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Advent and Sabbath Advocate.

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

VOL. XIX. Marion, Iowa, Third Day of the Week, 27th Day of the 5th Month, 1884. (Aug. 19, 1884.) No 21.

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

The Lord is Coming.

THE Lord is coming! let this be
The herald note of jubilee—
And when we meet, and when we part,
The salutation from the heart.

The Lord is coming! sound it forth,
From East to West, from South to North,
Speed on! speed on! the tidings glad,
That none who love him may be sad.

The Lord is coming! saints, rejoice!
We soon shall hear his glorious voice,
Majestic uttered from afar,
As on he hastes his conquering car.

The Lord is coming! vengeful, dire
Are all his judgments and his ire,
And none can hope to escape his wrath,
Who walk not in the narrow path.

The Lord is coming! seas, retire!
Ye mountains melt to liquid fire!
Ye oceans cease to ebb and flow!
His stately steppings ye should know.

The Lord is coming! who shall stand?
Who shall be found at his right hand?
He that hath the white garments on,
That Christ our righteous King hath won.

The Lord is coming! watch and pray!
Watch ye, and haste unto the day;
So shalt thou then escape the snare,
And Christ's eternal glory share.

The Lord is coming! let this be
The herald note of jubilee;
And often as we meet and part,
The salutation from the heart.

—Selected by POLLY P. COOPER.

The Hidden Life.

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

THESE are the words of the apostle Paul, addressed to all true believers in Christ. Although more than 1800 years have passed since they were written, they are as truly applicable as ever to the condition and prospects of the church of Christ. The first part of our text represents the present condition of believers, and the latter part their prospect of future and eternal blessedness, at the personal return of the Just One from heaven, to receive his own, punish his enemies, and inaugurate the reign of truth and righteousness in all the earth.

"Your life is hid with Christ in God." Oh, blessed, happy thought! How comforting to the aching hearts of God's dear saints are these words of divine assurance. The apostle

does not speak of the present life of believers on the earth, for all classes, good and bad, share that alike. He speaks of a life which is the portion of believers only, a life which is now hidden. It is to be brought to light at the personal appearing of Christ, the divine, now absent Nobleman, who, in his own good time shall reveal himself as the blessed and only Potentate, the King of kings, and Lord of lords, who now, alone, of all the human family, hath immortality. This life of believers, now hidden in Christ, must be the eternal life so frequently mentioned in the New Testament, and so often promised as a reward to the virtuous.

Christ, when on earth, represented himself as "the way, the truth," and also "the life." No doctrine is so exalting to the blessed Christ as that which makes him the giver of eternal life to all who obey him. On the other hand no doctrine detracts from his glory like the old traditional error of inherent or unconditional immortality. If this theory is correct, and all men have eternal life independent of Christ, he is not needed. What need of Christ's coming to bestow endless life, if all men, irrespective of character, are now in possession of it? It is not true that Christ's mission was to rescue all men from an eternal life of misery, and give to some of them a life of happiness, instead. The alternatives set before us in the gospel, the unalterable destinies awaiting all in the judgment day are not happiness and misery, but life and death, an eternal existence, and an eternal non-existence.

This eternal life, the portion of believers, is now hidden in Christ. It is with him to bestow when and to whom he will. But we are sometimes told that the apostle John said, "He that hath the Son hath life." Great stress is laid upon the word hath, which, it is claimed, proves that Christians already possess eternal life. We will read the whole passage, hoping to learn the exact truth therefrom. There is too much unfair handling of God's Word.

"This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." According to the explicit testimony of the apostle, this life is not in ourselves, but in Christ, and we possess it only as we are in Christ, who is the fountain of life. We have it in prospect; hence, it is as certain as if we already possessed it. When Christ comes we shall have it in ourselves, in our persons, but not till then. How blessed the consolation to afflicted hearts to know that however much of good or bad the present life may afford, they have hidden in Christ an eternal life of inconceivable pleasure! How natural, then, that truly consecrated ones should long for the appearing of him who is to bring this life to them, and attach them to his triumphal train when he comes to execute judgment upon the ungodly, and to reign on earth.

Christ is the only one in the universe, the Father excepted, who has power to bestow endless life upon a single human being. What he has promised to do for one of his devoted

followers, he has promised to do for all of them, viz: to bestow endless life in the resurrection morning, in the last day. John 6: 40. Only Christ has power to restore to lifeless clay its form and beauty once more, and cause it to live. This he has promised to do when he returns. He will then reveal himself as the resurrection and the life.

Glorious will be the appearing of Christ and joyful our manifestation with him in glory. The brightness of the Redeemer's presence shall forever dispel the shades of earth's long, dark night. With his own hand he shall wipe out the serpent's trail, and leave behind not a vestige of his works, not a particle of sin or corruption. Every eye shall see him, and every heart fear except those who love his appearing. These shall gaze without a tear, and in rapture exclaim, "This is our God; we have waited for him, and he will save us." With what ecstatic joy they shall listen to his words of approval, "Well done, ye blessed of my Father! Your earthly race is run; enter now into my rest."

When Jesus appears the marvel of the ages shall be witnessed. The graves shall be opened, and the Lord's people come forth, forever freed from death's dominion. The dust-sleepers shall arise and sing a song of triumph over death and the grave. The glorious gospel of the Son of God affords sweet consolation to those who mourn for loved ones, and over their still forms weep. The great Life-giver says of all such, "I will raise them up in the last day."

