhat as the disciples did while on the Mount, like making tabernacles and remaining; but finally the meeting closed and we all took the parting hand; and for one, I can say that it was good for me to be at the meeting; and my prayer is that the Lord would inspire our hearts anew each day.

JOHN BRANCH.

Duties of Daily Life.

LIFE is not entirely made up of great evils or heavy trials; but the perpetual recurrence of petty evils and small trials is the ordinary and appointed exercise of the Christian graces. To bear with the failings of those about us—with their infirmities, their bad judgment, their ill-breeding, their perverse tempers—to endure neglect when we feel that we deserve attention, and ingratitude where we expected thanks; to bear the company of disagreeable people who come in our way for the trial of our virtue, these are the best exercises of patience and self-denial, and the better because not chosen by ourselves. To bear with vexation in business, with disappointment in our expectations, with interruptions in our retirement, with folly, intrusions, disturbance—in short, with whatever opposes our will or contradicts our humor—this habitual acquiescence appears to be more of the essence of self-denial than any little rigors or afflictions of our own imposing. These constant, inevitable, but inferior evils properly improved, furnish a good moral discipline.

WHEN Jesus said to his followers, "Go, preach the gospel to every creature," he did not direct every one to enter the pulpit and endeavor to explain and expound his word, but he did require that every one who believed in him should by a Christ like life preach his word. With all due reference to those who occupy the sacred desk, we believe there are some of the most eloquent preachers of the word in the quiet walks of life, who could not make a public address or scarcely frame a grammatical sentence. The most eloquent sermon is a holy life.

PEOPLE talk about the pleasures of sin. The expression is a delusive one. Sin brings disappointment and wretchedness and woe, but not true enjoyment or real pleasure. The very first fruit of sin is separation from God, and man is so constituted that he cannot find substantial happiness unless he is in accord with the Divine. Instead of talk about giving up the pleasures of sin, it would be more appropriate to speak of giving up the perils and pains and penalties, the danger and privations and losses that belong to persistent violation of God's law. Real happiness and

true peace is no part of the sinner's experience. "Great peace have they who love the law," "but the wicked are like the troubled sea when it can not rest."

Of all the foolish excuses which men sometimes offer for neglecting the religion of Jesus Christ, none is more hollow and senseless than that they have no time to attend to this. Every sensible man knows that the aims and employments of life however important in themselves dwindle into insignificance when compared with this; every one knows that when he stands upon the brink of the dark river, the cares and the business of this world will occupy but very small space, and the one thing needful will appear in its just proportions. He acts the wise part who considers to-day his standing before God, and will not rest until he can say, "I have found him of whom Moses in the law and prophets did write."

The missionary steamer, *Morning Star*, has been lost in the Microcesia. Happily all on board escaped. A new vessel which has been building for some months will take her place. This is the second missionary brig wrecked in that locality.

Obituary Notices.

DIED, June 30, 1884, about 1.30 p. m., from stroke of lightning, Wm., (as near as I can ascertain son of a man by the name of Harper, living near Ft. Dodge, Iowa.) If this should reach the friends of the deceased, I wish to say, William was driving a team, which was also killed, on a rail road structure, in Sumner, Barron Co., Wis., employed by a Mr. M. McFee, of Minneapolis, Minn., who paid his best respects to him, stopped all work on his section, and gave him a decent and respectable burial, July 1, at 12 m., the writer officiating.

It was a sad affair. All seemed to be awakened to the idea that life is uncertain, that death takes the young as well as the old, even in the prime of life, and snatched away without a moment's warning. And so it is; this is a world of woe; and with all the efforts to make this a glorious world, it is being weighed down with disorders, turmoils, and perplexities, and crimes of the blackest dye are on the increase to that extent that the civil authority is become fearful of being thwarted in every attempt to put down villainy; therefore the outlook of things indicates that this world is not worth living for. "Love not the world nor the things of the world, for the things of the world will soon come to naught; therefore if ye be buried with Christ, put your affections on things above, and not on things on earth; for ye are dead, your life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we appear with him in glory."

