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VOL. XIX. Marion, Iowa, Third Day of the Week, 28th Day of the 4th Month, 1884. (July 29, 1884.) No 17.

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 un-
able to pay. Specimen copies sent free.

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

The Joys to Come.

MARY A. ADAMS.

I love to think of the joys to come,
That await God's children in that bright home,
That he hath prepared in the mansions of rest,
For the people of God, the redeemed and the blest.

The Christian's road is oft paved with thorns,
But there's rest beyond; in that glorious morn,
When Jesus comes, his jewels to seek,
To bear them home to the mercy seat.

O will there be mercy when God shall judge
The rich and the poor, the sinful and good?
Mercy for me when is ended the strife,
Will my name be there in the "book of life?"
Judsonia, Ark.

In Respect of Sabbath Days.

ANTI-SABBATARIANS quote in support of
their views, with great confidence, Col. 2: 16,
which in the authorized version reads thus:
"Let no man therefore judge you in meat, or
in drink, or in respect of an holy day, or of
the new moon, or of the Sabbath days." The
point made here is that the phrase "sabbath
days" includes the weekly Sabbath, and that
the context conclusively proves that it, with
the other rites of the Jewish economy, was
done away at the crucifixion of Christ. Now
at the outset we admit that if the weekly Sab-
bath is included in the above named "sab-
bath days," then the claim that it is done
away is valid, for it is certain that the sab-
baths mentioned here were "nailed to the
cross."

But at the beginning of the argument it is
in point to state that all that is important in
the matter is assumed, namely, that the
weekly Sabbath is one of those named in this
text. Grant this assumption of the Anti-
Sabbatarian, and there is no more to be said.
The burden of proof here rests with our an-
tagonists, and they certainly ought to know
that assumption is quite another thing than
proof. We however proceed to establish a
few points on which to base arguments op-
posed to the above assumption:

1st. The Greek word in the text above is
sabbaton, and in this place, by almost univers-
al consent, is plural, and therefore should be
rendered sabbaths. As much as this is con-
ceded in the authorized version by the addi-
tion of the word "days." Dean Alford's re-
cent translation follows the authorized version,

only it does not put the word "days" in ital-
ics. Noys translates *sabbaton* "sabbaths."
The Bible Union's version has it "or of a
sabbath," but that the weekly Sabbath is not
included is clear from a note of Mr. Conant
on Gen. 2: 1, 2, in which he says God's "con-
secration of the seventh day makes it sacred
for all time," which shows that he did not in-
clude it in the sabbaths mentioned in Col.
2: 16. Wielif, Tyndale, Cranmer, Geneva,
and Rheims each make it plural. Murdock,
in his translation of the Syriac, calls it "sab-
baths." The Englishman's Greek Concord-
ance also marks it plural, as does Robinson's
Lexicon of the New Testament. Lange also
translates it "sabbaths," and Olshausen says
that *sabbaton* is plural.

Enough has, we conclude, been now said to
show that the Greek word "sabbaton" should,
in this place, be rendered in the plural form.

2nd. A conclusion to be drawn from the
above is, that the language here employed
suggests that not the weekly Sabbath is
meant, but the annual Jewish sabbaths.
What gives great force to this view is the fact
that the sabbaths mentioned here are put into
the same class with the Jewish ceremonies
with which they are connected in the twenty-
third chapter of Leviticus, which we ask the
reader to study. There is then no necessity
here of including the weekly Sabbath in or-
der to meet the demands of the text, as they
are amply met in the annual sabbaths just
referred to in Lev. 23. Not only is the lan-
guage of the text thus satisfied, but the in-
terpretation is also sound, because in harmo-
ny with the context. It also leaves to us the
Sabbath, an institution demanded imperat-
ively by the overshadowing necessities of the
human race, whether considered socially, po-
litically, or religiously.

3rd. But the interpretation of Col. 2: 16,
which makes it embrace the weekly Sabbath
as one of the hand-writings of ordinances
which were against us, is to put Paul flatly
against Jesus, for the latter says the weekly
Sabbath was for us, while Paul says those
done away were against us. That Jesus
meant to say that the Sabbath was made in
the interest of humanity is certain, not only
from the language employed, but also from
its connections, as the question under discus-
sion concerned the use of the Sabbath, and
Jesus defends his views by declaring them in
harmony with its nature. That the weekly
Sabbath is an institution promotive of human
well being, it would seem even the natural re-
ligionist cannot deny. But whoever sup-
posed that the annual sabbaths of the Jewish
system were founded in the wants of nature?
That they had a certain religious significance,
as connected with the former system of relig-
ion, is clear, but that is quite a different thing
from having their foundation in the natural
wants of society.

But we wish it understood that our inter-
pretation of Col. 2: 16, is not one peculiar to
Seventh-day Baptists, but that it is common
to all who believe in the perpetuity of the
fourth commandment.

Mr. Barnes, in his note on this passage,
says: "Of the sabbath days, Greek, 'of the
sabbaths.' The word sabbath in the Old
Testament is applied not only to the seventh
day, but to all the days of holy rest that were
observed by the Hebrews, and particularly to
the beginning and close of their great festi-
vals. There is doubtless reference to those
days in this place, as the word is used in the
plural number, and the apostle does not refer
particularly to the Sabbath properly so called.
There is no evidence from this passage that
he would teach that there was no obligation
to observe any holy time, for there is not the
slightest reason to believe that he meant to
teach that one of the ten commandments had
ceased to be binding on mankind." If he
had used the word in the singular number,
"the sabbath," it would then, of course, have
been clear that he meant to teach that that
commandment had ceased to be binding, and
that a sabbath was no longer to be observed.
But the use of the term in the plural number,
and the connection, showed that he had his
eyes on the great number of days which was
observed by the Hebrews as festivals, as a
part of their ceremonial and typical law, and
not to the moral law, or ten commandments.
No part of the moral law—no one of the ten
commandments—could be spoken of as 'a sha-
dow of good things to come.' These com-
mandments are from the nature of the moral
law, of perpetual and universal obligation."

Dr. A. Clark, in his note on this passage,
says: "There is no intimation here that the
Sabbath was done away, or that its moral use
was superseded by the introduction of Chris-
tianity. I have shown elsewhere, that re-
member the Sabbath-day to keep it holy, is a
command of perpetual obligation, and can
never be superseded but by the final termina-
tion of time. As it is a type of that rest
which remains for the people of God, of an
eternity of bliss, it must continue in full
force till that eternity arrives; for no type
ever ceases till the antitype be come. Be-
sides it is not clear that the apostle refers at
all to the Sabbath in this place whether Jew-
ish or Christian; his *ton sabbaton* of sabbaths
or weeks, most probably refers to their feasts
of weeks; of which much has been said in the
notes on the Pentateuch." A note in the
Comprehensive Commentary on this passage
says: "Here is a caution to take heed of Ju-
daizing teachers, or those who would impose
on Christians the yoke of the ceremonial law,
v. 16. It appears by Rom. 14 there were
such, who were for keeping up those distinc-
tions; but here the apostle shows that since
Christ is come, and has cancelled the cere-
monial law, we ought not to keep it up." These
quotations show that the sentiments we ad-
vance are not peculiar to us, but are common
to those who hold to the perpetuity of the dec-
alogue, not as a source of life, but as a rule of
conduct for Christians.