Land and sea, death and the grave, shall render up the trust committed to their keeping, when the mandate goes forth, "Awake, ye dead! to judgment come." The universal enemy shall then be cast out, and no more be hated or feared in all the earth. The King of saints shall then dwell in the midst of his ransomed people, and through the endless ages no tears shall dim their eyes. The sorrows, pains, and heartaches of time shall then be exchanged for eternal blessedness. The eternal life now hidden in Christ shall be manifested when he appears the second time, to be admired by all his saints. Blessed hope! the glorious appearing of our Savior, to bestow that everlasting life promised before the world began. We hail with joy the numerous signs in heaven and earth that proclaim him near.—GEO. E. PULLEN, in *World's Crisis*.

Revelation 20.

DANIEL W. LAMB.

Reply to Bro. R. A. Winchester.

BRO. BRINKERHOFF: With your permission I would like to offer a few thoughts in reply to Bro. R. A. Winchester's comments on my article on Rev. 20, in *ADVOCATE* of July 1st and 8th. And now, Bro. Winchester, as you say there is either a mote in my eye or a beam in yours concerning the fulfillment of Rev. 20, I will now briefly look over the subject with your objections and comments, and see if I can ascertain in whose eye the mote or beam is, holding myself in readiness at all

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 27th 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.

What do We for the Cause?

ARE we doing all we can, or all we should do, for the cause of God and his truth, is a question we should often ask ourselves. We should remember that the highest object of man's life in his creation, was the glory and honor of God, and that way which will honor and glorify him most should give us the most satisfaction and pleasure: and in serving ourselves we should go no further than that which also glorifies him in our lives and conduct.

Had not man departed from God and enlisted in sin—had man retained God in his knowledge so that all would have known him from the least unto the greatest, then laboring and working for God would have been different from what it now is. Man being prone to wander and to forget God, so that the greater number do not retain him in their knowledge; and the world, by its wisdom, not knowing him by honoring and respecting him, some even denying his existence and providence, it becomes the duty and business of the worshipers of God to labor to bring their fellow men to a knowledge of God and his truth, and to show forth what he has in store for those who will serve him and seek his salvation. Those who love God and love his truth, not only live it out in their lives, but love to see others do the same, and love the fellowship of those who are traveling in the same road.

Now, everyone who is engaged in the service of God can do something to advance its interests. One thing that all should do, and is really at the foundation of all that we do for the Lord's cause of truth, is to let our light shine so that it may appear that we have something better than the way of self and of sin; something that may commend itself to the observer as worthy of imitation and of the exalted character which we ascribe to our Savior.

"His word should make us better" by our living above the common life of the worldlings who go on in sin and self gratification, as though that were their whole business of life, which, indeed, some pretend that it is. This thing of letting our light shine before others so that they can see our good works, may be one of the most effectual means of leading others to glorify our Father in heaven, and there are instances where conversions have been from that alone. This consistent life, and daily walk and conversation, is one of the essential elements in working for God and his cause.

The minister who labors in word to bring souls to Christ and to a knowledge of the truth, persuading them to seek their best interests in the ultimate outcome of their probationary course of free will and choice, has a greater responsibility, if possible (we speak of it as a high calling), who is said to have "souls for his hire," or for his reward for his labor of love and truth. Instead of laboring for his self-aggrandizement or interests, his attention is taken up with the manner in which he can best secure the conversion of others to God and to encourage those who are in the good begun way. But aside from the conversion of souls to God and his truth, the

minister must have the necessities of life for himself and his family, the same as those do who are not giving their time to that kind of labor. It also costs time and money for the minister to travel from place to place, unless he be settled in a pastorate over a church, which is not frequently the case with the people of God now who love the appearing of Jesus and look for his soon coming. It costs means as well as the time of some who are engaged in it, to publish books and tracts on these glorious truths, besides weekly reading matter devoted to this cause, to supply you with little trouble to yourself.

Do you appreciate your privileges of hearing the pure gospel truth and your ability to live it out? also the privileges of fresh reading matter weekly, upholding and defending these great truths, while the world around is opposing it with deep-rooted error and holding it in place of God-given truth? which error also involves a course of life contrary to the Divine law. In these times when this vile world is not a friend to grace, to help you on to God, you need all the help you can get to "grow in grace and in the knowledge of the truth," and you should improve every opportunity to make your calling and election sure. There is a worthy admonition of Paul to the Thessalonians, 5: 12, 13, to "know them which labor among you and are over you in the Lord, and admonish you, to esteem them very highly in love for their work's sake." To appreciate these privileges is to be willing to also render a consideration, as near an equivalent as may be.

Money being the currency of the country, a sort of medium of valuation, and a conveyance of that valuation between individual persons, nearly everything with which we have to do of a business nature, takes the dollar as the unit of business transaction; hence dollars and cents come largely into our every day life, both for the Christian and the man of the world. The Scriptures do not tell us that it is wrong to have any thing to do with money; but it is the love of money that is the root of all evil, 1 Tim. 6: 10, and the right use of the mammon of unrighteousness (money or currency of exchange,) might gain for us an admittance into everlasting habitations. The farmer exchanges his produce for money with which he purchases his other necessities and conveniences, and whatever he desires. The mechanic and laboring man receive a stated amount for their services, and the currency of the country is kept circulating, all on the unit value, and a consideration is kept up. The man who preaches the gospel has the same needs for the maintenance of himself and his family as the farmer or mechanic has, and what he buys is on the same unit value; but giving his time to a different occupation his income must also be in a different manner; and if it be small the consequences must be according to the circumstances. So those who engage in the work of promulgating the divine word by press and type, if the unit of value does not amount to enough to sustain such enterprise they must suffer want.