But there is such an attraction to this world that it requires a great deal of self-denial to keep within bounds of the commandments of God, or within sight of the promised land; and a man to preach the glad tidings of good things to come must have his mind in prayer continually, or he will be thwarted by his own mind to have revenge for the evil acts of his neighbors, curse him instead of praying for his conversion to truth and faith of our Lord Jesus Christ unto an everlasting inheritance. Let a combination of prayers ascend to God for the speedy restoration of Israel.

Sumner, Wis.

R. A. WINCHESTER.

All to the Glory of God.

"Be thou in the fear of the Lord all the day long." Proy. 23: 17.

When you think, when you speak, when you read, when you write.

When you sing, when you walk, when you seek for delight;

To be kept from all wrong when at home or abroad

Live always as under the eye of the Lord.

Whatever you read, though the page may allure, Read nothing of which you are perfectly sure

Consternation at once would be seen in your look,

If God should say solemnly, "Show me that book."

Whatever you think, never think what you feel You would blush in the presence of God to reveal;

Whatever you say in a whisper or clear, Say nothing you would not like Jesus to hear.

Whatever you write, though in haste or with heed,

Write nothing you would not like Jesus to read; Whatever you sing in the midst of your glees, Sing nothing that could his listening ear displease.

Wherever you go, never go where you fear Lest the great God should ask you, "How comest thou here?"

Turn away from each pleasure you'd shrink from pursuing,

If God should down'ard say "what art thou doing?"

-Selected

The Great Tribulation.

A. C. LONG.

In the twenty fourth chapter of Matt. our Savior, speaking concerning the destruction of Jerusalem and the signs that were to precede his second advent, tells us about a great tribulation that would surpass in severity all previous tribulations, and this tribulation would be shortened for the elect's sake. He then tells us that immediately after this tribulation there would be signs in the sun, moon, and stars, and on the earth, to indicate when he was near, even at the doors. Now it is important that we understand something about this great tribulation in order that we may make a proper application of the signs that are to follow it.

It is very evident to my mind that this great tribulation commenced with the destruction of Jerusalem, A. D. 70, and continued many centuries. While some of the brethren believe that this great tribulation finds its fulfillment in the papal persecution, and not without some reason, yet by comparing the parallel passages in Luke, it is evident to my mind that Christ refers to the Jewish persecution and dispersion among all nations. This language is as follows: "There shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," 21: 24. From this we learn that this great tribulation was to be upon the people that were to be dispersed among all nations. This finds its fulfillment in the dispersion of the Jews, and their persecution among the nations. This dispersion lasts until the time of the Gentiles be fulfilled, which is accomplished at the setting up of God's kingdom on the earth.

While Matthew and Luke record the same event, yet they each present a different phase of it; while Matthew's mind is directed to the great tribulation (persecution) such as was not since the beginning of the world on that people, Luke's mind is directed to the dispersion among all nations. While these two things are somewhat similar, yet they are

essentially different. The great persecution or tribulation is one thing, and the dispersion another thing. There could have been a dispersion among all nations without a great persecution, and there could have been a persecution without a dispersion among the nations. And while Matthew tells us that this tribulation shall be shortened for the elect's sake, Luke says nothing of the shortening of the time of the dispersion. So that while these terms embrace each other to a certain extent, yet they are not exactly synonymous.

