

OCATE

Appointments.

Missouri Camp Meeting for 1884.

This meeting will be held at Albany, Gen. try Co., Mo., west part of town, in the beauti- ful grove of J. B. Hunter, the same place oc- cupied 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.

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.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Re- ports 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 Sab- bath, 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 pa- ges, 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 Brinker- hoff, 64 pages, 12 cents.

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popu- lar view of the parable, and also its true appli- cation.

The second coming of Christ, Showing it to be lit- eral 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 sec- ond coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead? Showing from Bible testi- mony 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 appli- cation of the parable, by H C Blanchard, 2 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 pa- ges, price 6 cents.

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

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

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, 6 th Day of the 5th Month, 1884. (July 29, 1884.) No 18

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, of the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth 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 red-emption 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 obscur'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 pre- sented some reasons for believing that the darkening of the sun and moon and the fall- ing of the stars were fulfilled, and are in the past. In this article we want to consider the remaining signs. The next sign, after those in the sun moon and stars, is the shaking of the powers of the heavens. This sign of the shaking of the powers of heaven may not be as easily explained as the others, as it is in the future yet. Many have believed that this sha- king occurs in connection with the descent of our Lord from heaven. But to my mind this would destroy the object of the sign, for be- ing accompanied by Christ's presence it would render the sign entirely useless. It is some- thing that takes place before the coming of Christ, and is as much a sign as the preceding ones.

Luke throws more light on this sign by giving the impression it makes on the people, as follows:—"And upon earth, distress of na- tions, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for [because] the pow- ers of heaven shall be shaken." Luke 21: 25 26.

We learn from this passage that the sha- king of the powers of heaven causes, 1st, Distress of nations with perplexity; 2nd, The sea and waves to roar. 3rd, Men's hearts to fail them when they see distress coming on the earth.

These results may follow a general disturb- ance of the powers of the atmospheric heav- ens in cyclones, tornadoes, earthquakes, storms, pestilences, and a rapid spread of con- tagious diseases. If it means this, we are doubtless entering upon its fulfillment. If it means the shaking of the governments of the earth, the elements of such a shaking is rap- idly developing in every government. They are to be seen in the agitation of capital and labor, the preliminary symptoms are seen in occasional strikes, in Nihilism, Socialism, Communism, having in their possession dynamite and other explosives by which a general reign of terror might be precipitated upon the earth in a short time. This sign may be ful- filled in either one of these ways, and it may possibly embrace both, and I am rather in- clined to this last view. In either case we are entering upon the preliminary fulfillment of this sign.

After this comes the SIGN OF THE SON OF MAN.

As to what this sign is we may not be able to determine until it appears. It may possi- bly be the same star that guided the wise men of the East to him at his first advent. This supposition appears to receive some weight from the fact that inspiration calls it his star. It being his, it will likely accompa- ny him on his return to the earth. Another supposition, and I think the more probable one, is that his sign will be fulfilled in a halo of glory seen on a bright cloud that precedes his coming. One reason in support of this view is that while Matthew speaks of the sign of the Son of man, Mark and Luke pass right over it in the parallel passages, and notice only the coming of Christ. They appear to con- found the sign with the coming of Christ, as though it was a part of it. And this it would truly be if it was the luminous cloud upon which he was descending. Another reason is from the fact that when he was transfigured on the mountain top a bright cloud overshadowed him, and Peter tells us that this was an illustration of Christ's coming the second time. And as he is to come on a white cloud, and in the glory of the Father, we would nat- urally conclude that his sign is the halo of glory imprinted upon the clouds as he de- scends.

We shall now pass from this to consider briefly the generation that was not to pass away till all be fulfilled. This generation

could not refer to the generation that sur- rounded Christ at the time this was spoken, for this generation was to see "all these things," or signs. This generation could not commence even with the darkening of the sun or the falling of the stars, for they are to see "all these things," which embraces the last sign, the shaking of the powers of the heaven. This generation spoken of by our Savior can- not legitimately commence before the last sign is given, and it will then reach to the second advent. "When ye shall see all these things know that it is near, even at the doors." To see all these things, embraces all the events spoken of, from the destruction of Jer- usalem to the shaking of the powers of the heaven; and that these events are to be seen in history. The heavenly train is nearing the last station but one; the head light is already gleaming in the distance, and soon the swift chariot wheels of the celestial train will bring Christ and his angels to our doors. Are we preparing a grand reception for him?

Underived and Derived Immortality.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6: 57.

The Scriptures repeatedly declare that we have an immortal, incorruptible, ever-living, everlasting God; that he always was and al- ways will be. He expressed his own self ex- istence in the name by which he made him- self known to his ancient people—Jeho- vah. Though we may not be able to com- prehend the idea of an uncreated Being, still we are required by faith to accept it. "From everlasting to everlasting" the Lord is God.

Jesus is careful always to present this view of the Father—to impress us with his ever- lastingness, his underived immortality. "As the living Father hath sent me," etc. "As the Father hath life in himself," etc. The thought is that the Father lives because he is the Father—that life is essential to his na- ture, that it belongs to him as God, that he is before all beings, and hence is the author of all life, and not the receiver of it from any.

The epistles teach the same truth. Paul calls God "the King eternal, immortal." And again, he says of him, "Who only hath im- mortality." 1 Tim. 1: 17; 6: 16. The idea of the apostle is not that at the time he wrote there were no other beings immortal, but that God has an underived, essential immortality, that he only is an eternal King, comprehend- ing the past as the future.

Jesus Christ himself is not an exception. He was not always; his life is not underived; he does not live by virtue of himself alone. Those who claim this for him claim more than he did, and dishonor the Father by so doing. It is true that they that "honor the Son honor the Father," but it is no honor to either to claim for the Son what is not true of him. That the Son is "the very and eternal God" is contradicted by an abundance of Scripture testimony. It is true that some of the titles and prerogatives of God are applied to him, but they are delegated by the Father

ADVENT & SABBATH ADVOCATE.

Revelation 20.
R. A. WINCHESTER.

for the purposes of redemption; they do not belong to him by right of self-existence. And as to "eternal Sonship," that, as Dr. Clarke says, "is eternal nonsense." The term Son is a misnomer unless he is a created or begotten being. To make the Son as eternal as the Father is to destroy the relative meaning of these words; the term Father assumes priority. This Jesus recognizes when he says, "I live by the Father;" and again "So hath he given to the Son to have life in himself." The Father lives by himself; the Son lives by the Father. Words could not more plainly bring the derived immortality of the Son in contrast with the undervalued immortality of the Father.

Again, the Scriptures teach that Christ's derived immortality began with his resurrection. "He asked life of thee, and thou gavest it him, even length of days forever and ever." Ps. 21: 4. The whole Psalm shows that the life given was the result of righteousness, and righteousness can only result from probation. Paul teaches the same; "Who in the days of his flesh [mortality] when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard for his piety." Heb. 5: 7, margin. He was saved from death (not dying) by the resurrection from death, as the Greek plainly teaches. Again, he says, in speaking of Christ as our High Priest, "Who is made, not after the law of a carnal commandment, but after the power of an endless life." Heb. 7: 16. The life and the priesthood were both derived from the Father: "The Lord said unto my Lord, Sit thou at my right hand, until I make thy foes thy foot-stool." Ps. 110: 1.

At Christ's resurrection he began to "have life in himself"—the Father had communicated his own nature to the Son, the Father raised the Son from the grave. He did not "leave him in *hades*, nor suffer his Holy One to see corruption." Paul says, "He being raised from the dead dieth no more." Rom. 6: 9. Before that he had a nature that could die; after that he had a nature that could not die. Again, the Lord dates his immortality at the resurrection when he says "I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of *hades* and of death." Rev. 1: 18.