Now, what is the duty of those for whom the minister or the publisher is thus laboring? If their efforts to uphold and defend the truth of God and win souls to Christ are worthy, they ought to be sustained. The things of the world must "perish with the using," and it devolves upon us to use them aright. It devolves upon us who hear the glad tidings of salvation to sustain in their work those who are proclaiming those tidings. Yet how many of us are there who take the idea of a free gospel to mean that there should be no money considerations

connected with it, or for the benefit of those who labor in the gospel. The gospel, or grace of God, is as free to one individual as another, and Christ died for all. In the mercies of God and the dispensation of his love and pardon he is no respecter of persons. But from the fact of the minister of gospel truth having actual need of food and raiment, it devolves upon those to whom such ministry comes to bestow a consideration that he may have a living and not be constrained.

In ancient times when the people of God were under the direct guidance of Jehovah in all their ways of life and the support they gave for the service of God, he required of them one-tenth of their substance to sustain his service and maintain his ministers—the priesthood. The people were not impoverished but had plenty for themselves, and they were prospered in all their ways. How do the people of God sustain his cause at the present time? What part of their income or of their substance do they give the Lord? and how well is the cause of God sustained? Some devote one tenth of their income or substance to the Lord now as well as did the people of God anciently; and why not? Is it too much? Then there is another injunction of the apostle Paul to lay by in store weekly as God has prospered us, for the Lord's cause. How many of us do that? And how are you going to know how much of your week's income you are to lay by in store for the Lord unless you have a system about it? And yet how many there are who adopt neither plan and give very little to the cause, some saying they are too poor, or because they are not property owners they can not help sustain the cause, and thus they take all their gospel privileges and benefits as gratuities for which they need render no consideration. There are some who excuse themselves from contributing to the support of the ministry, or even do not obtain weekly or occasional reading matter, on the plea of inability, who receive more money from their labor than does the owner of property or proprietor of a business. They wear more expensive clothing and eat more costly food, and yet are not willing to give a portion to sustain the Lord's cause, while those who are laboring in the gospel work are obliged to want for many things which the others would think that they themselves cannot do without.

The support of the Lord's cause is not maintained as it should be. The ministry is not sustained as it should be, and preachers sent out into new fields to convert others to the truth. Our paper is not sustained as it should be, it is not read by enough people, even by those who are interested in its teachings. Our tracts and pamphlets are not scattered sufficiently, neither have we enough of them. This is not as it should be. Tracts may be the means of doing much good; we ought to have the means to publish more. Some are doing well toward sustaining the cause, but if all would do what they could the work would not languish for want of means, and the zeal of those who have a mind to work would not be bound down, but could go forward and accomplish much good in turning sinners from the error of their ways, and making people ready for the coming of the Lord. Now, whether you give one tenth of your income or substance to the Lord, or whether you lay by yourself at home a weekly sum for the Lord's cause, it is still in your hand to say where you will have it used; what part of the cause you will place your means in.

But we plead that you do something for

the cause. If you pay the price for the weekly church paper, you are getting the full value of your money; but don't do even that, so that the publisher at least have value received. But if you don't pay it no further you are only paying what you get; but we say again, don't do that. Many of our readers can take a newspaper of the day, and some of the more than one, which they must keep up, but the religious paper may wait, come delinquent, while some others who one or more newspapers claim to be taking the religious paper at all, you need the newspaper too, there are readers of the ADVOCATE who never become delinquent; and some of these realize that its subscription is not adequate to its needs, and every year contribute something to help sustain the publishing, and also give of their means to sustain the preached word.

We commend these thoughts to the consideration of our readers, hoping they may assist in bringing the fact before minds that an effort should be made up to sustain the cause and enable it to go forward. We have identified ourselves with these truths and their interests, and this identification should cause us to feel the importance of sustaining them and our interest in promulgating the same. "The Lord is a cheerful giver," and also requires us to be a disciple and convert as many as we can to the name of Christ for salvation; and although we cannot do so in labor in word, yet it devolves as much on us to hold up the hands of those thus able.

Let us be found faithful to our calling to the trust imposed upon us, that we may not be found wanting in the great day of account, and that we may have an abundant inheritance into the everlasting kingdom; and may have stars also in our crowns of rejoicing.

Beholding Vanity.

"Turn away mine eyes from beholding vanity," Ps. 119:37.

The world contained much vanity in its time, from which the worshipers would gladly turn away. If there was vanity then how must it be now, in the age of the world? "when men are turned to their own selves, covetous, boasters, blasphemers, disobedient, unthankful, holy, without natural affection, truceless, incontinent, fierce, despisers of those who are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, of a form of godliness." This catalogue of vanity itself, for man is vain who does not serve his Maker. But being turned to their own selves, and lovers of pleasure more than lovers of God, it is the pleasure of many people to seek out things of sensuality, lust and pride of life, and the eye rather than the intellect is light in that which is useful. It is said that one half of the world live in a half, which saying contains too much. It is apparent that the mass of the world seem to have run riot in the object of display of vain things rather than worthy exhibition of that which is true, and which tends toward our advancement in the social, material, and beneficial life. There is great display in dress, in social adornment, display in fine their furnishing, extravagance and

the cause. If you pay the price for your weekly church paper, you are getting the full value of your money; but don't fail to do even that, so that the publisher may at least have value received. But if you sustain it no further you are only paying for what you get; but we say again, don't fail to do that. Many of our readers can take the newspaper of the day, and some of them take more than one, which they must keep paid up, but the religious paper may wait and become delinquent, while some others who take one or more newspapers claim to be too poor to take the religious paper at all. But we know that this is not the case with all. While you need the newspaper too, there are many readers of the *ADVOCATE* who never let it become delinquent; and some of these, too, realize that its subscription is not adequate to its needs, and every year contribute something to help sustain the publishing work, and also give of their means to sustain the preached word.