The following prophecy of Moses concerning the dispersion and persecution of the Jews has been literally fulfilled, as history will abundantly verify: "And the Lord will scatter thee among all people, from the one end of the earth even unto the other; and there shalt thou serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and thou shalt have no assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart where with thou shalt fear, and for the sight of thine eye which thou shalt see." "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." Deut. 28: 37, 64, 67. This dispersion of the Jews among all nations continues at the present, but the fierceness and cruelty of their persecution among these nations is almost a thing of the past. In fact the great tribulation is in the past, for we are now living in the time of the shortening of this tribulation. For Christ says, "Except these days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened," Matt. 24: 22. The word shortened in this passage is translated from the Greek word *kolobothessouti*, which is defined by Lidell and Scott, to dock, curtail, shorten; pass., to be stunted, short, imperfect. To curtail is defined by Webster to shorten, abridge or diminish; but as this Greek verb is in the passive voice, its proper meaning is to be stunted, to check the growth, to hinder, or prevent the full growth of any thing.

Then the proper idea of this passage is that the latter part of this great tribulation should be stunted, checked, diminished, or lessened. Now I think it is evident that we are living in the time of the shortening of this tribulation. True, there has been some persecution of the Jews in Russia and Germany in the last few years, yet this was mostly by mobs, and did not receive the sanction of the governments; besides, the language of the Savior does not imply an entire cessation of persecution, but that it be checked, or diminished. This tribulation commenced to diminish about the time of the Reformation, as we shall now show from history: "The invention of printing, the revival of learning, and the Reformation, are generally asserted to have been beneficial to the Jew; but this can be regarded as true only in a certain sense. We find at least one distinguished Roman Catholic, Pope Sextus V., animated by a far more wise and kindly spirit towards them than any Protestant prince of his time. In 1588 he abolished all the persecuting statutes of his predecessors, allowed them to settle and trade in every city of his dominions, to enjoy the free exercise of their religion, and

in respect to the administration of justice and taxation, placed them on a footing with the rest of his subjects." "What really caused the change in their favor was the great uprising of human reason that marked the middle of the 18th century. Among the writers who distinguished themselves in Germany by pleading the cause of the Jews, we may specially mention Lessing, Mendelssohn, and Dohm." Library of Universal Knowledge, Art. Jews.

We might quote much more to the same effect, but this is sufficient to show that about 1750 their persecutions had nearly all ceased, and that about this period they entered on an era of peace and prosperity which has continued undiminished to the present.

As the signs in the sun, moon and stars are to occur "immediately after this tribulation," and as we have seen that this tribulation, or the greatness of this tribulation, ended about A. D. 1750, we must look for these signs to occur on this side of that date. We simply call the attention of the reader to the time when these signs are due, and then pass on for the present, for we expect to speak of these signs more fully in a future article.

As we stated in the beginning, the tribulation is one thing and the dispersion is another. The tribulation was shortened about 1750, while the dispersion will continue until Christ comes.

That a limited number of Jews will return to Palestine before the second advent, is evident from Zac. 12: 7-14, and 14: 14, &c.; but that the great majority of the Jews remain in their dispersed state until Christ comes is evident from many passages of Scripture. We shall quote a few: "And they [the Jews] shall fall by the edge of the sword, and they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The Gentile times evidently is the same as Gentile rule, which is to continue until the stone smites the image of Gentile rule upon the feet and grinds them to powder; then the kingdom of God is established upon the ruins of these Gentile kingdoms, and Gentile times end.

The times of restitution do not begin until Christ comes from heaven, Acts 3: 21, and he will then restore the kingdom to Israel, and build up the tabernacle of David, which is fallen down, "and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. 11: 12.

"Behold the days come, sayeth the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days shall Judah be saved [restored] and Israel shall dwell safely," Jer. 23: 5, 6. We are here told that it is in the days of this king, and not before, that Israel is to be restored. See also Isa. 66: 15-20, where we are also told that this restoration of the Jews is after the second advent. But it should not be forgotten that there will be a preliminary return of a limited number of Jews before the advent of Christ. And this return will constitute a very important sign of the soon coming of Christ. That we are now living in this time of the preliminary return of the Jews to the holy land must be evident to all. A correspondence from Jerusalem, written the first of January of the present year, states that there are 20,000 Jews in that city, and six or eight colonies in different parts of Palestine engaged in the settlement and improvement of the country. I look upon this as being an

exact fulfillment of the following prophecy: "For thus sayeth the Lord; Like as I have brought this great evil upon this people, will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, desolate, without man or beast; it is given to the hand of the Chaldeans; men shall plow fields for money, and shall subscribe dences, and seal them, and take witness about Jerusalem, and in the cities of the mountains, and in the cities of the south; for because their captivity to return, saith the Lord, Jer. 32: 42-44. This prophecy has its markable fulfillment at the present time.