This leads us to notice that the Son, having become by his resurrection possessed of "life in himself," has power to communicate that life to others. "The last Adam was a quickening [life giving] Spirit." 1 Cor. 15: 45. This life was given, then, not only for himself, but that he might become a great Fountain of life to others. And so Jesus adds to the text at the head of this article, "So he that eateth me, even he shall live by me." But how and when will men live by Christ? "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 6: 40.

We learn, then, that the source of immortality is the Father—the uncreated King eternal, immortal; the medium of immortality is the Son, who derived it from the Father by developing a righteousness that entitled him to it, and receiving it by being raised from the dead; the recipients of immortality are believers—"even he that eateth me, even he shall live by me."

May God grant to the reader to see the Son, and believe on him, that he may have everlasting life.—*Herald of Life*.

A little Moslem child accounted for her preference for the Christian religion by saying, "I like Jesus because he loves little girls. Our Mohammed did not love little girls." With unerring instinct she had seized upon at least one of the great differences between the two religions.

BRO. BRINKERHOFF: With your consent I wish to call Bro. D. W. Lamb's attention to the fact that there is either a mote in his eye, or else there is a beam in my eye concerning the fulfilling of Rev. 20. Now, Bro. Lamb, we know that the word of God is powerful and sharper than any two-edged sword, that it cuts; let God be true, for he doeth all things well; therefore we have faith that if we preach the word of God we are preaching truth. Now I do not know as there is any use of trying to dull the dry limbs from the let it cut and tear the dry limbs from the tree, that the tree may grow with more grandeur and beauty. Now there is a work for either you or me, and God grant that the one that is in error may receive knowledge to the glory of the Lord; and while I am trying to pluck the mote from your eye, I hope you will, with the sword of the spirit, which is the word of God, search for a beam in my eye, and if it be found pluck it out, and I will receive you as a brother who poured oil into the wounds of him who fell among thieves, as it is our object to build each other up in the most holy faith of the gospel, and not to tear each other down; except if he should fall it would delay him so that he might linger a moment, in which time he might ascertain whether he was on the right road or not. Now we must count him a friend who warns the weary traveler of his wrong course, and puts him on the right road. Now let this be the spirit in which to investigate the subject in question. I am not going to enter into a lengthy debate, but will simply mention a few points which may tend to a research of the above subject.

I wish to call your attention to the 2nd and 3rd verses: "And he laid hold on the dragon, that old serpent, which is the Devil and Satan (we see these four appellations are synonymous terms, one and all mean the same being) and bound him a thousand years, and cast him into the bottomless pit, and shut him up that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Now, Bro. Lamb, you refer to great men and great events for your testimony. You have that advantage of me, while I am obliged to remain in the ranks of the foolish things of this world. Yielding to wise men's theories causes us to believe as you have stated in the second paragraph of the 1st column on page 106 of *ADVOCATE* No. 14, that Christianity was the only religion tolerated in the kingdoms comprising the territory of the old Roman Empire, for the term of 1,000 years ending A. D. 1793. During this period the dragon, Paganism, was bound, and a seal set upon him; this is proven by the fact that the holy fathers would not admit a successor to the kingdoms to ascend the throne till he had sworn not to permit a man to live in his kingdom who is not a Catholic.

Now, if I understand the term Christian, it signifies Christlike, not Roman Catholic like. Altho catholic may signify firmness, that does not prove it Christianity, for a people may be firm and not yield to anything else but their own evil and pernicious way, as Christ says to the Jews, "O Jerusalem, Jerusalem, how often would I have gathered thy children as a hen gathereth her brood under her wings, but ye would not. Behold your house is left unto you desolate." So firmness does not signify Christianity, neither does the change of Romanism, from pagan to papal, signify that paganism (the dragon,) was conquered and

bound by papacy (the beast that came up out of the sea), but that papal Rome received power from pagan Rome by mutual consent, as we will show by the 13th ch. of Rev.: "And the beast which I saw was like unto a leopard, and his feet were like unto the feet of a bear, and his mouth as the mouth of a lion, and the dragon (paganism) gave him (papacy) his power, and his seat, and great authority; and I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast, and they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth, speaking great things, and blasphemies; and power was given unto him to continue forty and two months; and he opened his mouth in blasphemy against God, to blaspheme his name; and his tabernacle and them that dwell in heaven." Now, is it Christ like to blaspheme against God, and them that dwell in heaven? "Yet he who now letteth will let till that wicked be taken out of the way, whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming; yea, and it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This agrees with other passages; "Whose coming is after the working of Satan, (the dragon paganism), with all power, signs and lying wonders."

Does this look like binding the dragon, to have his power exercised with great pomp and rigor? and to worship him, is that shutting him up and putting a seal upon him? No, but he is going with more vengeance up and down through the earth, making millions of martyrs by his power. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." If any man have an ear let him hear.

Now to the 20th chapter again; "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years." The beast, papal Rome, continued forty and two months, which, one day for a year, would be 1260 years; is bound, not allowed to run and rule and put to death every man who will not consent to the papal religion; "and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years are fulfilled." Bound, that he should deceive the nations no more. What is his mode of deceiving? Why, he says to the woman, Thou shalt not surely die. So she, being deceived, beheld the fruit, and saw that it was pleasant to the eye, and good for food, and desirous to make one wise; so she partook of the fruit, and did eat, and she gave to her husband, and he did eat. So the same doctrine, Thou shalt not die, is forcibly taught, especially through papal and Protestantism. The papal rule put to death those who would dictate and not worship the dragon which gave power unto the beast, while the Protestants (the two horned beast) are more lamblike; try to scare people into believing the dragon to be a truthful being; and if a man teaches immortality through Christ, and through him only, he is laughed to scorn and ridiculed.

Having a form of godliness, but denying the power thereof; from such turn away." As Jannes and Jambres withstood Moses, so do these men resist the truth, having a reprobate mind concerning the faith; ever learn-

ing but never able to come to the knowledge of the truth; they shall proceed no farther; their folly be made manifest unto all men. Yea, every mouth shall be stopped and the whole world shall be found guilty before God. Now comes the fulfilling of the text under consideration. The dragon, that old serpent, the Devil and Satan, is bound a thousand years (not 1260 years), and cast into the bottomless pit, and shut up, and a seal set upon him, that he should not deceive the nations any more (his mouth is stopped, he cannot teach, Thou shalt not surely die), till the thousand years are fulfilled; and when the thousand years are expired, Satan shall be loosed out of his prison a little season.

Now, if I understand the 4th verse right, it reveals the resurrection of the saints at the beginning of the thousand years; as it reads, "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark (speaking as the dragon) upon their foreheads, or in their hands (cession of manual labor upon the first day of the week in honor of the sun). Is not this a plain mark? The right hand takes the burden of labor, so the right hand ceases labor in honor of the sun. By their works shall ye know them.

And they lived and reigned with Christ (not with papal Rome,) a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. But they shall be priests of God and of Christ, and shall live and reign with him a thousand years.

Now, Bro. Lamb, and all whom it may concern, I will leave this for your consideration, as I have already taken more space than I intended to when I began. But one thing more I wish to note, at the end of the thousand years, they compassed the camp of the saints about, and the beloved city. Is not this city the new Jerusalem that comes down from heaven, instead of the Jerusalem that now is, and is in bondage with her children? With love to God, and good will to man, let us go, with the sword of the spirit, which is the word of God, in heart and hand, and sever the shriveled up dogmas of paganism that is called Christianity, out of existence, that we may live and reign with Christ a thousand years. May the love of Christ be the brotherhood bond.