We commend these thoughts to the consideration of our readers, hoping that they may assist in bringing the fact before your minds that an effort should be made and kept up to sustain the cause and enable it to go forward. We have identified ourselves with these truths and their interests, and this identification should cause us to feel the importance of sustaining them and our institutions promulgating the same. "The Lord loveth a cheerful giver," and also requires us to go forward and disciple and convert as many people as we can to the name of Christ and his salvation; and although we cannot all preach or labor in word, yet it devolves as much upon us to hold up the hands of those who are thus able.

Let us be found faithful to our calling and to the trust imposed upon us, that we be not found wanting in the great day of accounts, and that we may have an abundant entrance into the everlasting kingdom; and that we may have stars also in our crowns of rejoicing.

Beholding Vanity.

"TURN away mine eyes from beholding vanity," Ps. 119:37.

The world contained much vanity in David's time, from which the worshipers of God would gladly turn away. If there was much vanity then how must it be now, in this later age of the world? "when men are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, unthankful, unholy, without natural affection, trucebreakers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having a form of godliness." This catalogue is a list of vanity itself, for man is vain when he does not serve his Maker. But being lovers of their own selves, and lovers of pleasure more than lovers of God, it is the pleasure of very many people to seek out things to gratify sensuality, lust and pride of life, to please the eye rather than the intellect, or to delight in that which is useful. It has been said that one half of the world lives for the purpose of being humbugged by the other half, which saying contains too much truth. It is apparent that the mass of the people of the world seem to have run riot on the subject of display of vain things rather than a worthy exhibition of that which is profitable and which tends toward our advancement in the social, material, and beneficial things of life. There is great display in dress and personal adornment, display in fine houses and their furnishing, extravagance and vanity in

food and table expenses, and a notable vanity of the times is the expense and show made at the burial of the dead, not so particularly in dress, but in the flowers exhibited before the public and the expensive burial caskets.

While the lover of worldliness, who cares not particularly for godliness and Christianity, may be expected to pursue a life of vanity, it is not so expected of the Christian, who loves God and his truth, who has turned from the vain things of life to those that are higher and more enduring. As it is the Christian's privilege and assistance to pray for that which he desires, that he may have divine help to accomplish his purposes in attaining to the rest remaining to the people of God, the words of David as quoted at the head of this article are very appropriate, "Turn away mine eyes from beholding vanity." But if we pray thus and turn our attention toward the vanities of the world, and in beholding the vain show which worldlings delight in, we are going contrary to our prayers and opposite to the course we have laid out to pursue.

God has given us ability and will to carry out our desires instead of holding us in arbitrary restraint, and he will not compel us to follow in the way of righteousness. If we pray, as did David, "Turn away mine eyes from beholding vanity," and then go through all the public thoroughfares just to see what may be there; if we go to circuses, where every effort is made for vanity to please the people, and men and women risk their lives in trapeze leaping and performances, or daring horsemanship, or trifle with ferocious beasts and serpents; if we visit the theater or the traveling entertainment; if we go to the gaming ground to witness the play, or if we go to the ball room or the party of pleasure,—how can we expect the grace of God to operate in our hearts toward the higher life, and raising us above the fleeting things of life toward the better one which is not a gilded show? In our free moral agency we should show that our freedom leads us toward the things of God and not away from him. One of our greatest safeguards in our conduct is to ask Jesus to go with us wherever we go, and to go nowhere that we can not ask his presence to be with us.

Another vanity of the present time and which leads to evil consequences, is the vain and trifling reading matter which some delight in, stories, novels, unreasonable many of them, filling the mind with worse than useless things, and it being thus occupied there is little probability of the mind accepting divine truth and the realities of the gospel. We should be careful to turn our eyes from this species of vanity, and our attention to more profitable reading matter.

When we pray, "Leave us not in temptation, but deliver us from evil," if we voluntarily go in the ways of temptation we have far less reason to ask God to sustain us and deliver us from the evil than if the temptation comes upon us unawares. But as we pray, with David, "Keep back thy servant from presumptuous sins," and to "turn away our eyes from beholding vanity," we should put forth our every endeavor to go in the right direction, and the blessing of God will rest upon our efforts and we shall be sanctified through the truth, and rejoice there in, growing in grace and in the knowledge of the truth.

A City of Gold.

"WHO would not like to live in a city of pure gold like unto clear glass?" Rev. 21:18. Now in order to have admittance, the first

required; is work viz., "Repent ye therefore, and be converted, that your sins may be blotted out." Acts 3: 19. And he [the Father] shall send Jesus, which before was preached unto you; whom the heaven must receive until the times of restitution of all things." Acts 3: 20, 21. "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave] and of death." Rev. 1: 18.

Christ is coming soon and every eye shall see him, and they that pierced him. At this glorious scene comes the harvest, which is the end of the world, according to Christ's explanation of the parable of the wheat and the tares in Matt. 13: 24-31. We are willing to take his explanation. We especially rejoice in the conclusion of the 43d verse, which we think brings in the glorious restitution, which also brings the redemption of the purchased possession, as in Eph. 1: 14, for this city of gold to stand upon, to the glory of God.

Oh, cheer up, dear brethren and sisters, for the saints of God are going to be rich in glory. This will be in the city that the dear loving John saw. Read the description; look at the foundation, "whose builder and maker is God," and Jesus Christ is the chief corner stone. I am trusting to have a home there with all the redeemed.—Selected.

THE cigarette nuisance has assumed such proportions as to cause much discussion on both sides of the ocean. The *London World* says: "The air is full of a sort of miasma of cigarettes, because they can be discussed so easily and thrown away so lightly; because the smoking of them may be a matter of five minutes or of one. The cigarette is ubiquitous. It permaturely infests the dining-room; it is not excluded from the boudoir; it is sanctioned in the drawing-room—on the principle, perhaps, that those who have committed a few social peccadilloes are not excluded from the pale of society, because it is regarded as weak rather than wicked." Yet nothing seems to be better settled by competent medical and scientific testimony than that the cigarette is the most harmful form of the use of tobacco.