4th. The reader's attention is now called to
consider this important fact, that the Jews,
who early received the gospel, still adhered
to their national customs, and that they

sought to impose upon the Gentile converts the observance of the rites of their ceremonial laws, and that this was the occasion of a heated strife between these two parties. It was upon this question that the great council in Jerusalem sat, an account of which is found in the fifteenth chapter of Acts. On the other hand, the Gentile converts would naturally carry over into their Christian profession their own philosophies and the rites of their Pagan religions. Under these circumstances, it was impossible, it would seem, to organize churches, and keep them purely Christian either in their creeds or in their lives. In those churches earliest formed, the Jewish element predominated, and even during the apostolic age it largely prevailed in all the churches formed, not excepting those in heathen countries, as they everywhere lived in large numbers in these communities, and it would seem that in every instance of the preaching of the gospel in a place not before visited, it was first offered to the Jews, and if it was rejected by them then it was offered to the Gentiles.

But it is in the apostolic epistles that we find the elements above alluded to, working themselves out, and the method in which they were treated. Touching the matters under consideration in this article, it is pertinent to say that as to the binding force of the moral law, no controversy seems to arise, the only thing under discussion concerning being its inability to save the sinner. The sinner could only be saved on the ground of pardon, and this the law could not grant. But the binding force of the ritual code always including circumcision, however, was a theme of universal and continued interest, the Jews maintaining that its observance was essential to salvation. As to the inability of the moral law to save, that is exhaustively discussed in Paul's letter to the Romans, and the non-binding and non-saving character of the Mosaic ritual is everywhere in the epistles treated of, but especially in the epistles to the Romans, Galatians, Ephesians, and Colossians. Heathen philosophies and rites, though here and there cropping out, were more prominently noticed in the letters to the Corinthians. The letter to the Hebrews is a more unmixed affair, as from the beginning to the close it contrasts Christianity with Judaism, showing the infinite superiority of the former over the latter in every respect. We take it then that Paul, in Rom. 14: 5, 6, Gal. 4: 10, Eph. 2: 14-17, and Col. 2: 13-17, was speaking of essentially the same thing, and that a careful and intelligent study of these passages will show conclusively that not the Sabbath of the decalogue is abolished by the coming of Christ, but the annual sabbaths of the Jewish economy.

Still one more thought at least is essential to the completeness of this article. Those who argue for the abrogation of the Sabbath of the decalogue do so under the conviction that there is, somehow, an obligation resting on the people to sacredly observe the first day of the week, and hence they have something left them that, in a measure, supplies the place occupied by the Sabbath of the decalogue. In this, however, they are mistaken. There is no requirement in the Scriptures for keeping the first day. It has no sacred character whatever. It came into the church from the Gentile side, and obtained its foothold by the aid of its alliance with Paganism. Dr. Neander says, in his history of the three first centuries of the Christian church, as translated by Henry John Rose, B. D., page

186: "The festival of Sunday, like all other festivals, was always only a human ordinance."

The conclusion then which we reach is this: If the Sabbath of the fourth commandment is abolished, we have none resting on divine authority, which amounts to having none at all, for the State has no more authority to appoint us a Sabbath to keep than it has to appoint us a God to worship! Nor have Councils, or Synods, or Conferences here any more authority than the State. Religious ordinances are a part of our religion, and men have no more power to appoint a part than the whole. We return and repeat in closing, that the Scriptures are as silent about the sacred character of the first day of the week as about the sacred character of the second day. Sunday-keeping had its origin outside the Bible, and its support comes from the same quarter. Leave it simply to stand on the naked statements of Scripture, and it would fall as suddenly as did the walls of Jericho.—Sabbath Recorder.

The Second Coming of Christ the only Christian Hope.

[Concluded.]

WE were endeavoring to show that the second coming of Christ was the hope of Christians converted by the preaching of the apostles. We shall now follow up the arguments advanced by quoting a number of passages from the epistles addressed to them, in which the doctrine is set forth with a plainness which must carry conviction to every ingenuous mind:—

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and Savior Jesus Christ."—Titus 2: 11-12

"For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—Phil. 3: 20, 21.

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. 9: 28.

"When Christ who is our life shall appear, then shall ye also appear with him in glory."—Col. 3: 4.

"It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3: 2.

"Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead."—1 Thess. 1: 9, 10.

"Ye come behind in no gift, waiting for the coming of our Lord Jesus Christ."—1 Cor. 1: 7.

"Be patient, therefore, brethren, unto the coming of the Lord . . . establish your hearts, for the coming of the Lord draweth nigh."—James 5: 7, 8.

"That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ . . . Wherefore, gird up the lions of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—1 Peter 1: 7-13.

"The Lord direct your hearts into the love of God, and into the patient waiting for Christ."—2 Thess. 3: 5.

"And the Lord make you to increase and abound in love, one toward another, and toward all men; even as we do toward you; to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—1 Thess. 3: 12, 13.

"Keep this commandment without spot unrebekable, until the appearing of the Lord Jesus Christ."—1 Tim. 6: 14.

"And now, little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John 2: 28.

"It is a righteous thing with God, to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."—2 Thess. 1: 6, 7.

"The Lord Jesus Christ who shall judge the quick and the dead, at his appearing and his kingdom. . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also who love his appearing."—2 Tim. 4: 1-8.

It is superfluous to comment upon these eloquent testimonies. Their scrupulous explicitness leaves no room for argument. They show that the hope of the early Christians was different from that of modern professors; that it laid hold of the coming of the Lord as an object of personal solicitude. Jesus himself had exhorted them to be watchful: "Behold, I come as a thief; blessed is he that watcheth."—Rev. 16: 15. He had also said:—"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares . . . Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man."—Luke 21: 34-36.

Now, in the professing Christian world of the present day, we see none of this anxiety about the second coming of Christ. There is a universal indifference to it. One is reminded of the statement in the parable, "Whilst the bridegroom tarried they all slumbered and slept." Very few care about the approach of the bridegroom; very few believe in it. When spoken to about it, their language is practically that of the scoffers of whom Peter wrote, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." Ah, but the day comes when this apathy shall be rudely dispelled. "As a snare shall it come upon all them that dwell on the face of the whole earth," said Jesus, Luke 21: 35. How is it that men are so blinded to the most obvious doctrine of the New Testament? Because, under the guidance of a false theory, they look upon death as the eternal settlement of every man for weal and woe, whereas death settles nothing. It consigns us to darkness and silence, to await the coming of Christ. That is the great settling time "when God shall judge the secrets of men by Jesus Christ."—Rom. 2: 16. Blessed are all they who are prepared for its arrival. Happy are they who "look for his appearing;" thrice happy they who "love it;" for it is only to such that he is to "appear the second time unto salvation." O reader! repent thee of thy worldly follies! Give heed to the good message that speaks to thee out of thy Bible! Learn the truth from its neglected pages, and

casting thine errors and thy thoughtlessness behind thee, give obedience to the heavenly requirements; and then wait with hope for the coming of the Son of Man, that thou mayest be his in the day when he maketh up his jewels.—Lectures by Robert Roberts.