Sumner, Wis.

The Difference.

In order to understand the application of the seventy weeks, sixty-nine weeks, and sixty-two weeks, of Dan. 9: 24-26, and the 2300 days of Dan. 8: 13-14, one point should receive special attention, and that is, that the 2300 days do not begin till some seventy years after the commencement of the sixty-nine weeks. This point is very plain. The sixty-nine weeks began 488 B. C., when Cyrus issued his decree for the rebuilding of Jerusalem. The question is asked in Dan. 8: 13, 14, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot. And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The duration of the daily sacrifice was the first thing to be measured, and at the end of

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ing but never able to come to the knowledge of the truth; they shall proceed no farther; their folly be made manifest unto all men. Yet every mouth shall be stopped and the whole world shall be found guilty before God. Now comes the fulfilling of the text under consideration. The dragon, that old serpent, the Devil and Satan, is bound a thousand years (not 1260 years), and cast into the bottomless pit, and shut up, and a seal set upon him, that he should not deceive the nations any more (his mouth is stopped, he cannot teach, Thou shalt not surely die), till the thousand years are fulfilled; and when the thousand years are expired, Satan shall be loosed out of his prison a little season.

Now, if I understand the 4th verse right, it reveals the resurrection of the saints at the beginning of the thousand years; as it reads, "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark (speaking as the dragon) upon their foreheads, or in their hands (cessation of manual labor upon the first day of the week in honor of the sun). Is not this a plain mark? The right hand takes the burden of labor, so the right hand ceases labor in honor of the sun. By their works shall ye know them.

And they lived and reigned with Christ (not with papal Rome,) a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. But they shall be priests of God and of Christ, and shall live and reign with him a thousand years.

Now, Bro. Lamb, and all whom it may concern, I will leave this for your consideration, as I have already taken more space than I intended to when I began. But one thing more I wish to note, at the end of the thousand years, they compassed the camp of the saints about, and the beloved city. Is not this city the new Jerusalem that comes down from heaven, instead of the Jerusalem that now is, and is in bondage with her children? With love to God, and good will to man, let us go, with the sword of the spirit, which is the word of God, in heart and hand, and sever the shriveled up dogmas of paganism that is called Christianity, out of existence, that we may live and reign with Christ a thousand years. May the love of Christ be the brotherhood bond.

Sumner, Wis.

The Difference.

In order to understand the application of the seventy weeks, sixty-nine weeks, and sixty-two weeks, of Dan. 9: 24-26, and the 2300 days of Dan. 8: 13-14, one point should receive special attention, and that is, that the 2300 days do not begin till some seventy years after the commencement of the sixty-nine weeks. This point is very plain. The sixty-nine weeks began 488 B. C., when Cyrus issued his decree for the rebuilding of Jerusalem. The question is asked in Dan. 8: 13, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot. And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

The duration of the daily sacrifice was the first thing to be measured, and at the end of

that would begin "the transgression of desolation," and the two taken together were to cover 2300 days. The Jews could not offer daily sacrifices while they were captives at Babylon, neither could they offer them at all, according to the divine arrangement, in any other place but Jerusalem. Hence the decree to let them out of captivity must be first. After that they could go up to Jerusalem, rebuild their city, and renew the daily sacrifices. In the seventh year of the reign of Artaxerxes Longimanus, fifty-seven years after the beginning of the sixty-nine weeks, Ezra went up to Jerusalem, and made a temporary restoration of the daily sacrifices; then they ceased till Gov. Nehemiah went up to Jerusalem, in the twentieth year of Artaxerxes, which was seventy years from the going forth of the commandment by Cyrus, B. C. 488. As Artaxerxes began to reign B. C. 488, his twentieth year would be 418 B. C., and "the difference" between 488 and 418 is seventy years. As intimated in a previous article, there is good evidence to believe that the twentieth of Artaxerxes includes a part of 417 B. C. The seventy weeks beginning at this point would end in A. D. seventy-four, which means A. D. 73, as it takes the whole of B. C. 417 and the whole of A. D. 74 to make the full seventy weeks, or 490 years.

The angel Gabriel said to Daniel, "In the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. 9: 27. The daily sacrifices ceased in A. D. seventy, since which time none have been offered. As they ceased in A. D. seventy, that must be the midst of the week in which they were to cease. As one of these weeks was equal to seven years, it follows that there must have been about three and half a years more after the cessation of the daily sacrifices to the end of the seventy weeks, or 490 years from the permanent establishment of the daily sacrifice by Nehemiah, in the twentieth year of Artaxerxes, B. C. 418-417. This arrangement makes the seventy weeks end in A. D. 74, or true 73. This brings us to the close of the war of the Romans against the Jews, and the complete overthrow of the Jewish polity. Then begins the treading down of "the sanctuary and the host," which was to continue to the end of the 2300 days or years.

If we begin the seventy weeks before the twentieth of Artaxerxes, when Gov. Nehemiah went up to rebuild the walls of Jerusalem, and to restore the daily sacrifices, then the midst of the last week would not reach the time when the daily sacrifice was taken away; and if we begin them any later than the twentieth of Artaxerxes, the midst of the last week of the seventy would reach beyond the time when the daily sacrifices was taken away. Prophecy and history fasten us to these dates. We must be very near the end of this important vision recorded in the eighth of Daniel.—M. G. in World's Crisis.

The Catholics and the Schools.

In the *Catholic Examiner* for May 17, 1884, are two editorials having a direct bearing upon the attitude of the Catholics toward our public school system. We quote the following:

"The Americans are in some respects a well educated people. They believe thoroughly in almost any form of education as being a panacea for all the evils by which nations are beset.

"Our States have been more than generous in striving to place education within reach of all. Our political parties may disagree over

appropriations for the army or navy, but they are usually almost of one mind when money is asked for educational purposes.

"The recent appropriation by the United States Senate of \$77,000,000, as provided for in the Blair bill, which was before treated of in these columns; the money spent in teaching the Indians; the liberality of the various States, and, bringing it nearer home, the prodigality of our own Board of Education in spending each year an enormous sum of money for free books—where free books are not needed—all show the anxiety of our people to provide the rising generation with every possible facility for the improvement of the mind.

"Looking over the results of this mania for educating, we can but think that our wisdom has not been on a par with our liberality. We have paid dearly for our whistle, and it is a very poor one; we have spent hundreds of millions of dollars in teaching our children, and still they are far from educated in the best sense of the word."

The *Examiner* next indulges in the broad assertion that the criminals of this country, which pays so much for its schools, are not the ignorant foreign population, but those who may be called after a manner cultured; and then closes in these words:

"These facts should suggest that the time for stopping to take breath in our race after a higher education is at hand. A school system that turns out criminals with such regularity as does ours should be run on a more economical plan or it should be altered very materially. Our present system costs us much more than it is worth."

The other article in the *Examiner* treats of certain forms of church work of which this is the conclusion, "The question of Catholic schools is no longer debatable. There is no pastor who does not realize that the parish without a Catholic school is not fully equipped—is not complete. If we do not greatly err in our judgment, the time is not far distant when the parish school will afford not only an opportunity to learn the three Rs, but will also give to every child a practical education in all those branches of industry which are of daily requisition."

The meaning of all this is not far to seek. Expressed in a few words it is, Down with the public schools and up with the parish school, which is, of course, under absolute Catholic control. Rome rightly estimates that if she can hold the children and youth of our country under her control they are measurably sure to become and remain adherents of the church. Protestants who are lovers of all free institutions, religious, social or political, would do well to make a note of this.—*Sabbath Recorder*.