The same paper gives quite an accurate description of the average cigarette in the following sentence: "The tobacco is stale and of an inferior quality, the paper is coarse, and its aroma is clearly perceptible; while the general impression produced on our olfactory organs is that of a mephitic fume such as might ascend if crushed straw, sprinkled over with cayenne pepper, and interspersed with small fragments of brown paper, were ignited on a dish." It is passing strange that intelligent men can consent to become vehicles for consuming such a malodorous article, to the detriment of their health and to the discomfort and annoyance of many of their fellow-beings.—Selected.

AN earthquake shock was experienced on Sunday afternoon, Aug. 10th, on the Atlantic coast from Maine to New Jersey, being experienced in Philadelphia as severely as in New York. A great sensation was created and a general feeling of alarm. The shock was a considerable one, though no one is reported hurt, or buildings thrown down, only cracked and damaged, door bells and church bells were rung, dishes and glass ware were rattled and chandeliers thrown down. The feeling of security at New York, expressed not long since, is not well founded, for it, too, has been shaken by the heavings of nature.

THERE is a strong probability of war between Madagascar and France. It seems that France is not satisfied to let other nations alone, hence her late demonstrations in China and Madagascar.

He Died for Me.

WHEN time seems short, and death is near,
And I am pressed with doubt and fear,
And sins, an overflowing tide,
Assail my peace on every side,
This thought my refuge still shall be,
I know the Savior died for me!

His name is Jesus, and he died
For guilty sinners crucified;
Content to die that he might win
Their ransom from the death of sin,
No sinner worse than I can be,
Therefore I know he died for me.

If grace were bought, I could not buy;
If grace were coined, no wealth have I;
By grace alone I draw my breath,
Held up from everlasting death.
Yet since I know his grace is free,
I know the Savior died for me.

I read God's holy Word, and find
Great truths which far transcend my mind;
And little do I know beside
Of thought so high, so deep and wide.
This is my best theology,
I know the Saviour died for me.

My faith is weak but 'tis thy gift
My helpless soul by the uplift;
And say, "Thy bonds of death are riven,
Thy sins by me are all forgiven,
And thou shalt live from guilt set free,
For I, thy Saviour, died for thee."

—Dr. Bethune.

Review of Wm. White, of Enyart, Mo.

(Continued.)

BUT is Moses' law dead? I will try to prove it before I get through. I will now try to answer you. First, there are some things we see alike, and some we do not. Please bear with my blunt manner, as I am not a scholar; and when you answer treat it as you please, and I will be satisfied. Christians should discuss in the kindest of feelings. First, you say, where did the apostles ever caution the Gentiles against keeping the law? I see you take a negative in this case. I will answer by asking you, where did the apostles ever order or command the Gentiles to keep the Mosaic law? I think you can not find it in the New Testament.

In speaking of the decision of the council in Jerusalem, Acts 15, you state that there were things that the Gentile converts needed instruction in, and that they were given at that time that they might know the law of God, by which to regulate their conduct towards God. I can not see any thing of it in the New Version of the Testament. But let us read it and see; 15: 19: "Wherefore, my judgment is that we trouble not them which from among the Gentiles turn to God; but that we write unto them that they abstain from pollutions of idols, and from fornication, and from what is strangled, and blood." And this is all. You certainly could not think that the 21st verse was meant for them. Let us read it and see. (For Moses from generations of old hath in every city them that preach him [Moses], being read in the synagogues every Sabbath.) You do not suppose that the Gentiles were instructed to go there and listen to them (Moses and his disciples). Let us look at it. At the first glance we might look at it as a gone-by past, for it says from generations of old; but it says "hath," so we think that the Jews were still preaching Moses, for they prided in saying they were Moses' disciples. And can you believe that the council wanted to turn them over to the unbelieving Jews, for they were then persecuting Christ? Moses had been a good man; but behold, a greater than Moses had arisen. The apostles did not preach Moses, but Jesus Christ, and him crucified;

dead, buried, and risen. Those preaching Moses were most to be dreaded. They crucified Christ. But to make it more plain, let us read verses 28 and 29 of the same chapter: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burthen than these necessary things, that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and fornication, from which if you keep yourselves it shall be well with you. Fare ye well."

WM. WHITE.

ANSWER BY A. F. DUGGER.

Bro: White: I see that in this article, as in the former, you touch your first day Sabbath very lightly. Yes, so lightly that you do not touch it at all. Well, my dear brother, though I am anxious to see the Bible evidence by which you prove the first day to be the Sabbath, yet I can not blame you for giving it such a tremendous letting alone, for I presume that since you began to look the matter up you are becoming somewhat like myself a few years ago, when I occupied your position, and canvassed the ground you set out to canvass; you are beginning to see (as I did,) that this first day Sabbath is a "bruised reed," so brittle and chaffy that it will not endure much handling. I think you will finally conclude, as I did, that it is wisdom to give it up, for you see to touch it is but to expose its weakness.

(1) You ask, "But is Moses' law dead? I will try to prove it before I get through," Now, my brother, if you mean by "Moses' law" the ceremonial system, I answer that it is dead and buried, without the promise of a resurrection; but if you mean the ten commandments I have to say, that when you get to the point of proving it, I shall be there to see just how you do it.