The Eternal Abode of Ransomed Saints.

THE future and changeless home of saints, so well assured by the promise and oath of God, and so variously and enchantingly described in the ancient Scriptures, is exultingly claimed by the writers of the Gospels, the Epistles and the Apocalypse.

The Savior, in enunciating the great principles of his gospel, in the sermon on the mount, did not omit pointing out in the most definite phrase the place wherein his hunted and peeled church shall find at last sweet and unmolested repose and ample possessions. "Blessed are the meek," he said, "for they shall inherit the earth." Not the limitless, ethereal expanse, in which on tireless wing the redeemed shall float as the elysian breezes may waft them, without locality or community; but the earth, the material globe which was fashioned for man at the beginning—the earth shall they inherit.

The Master's words are copious. "Inherit it." Not be allowed to live in it by mere sufferance, as now; but they shall possess the land; it shall be their "country," and no alien's foot shall ever press its virgin soil; no Ishmaelite shall invade its peaceful enclosures.

"Inherit." The new earth home will not be achieved by the sword; it will not come by the seizure of arms; but by rightful tenure. "If children, then heirs; heirs of God, and joint heirs with Jesus Christ."

This has not yet come. Until this day the children of God are "pilgrims and strangers," having "no continuing city." No country, no State, no city, no corner of the earth is yet in the possession of the saints. "The whole world lieth in the wicked one. But in the "restitution" the Lord's words of promise—"The meek shall inherit the earth"—will be verified; and saints' possession will be complete, universal, inalienable.

"I go to prepare a place for you." John 14: 3. "A place." Not a state, not a spiritual condition merely, but a place, a locality, a country, a city. For they that say such things declare plainly that they seek a country." Heb. 11: 14.

And the Savior's pledge of a literal and cal residence for the redeemed, in the world to come, was vigorously grasped by the great apostle, and set before the faith and hope of the church as the shining prize toward which she should turn her tear-dimmed, anxious eyes, in her sanguinary struggles with the usurping devil and an alien world. Hear exulting words ringing across the bleached fields of the ages—

"Which is the earnest [pledge] of our inheritance until the redemption of our purchased possession." Eph. 1: 14.

The "purchased possession" is the very groaning creation. "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8: 22.

The "redemption of the purchased possession" will come in the deliverance of the "groaning creation" from the blight and rupture of the curse under which all writhes and struggles, waiting for restitution and restitution.

The physical creation—man's lost estate was included in the purchase of the Saviour's death and blood.

"Again, the kingdom of heaven is like

casting thine errors and thy thoughtlessness behind thee, give obedience to the heavenly requirements; and then wait with hope for the coming of the Son of Man, that thou mayest be his in the day when he maketh up his jewels.—*Lectures by Robert Roberts.*

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The physical creation—man's lost estate—was included in the purchase of the Savior's death and blood.

"Again, the kingdom of heaven is like un-

to treasure hid in a field; that which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." Matt. 13:14.

The "treasure" which Jesus found was man—ruined, corroded, corrupted, but of priceless value. The "field" was the whole creation: "The field is the world." And he found that the treasure and the field belonged together; in their very nature, inseparable. But not to be foiled—though it cost him "all he had," his blood, his life—the blessed Son of God purchased the whole, the "treasure," the "field" and all. His title deed covers man and man's forfeited estates—the "whole creation"—with all the rights, titles, immunities and appurtenances, thereunto belonging; to him (Christ) and his heirs (joint heirs with Christ), for their sole use and behoof forever.

And so the saints, when their redemption is completed, will regain the ancient homestead. And the ransomed of the Lord will spend their endless day in peaceful and joyous possession of the very earth and soil whereon they knelt and prayed, wept and suffered; the very hill-sides and valleys to whose silent embrace they committed, with breaking hearts, the cold forms of their precious dead; the very shores and streams once reddened with the blood of their martyrs; and their children, robed in immortal brightness, with flower-crowns on their little princely and queenly heads, shall play in gay delight on the very spots where once they slept in their little caskets "low in the ground." And where stood the shameful, streaming cross, shrouded with the gloom of grim Golgotha, the royal city—great capital of the new earth—shall fling open her jewelled gates, revealing to the gaze of the enraptured through the glorious person, crown and scepter of their mighty King—once the Crucified, now the Lord of lords.

And Peter, not to be outdone by Paul, the great constitutional expounder of the gospel, dipped his pen in the inspiration of new creation scenes, and sent cheer to the church at large in these glowing words: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:3-5.

The terms "incorruptible," "undefiled," and "fadeth not away," as applied to "inheritance," must have a literal meaning; and especially so as Peter makes the inheritance dependent upon the resurrection from the dead. And in his second epistle he is still more explicit, and says, "Nevertheless we, according to his promise, look for new heavens and a new earth." 2:3:13. The phrase, "new heavens and a new earth" cannot be taken in a figurative sense, because the new heavens and the new earth are to follow and take the place of "the heavens and the earth which are now;" and the present heavens and earth are surely literal, and, according to St. Peter, are "reserved unto fire."

The apostle's meaning clearly is, that our mundane system is to be renovated by fire, and to be followed by a new or renewed physical world—new heavens and new earth—and that the new creation will be the future abode of the saints; for he adds, "wherein dwelleth righteousness," or righteous ones.

Thus Peter, Paul, Christ, Daniel, Isaiah, David and Abraham unite in solemn decla-

ration that ransomed saints shall have and possess a "country"—even the whole creation, renewed and restored to its Edenic conditions. Can these witnesses be invalidated? Is the title good? Will it stand, unimpaired, the revolution of the last day? What think ye?

Let us turn to the last of the sacred books—God's final words to man on earth.

The Revelation is the unveiling of this world's latest history and the opening scenes of the world to come; the passing away of the present order of things, and the ushering in of the eternal state and polity; the abolition of wickedness and all evil agencies, and the succession of righteousness and peace; the dissolution of nature, in its present aspect, and the rejuvenation of the heavens and the earth, and all that in them is. "Behold, I make all things new."

The Patmos visions close up with a rapid succession of events so solemn, so grand, so glorious, that the strongest mind may well be awestruck at their recital.

Overwhelmed with amazement blended with transport that he was only able to bear by the aid of special divine power, the exiled apostle "saw a great white throne, and Him that sat on it." And at the presence of the throne, and before the face of him that sat on it, "the heavens and the earth fled away." The aerial and the starry heavens "departed as a scroll when it is rolled together;" and the earth melted with "fervent heat shrank back into molten chaos. And, swiftly following, he "saw the dead, small and great, stand before God." The dead of every age and every class, including those who will undergo a change equivalent to death, 1 Cor. 15:51; all the vast multitude of human beings, from Adam to the latest born of earth, he saw standing before the great "judgment seat." He saw the angels, the scribes of heaven, who keep God's 'book of remembrance,' bring forward and open the books. And he heard the judgment of the dead, based on the things written in the books. He heard the awful sentence fall from the lips of the Judge, "Depart, ye cursed, into everlasting fire." The wailing and the gnashing of teeth he heard, as the despairing throng took leave of light and love and hope and life. He saw grim death and black-visaged, insatiable *hades* cast into the flaming lake, the consuming fires of the "second death."