Evil ways run counter to divine precepts, and must be shunned by those who would be taught of God. And he that is taught of God will not depart from his judgments. For his words will be sweet to his taste, yea, sweeter than honey to his mouth. And as his understanding of the way of truth is increased by meditation and practice, so everything false and evil is abhorred.

You can not be strong in body without physical exercise; you can not be strong in intellect without mental effort, and you can not be strong spiritually without heartfelt love. We were born for activities, and we can not be developed in any direction without them. We yearn for rest here and look forward to a rest hereafter; it will doubtless be a rest from those things that vex, annoy and injure, but a rest into which healthful and delightful activities enter.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 6th day of the 5th month, 1884.

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

Free Agency.

In considering the subject of the covenants there is one thought that is very important as bearing upon the subject of human redemption, and of God's dealings with the people of the earth, even with his chosen people, and that is, of allowing them to take their own choice, after setting before them the advantages of serving him, and the consequences of sin and continuing in it.

Notice carefully the covenant that God made the children of Israel after they had come out of Egypt, as we read in Exodus 19: 5-8. The occasion is made very solemn, Moses, their mediator, had spent several days communing with God on Mt. Sinai, clouds had veiled him and it from their sight, and in thunders tones they were aware of the Divine Presence. Then when the announcement was made through their mediator, that Jehovah would speak directly with them, to make with them a solemn covenant, they were required to particularly sanctify themselves for three days, and then on the third day "there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people in the camp trembled; and mount Sinai was altogether on a smoke, because the Lord descended upon it in fire," v. 16, 18, "The Lord talked with the people face to face in the mount out of the midst of the fire," Due. 5: 4, amid all the solemnities that could be; and on the part of the people, when they were thus brought forward in solemn covenant, they made that covenant, and said, "All that the Lord hath said will we do and be obedient."

In view of all this solemn covenant which the Lord God received and required from the Israelites, how can any one say that he knew they wouldn't keep their covenant and their promise. Yet people do say it and think it reconcilable with the attributes of God. For our part, we cannot think so, nor believe that a righteous and merciful Father would so trifle with people, and instead of allowing them to make a covenant or agreement it was requiring them to do what the Lord knew they could not do, if that doctrine be true, for he had otherwise decreed. How soon do our finite minds rise in revulsion to such a thought, and that our wise and good heavenly Father would conduct himself in such an arbitrary manner toward creatures of his care, and whom he will call to account for their actions. It does not accord with his goodness and mercy, his love and truth, and we believe that when he took the Israelites into covenant relation they were free from any superhuman decree to carry out their own wills and purposes.

This solemn covenant is one of the best scriptural evidences that God makes agreements with man concerning the future, in which men's eternal interests are concerned, as well as God's glory. He says: "Come and let us reason together." And when Israel were departed from him, he says: "Why will ye die, O house of Israel." His way toward man has ever been to set before him right and

wrong, and allow him to choose whom he would serve, with the reward of right full in view, and also the knowledge of the punishment of evil doing. Thus man is a free moral agent, to secure the reward of eternal life by obedience to the Lord Almighty and the plan of salvation, or to perish forever from the presence of the Lord and the glory of his power. Adam and Eve were free to follow the divine command of God or to do otherwise, and all of Adam's posterity are free to walk in the way of salvation or take the opposite course, and there are no decrees of God to the contrary. Therefore choose life, and say, "All that the Lord hath said will we do and be obedient."

Sabbath History.

Those First Day advocates who claim that history shows us that the early disciples kept the first day of the week as the Sabbath instead of the seventh, read an extract from Mosheim's Church History, as follows, and think they have proved the whole question:

"All Christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimony of the most credible writers." Vol. 1. p. 45.

As Mosheim is considered a reliable church historian this extract is taken as veritable authority for the practice of early Christians. But read the next sentence.

"The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts; nor did the other Christians censure this custom as criminal or unlawful."

Mosheim was a German ecclesiastical historian, who wrote in the 18th century, and in doing so he compiled his history from the writings of previous date, and his statements are based upon their writings, hence the evidence all goes far back of him, and on this question the epistles of those who are called the Fathers of the church, because they were the immediate successors of the apostles, are all the evidence for early first day observance that can be obtained. On their testimony Dr. Adam Clark says:

"Of them we may safely state that there is not a truth in the most orthodox creed that cannot be proved by their authority, nor a heresy that has disgraced the Roman church, that may not challenge them as its abettors. In points of doctrine their authority is nothing with me. The word of God alone contains my creed."

Such being the opinion of this learned commentator the church fathers are not very reliable. The epistle of Barnabas is one of the early writings on which first day people rely, and which says, pretending to speak for Christ, "When resting from all things I shall begin the eighth day, that is, the beginning of the other world, for which cause we observe the eighth day with gladness, in which Jesus arose from the dead."

Now this isn't first day, but eighth day; and we heard a Presbyterian minister say, in giving this authority, that it meant the first day. Better to have testimony which speaks plain enough of itself to be understood. But Mosheim says this epistle of Barnabas is spu-

rious, as was a great deal of the writings attributed to those early times, and is therefore unreliable, and the opinion of Mosheim agrees with that of several other writers. The epistle of Pliny, of these early times, says "The early Christians were accustomed to assemble on a stated day before sunrise and join together in singing hymns to Christ." But this stated day is just as likely to be the seventh day as the first day of the week.

Mosheim's statement that the seventh day of the week was also observed by the early churches, and that those who did not observe it did not censure those who did, is as good testimony as the first one; and it is of value, too, because by the early Christians not observing Sabbath-keepers, even if they did not keep it themselves, shows that the early Christians made no pretense to the modern theory that Christ and his apostles commanded the first day to be kept. If they had had any such command or example they would have censured their Jewish brethren for not following the new custom, and for holding on to the old Sabbath. And because it was kept by the early churches it is positive proof that those churches considered that the ancient Sabbath remained unaltered and unabrogated, a standing institution, and some churches disregarding it shows at what an early period apostasy came into the church, as Paul said "some should depart from the faith."

This apostasy in the church, and very early, too, must strike the reader of church history as very remarkable; and Mosheim, and other historians, treat of it to no small extent. Mosheim says: "The Christian church was scarcely formed when, in different places, there started up certain pretended reformers, who, not satisfied with the simplicity of that religion which was taught by the apostles, meditated changes of doctrine and worship, and set up a new religion, drawn from their own licentious imaginations." P. 40, century 1, part 2, ch. 5, sec. 1. With this agrees his statement in a previous section, that the observing of different days had found a great tendency among the early Christians; and he says: "It appears that all the Christian churches observed two great anniversary festivals, one in memory of Christ's glorious resurrection, and the other to commemorate the descent of the Holy Spirit upon the apostles." Now this extract shows that the descent of the Holy Spirit was not on the first day of the week. And then he adds: "To these we may add the days on which the blessed martyrs laid down their lives for the truth, which days were probably dignified with particular solemnities and marks of veneration from the earliest times." Paul also, in writing to one of the early churches, says: "Ye observe days, and months, and years: I am afraid of you lest I have bestowed labor upon you in vain." Gal. 4: 10, 11.

On reading the history of those times it is seen that there is a great tendency to observe very many days, and among them the first day of the week came in, the day on which the heathen worshiped the sun; at that time the professed church desired to approach as near as possible to the worship around them; and then it may be said that the professors of Christianity adopted the view that Christ arose on the first day of the week, and that it might be observed on that account. And thus Mosheim says of the first day of the week in the time of Constantine: "The first day of the week was, in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been."—Century 4, part 2, ch. 4, sec. 5.