Mahomedanism has doubtless contributed more to the dispersion of the Jews than any other power. Having defeated the Jews in a battle in 627 A. D., the Arabs laid siege to Jerusalem, 636, and afterwards a mosque on the very site of the ancient temple, and for centuries prohibited any Jews from returning to Jerusalem under the severest penalty. Daniel says of this: "And when he shall have accomplished to scatter the power of the holy people, and to bring to an end the things that shall be finished," 12: 7. The sick man of the East, his power is exhausted, and is even now insufficient to keep them in their dispersed condition. Consequently some of them are returning to the land of their fathers and organizing colonies, though under the protest of this sick man, yet he is unable to resist this movement, it is favored by the enlightened nations of the earth.

It is now pertinent to ask, Where are we now living in the history of this day? Where are we living as pointed out in the line of prophecy? Evidently after the tribulation; for the Jews have attained to a position of power and influence among the nations of the earth that is wonderful in itself. The pursestrings of the financial world are in their hands, and they exercise a commanding influence in the governments of the earth. We are now in the time when the preliminary return of the Jews to Palestine is taking place. This return takes place just prior to the second advent of Christ, we must not forget. Upon the very dawn of that event the King of kings and Lord of lords shall come from heaven and establish his throne upon the earth. It is now his hour to awake out of sleep, for what we have done quickly. We should live as if our time were our last. Are we ready? Are we our might what our hands find? Are we slothful servants? Do some of us say, "By thy words thou shalt be justified, and thy words shalt thou be condemned." Conscience condemn us now, the remedy this matter. Soon thou shalt be ready will go in with him to the throne of the Lamb. Are we ready?

WHEN the Savior said to his disciples, "Ye are the light of the world," he meant the truth that many have overlooked, not to be as much what they are, but what they would do, for he added, "let so shine before men that they may see your good works, and glorify the father who is in heaven." He very wisely said, "A Christian life—a life of devotion—would be the strongest argument that could give to the world in favor of the claims. He knew that example is more powerful than precept; hence he desired his followers to be 'living lights' that would be known and read of all

exact fulfillment of the following prophecy; "For thus sayeth the Lord; Like as I have brought this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, 'It is desolate, without man or beast; it is given in to the hand of the Chaldeans; men shall buy fields for money, and shall subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord, Jer. 32: 42-44. This prophecy has a remarkable fulfillment at the present time.

Mahommedanism has doubtless contributed more to the dispersion of the Jews than any other power. Having defeated the Arabian Jews in a battle in 627 A. D., they laid siege to Jerusalem, 636, and afterwards built a mosque on the very site of the ancient temple, and for centuries prohibited any of the Jews from returning to Jerusalem under the severest penalty. Daniel says of this power: "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," 12: 7. This is the sick man of the East, his power is waning, and is even now insufficient to keep the Jews in their dispersed condition. Consequently some of them are returning to the land of their fathers and organizing colonies there, though under the protest of this sick man; yet he is unable to resist this movement, as it is favored by the enlightened nations of the earth.