And when all was still he heard with joyful ears the sentence of the just break from the lips of the smiling Judge, "Come, ye blessed of my Father;" and, filling all the vast expanse, and far up into the heaven of heavens, rolled the mighty, ever swelling anthem of the ransomed, as from the ruins of the old creation emerged the splendors of the new.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21:1-5.

What world is this of which St. John says

tainable on the conditions of the plan of salvation, through repentance, faith, and baptism, it becomes a reward to those who seek for it on these terms. This is spoken of plainly in Rom. 2: 6, 7, "God will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, honor, and immortality, [he will render] eternal life." The free gift is to be sought for and then it becomes a reward for the seeking of it.

When the Lord Jesus Christ comes to rule and reign "his reward is with him," to give it to every one who has sought it, and has there by sought to avoid the wages of sin. Because he is "the resurrection and the life," and in him is the believer's life hid, when he descends from heaven, when he comes to this earth, or to the atmospheric heavens surrounding it, 1 Thess. 4: 16, 17, then he calls to life his sleeping saints, and they shall live again, come forth to immortal life, are thus and then admitted into the everlasting kingdom, when the reward of eternal life is to be adjudged. In considering the subject of rewards, the time when they are to be enjoyed naturally comes forward, and in the reward which our Lord bestows, the testimony all shows that he brings it with him; that is, it transpires when he comes to take possession of his kingdom, to rule and reign. How natural! how consistent! and how harmonious is the plan of salvation, beautiful and glorious in all its parts!

The truth on this subject of the time of rewards is well seen in contrast with the popular error of these times, that the time of rewards is at the time of death; that death is the gate of endless joys—the commencement of immortality and the beginning of a higher life. Nature and reason both show us the falsity of this view, and but for a false theory the truth on this point might be universally held. Instead of death being a friend, revelation calls it an enemy; and even 'the king of terrors;' and if there were no release of its grasp its victory would be eternal and the wages of sin would be an everlasting penalty. But help having been laid one 'mighty to save,' there is hope, and the time is coming when victory over death and the grave can be shouted, and the ransomed saints shall go free. Then it is that we are clothed upon with immortality, our house from heaven.

Every text of revelation on the subject tells us that the coming of Christ is the time for life, and that death is only a night, and unless broken by the resurrection from the dead would be forever, and while in the state of death there is and can be no reward.

Following our text further, it says, "And his work before him." The work of the Lord here brought to view follows his coming with his reward; work to be done after he comes.

Now we understand that when Christ comes those who have received him as their Savior have their redemption complete, while those rejecting him have a final doom awarded them. But the work of the Lord in this text cannot refer to the work of the atonement. The Savior has other work also, the times of restitution which we read of in Acts 3: 21. The connection of Acts 3: 21 shows us that the times of restitution begin with the second coming of Christ, whom the Lord Jehovah shall send for that purpose. The times of restitution is the kingdom of God, to be established by the Redeemer King, who, after having restored its territory and subjects to its original state, will deliver it up to the Father, 1 Cor. 15: 24, 28. The work of establishing the kingdom and reign of righteousness,

in which time he will rule the nations with a rod of iron and break them in pieces like a potter's vessel, and give his redeemed saints a peaceable possession in the promised land, the earth restored to the kingdom prepared from the foundation of the world, is the work that is before the Lord, in the text of Is. 40: 10.

There is a beautiful harmony in all Bible truth, and the outcome of the plan of human redemption is glorious. The prospect of eternal blessedness looms up before the eye of faith, while hope beams with bright anticipation of the reward in reserve for the worshipers of God, who love him, the half of which has never been told. It becomes us who have professed faith in the atoning blood of Christ to keep our eyes upon the prize, and to press forward toward the mark of our high calling, and when our Lord shall come he will reward us as our works shall be, and faith shall have its reward.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

I FIND that writers in the Old Testament, some of them at least, were firm believers in a resurrection from the dead, and the prophet Isaiah uses this strong language on the subject: "Thy dead men shall live, together with my dead body shall they arise." And I find it taught equally strong in the New Testament; and Jesus said that it would occur thro' him; and his disciples taught very positively that their hope of future or eternal life depended entirely on a resurrection from the dead, thus showing that they believed with us, in the entire unconscious state of the dead as shown by the statement of Paul in 1 Cor. 15th chapt. Here he says; "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they which are fallen asleep in Christ are perished." Now the foregoing statement would be entirely untrue and illogical if he believed consciousness continued after death. And before the Jewish council, and afterward, before Felix the governor, he said his only crime was preaching the doctrine of the resurrection of the dead.

"Let me say, friend S., your quotations and statements respecting a resurrection dont amount to anything with me, because I do not believe the statements of the Bible, or theories that are said to be deductions therefrom. How can any candid, consistent person, have any confidence in a book that is so contradictory in itself that it can be used as a basis and standard for the many conflicting sects of religionists that exist at the present time? said by some to number over six hundred. And these all claim to be the followers of the one Christ, who taught that his followers should be one, and by their loving one another those that did not join their ranks should know they were his disciples. Now I ask in all candor, where will you find this principle carried out among the sects? Are they not rather opposing, or trying to get the advantage of each other? In fact, while they sometimes combine together to hold protracted meetings to make converts, they not unfrequently are quite bad friends at the close of the meetings, because one party secures a greater number than the other on their church roll. Is this the lovingness which was to convince and convert the world?"

"Well, friend L., you say you do not believe Bible statements. Then why did you quote one to prove the correctness of your idea of

the unconscious state of the dead? Your statement concerning a wrong spirit and conflicting views or practices proves nothing against the truthfulness and purity of Bible doctrines, and your statement that believers in Christ by unity and love were to convert the world is a great mistake. There is not a statement in the whole Bible that can be construed to favor such an idea, unless all propriety in the use of language is ignored entirely; and the New Testament is very explicit in teaching directly the opposite. First, I will cite you to the teachings of Jesus on this subject. In Luke 18th chapter is recorded his parable of the unjust judge; in this connection he represents that God's elect will be crying day and night to him because of oppression at the time of their deliverance at the second coming of Jesus, and in this connection he asks, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" A queer question to ask, surely, if he was teaching that his followers were to be so successful that they would convert the world by their preaching! No, he never taught any thing of the kind; but he did tell them that in this world they should have tribulation. He did promise that they that endured to the end should be saved. He did foretell, "That as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

Now if I can quote from two or three of his pupils several years after he left them, showing that they still believed his teaching in opposition to the theory of the world's conversion, I think you will admit that I have proven that it is a great mistake to believe that the Bible teaches the world's conversion. I will first give a few words from Paul. "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped," 1 Thess. chapt. 2. Again, in 1 Tim. chapt. 4, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." One more testimony from Paul, then we will call on another witness, 2 Tim. chapt. 3: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good."