(2) You say, "first you say where did the apostles ever caution the Gentiles against keeping the law? I see you take a negative, in this case. I will answer by asking you where did the apostles ever order or command the Gentiles to keep the Mosaic law?" Now, my dear Bro., please bear with me while I in pure kindness, point out to you your mistakes. (1) You have not answered the Editor's question. Your asking him a question is no answer to his question, "Where did the apostles ever caution the Gentiles against keeping the law?" (of ten commandments;) but it is an evasion, which amounts to an admission that you are unable to answer it. This being true let me answer it for you. My answer is most emphatically, Nowhere. You say, "I see you take a negative." Well, is not a negative just as good as an affirmative, when true? certainly.

Having now answered the Editor's question which you should have answered, I am now ready to answer your question, which you construe into an answer, but which by the way, as we have seen, is no answer at all, "Where did the apostles ever order or command the Gentiles to keep the Mosaic law? I think you can not find it in the New Testament." If by "Mosaic law" you mean the ceremonial law, I answer, nowhere; but if you mean the moral law, I answer most emphatically that Christ and the apostles ever taught that both Jews and Gentiles should obey the moral law of God; and can it be possible that you, my dear brother, or any one else professing to believe in God and his Holy Book—the Bible, will call for the proof of a proposition of this nature? If so, well may we stop to inquire: What is the Christian world coming too? Is it turning Infidel?

Well, here is the proof of the proposition, and an answer to your question. (1) Christ commissioned men, not to make laws, as you have said, but to make disciples or Christians of all nations, whom they were to teach to observe (their laws? No, sir; but) whatever I [Christ,] have commanded you" (men,) Matt. 28: 19, 20. Observe the expression, "I have commanded," is in the past tense and refers to the period of our Savior's ministry. Question: What did our Savior teach during his ministry? You answer, faith, repentance, and baptism, to which I respond, Very true.

But right here I wish to ask you another question, Did he not also teach those men (whom you say were to make laws, but the Bible says not one word about their being law makers,) that they should keep the commandments and teach others also to keep them? See our Savior's inaugural address, in which he lays down the principles which he designed should govern his people through all the ages to come. This was the very first discourse our Savior ever delivered to those who waited on his ministry, which class he commissioned to preach the gospel, &c., and not to make new laws. The idea that they (the commissioned ones) were law makers is a sad mistake. Do you say it is not a mistaken notion? well, then, just give us the book, chapter, and verse, where they are so styled, and that will suffice. To those very persons whom our Savior afterward commissioned, he says, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven." Matt. 5: 19. Here Christ, the author of the Christian religion, refers directly to the ten commandments, the moral law of God, and by the word "whosoever," a compound relative pronoun, which means he who, or any one who, Jew or Gentile, male or female. There is no getting away from the fact that the ten commandments are referred to, nor from the position that we, (you and I), and all others, whether Jews or Gentiles must do [keep] and teach them [the ten commandments Sabbath and all], in order to get into the kingdom. Now, my dear brother, I request you earnestly to look at this text again, read it and re-read it. Then quietly sit down and calmly compare it with your position that the "kingdom of heaven" is the Christian church, and you will see that according to the words of Christ, in order for you, though a Gentile, to be great in your own church you must keep the ten commandments, including the fourth, which is the Sabbath.

In order to understand the full force of this we must remember that the Pharisees divided the commandments of the law into lesser and greater, and taught that a violation of the lesser commandments was not a very grievous offence. Jesus, in his comparison, based on the mistaken notion of the Pharisees concerning the true nature of the law, condemns that idea as being untrue, and shows in a very forcible and logical way that all of the laws of God is equally binding, and that all of it [every precept,] should be obeyed, without attempting to specify which precept is important, and which one is not. My dear brother, you now begin to see that what you supposed could not be found in the New Testament is set forth in all its clearness, in the very first discourse our Savior preached to his disciples.

It were an easy matter to swell the volume of testimony from the writings of Christ and the apostles, but as space and time admonish

me to be brief, I will only add, on this point, the testimony of an apostle, as you have said you do not think it can be found. Well, here it is, my brother, copied directly from the apostle James. He says: "Whosoever shall keep the whole law and yet offend in one point, he shall be guilty of all," James 2: 10. In the 11th verse this law is explained to be the moral law of ten commandments, which prohibits adultery, murder, theft, and enjoins the keeping of the Sabbath, &c., Ex. 20. The pronoun "ye," in the 8th verse, has "brethren," in the first verse, for its antecedent. Now let us read: "If ye, brethren, fulfill [keep] the royal [kingly] law according to the Scripture, Thou shalt love thy neighbor as thyself, ye, brethren, do well." Do you say the 8th verse does not refer to the ten commandments? I reply, It does, and I refer you to the language of Christ to prove it. Christ divides the ten commandments into two great commandments, Love to God and love to our neighbors. See Matt. 22: 40. "On these two commandments hang all the law and the prophets." Is it not a fact which does not admit of denial, that the first four of the ten relate to our duty to God, and the last six to our duty to our fellow men? Now, my brother, please read up and see that we are right on this point. That the brethren of the New Testament were composed of Jews and Gentiles will not be denied by you and your brethren. Well, the apostle James, you see, tells them that they were to keep the royal law. You also further see, and that, too, clearly, that your question is now answered directly from the New Testament scriptures.

And now, to double the cord, for the Bible says a "double cord cannot be broken," I want you to fix your attention on that word, "whosoever" used by the apostle when he says, "whosoever shall keep the whole law," for it is equivalent to he who, or any one who, and embraces both Jew and Gentile. Now, Father White, you are here held by the apostle, and should you live a thousand years twice told, you would still be here bound up by the apostle's testimony, to a faithful obedience to the law of God, whether you perform that obedience or not. Christ, in the commission, told them to go out into the world, and make disciples of all nations, both Jew and Gentile, and to teach them to observe what he had, during his ministry, taught them, [not what he would teach them after his ascension]. We have seen him in the Mount, Matt. 5, teaching those very persons whom he commissioned. He tells them that they are to do—keep—the law, and teach others to do—or keep—it. And in harmony with this, we find the apostle James, under the commission, teaching obedience to the law of God, as our Savior taught in the Mount. This settles the question.