Thus the testimony of Mosheim is that Sunday came gradually to be observed, and when Constantine made his laws concerning it, it became more generally kept. If it had been commanded by Christ and his apostles, either to be the Sabbath or to be a new institution, it could not have been said by Mosheim that in the 4th century it was more generally observed than previously. In the same connection Mosheim also states that of the five festivals of the church, of which the Sunday was one, that none "were kept with so much solemnity and respect as the fourteen days that were appointed for the commemoration of the resurrection." Now, he is certainly not very great testimony for the sacred observance of the first day among the early Christians, for if they observed fourteen days in commemoration of the resurrection, that was not observing the first day of the week in commemoration of the resurrection, as modern advocates would have it.

Another church historian, Neander, who wrote and compiled his history a century later than Mosheim, says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a divine command; and from the early apostolic church to transfer the laws of the Sabbath to Sunday." p. 186. Neander's testimony is according to what Dr. Clark says is of any consequence in the matter—the word of God, and it agrees with all the circumstances of the case.

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Now, do we want to follow a divine religion or a human one? Jesus said to the Pharisees, "In vain do ye worship me, teaching for doctrines the commandments of men." Better to walk in the way of righteousness and truth, although it places you with a smaller body of people, than to go with the multitude who follow their own ways and the world.

Justification.

L. B. CHAMBERLIN.

"THEREFORE, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God." Rom. 5: 12.

Justification is the opposite of condemnation. To justify a person is to absolve that person from guilt, and justification is a forensic term, and signifies man's freedom from guilt. As he stands related to law it is God that justifieth, Rom. 8: 33. We all have sinned and come short of the glory of God. Rom. 3: 23. Both Jews and Gentiles are under sin, verse 9. Through the disobedience of our first parents judgment came upon all men to condemnation, Rom. 5: 12, 13. We all stand as condemned criminals before God, having the sentence of death with ourselves, 1 Cor. 1: 9. Man cannot justify himself. If I justify myself mine own mouth shall condemn me. If I say I am perfe-

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it shall also prove me perverse. Job 9: 2, 3, 10; Ps. 130: 3; 143: 2; Rom. 9: 20; 9: 31, 32.

How then can a man be justified with God? Job 25: 4. He must be justified in the name of the Lord Jesus, and by the spirit of our God, 1 Cor. 6: 11; 1: 30; Isa. 45: 17, 24, 25. If I would be justified before God I must be found not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Isa. 61: 10; Jer. 23: 6; Rom. 3: 22; 1 Cor. 1: 30; Phil. 3: 9. Christ then becomes my sin-covering, and I am highly favored. Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin, Rom. 4: 2, 4, 8; Ps. 32: 12.

So we see that the doctrine of justification is of great importance; it is not a speculative theory, but a glorious reality, clearly enunciated by the Scriptures of truth. It is an indispensable necessity, as well as an eternal truth. Christ came to remove our sentence of condemnation. God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. 5: 21; Gal. 3: 13; 1 Peter 2: 22 24; 1 John 3: 5. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. The Lord hath laid on him the iniquity of us all; his soul was made an offering for sin; he hath poured out his soul unto death; he shall justify many, for he shall bear their iniquities, Ps. 53: 5-12. Christ died for us, the just for the unjust, Rom. 5: 8; 1 Peter 3: 18. He was delivered for our offences, and was raised again for our justification, Rom. 4: 25; Gal. 1: 4; Heb. 9: 28; 1 Peter 2: 24; 1: 21. The apostle Peter expressed a glorious truth when he wrote the following words: "Unto you therefore which believe he is precious," 1 Peter 2: 7. Being justified freely by his grace, through the redemption that is in Christ Jesus, we can have boldness in the day of judgment, Rom. 3: 24; 1 John 4: 17. We can there stand out in Christ, absolved from all guilt or condemnation, Isa. 1: 7, 9; Rom. 8: 33, 34. There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit, Rom. 8: 1.

What a cheering thought to the believer, who has accepted Christ as his wisdom, and righteousness, and sanctification, and redemption! There is no condemnation to those who are in Christ Jesus. Believers are justified from all things, Acts 13: 38, 39, with the precious blood of Christ, Rom. 5: 9; 1 Peter 1: 19. We must remember that we must be justified in the name of the Lord Jesus if we would be saved from wrath, through him, and be made an heir according to the hope of eternal life, 1 Cor. 6: 11; Rom. 5: 8, 9; Titus 3: 7. We can then rejoice in hope of the glory of God, being heirs of God and joint heirs with Christ, Rom. 8: 17. Their wealth will be ours. Justification through the precious blood of Christ! Being now justified by his blood we shall be saved from wrath through him, Rom. 5: 9.

N. Windham, Conn.

The Second Coming of Christ.

IN this nineteenth century we can look back and see how the Scriptures have been fulfilled from Adam until the present. But all have not yet been fulfilled, or Christ would have come again.

The promise of a Savior was given to Adam. When God said that he would put enmity be-

tween the seed of the woman and the seed of the serpent, that "it shall bruise thy head and thou shalt bruise his heel," God also declared by the mouth of his prophets that he would send his Son into the world. Ever since Christ came into the world, and gave us his promise that he would come again, and told us the signs we should have of his near approach, his people have been watching for him. But Peter, in one of his epistles, calls to mind that "one day is with the Lord as a thousand years, and a thousand years as one day." He warns us that there will be scoffers in the last days, walking after their own lusts, and saying, Where is the promise of his coming? This conveys the idea to my mind that the world will have been looking for the appearing of Christ, but have grown weary of watching, and fallen into a spiritual sleep. Will not Christ come when the majority are not expecting him? Surely the Scriptures confirm the idea. Christ's own words are, "As the days of Noah were, so shall also the coming of the Son of man be." The wickedness of the earth will be in comparison with that of the days of Noah. Darkness will cover the earth, and gross darkness the people. Then shall we see the difference between darkness and light. The Son of man will come with great power and glory and gather his elect unto himself. All of Christ's followers who love and serve him will be caught up in the air and "be ever with the Lord."

May God help us to be on our watch, lest he come and find us sleeping.—*Domestic Journal.*

"SOME insist that more and better churches are the need of the times; but whoever visits most of our churches in the great centres, will come to the conclusion that a greater need is, congregations. Every where Zion mourns that so few come to her solemn feasts. It is not wealth, nor social influence, nor more and better churches, which is the need of these times; but personal salvation—a heart on fire with the Holy Spirit. This will attract, save, and keep, more effectually than wealth, or splendid churches, or artistic music, or human eloquence.

The way to secure small congregations and poor churches, is most direct. Let the minister keep on reading little essays, and seek to attract the people by suppers and festivals and exhibitions, and the like, and call it preaching and building up the churches, and the end will come—come surely. The churches are feeling their weakness, and are, in many instances, asking for men who possess spiritual power. So far as our observation extends, this feeling is largely on the increase. The people are becoming sick of the philosophy of religion as a substitute for its power. They can well afford to dispense with the subjective, and the objective, if they can secure a man whose tongue has been touched with Pentecostal fire. They want less of the *a priori* and *a posteriori*, and more of 'thus saith the Lord,' in 'demonstration of the Spirit and power.' Under the one, the influence of the church becomes fossilized; but under the other, she will be 'terrible as an army with banners.'"

HERE is one of the casualties from tobacco-smoking.

A young lady of Kenosha, named Emma Kempf, went to Racine in a buggy with Frank Shirly. Her dress took fire from a cigar which her companion was smoking, and she leaped from the buggy and ran some distance before the flames could be extinguished. She can hardly survive her injuries.

ADVENT & SABBATH ADVOCATE

Consolation for the Lonely.