[To be Continued.]

LONDON, July 11.—The committee engaged in the work of revising the Old Testament have finished their labors. After submission to the Convocation the Testament will be issued to the public. Twelve of the twenty seven members have died during the revision.

Annual Conference and Camp-meeting to Commence August 21, at Albany, Mo.

THIS announcement by Executive Committee gaddens the hearts of many, in that it calls to mind the associations, greetings, sermons, prayers, and blessings of one year ago; and we can now make ready for this meeting where we expect like enjoyments. Let us say, the Lord willing, we'll be there, and

probably once more mingle with some of the loved ones of earth, from whom we have been instructed concerning the kingdom of God and the word of truth, and others that have remembered us at a throne of grace, wanted an interest in our prayers, admonished us in the social meeting, and gave us cheer to outlive some of life's trials. It might be the last opportunity we'll have of meeting the old soldiers that have been in the front when truth was tried to be crushed, and stood firm amidst all the prejudice and opposition of a gainsaying world. Brethren A. G. Long, A. C. Leard, and T. L. Davidson's gray locks and furrowed cheeks, bespeak endured troubles, and nearing three score and ten years, we will probably have one more chance to meet them, and also to hear the Longs, Dugger, Wells, Branch, Nichols, Caviness, Leard, Brinkerhoff, and others, preach the word. I am persuaded that all that were there last year will want to be this; and to others I would refer them to A. C. Leard, in ADVOCATE No. 17, Vol. 18; and especially the oxen and land buyer, the lukewarm and backslider. Encouragement from our Michigan brethren, should their delegate to the Missouri Conference bring a Branch into our midst may the result be some noble souls, be as trees planted by the waters, their trust in the Lord continue to the end, and beyond the laver of regeneration with us drink of the river of the water of life that proceeds from the throne of God and the Lamb.

J. W. OSBORN.

Stanberry, Mo.

Letter Department.

From Sister Eliza A. McMillen.

DEAR BRO. BRINKERHOFF: Though silent so long I still feel interested in the cause of Christ. Sickness in the family has hindered me a great deal; my husband is still bedfast, and I am very weak myself, but I still have hope to be with that little flock. Pray for me that my faith fail not. Inclosed please find two dollars; one is the Lord's, the other is back money on subscription for ADVOCATE, which I dont like to be without. We are lone ones here. I send a few lines, if they are worth publishing. From your Sister in Christ.

Lines written on the death of my little grand son, after two days and a half sickness.

We had a darling little boy,
His mother's love his, father's joy,
Three days ago this little one
Was full of life, was full of fun.

Now our little babe is dead,
We lay him in his narrow bed,
Within the confines of the tomb,
With aching hearts we lay him down.

Oh cruel death! why didst thou come
And take from us our little son?
But as in Adam we all die,
Even so in Christ we all shall live.

If we accept Christ's offered grace,
Again we'll see our baby's face;
When Christ our risen Lord shall come,
And bring with him our little one.

Now in the grave our babe must lay
Until the resurrection day,
O God, our Father, haste the day,
For which we wait and watch and pray

The blessed day, when we shall be
Permitted to eat of life's fair tree,
And in the golden city walk,
And with our friends and Jesus talk,

And sound thy praise from shore to shore,
Till suns shall rise to set no more.
We'll make the heavenly arches ring,
With praises of our Eternal King.

Cottonwood, Callahan Co., Texas.

If We Only Would Remember.

MRS. J. C. FIELD.

If we only would remember
That our life is very short,
That before the morrow greets us
It may to an end be brought,
It would help us be more patient,
As we tread life's varied way,
We are but here on a visit,
And cannot expect to stay.

Our words might be more pleasant,
Our tones might be more kind,
And our fellows moving round us,
More good in us might find.
The days pass by so swiftly,
To come to us no more,—
If we only would remember
How soon this life is o'er!

We often to the fainting
Might lend a helping hand,
Or point the sin-blurr'd eyesight
To the fair and sinless land,
Where the Savior's words of welcome
To the weary shall be given,
Who in spite of self and Satan,
And the world have nobly striven.

If we could or would remember
To do all the good we may,
As we pass along a journey
That has no returning day,
Oh how much of love and beauty
It would to our pathway add,
And to some who travell'd with us
Might be all the joy they had!

Igo, Shasta Co., Cal.

Signs in Heaven.

A. C. LONG.

"IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory," Matt. 24: 29, 30.

In this passage of Scripture we have a number of signs that are to transpire just before the advent of Christ. And as this is the crowning event of the age, and since it is ushered in by these signs it is highly important that we have a proper understanding of them.

We shall first inquire whether the above signs are to be understood figuratively or literally. As this is a very important point in the consideration of these signs we shall now proceed to show that these signs are not to be understood figuratively. The figurative meaning of the darkening of the sun and moon, and the falling of the stars would be the overthrow of governments, kingdoms, empires and republics; the sun representing a great empire, the moon a less powerful government, and the stars dependent or subordinate states. With this meaning the passage would read something like this: "Immediately after the tribulation of those days empires and kingdoms shall be overthrown, republics and states shall be subverted, and then shall they see the Son of man coming in the clouds of heaven." But would the overthrow of governments be a sign of the second advent? It would not, from the very fact that governments have from time to time been overthrown ever since nations have existed on the earth. Neither can it refer to a general overthrow of governments, for that does not take place until after the personal return of Christ, when the stone smites the kingdoms of the world and grinds them to powder, and the kingdom of God is established upon their ruins. See Dan. 2.

The overthrow of governments can not be a sign of the advent, for they have been as frequently overthrown before the "great tribulation" as after it. And to interpret the above passage of Scripture figuratively is to frustrate and defeat the very object Christ had in view in giving these signs. It would be as inconsistent as a merchant, who, having a nice and beautiful sign painted, put it down in his cellar where no one could see it, or to have it painted in some foreign language that none could read it. Such a course would defeat the very object of the sign, and render such an object of ridicule. Certainly Christ would not act in this way in giving his signs.

Having now given some reason why these signs cannot be interpreted figuratively I now proceed to show that they are to be understood literally. The very object of a sign is evidence that these signs in the sun moon and stars are to be understood literally. When a merchant, banker, attorney, or any other business man, puts out a sign to advertise his business, he puts it in a public place where it is likely to be seen, and he is particular to have it painted in plain and bold characters so all can read and understand it. Now as Christ has given us signs of his second advent it is reasonable to suppose that he will use as much discretion in the display of his signs as men do in theirs. If God wanted to give signs of his Son's return to earth, what more forcible and striking sign could he give than to darken the sun and moon, and to cause the stars to fall from heaven? Besides, if God darkened the sun for three hours at his Son's crucifixion, and all understood this darkness as real, may we not with the same propriety expect the real darkness of the sun and moon as signs of his Son's return to earth, since he has positively asserted that this darkness should occur. Having now shown that to interpret these signs figuratively is to defeat and frustrate the very object Christ had in view in giving them, and to interpret them literally is in harmony with the object and design of signs in general, we are therefore forced to the conclusion that these signs in the sun moon and stars are to be understood literally.