3, In reply to the Editor, you say, you can not see that the Gentiles needed instruction. Well, my brother, if they did not why did that council attempt to instruct them? Question: What question did this council convene to settle? Answer, the question of circumcision. Proof: "And certain men came down from Judea and taught the brethren, saying Except ye [keep the seventh day Sabbath after the custom of Moses ye can not be saved? Is this the way it reads? no, my brother, it reads, Except ye] be circumcised after the custom of Moses." As you seem to favor the New Version, I quote from it. This question of circumcision caused a dissension among the brethren; see Acts 15: 2. New Version There is no dissension here concerning the

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claims of the moral law of God, of which the Sabbath is a part. Question: What did certain of the sect of the Pharisees teach? Answer, They taught that it was needful to circumcise them and to change them to keep the law of Moses, N. V. verse 5. Was this law the law of ten commandments? We answer, it was not. It was a law of which circumcision was a part. There is no circumcision in the ten commandments. The Jews circumcised even on the Sabbath day, that the "law of Moses," requiring circumcision, might not be broken, John 7: 22, 23. Here, in this scripture selected from John, we have a clear distinction made between the Sabbath day and the law of Moses, a distinction which you made yourself in your former article, and which I have already given you credit for.

[To be Continued.]

"Praise ye the Lord."

S. E. BRINKERHOFF.

I OFTEN think that many of us forget this part of our duty to God, and in consequence only receive a small taste of the enjoyment of being a child of God. We pray because we well know we cannot live without it, but praise we too often think belongs to the future when prayer shall give place to praise, and faith be changed to sight. But it is not necessary to thus wait. Praise and prayer can go together. "Praise is comely for the upright in heart" even in this life, and more especially in this age. The people of this age are "lovers of pleasure," hence the need of praising God. Praise is a pleasureable exercise. We never praise individuals unless we are pleased with their actions to ourselves and others, and joy always accompanies the act of praise; true, this joy may be of short duration, but it is joy nevertheless. There is the same love of pleasure in the Christian heart as in the heart of others, and this love will seek gratification either in the things of God or of the world.

Scenes of pleasure and amusement are the order of the day in this age; and the anxious question with many parents is, How are we to keep our children away from the contaminating influences of these scenes? Praise God more. Praise him for having delivered you from the "corruptions that is in the world through lust." Let your child know from its earliest infancy that sin is sin, and that you as well as your heavenly Father abhor it. Let your children know that there is a difference between him that serveth God and him that serveth him not. Instead of hankering after these "earthly, sensual, and devilish" amusements of the world, break forth into glad songs of praise to God for having shown you the evils of these things, and the end of those who have pleasure therein. Praise him for his love to you, for what he has done for you, and for what he will do in the bright and glorious future. Let your children know and feel from day to day that you take more real pleasure in the service of God than the worldling does in the pleasures of sin; let them, I say, know and feel this both by precept and example every day in the week as well as on the Sabbath. Let them hear the glad notes of praise as well as the earnest voice of prayer.

Children are creatures of education, and pleasure and a desire for happiness is a part of their very existence. Show them that in the religion of Jesus Christ true pleasure and happiness alone is to be found. Let them, with the voice of prayer and praise, feel the sweet and hallowed influence of peace, love, and joy at home. Let the children in the

home atmosphere feel the sanctifying power of the religion of Jesus Christ, and more than half the battle is fought in keeping them from scenes of worldly pleasure and amusement. Let them feel in the very atmosphere they breathe that the true Christian has pleasure even in this life far surpassing the pleasures of earth. Let us often be heard praising the Lord for his goodness and lovingkindness to the children of men. Praise him also for his mighty acts, and for his wonderful works. It is very necessary in this age to let our children know from our actions as well as our words that our God is worthy of the heart's best adoration and praise. It is necessary to let them know that our God is worthy to be praised by every intelligent creature—that he is a mighty God, yet one of love and tender mercy to the children of men.

"Praise ye the Lord." Praise him because he hath called you out of the world, and given you a place and a name among the children of God. The apostle John says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Here is love that should cause us to praise God with our whole heart, as well as to serve him at all times. Praising God will keep the heart warm with his love; it will wean the affections from earthly things and place them upon things heavenly and eternal. Let the language of our heart ever be, "I will praise thee, O Lord, among the people; and I will sing praises to thee among the nations. For thy mercy is great above the heavens, and thy truth reacheth unto the clouds." "Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation." Praise waiteth for God in Zion, and praise should flow from every Christian heart to him day by day for his goodness and his wonderful works to the children of men.

Praise God for the gift of his Son, for the glorious hope of immortality and eternal life through Jesus, our Life-giver, and for the light of truth now shining upon our pathway. We truly have many things to praise our kind heavenly Father for, and if we would praise him more than we do, our happiness in the Christian life would be much greater than it now is. We are too much like the children of this generation, we take all the blessings bestowed upon us without ever thinking we should praise the Giver of all good things. It is quite common to sing—

"I love to think on mercies past,
And future good implore,"

without ever thinking that it is a duty we owe to God, as well as privilege to ourselves, to praise God for the mercies we already have received. Praise will keep our hearts fresh and earnest in the work of the Lord. Praise God more and more work will be done in his service. Praise him for his love and we shall feel more of his love in our hearts. Praise him for the light of truth now shining on our pathway and it will shine on us more and more until the perfect day shall dawn, and then a day of endless pleasure shall be ours in the kingdom of God. "Praise ye the Lord."