THERE is a land where beauty cannot fade,
Nor sorrow dim the eye;
Where true love shall not droop and be dismayed,
And none shall ever die.
Where is that land, oh! where?
For I would hasten there.
Tell me—I fain would go
For I am wearied with a heavy woe.
The beautiful have left me all alone;
The true, the tender, from my path are gone.
O guide me with thy hand,
If thou dost know that land,
For I am burdened with oppressive care,
And I am weak and fearful with despair,
Where is it? tell me where.

Friend, thou must trust in him who trod before
The desolate paths of life,
Must bear in meekness as he meekly bore,
Sorrow, and pain, and strife.
Think how the Son of God
These thorny paths have trod;
Think how he longed to go,
Yet carried out for thee, the appointed woe.
Think of his weariness in places dim,
When no man comforted or cared for him.
Think of the blood like sweat
With which his brow was wet,
Yet how he prayed, unaided and alone
In that great agony, "Thy will be done."
Friend, do not thou despair,
Christ from his heaven of heavens will hear thy prayer.

—Selected by POLLY P. COOPER.

Now and Then.

S. E. BRINKERHOFF.

SAYS the apostle, "Now we see through a glass darkly; but then face to face." This thought is truly cheering to the child of God as he wends his way through this dark world of sin towards the bright realms of eternal day. Now we are in an enemy's land with snares and pitfalls on every hand; but then, when we shall "see face to face," we shall be in our Father's kingdom where the enemy shall never invade. Now sin and sinners seem to reign triumphant; but then sin and sinners will have been destroyed, and peace and righteousness reign over all the earth. Now is a time of suffering, of toil, of patient earnest labor; then is a time of rest, of peace, of joy, and of triumphant reigning with Christ our Savior and our King.

Now we may be called to pass through trials that we can see no good to come out of them, but just let us remember that "now we see through a glass darkly," and that we need many trials in order to be purified and made fit for an inheritance in the earth made new. Now is the time God is proving and trying the children of Adam to see who will be worthy to reign with Jesus when he shall set up his kingdom and reign in righteousness. Now is the accepted time to make our calling and election sure. Now is the time to obey God and serve him with our whole heart. Now is the time to let our light shine that others may be led to glorify our Father which is in heaven." Now is the time to walk by faith, and to press forward in the strait and narrow way whether clouds or sunshine mark our path way. Now is the time to let patience have her perfect work that we may be perfect and entire, wanting nothing in that great day that will soon be ushered in. Now is the time to wash our robes and make them white in the blood of the Lamb. And now, just now, is the time for us to awake to righteousness, to gird on the whole armor of God, to watch and pray lest we are carried away with the error of the wicked, to earnestly work while the accepted time holds out, to patiently wait for our Lord to come; and

"Then shall the righteous shine forth as the

sun in kingdom of their Father." Then shall they "see face to face" the King in his beauty, and delight themselves in the abundance of peace. Then "the redeemed of the Lord shall come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away." Then in that glad day "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." Then "the righteous shall inherit the land, and dwell therein forever." Then they who now suffer with Christ shall reign with him in glory. Then "he that overcometh shall inherit all things;" he shall walk the gold paved streets of the new Jerusalem, and bask in the sunlight of eternal day. Then shall God's people be with glorified Redeemer, for they shall be with him and see him as he is, and the days of their mourning shall be forever ended.

Just as we live now in this present evil world will be our condition then in that future glorious world when Jesus reigns as King. If we now seek by patient continuance in well doing for glory, honor, and immortal life, God will then render to us eternal life with all its unnumbered blessings—all the joys of the everlasting kingdom; but if we neglect to seek these things now, death will then be our portion, everlasting destruction from the presence of God. Now is the time allotted to us by the Judge of all the earth to prepare for eternity. It may be with many of us but a very short time; a few days, or months, or years at most, and now with us is gone, we are laid away to rest in the silent tomb till the trump of God shall sound, and then if we have well improved the time allotted us now we shall awake in the likeness of our blessed Lord and enjoy the pleasures of God's kingdom forevermore.

Brethren and sisters, let us awake to life and to duty now, just now. Time is fast speeding away. Soon our Lord will come to reckon with his servants. What shall our account be then? Are we like valiant soldiers fighting the good fight of faith? or are we sleeping at our post? Are we boldly and fearlessly in the strength of Israel's God marching on to victory? or are we halting, deserting, or going backward? We are in an enemy's land; there is no time for resting now; that time will come when complete victory is won, and the mild sceptre of King Jesus sway over all the earth. "Go work in my vineyard," is the Savior's command; the vineyard of the Lord is no place for idlers, in these times especially. "Satan finds some mischief still for idle hands to do," is more than ever true in this age, and we must be either working for Christ or against him! We are living in trying times, iniquity is abounding on every hand and the love of many fast growing cold. The perils of the last days are upon us, and soon we shall enter the last great struggle with the powers of darkness. Do we realize this, and realize it just now? It may soon be too late. Soon our Lord shall come to make up his jewels, take the throne of David and reign for ever and ever. May we, brethren and sisters, so live now that we may then enter into the joy of our Lord.

The Safety of the Hour.

HUMAN safety in this world is relative and conditional. Men are exposed to a great variety of fatalities, both physical and moral. These dangers are not the normal condition of our world, but were introduced by sin, and result from the curse.

Safety in a cursed world must consist in protection from the ensnaring circumstances and forces to which the curse exposes all who are subject to its action.

Protection from such dangers must result from self-preservation, or from the assistance of some friend, or from both united. The Scriptures teach that man unassisted, is powerless to deliver himself from the coils of evil to which he is exposed. He is powerless because he cannot see approaching danger. He is deficient in skill and power to successfully overcome the forces which threaten him. His safety must therefore depend upon some friendly agency foreign to himself.

Have we such friendship? The Bible teaches that we have, and that it is in our heavenly Father. He sent the curse because the immutable justice of his law required it. He also, because of his infinite mercy, provided a plan, through his Son, by which all the fatal results of evil might be averted, and perfect safety secured. This plan provides for safety by the illumination it gives through its revelations, so that man may see the evils to which he is exposed, their location, nature, action and results, and also the way to escape them. It offers to all in danger the wisdom and strength necessary to the obtaining of safety.

The conditions by which this safety can be secured are (1), a prayerful searching of the Scriptures to learn the dangers, and (2), to apply for the requisite grace to assist in escaping them.

As these dangers are produced by circumstances and by moral and spiritual influences which are constantly changing, safety cannot be secured only by learning the nature of present dangers, and the special means and by which they can be overcome. There were special circumstances which surrounded Abel, Noah, Abraham, Lot, Moses, Joshua, David, Simeon, Peter, Luther and Wesley; and each during his period was required to adopt special means and ways, required of no other one nor at any other time, by which to secure safety. The Revealer gave to each special revelations, which related specifically and exclusively to the ensnaring events of each period, and all who gave heed to those revelations and practised the precepts relating to them, experienced safety; while all who failed to give that heed were fatally ensnared.

By the facts which transpired during all the past periods, and under a great variety of circumstances, we are taught positively what the immutable principles of the divine government are which regulate the action of man in securing divine protection from the dangers resulting from sin.

Dear brethren in Christ, we appeal to you to take this subject home to your hearts, and inquire individually, Am I seeking the protection of God from present danger by faithfully applying rules which he has applied to all the servants in the past, and am I seeking protection as earnestly as they did?