Having settled the fact that these signs are to be understood literally, we now call attention to the time when these signs are to transpire. The text says they are to transpire "immediately after the tribulation of those days." There can be only three positions taken on this:—1st, That these signs occur after the shortening of this tribulation. 2nd, That they occur after the preliminary return of a limited number of Jews to Palestine. 3rd, That they occur after the final restitution of the Jews to Palestine. We shall now examine these three positions. The last position, that these signs occur after the final return of the Jews to Palestine, cannot be the right one; for this return of the Jews does not take place until after the advent, as we have shown in a previous article on the Great Tribulation. And of course it would be inconsistent and useless to give signs of the advent after it had occurred. There would then be no use for them.

The second position,—that these signs occur after the preliminary return of the Jews to Palestine, is equally faulty, for this preliminary return continues until Christ comes, and "after this" would be when Christ is present on earth, and there would be no use for the signs then. As we have shown that neither the second nor the third position is the right one, therefore the first position—that these signs occur after the shortening of

the tribulation—must be the true position. We have shown in a previous article that the great tribulation was shortened, checked, or diminished, about A. D. 1750. And as these signs occur "immediately after this tribulation" we are to look for these signs shortly after 1750, or as Mark says, "In the days [of dispersion] after the tribulation." Accordingly in 1780 we have the darkening of the sun and moon occurring at the proper time. As to where these signs would occur we can easily answer, for they would be given to God's people, A scrupulous and God fearing people had fled from persecution in Europe and settled the wilds of America where they could worship God unmolested. These were nicknamed Puritans by their enemies, because they were so exacting and careful in their religious life. These people had settled the New England States, and it is here we could expect these signs. We shall here give some historical statements concerning these signs.

I find the following in Library of Universal Knowledge, "DARK DAY in New England, May 19th, 1780. The darkness commenced between 10 and 11 A. M., and continued until the middle of the next night. The wind was from the south west and the darkness appeared to come with the clouds, drifting from that point. It covered the country from New Jersey to Maine, and appears to have been greatest in Massachusetts, and the adjoining portion of New Hampshire; yet it was intense in Connecticut and Rhode Island. It was much less in New York, and in New Jersey it was not particularly noticed. Where it most prevailed it was impossible to read ordinary print, or read the time by a watch or clock, or do ordinary business without artificial light. An intelligent observer says, 'Candles were lighted in the houses; fowls retired to roost; the cocks were crowing all around as at break of day; objects could not be distinguished but at a very little distance; and every thing bore the appearance and gloom of night.' Two others less conspicuous days had been noticed in the country, Oct. 21st, 1716, and Oct. 19th, 1762"—p. 647.

We shall now quote from Webster's Unabridged Dictionary, &c. &c.

"The Dark Day May 19, 1780:—So called on account of a remarkable darkness on that day extending all over New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous the wind had been variable, but chiefly from the south west, and north east. The true cause of this remarkable phenomenon is not known."—Webster's Unabridged Dictionary Explanatory and Pronouncing Vocabulary, p. 1556.

Herschel says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand."—Tract No. 379 of American Tract Society, Life of Edward Lee, of Massachusetts.

"The sun rose clear, and shone for several hours; at length the day became overcast with clouds, and by ten o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning was as unusually dark as the day."—Gage's History of Rowley, Mass.

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, and being unable to transact business adjourned. A motion of adjournment was before the council; but when the opinion of Colonel Davenport, of Stamford, was requested, he replied, 'I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'—President Dwight, in Connecticut Historical Collections.

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. During this time the clouds were tinged with a yellowish or faint red for hours, for which no satisfactory cause has yet been assigned. I stood and viewed the phenomenon."—N. WEBSTER, L. L. D.—New Haven Daily Herald.

In Matt. we read, "The moon shall not give her light." In Revelation we read, "The moon became as blood." It is claimed that both of these statements have been verified. The night following the dark day above described, though the moon had fulfilled only one day preceding, is said to have been the very blackness of darkness—so dark that horses refused to leave their stables—so dark that a white handkerchief could not be seen a few inches from the face—so dark that it could not have been more so if every luminary in the universe were totally extinguished."—Litch's Exposition.

On the 13th of November, 1833, there was a remarkable fulfillment of that prophecy which declares that "the stars shall fall from heaven." We give two testimonies from men of learning and character. Our first witness is Henry Dana Ward:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north and west also, showed the falling stars in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing she exclaimed, 'See! how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster*, in the Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man before yesterday, had conceived

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the tribulation—must be the true position. We have shown in a previous article that the great tribulation was shortened, checked, or diminished, about A. D. 1750. And as these signs occur "immediately after this tribulation" we are to look for these signs shortly after 1750, or as Mark says, "In the days [of dispersion] after the tribulation." Accordingly in 1780 we have the darkening of the sun and moon occurring at the proper time. As to where these signs would occur we can easily answer, for they would be given to God's people. A scrupulous and God fearing people had fled from persecution in Europe and settled the wilds of America where they could worship God unmolested. These were nicknamed Puritans by their enemies, because they were so exacting and careful in their religious life. These people had settled the New England States, and it is here we could expect these signs. We shall here give some historical statements concerning these signs.

I find the following in Library of Universal Knowledge, "DARK DAY in New England, May 19th, 1780. The darkness commenced between 10 and 11 A. M., and continued until the middle of the next night. The wind was from the south west and the darkness appeared to come with the clouds, drifting from that point. It covered the country from New Jersey to Maine, and appears to have been greatest in Massachusetts, and the adjoining portion of New Hampshire; yet it was intense in Connecticut and Rhode Island. It was much less in New York, and in New Jersey it was not particularly noticed. Where it most prevailed it was impossible to read ordinary print, or read the time by a watch or clock, or do ordinary business without artificial light. An intelligent observer says, 'Candles were lighted in the houses; fowls retired to roost; the cocks were crowing all around as at break of day; objects could not be distinguished but at a very little distance; and every thing bore the appearance and gloom of night.' Two others less conspicuous days had been noticed in the country, Oct. 21st, 1716, and Oct. 19th, 1762"—p. 647.

We shall now quote from Webster's Unabridged Dictionary, &c. &c.

"The Dark Day May 19, 1780:—So called on account of a remarkable darkness on that day extending all over New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previous the wind had been variable, but chiefly from the south west, and north east. The true cause of this remarkable phenomenon is not known."—Webster's Unabridged Dictionary Explanatory and Pronouncing Vocabulary, p. 1556.