It is now pertinent to ask, Where are we now living in the history of this dark world? Where are we living as pointed out by this line of prophecy? Evidently after this great tribulation; for the Jews have attained a standing and influence among the nations of the earth that is wonderful in itself. They hold the purse strings of the financial world, and exercise a commanding influence in the political governments of the earth. We are living in the time when the preliminary return of the Jews to Palestine is taking place. And as this return takes place just prior to the second advent of Christ, we must now be living upon the very dawn of that event, when the King of kings and Lord of lords shall descend from heaven and establish the kingdom of heaven on earth. It is now high time to awake out of sleep, for what we do must be done quickly. We should live each day as though it were our last. Are we doing with our might what our hands find to do? Are we slothful servants? Do some answer yes? "By thy words thou shalt be justified and by thy words shalt thou be condemned." If our conscience condemn us now, there is time to remedy this matter. Soon those that are ready will go in with him to the marriage of the Lamb. Are we ready?

WHEN the Savior said to his disciples, "Ye are the light of the world," he expressed a truth that many have overlooked. It was not to be as much what they could say as what they would do, for he adds, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." He very well knew that a Christian life—a life of devotion to him, would be the strongest argument that they could give to the world in favor of his divine claims. He knew that example was more powerful than precept; hence he has taught his followers to be "living epistles" that would be known and read of all men.—*Ex.*

Pleasant Valley, Mo., Sabbath School Report.

ORGANIZED with 29 members; elected Jasper Moore Superintendent, Jacob Lippincott Assistant Supt., Samuel A. Moore Secretary. Our school has three classes, all who can read, commencing with the first chapter of Matt. and taking a chapter for a lesson each Sabbath. The exercise is opened with singing, in which all take part, then by reading our lesson by the Superintendent, and prayer by the Superintendent or some one of the school who may be called on by the Superintendent. After prayer singing hymn, then roll call, when all members of the school answer to their names by quoting a verse of Scripture with the key-word it, as gold, silver, love, &c. Next in order then would be the general question, which would be some hard question, or one difficult to find. Then each teacher and class would take their respective seats, and read over their lesson; after all classes are through the teacher catechises his or her class on the lesson; any scholar has the privilege of asking the teacher any question on the lesson, and if answer is not sufficient to satisfy the one who may ask it, then they may ask the Superintendent. Also the Superintendent may ask any question in the lesson of any scholar in school. The younger scholars are catechised by Superintendent on some subject, like this: Who created the heavens and earth and how were they created? &c. Owing to the loss of some of the papers we can't give the general attendance this quarter. Some of the school have committed all of the names of the books of the Bible to memory, from Genesis to Revelation. No. of verses committed to memory, 240. SAMUEL A. MOORE, Sec.

ONE day Peter Cooper stood watching a portrait class, who, to the number of thirty pupils or more, were drawing likenesses of the same model from different positions. One scholar made the face in profile; another had it turned a little into the shadow; a third saw more of the full face; while others work'd still further into or away from the light. He stood observing the scene a few minutes, when he said: "Such a sight as this should be a lesson in charity, when we perceive how the same person may seem so different according to the way he is looked at by various people."

Letter Department.

From Sister S. H. Johnson.

DEAR ADVOCATE: It has been some time since I have written to you before, not because I do not enjoy reading letters from others, oh, no; the Letter Department is my especial delight; but it is the habit of putting off present duty until a more convenient season. I will confess it is a very bad habit, and one that I am trying to overcome. I have just returned from Sabbath school and social meeting, and must say we had a good time. We have a good interest at our Sabbath school, which begins at ten o'clock in the morning, and social meeting at eleven. I enjoy these meetings very much. I always come home feeling better than when I left home. Our greatest drawback appears to be, a suitable place to hold our meetings, and we cannot expect to reach many outside until we have a place suitable to draw them in, by offering them comfort while they sit with us. I think there will be steps taken in the direction of trying to build a little church before long. We have a great many friends outside of our ranks who will, I think, subscribe to the cause. Bro. W. C. Long is going to start out with the tent soon, although in very poor health; he is not willing to give

up working for the salvation of souls. My earnest prayer is that many may be brought to Christ through his earnest entreaties.