The Bible teaches that our days are emphatically days of peril. This world is convulsed with evil. Men by their blasphemies dethrone Deity, and deny the divinity of his Son; make the Bible an invention of priestcraft, the Gospel a system of falsehood, and the church a class of priest-ridden dupes. Sensationalism is the ruling element in the religious world. There is a studied effort to produce worship which shall excite the fleshly passions of the people, instead of the nobler, purer elements of humanity. The most holy and responsible places in the church are

sought for the gratification of carnal aspirations. Consecrated talents are sold to the highest bidder. Making melody to the Lord is entrusted to operative musicians, who insultingly praise Christ in song, while they sneeringly ridicule his divinity. The sacred house of prayer is made a play-house for pleasure-loving worldlings. The message of truth in the Holy Book, dignified by God pre-eminently important—the second advent resurrection and final judgment, is treated with great indifference and vile scoffing. Deadly opposition to God, his Son, his Spirit, his Word and Church,—all that is hallowed in social life, is everywhere rising and arming for a final conflict. The hosts of sin are mustering for battle. The present hour is the grandest in human probation. There have been sublime scenes in the past, when God called his servants to meet the enemies of truth and righteousness, but none expressed in the Bible as so grand and awful as the present.

It has been illustrated, typified and expressed in prophetic songs, visions and positive statements, by Moses, the prophets, the Psalmist, and by Christ and the apostles. It was the theme of first importance with the saints of the early Christian centuries, and was especially designed to be the grand highlight on the gospel train during the closing period of this dispensation.

The sacred bugle is now calling all the faithful to the front. The spirit of Enoch and Elijah is now needed to walk with God and been a fearless testimony against the apocalyptic Jezebel and her imitators.

If the clock of time is about to strike the end of the present age, every follower of Christ should throw himself into the goshalances to test the weight of his Christian character.

All men are about to pass the mystic line beyond which the filthy can find no cleansing and the righteous will fear no pollution.

Then how infinitely important it is that we know that Christ, by his Gospel and Spirit fully controls us, so that our lives shall be such as the letter of the gospel and the leadings of the Spirit require. Let none live hour conscious that they are violating commandment or precept of the gospel, the hearts of such will condemn them at last day. The currents of evil in our world are so strong that no one can keep a Christian position who is not anchored firm to Christ.

This generation is running a fearful race after wealth, honor, carnal pleasure and religious sensation. Every faithful servant of Christ should cry aloud to the little flock to escape these fatal snares. If the great terrible day of the Lord is near, it behooves us to seek meekness and righteousness quietly, in the fear of the Lord, attend to every duty, studying to live in peace with men, and to treat all as we desire to be treated. No delay should be allowed in right every wrong, or in doing all the gospel requires to lead the perishing to Christ. No moment should be spent in vain conversation, in unprofitable discussion, or strife for glory, but every hour in earnest work for Christ.

Earnest watching for the unfolding of the times is indispensable to the maintenance of true saving faith. The enemy understands this, and is very busy in his last thwart every effort that is made by prayer or writing to keep those signs before the people. If passing events are prophetic

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terpreted, it is denounced as wild and vision-
ary, so that many of the timid are restrained
from venturing an opinion upon any event
that has happened during the last fifty years.

But God will provide some means by which
the last signs will be heralded to the people as
the fulfillment of his word. Brethren, gird
your loins well, for the last charge upon the
enemy, for the hour of final victory is coming.
Be not deceived. God has sent his last mes-
sage to our race, and it will bring the Bride-
groom and the kingdom. This is an awful
hour of suspense. Wait in readiness and in
confident expectation. Commit your inter-
ests to the Lord every morning, and be sure
that your sins have gone to judgment before-
hand every night. The night is ending. The
morning is dawning. The hour is grand, and
the prospect is majestic. At this period comes
the wondrous transition from the reign of
satan to the reign of Christ:—from the curse
to the bliss;—from the woes of sin to the be-
attitudes of paradise;—from mortality to im-
mortality;—from time to eternity. O Divine
Bridegroom, cut short the hours of thy delay,
and hasten to the rescue of thy weary, waiting
Bride! She has waited long centuries in sad-
ness in a foreign country, where the people
have despised her for her espousal to thee!
Her hope has been revived, and her prospect
brightened by the tokens thou hast sent her
which indicate thy speedy coming. O come,
for her enemies say that thou hast forsaken
her and will not come to her deliverance!—
World's Crisis.

God's Word Never Fails.

MARY E. ARMSTRONG.

WHAT shall I do to praise my Savior? Shall
I keep silent? Shall I sit down and read col-
umn after column month after month, these
encouraging articles, shall I not also make an
effort to do something? "Heaven and earth
shall pass away, but my words shall not pass
away," Matt. 25: 35; Why then do we so of-
ten falter?

God never changes; and all that he prom-
ised that will he do, he has said, "I will never
leave thee nor forsake thee." He also said,
What things soever ye desire when ye pray,
believe that ye receive them, and ye shall
have them. Faith without works is dead,
James 2: 20; we are not saved by faith with-
out works, for there is no such faith in Christ.
Neither are we saved by works without faith,
for no works but those which flow from faith
are acceptable with God. "When ye stand
praying, forgive if ye have aught against any,
that your Father also which is in heaven may
forgive your trespasses; but if ye do not for-
give neither will your Father which is in heav-
en forgive your trespasses," Mark 11: 24-26.

Much have we read and heard about the
sick being healed in answer to prayer. How
willing Christ is to heal all who ask him, if
they only believe. In Hebrews 11: 6 we
read that without faith it is impossible to
please him, for he that cometh to God must
believe that he is, and that he is a rewarder
of them that diligently seek him." The Lord
has done much for us, but he will do still
greater things for us if we are faithful in the
work of the Lord, so that when he comes to
gather his faithful ones we may be found
among them.

This is from your sister striving to over-
come, and gain the prize.

Gobleville, Mich.

THE most vigorous and healthy piety is that
which is the busiest; which has difficulties to

battle with; which has its hands full of good
works; which has neither time nor room for
evil, but aiming at great things, both for God
and man, promptly dismisses temptation,
with Nehemiah's answer: "I have a great
work to do, therefore I cannot come down."

Letter Department.

From Sister Polly P. Cooper.

BELOVED Brethren and Sisters: As I have
been often encouraged in hearing through
our much loved paper, from you, of your
hopes and determinations, I thought that I
too would add my mite to its columns. I am
still striving, in much weakness, for a home
in the kingdom of God; and though often
cast down I think I can say that my faith in
God and his promises grows stronger, and I
feel assured that he knows all our trials, and
that he will not suffer one more trial to come
upon us than is for our good. Paul says that
our light afflictions, which are but for a mo-
ment, work out for us a far more exceeding
and eternal weight of glory, if we are rightly
exercised by them: if they lead us to God,
while we look not at the things which are
seen, but at the things which are not seen.
We need to live near to him. Yes, I need
him every hour. The perils of the last days
are fast thickening around us, and the ques-
tion comes to us, Who shall be able to stand?
I want to be more in earnest. The night is
far spent, and the day is at hand. Let us
therefore put off the works of darkness, and
put on the Lord Jesus; then at his coming
our names will be found written in the
Lamb's book of life, and eternal life with all
of its glories will be ours, free from sorrow,
and sin, and to be forever with the Lord.
May we all strive to form such characters
now as will fit us for that blessed home.

Yours in Christian love.

Marion, Iowa.

From Sister P. A. Sunderlin.