Herschel says: "The dark day in Northern America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the Judgment day was at hand."—*Tract No. 379 of American Tract Society, Life of Edward Lee, of Massachusetts.*

"The sun rose clear, and shone for several hours; at length the day became overcast with clouds, and by ten o'clock A. M. the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings; fowls went to their roosts, and before noon lights became necessary to the transaction of business within doors. The darkness continued through the day, and the night till near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"The 19th of May, 1780, was a remarkably dark day; candles were lighted in many houses. The birds were silent and disappeared. The fowls retired to rest. It was the general opinion that the day of judgment was at hand. The legislature of Connecticut was in session at Hartford, and being unable to transact business adjourned. A motion of adjournment was before the council; but when the opinion of Colonel Davenport, of Stamford, was requested, he replied, 'I am against the adjournment. The day of judgment is either at hand, or it is not. If it is not, there is no cause for adjournment; if it is, I wish to be found in the line of my duty. I wish, therefore, that candles may be brought.'"—*President Dwight, in Connecticut Historical Collections.*

"In the dark day, May 19th, 1780, the heavens were covered with a dense cloud for three or four hours. During this time the clouds were tinged with a yellowish or faint red for hours, for which no satisfactory cause has yet been assigned. I stood and viewed the phenomenon."—N. WEBSTER, L. L. D.—*New Haven Daily Herald.*

In Matt. we read, "The moon shall not give her light." In Revelation we read, "The moon became as blood." It is claimed that both of these statements have been verified. The night following the dark day above described, though the moon had full only one day preceding, is said to have been the very blackness of darkness—so dark that horses refused to leave their stables—so dark that a white handkerchief could not be seen a few inches from the face—so dark that it could not have been more so if every luminary in the universe were totally extinguished."—*Litch's Exposition.*

On the 13th of November, 1833, there was a remarkable fulfillment of that prophecy which declares that "the stars shall fall from heaven." We give two testimonies from men of learning and character. Our first witness is Henry Dana Ward:

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north and west also, showed the falling stars in the very image of one thing, and of only one I ever heard of. I called to my wife to behold; and while robing she exclaimed, 'See! how the stars fall!' I replied, 'That is the wonder;' and we felt in our hearts that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.' Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. The ancients understood by *aster*, in the Greek, and *stella*, in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomena of yesterday, so as no man before yesterday, had conceived

to be possible that it should be fulfilled. The immense size and distance of the planets and fixed stars forbid the idea of their falling unto the earth. Larger bodies cannot fall in myriads unto a smaller body; but most of the planets and all the fixed stars are many times larger than our earth. They cannot fall unto the earth; but these fell toward it.

The stars fell 'even as the fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one; those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south. And they fell not as the ripe fruit falls—far from it; but they flew; they were cast like the unripe fruit, which at first refuses to leave the branch; and when under a violent pressure it does lose its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomena to the inmates of my house."

Our second witness is Professor Olmstead of Yale College:

"The extent of the shower of 1833 was such as to cover an inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America to undefined regions among the British Possessions on the north the exhibition was visible, and everywhere presented nearly the same appearance.

"In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of November 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history."

We think the testimonies given above are amply sufficient to show the fulfillment of these signs. The darkening of the sun must have been witnessed by about three millions of people and covered six States. The falling of the stars was witnessed perhaps by a greater number of persons and extended over a greater area. Many other prophecies have been fulfilled that have been far less in extent as to space, and witnessed by a far less number of witnesses.

We have now seen that these events occurred at the proper time, at the right place, and in the proper manner to fulfill this prophecy. Christ said these signs should occur; history says they have occurred as predicted; and consequently they must be a fulfillment of this prophecy.

S. S. Report from Stanberry, Mo.

For the Quarter commencing April 1st, 1884, and ending July 1st, 1884. This School consists of 3 Classes, with

their teachers, Superintendent, and Secretary. The whole number of Scholars enrolled during the quarter 70. Class No. 1, enrolled 17, average attendance 10, Lessons from Youth's Instructor; Class No. 2 enrolled 26, average attendance 8, Lessons from 26th chapter of Matt. to 9th chapter of Mark; Class No. 3, enrolled 27, average attendance 9, Lessons from Small Book on Bible subjects. General average attendance 35. Sabbath School opens with prayer and singing. After class exercises the Secretary reads the report of the previous session. Then the whole school engages in the general exercises, which consist of classic instruction, general questions, reading of lesson, &c., and closes with singing.

JENNIE JOHNSON, Secretary.

Letter Department.

From Sister Mary A. Adams.

BRO. BRINKERHOFF, Brothers and Sisters: I am glad to hear from one another who so kindly contribute to the columns of the ADVOCATE, and know I am not the only one who is isolated, as it were all alone in keeping the commandments of the dear Father above, who ever watcheth over us. I feel my unworthiness more and more daily, but I do not lose faith in God, for I know if I cannot see his wisdom in afflicting me, that he knoweth best. I do not wish to murmur, though it is hard that I am unable a good deal of the time to do my work, as I wish, though I am gaining very slowly. I do not realize how little strength I have got until I overdo, and pay for it lying in bed. I am brought to feel many times that perhaps I have neglected some duty, that through blind or wilful ignorance is unperformed. I try to trust in God, for I do know that whatever he doeth is right, and that his chastenings, though grievous, may work out for me a far more exceeding weight of glory. I do so love to read of Jesus, who bore the cross and wore the crown of victory over death, who ascended to heaven triumphant; and when I think how he suffered, and all that we might live if we would but follow him, that my light afflictions are nothing compared to what he endured. But when I shall see him face to face, and know that he is my Redeemer, it will more than compensate for the few trials of this life.

It is almost a mystery to me why Christ was permitted to suffer and die for us, we are so wholly unworthy of such a sacrifice. My heart goes out to him with such a longing to see his dear face, and I can but love him, for he has done so much for me. When I was a child there was a little song in our little Sunday School singing book that used to impress me deeply, and the same feeling is with me yet.

"I think when I read that sweet story of old, Of Jesus when here among men, How he called little children as lambs to his fold How I wish I had been with them then.

I wish that his hands had been placed on my head,

That his arms had been thrown around me, And that I might have seen his kind look when he said,

Let the little ones come unto me."

Could we appreciate the blessed presence of Christ any better than those favored ones? O my dear Christian Brethren and Sisters, pray for me that though alone I may feel I am not alone, for God is with me, and will help me if I but ask aright. Pray for me that I may ask aright and receive his blessing.

Your Sister in Christ.

The Advent and Sabbath Advocate.

IN No. 15, page 115, article "Revelation 20," near middle of column, Rev. 7: 10 should be Rev. 20: 10, thus, "And is identical with the Devil and Satan of Rev. 20: 10."

The Lecture of Mr. Robert Roberts, concluded in this number of ADVOCATE, is an excellent treatise on the coming of Christ as the Christian's hope.

CYCLONES or wind storms are reported in Iowa on the evenings of July 4 and 11, not more than 40 miles from each other, the first in Johnson County and the second in Poweshiek and adjoining counties, both accompanied by large hailstones, wrecking the crops and several buildings. The second is said to be the worst known in Central Iowa, except that at Grinnell in 1882. The storms were from one to four miles wide, killing cattle and hogs. In the first storm two children were killed, in the latter several persons were hurt.