It appears so discouraging when men are laying down their own lives to save others to have them sit so unconcerned, as much as to say, O that minister is either getting well paid for talking that way to us, or else he enjoys being deprived of every comfort just for the pleasure of talking to us. Oh that men and women would wake up and take enough interest in themselves to put forth an effort to gain a home in the earth made new! and while they are striving and toiling to make beautiful homes for themselves and their children here in this fleeting world, that they would not lose sight of their eternal home that is being prepared for them if they only love and obey the Lord Jesus Christ. I am glad that God has spared my life to see more of his precious truths. I would say to all the brethren and sisters scattered abroad through out the land, take renewed courage! never grow weary of trying to show others the way to Christ, for you will have your reward when Christ comes.

From your Sister in Christ.
Stanberry, Mo.

From Bro. George Stults.

To the Brothers and Sisters scattered abroad, greeting: I am still in the land of the living, but my health is very poor, and I am getting old, almost 74. I am trying to keep all the commandments of God and the faith of Jesus. I want to meet you all in the kingdom of God, where sickness, sorrow, and death, will never come. I often feel to say, O Lord, let thy kingdom come, and thy will be done in earth as in heaven. O that the time might soon come, when the wickedness of the wicked will come to an end, and righteousness cover the earth as the waters cover the sea.

Ft. Atkinson, Wis.

From Bro. Seth Munger.

DEAR BRO. BRINKERHOFF: I thank you for your kindness in sending me the ADVOCATE so long without pay. I will send it as soon as possible, I know the money is needed to help the cause, and I am willing to do all I can to help to advance the doctrine of the soon coming of our Lord. I believe time is short, therefore, brethren, let us not sleep as do others, but let us watch and be sober. The Adventist people, as a general thing, are poor in this world's goods; but may the good Lord make them rich in faith, and heirs of God, and joint heirs with Christ, to that inheritance that God, who cannot lie, has promised to all those that love him and keep his commandments. There is a little class of Adventists here, and as there is no minister to preach to them some of them are getting discouraged. Dear brethren in Christ, we are in much need of help at this present time, and would ask the brethren and sisters of the same faith to remember us in their prayers. Now, as we near the coming of the Lord, may we awake to righteousness and sin not, that when the chief Shepherd shall appear we shall receive a crown of righteousness at that day, and not only us, but all those that love his appearing.

From your Brother in Christ.
Freeland, Mich.

BRO. WM. BAAS writes from Springfield, Mo., We like the ADVOCATE, which comes promptly every week, and we could not do without it. We are glad to see it, for it gives a great deal of instruction in regard to the truths of the Bible.

The Advent and Sabbath Advocate.

CORRECTION.—In ADVOCATE No. 14, in Bro. Lamb's article on Rev. 20, in second paragraph, read, "Now he is represented," instead of "Nowhere represented."

The Tobacco Habit.

"TAKE care of the pennies and the pounds will take care of themselves. Three cents a week for a newspaper isn't much, but in a year it amounts to a dollar and a half, in a hundred years to one hundred and fifty dollars."

The above newspaper item is very sensible, and offers a thing worthy of consideration; and when every man is his own banker he may have a sum on hand for his benefit if he will use his means for that which is good and useful.

THE French and Chinese war is opened again by the Chinese attacking the French in violation of the treaty.

CHOLERA is reported from France for several weeks, mostly at Toulon and Marseilles. Great precautions are taken to keep it from spreading.

THE prohibition law is now entered upon in Iowa, and saloons are closed. Drinking and drunkenness goes on with some who had laid in a supply of the intoxicant previous to the new law going into effect.

GREAT damage was done Thursday June 30, by wind, rain, and lightning, in New England, New Jersey, Pennsylvania, Delaware, and Maryland.

THE Russian Nihilists are moving, and their terrible secret system of assassination is to be leveled anew at the Czar. In a single night, the whole province of Moscow including the capital, was placarded with an incendiary proclamation, warning the Czar that he has now had three years in which to consider his father's fate, and to accede to the popular demand for constitutional government, and, unless he does so soon, his life will be forfeited.