DEAR BRO. JACOB: It is with a great effort
that I find time to write you, thinking that
you may think I have forgotten my obliga-
tion to you, in sending me the good SABBATH
ADVOCATE. I snatch these few moments of
time to let you know that I am still sailing
in the old ship Zion, and expect soon to sail
into port. The signs there is no mistaking,
proclaiming Messiah near. What mean all
these secret societies? Is not this the bind-
ing time? Will not some brother or sister
write on this subject? Oh that I were ca-
pable of writing my views! but my hand
trembles so that I am ashamed to write. I
am not at home, therefore cannot write as I
would wish. Where are some of our dear
good brethren and sisters that used to write
for the paper, those letters that made my
heart glad and cheered me on my heavenly
journey. Will they not take up their pens
again, and cheer the lonely pilgrim on the
way? Dear brother, when I read of your
good tent and conference meetings, how I
would like to be there. While you are en-
joying those meetings remember the isolated
ones who are deprived of those heavenly
privileges. I often think, why was not my
lot cast among those of like precious faith?
and then comes home to me, We are almost
there, when I shall see all our Father's fam-
ily, when we shall eat bread and drink wine
anew in our Father's kingdom, when our el-
der Brother shall gird himself and serve us.
Glory to Jesus! I am filled with his praises.
Dear brother, while passing through these
fiery trials, I can look up and by faith will
say, It will be but a little while; we are al-
most home.

As ever your Sister in tribulation.

Irving, Mich.

The Advent and Sabbath Advocate.

To The Churches in the Mo. Conference.

We wish to see a good representation of every church in the conference. Each church is allowed one delegate for every ten members. Let church elders see that they are chosen at once, so that all churches may be promptly represented at the conference. It is also expected that pledges to tent fund will be paid on or before that time.

W. C. LONG, President.

Stanberry, Mo.

Ministers.

It is expected that all licensed ministers who belong to the Missouri Conference and desire to continue as licensed ministers, will report personally or by letter at the Annual Conference. W. C. LONG, Pres. Mo. Con.

Leut. Greely, the commander of the last of the International Polar Expeditions, has been rescued by the expedition sent for that purpose under Commander Schley; but out of 24 men who accompanied Greely to Lady Franklin Bay, only seven were found alive, starvation seeming also to be the fate of the survivors when rescued on June 22, on the shore of Greenland.

The attempted discoveries of an arctic continent, or to even reach the North Pole, costs too many human lives to be of any practical value.

Sabbath School Report from Hartford, Michigan.

QUARTERLY report of Sabbath school at Rush Lake school house, Hartford, Mich. 2nd quarter beginning April 5, 1884.

Officers elected: Jacob Hogboom Superintendent, W. E. Field Assistant S., O. C. Stickney Bible class teacher, Ninetta Hastings Secretary. Number enrolled in Bible class, 10; average attendance 7. Number enrolled in class No 2, 6; average attendance 5. Whole amount of collection \$1.04. Amount on hand at beginning of quarter \$1.37. Amount used in the school, 40cts for papers and quarterlies, 40cts for books, 10cts for postage, 20cts for cards, making a total of \$1.10 used for school purposes. Now on hand \$1.31. I believe this to be a correct report of all money entrusted to me by the school. NINETTA HASTINGS, Secretary.

God Careth for You.

"NEARLY forty years ago I was given up by my doctors for a dying man of consumption. I had a wife and five children dependent on me, and for many months was unable to provide for them by my labors. All our earthly resources were gone, and one Sabbath morning, when breakfast was over, we were entirely destitute, there was no meal in the barrel nor oil in the cuse. In family worship I read the fortieth chapter of Isaiah. I think up to that time I had never found the word of God so sweet and precious. I had very near access in prayer, and was enabled to lay my burden at the Savior's feet. I closed with the Lord's prayer; it seemed made on purpose for me. I think the petition, "Give us this day our daily bread," was offered in faith.

Within an hour there was a rap at the door. When I opened it, a young man stood there who had come three miles to bring us bread, sugar, and money. He apologized for coming on the Sabbath morning, but said an aunt of his was at their house the evening before, and

felt so anxious about us she could not go away till he promised her he would come and bring us those things. Does God hear prayer?"

Things like this give me faith in prayer: God does hear prayer offered in faith. Oh for more faith in God's promises.

MARY E. ARMSTRONG.

Webster on Political Reputation.

CHICAGO, June 18.—On the 14th of November, 1848, Daniel Webster delivered an address in the Supreme Court of Massachusetts on the death of Chief Justice Mason. The following beautiful and impressive passages are among his closing address. I send them to The Inter Ocean for publication;

J. S. DODDRIDGE.

"But, sir, political eminence and professional fame fade away and die with things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation can not last forever; but a conscience void of offense before God and man is an inheritance for eternity. Religion, therefore, is an indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and holds him to his throne. If that tie be all sundered, all broken, he floats away a worthless atom in the universe; its proper attractions all gone; its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe in such terse but terrific language as living "without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far away, from the purposes of his creation."

—Inter-Ocean.

THE following additional pledges to tent fund are obtained.

- J. L. Edster \$5.00
Emma Goodwin \$1.00
Stillman Goodwin \$1.00
Annie Cogdill \$1.00
N. J. Goodwin \$1.00
Geo. K. Cogdill \$1.00
Sarah A. Johnson \$4.00
Jennie Johnson \$1.00
S. M. Johnson \$2.00

Appointments.

Missouri Camp Meeting for 1884.

THE Lord willing 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, Ex. Committee.
W. C. LONG,

Money and Letters Received.

Mrs C E Gregg \$2, W H Stone \$2, M H Lemunyon \$1, P A Sunderlin \$1, H P Madill \$2, Marietta Kramer \$2, Andrew Kramer 50cts (donation) Simon Stahl \$2, W H Ebert.

Books and Tracts Sent by Mail.

L J Rich, W W Cate, W C Long, E W Barnes, Ella Rathburn.

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 the essential principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists, Price, 10 cents.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sodom: Another Opportunity, by Wm Glenn Monierieff. 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 8 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 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 God, the End of the Wicked, the Earth in death, the original glory and condition as the stored to its original glory and abode of the redeemed and future inheritance and abode of the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Healing by Faith, Matt. 8: 16, 17.

MARY E. ARMSTRONG.

HE healed them all, the blind, the lame, the palsied, The sick in body and the weak in mind, Whoever came, no matter how afflicted, Were sure a sovereign remedy to find.

His word gave health, his touch restored the vigor To every weary, pain-exhausted frame; And all he asked before he gave the blessing Was simple faith in him from those who came.

And is our Lord the kind, the good, the tender, Less loving now than in those days of old? Or is it that our faith is growing feeble, And Christian energy is waxing cold?

Why do we not with equal expectation, Now bring our sick ones to the Lord in prayer, Right through the throng of unbelieving, Up to his very side and leave them there? He never hath refused in by-gone ages, Then why not ask him now. Gobleville, Mich.

Who Created all Things?

I SUPPOSE, when a little child, looking abroad upon stars, earth, sea, you began to wonder where all this world came from—who made it. My children have asked me a hundred times over: "Where did the world come from? Who made the sun, the moon, the stars, the earth?" Can the scientists tell us? Can the philosophers tell us? 'Oh, yes,' says one of these men; 'we can tell you how the world came to be—how the universe came to be. Away back—not six thousand years, but two hundred millions or billions of years ago, there was a molecule—that is the name it goes by—and then, somehow or other, there was another molecule, and then three molecules; and then things went on until enough molecules got together to make one atom, and then two atoms; and then some law of correlation forces came in, and acting upon molecules until little by little the whole universe was made.' If you ask him, 'What is a molecule he will say: 'Why! don't you know what a molecule is? Why, a molecule is what atoms are made out of.' 'What is an atom?' 'What are you an educated man, and don't you know what an atom is? Why, an atom is a whole of molecules.' 'Well; but did you ever see one?' 'No.' 'Did anybody ever see one?' 'No.' 'Is it large enough to be seen under the most powerful microscope?' 'No.' 'How do you know there are any?' 'There must be.