THE cholera in Southern France has been steadily on the increase, the death rate coming up to 47 in a day. It is also said to have spread to Paris, and great alarm is felt concerning its probable appearance in other countries. Its cause is attributed to the war in Egypt, and the lack of proper sanitary arrangements.

SWARMS of locusts, occupying three days in travel, passed over Moscow recently, giving much uneasiness for the prospect of grain in Southern Russia.

The Ancient Jordan.

FROM the neighborhood of Banias and the skirts of Lebanon, to the Elanitic arm of the Red Sea, a distance of two hundred and fifty miles, there exists one continuous depression or valley, with well-defined borders of perhaps a thousand feet in height, and of a width varying from five to fifteen miles. Through the northern portion of this remarkable valley the Jordan runs, passing through Lake Merom and the Sea of Galilee, and ending its course in the heavy waters of the Dead Sea, after a flow of more than a hundred miles in a right line. The Dead Sea itself occupies forty miles more of the great valley, bordered by its precipices of lime. Then, south of the Dead Sea, the surface of the valley is a waste of sand for nearly a hundred miles more, when the Red Sea is reached. The Elanitic arm of this sea is really a part of the same depression, continuing nearly a hundred miles farther to the Straits of Tiran, where the Heropolite or Suez arm of the sea is joined. The Greek name for this tract was Aulon (i. e., hollow); the Arabs called it ElGhor, while in Hebrew it is styled the Arabah. This last is the Hebrew word translated "plain" in 2 Sam. 2: 29, and in many other passages. At present, the name Arabah is given by the Arabs only to the portion between the Dead and Red Seas, and El-Ghor is the name applied to the parts adjacent to the Dead Sea.

Now, a thoughtful observer of the map would very naturally conjecture that the Jordan must once have flowed through the Dead Sea (as it does now through the Sea of Galilee), and empties itself into the Red Sea; and he would as naturally be tempted to believe that the change in its termination occurred when the Dead Sea was enlarged by the overthrow of Sodom and Gomorrah, for the southern end of that strange sea is only a few feet in depth, and is generally supposed to be an enlargement covering the sites of the two cities of the plain. But two startling objections arise to this agreeable theory. In

the first place, the floor of the Arabah rises as you go both from the Dead Sea and from the Red Sea, so that between these two seas you attain to an elevation of several hundred feet above their levels, over which one cannot conceive that the Jordan ever ran. And secondly, the levels of the Dead Sea, the Jordan, and the Sea of Galilee, are far below the level of the Red Sea, so that, if the Jordan, ever ran into the last, it must have run up hill; for by recent examinations, the Sea of Galilee is found to be seven hundred feet, and the Dead Sea thirteen hundred feet below the level of the Mediterranean, and the Mediterranean and the Red Seas cannot vary greatly in level, as we know from the ancient canal that once connected them.

These objections certainly seem formidable, but after all, there is a text in the Bible which compels us to set them aside. It is Gen. 13: 10, 12. It reads thus: "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and pitched his tent toward Sodom." It is ascertained beyond a doubt, that Sodom and Gomorrah occupied sites at the south end of the Dead Sea. Indeed, the name of Sodom is yet preserved there in the form Usdum, and the name Zoar is still found on the south-eastern shore. In the passage from Genesis here cited, we see Lot, when separating from Abraham, regarding the country around Sodom and toward Zoar with a delighted eye, and hastening thither to enjoy its richness; and this country is called "the plain of Jordan." So also Sodom and Gomorrah are styled "the cities of the plain." What plain but the plain of Jordan just before mentioned? But could any one now call the lower end of the Dead Sea "the plain of Jordan?" Would any one think of using such a phrase of a district forty miles distant from the Jordan? To us the conclusion seems inevitable, that the Jordan ran by Sodom, and therefore through the Dead Sea, when Lot moved thither in the days of Abraham. Its fresh waters made that region so attractive, that Chedorlaomer, king of Elam, and his confederate kings, had coveted its wealth, and Lot made it his chosen abode.

But if this were so, how are we to remove the two great objections already adduced? By one answer. A convulsion of nature, probably synchronous with the fiery destruction of the gay and wicked cities of the plain, has depressed the whole plain from Lebanon to the lower end of the Dead Sea (where the Arabah presents a huge step up from the sea southward), some eight hundred feet, leaving the high mountain walls on either side, which now form so remarkable a border to the extended valley. By an increased evaporation, equal to their former outflow at the Red Sea, the surface of the Dead Sea over the sites of the ruined cities, and by the greater depression beneath the hot limestone cliffs, the checked waters are prevented from overflowing. The same convulsion which depressed the upper part of the valley, may have elevated its southern portion between the Dead and Red Seas. We can see no other way of explaining the passage in Genesis, and when once traveling through the Arabah, we were unable to see any satisfactory objection to this theory.—Howard Crosby, D. D.

Appointments.

Missouri Camp Meeting for 1884.

THIS meeting will be held at Albany, Gen. try 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 terminus of the & 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.

W H Ebert \$1, J P Bryan \$2, Edith A Gamble \$2, R A Winchester.

Books and Tracts Sent by Mail.

Amos Headley, J P Bryan.

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Advent and Sabbath Advocate

"Thy Word is a Lamp"

VOL. XIX. Marion, Iowa, Third Day of

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

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

THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, of the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth re-stored 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.

God Knows Best.

MRS. J. C. FIELD.

Thou knowest well, our Father, if tis best [see] That we should have our own way, thou canst Through all the windings of futurity, And in thy wisdom we are glad to rest.

We might go wrong, we surely should go wrong, We think we now want that, or now want this, And if we get the one to crown our bliss, We for the other just as fondly long.

Sometimes our hearts grow sick and faint to see Our dazzling hopes obscure'd and droop away, And we all helpless with no power to stay, Not knowing yet the wherefore it must be.

And Satan stands all ready at our side, In haste to bid us curse our God and die, Still just as eager to present his lie And subtle, as when first to Eye he lied.

Oh! we must cling still closer to our God, And trust him more in all our changing ways, He is a God that never trust betrays, Though, for our good, He may not stay the rod.

Lord, quiet us, and give us more of faith, To trust thee fully in a world of sin, And all the paths thy hand may lead us in Shall land us past the bounds of sin and death.

There we shall bless thee, as we try to here, With hearts all trembling oft, and half afraid Scarce willing to believe thy promise made Our earth-tried souls to bless with hope and cheer Igo, Shasta Co., Cal.

Signs in Heaven, No. 2.

A. C. LONG.

In our last article on this subject we presented some reasons for believing that the darkening of the sun and moon and the falling of the stars were fulfilled, and are in the past. In this article we want to consider the remaining signs. The next sign, after the in the sun moon and stars, is the shaking the powers of the heavens. This sign of the shaking of the powers of heaven may not as easily explained as the others, as it is in future yet. Many have believed that this shaking occurs in connection with the descending our Lord from heaven. But to my mind would destroy the object of the sign, for it is accompanied by Christ's presence it would render the sign entirely useless. It is something that takes place before the coming of Christ, and is as much a sign as the preceding ones.