THE theater built by the late Salmi Morse in New York, for the production of his "passion play," has been leased by an unsectarian but thoroughly evangelical association, and will hereafter be used as a church.

NOTWITHSTANDING the back-sets which the temperance cause has met with in some quarters in connection with Prohibition, we are firmly convinced that the cause never occupied higher or firmer vantage ground than at the present time.

THE Stanstead Journal of June 26, says: "The mobbing of Mr. Chiniquy, on Sunday Week in Quebec, was a disgraceful affair. It appears that he was visiting friends in the city, and by request preached in a Protestant chapel in the evening. Stones were thrown through the windows during the service, and when those inside left the church, stones were thrown at some of them. Mr. C. and a friend succeeded in reaching a cab, but stones were thrown through the windows bruising both the inmates. They succeeded in getting away without further damage. It was a most cowardly outrage, which the police did not try to prevent."

THE ruins of Zoan, near Goshen, in Egypt, where the children of Israel sojourned for 400 years, are to be explored. Zoan, for between 2000 and 4000 years, was the chief city of the Delta. It is believed that monumental records of the shepherd kings will be found in its ruins.

A new and growing sect called "Biblical Jews," in Russia, have renounced the Talmud, and are diligently studying the Old Testament. It is a good preparation for finding Him "of whom Moses in the law and the prophets did write."

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 S Green \$5, J M Beedle \$5, Eliza A McMillen \$1, E S Shfield \$2, W H Ebert \$3 for M L Ebert W A Ebert Glasco & Rittig Wm Sigler. For the Lord's cause, Eliza A McMillen \$1.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 25 cents.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

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

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The Rich Man and Lazarus.—by W C Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

The second coming of Christ, Showing it to be literal and personal, by J Brinkerhoff, 8 p 2 cts.

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

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

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

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

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

Materialism, by Jacob Brinkerhoff,—1 cent.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

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

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

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

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine. Price 18 cents, post-paid.

Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.

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

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

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

Advent and

"Thy Word is a Lamp"

VOL. XIX. Marion, Iowa, Third Day

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

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

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, 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 re-stored to its original glory and condition as the future inheritance and abode of the redeemed and future inheritance of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

For Me.

MRS. J. C. FIELD.

When I am full of self and sin, Almost discouraged as I go, Striving the promised crown to win, Yet at my weakness wondering so, Lord Jesus, let me look to thee, For thou dost intercede for me.

When pain and care begirt me round, And make my life seem almost vain, When troubles small and great abound, Impatient all my faith to gain, Oh, then indeed I look to thee, Lord Jesus, intercede for me!

When crossed by all the cruel ills That crowd us in this mortal state, And scarce a single hope fulfils The promise given, soon or late, I turn to thee, I turn to thee, In mercy intercede for me.

I could not go a single pace, Without thy promise cheered me on, I scarcely could possess a grace, Without thy help to lean upon, So quick so keen my needs to see, So sure to intercede for me.

How can I go with tear-dimmed eyes, How can I go with drooping head, When He, my Savior in the skies, So many bitter tears are shed? His form all bowed on earth I see, That he might intercede for me.

The narrow way is hard to keep, But I am glad to follow Him; Straight is the path, and often steep, And sometimes hope and faith grow dim, When up the shining heights I see The beckoning love that waits for me.

Oh, no, indeed, I could not go Without that precious hope beyond, I could not bear this life, I know, Could I not feel its farthest bound Shuts out the bliss, all full and free, That Jesus love has won for me!

I think its gates will soon unclose, And fold me in its blessed rest, Safe from this world's relentless foes, That long upon my steps have pressed, Till then my hope and trust shall be In Him who intercedes for me. Igo, Shasta Co., Cal.

The Second Coming of Christ the Christian Hope.

[Continued.] THE second occasion occurred after resurrection. Jesus joined two of his pupils as they walked to the village of E