"THE sentiment that it matters not what a man believes, so that he is sincere, is as unscriptural as it is absurd. Sincerity in belief has no more effect in warding off evil in the spiritual than in the natural kingdom. If the teachings and persuasions of a reputed chemist should prevail on you to believe that arsenic is harmless, would it therefore be harmless? Could you mix it with your bread, and eat it without injury? Oh, no; neither will the sincerity of your belief save you from the consequences of error in religious faith. Right belief—truth, God's truth, my brethren, is the only foundation on which you can safely rest your hopes."

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The Advent and Sabbath Advocate.

NO PAPER NEXT WEEK.—There will be no paper issued from this office next week, as the Editor expects to be absent, to attend the Missouri Conference, no preventing providence.

We are obliged to say to our readers that our late receipts have been so small that we are now in need of means for a payment of printing paper, and we hope that we shall receive enough in the next week or two to meet the payment. Neither do our receipts at present afford us our traveling expenses to the Conference. Those who can renew subscription at this time, or some who can pay delinquency, we hope will do so and relieve our present need.

We hope that the brethren and sisters in Iowa will assemble with us at our coming meeting Sept. 6th and 7th, and that we may have a profitable gathering together. Such meetings tend largely to the building up of the cause and the encouragement of the believers. Frequent and spirited meetings show a living church and people, and we hope for a good and profitable meeting at our coming together.

Frost is reported in Eastern Michigan on the night of August 9th, injuring garden vegetation, and of course damaging the crops generally. Except this, and the cool nights of the early part of August, the crop prospect is very good.

Quarterly Meeting at Salem, Michigan.

DEAR BRETHREN: The quarterly meeting at Salem, Allegan Co., passed off splendidly. We met according to the appointment on Friday, at the Hall owned by Mr. R. E. Beard, who not only donated us the use of the Hall, but of his Hotel and furniture, which gave us a splendid situation, and as convenient as could be wished for. The Hotel being in the lower story of the building and the Hall above, we met with many more at this meeting than we expected to. There was a pretty good attendance of Adventist people. Our first meeting was Friday evening, Aug. 8th, preaching by the writer from 1 Thess. 5: 20, 21. From this text and many others we tried to show the people that the whole Bible was good, and also that the prophecies were most invariably the great waymarks by which the authenticity of the Bible is known; things spoken of some thousands of years ago coming to pass in these days, in the sight of all, are marked evidences that the Bible is true.

We then showed how to prove all things. Our text reads like this: "Despise not prophesyings; prove all things, and hold fast to that which is good." We read some proofs, which we believe showed to a demonstration how to prove all things, namely, by the Scriptures.

After preaching we adjourned until Sabbath morning, at ten o'clock, at which time we met for a social meeting. We listened to twenty five earnest testimonies, which spoke forth with unmistakable evidence that some zealous workers were present. After social meeting, which continued about one hour, we listened to Bro. L.J. Branch, from Luke 6: 46, "And why call ye me Lord, Lord, and do not the things which I say?" The Bro. showed how inconsistent it is to call upon the Lord and claim him as our Savior, and yet not do as he says. He showed us how the Savior kept God's law, and said he came not to de-

stroy; and whosoever should break the least commandment should be called least in the kingdom of heaven. Much good instruction could be gained by this discourse.

After preaching we adjourned until after noon, at two o'clock, at which time we met again. Preaching by the writer from Heb. 9: 27. "And as it is appointed unto men once to die, but after that the judgment." We showed the inconsistency of a judgment at death, and showed from many texts that the day of judgment upon the guilty world would commence at the coming of Christ; but the judgment upon the house of God commenced with the opening of the gospel.

After preaching we adjourned until evening. We then met again; preaching by the writer upon the subject of baptism. After preaching adjourned until Sabbath morning at ten o'clock, at which time we listened to Bro. L. J. Branch from Acts 26:6; subject, the saints' inheritance. After listening to this discourse, which located the inheritance or kingdom on this earth, we felt to rejoice in the Lord for the great light which was shining before us, and which was leading us into all truth. We then adjourned until evening, at which time there was a wonderful crowd collected together. Preaching by the writer from Ex. 20: 8: Remember the Sabbath day to keep it holy. We tried to show the earnest listeners that this Sabbath was the seventh day, and that it is binding now. It is useless to go further and explain how we treated this subject, as all are familiar with our mode of explaining it. After this meeting we closed and took the parting hand, feeling that we had been much benefitted by coming together. JOHN BRANCH. *Hartford Mich.*

Appointments.

PROVIDENCE permitting, there will be a general meeting held at Marion, Iowa, commencing the evening before the Sabbath, Sept. 6th, and holding over the Sabbath and First Day. There will be preaching brethren present to preach the word, and we expect Brethren L. J. and John Branch, of Mich., to be here at that time, on their return from the Mo. Camp meeting. We invite the brethren and sisters from all parts of Iowa to be with us, also from other places. Come, and enjoy the preaching of the truth, and a meeting together with the brethren and sisters; we will also consider the organizing of a Conference in Iowa. I. N. KRAMER. A. C. LONG. JACOB BRINKERHOFF.

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.

D W Lamb \$1, W W Sheffield \$2, G A W Grant \$3, Eliza A McMillen \$1, R H Canaday \$2, C M Richmond \$1, J C Kerns.

Books and Tracts Sent by Mail.

GAW Grant, Ninetta Hastings, Mrs E J Hunt.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

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

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

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

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

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

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

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

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

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

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

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

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

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

Sodom: Another Opportunity, by Wm Glenn 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.

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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 Sabbath Advocate

"Thy Word is a..."

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

We Know not the Hour.

We know not the hour of His coming;
We know not the day nor the year;
But we know that he bids us be ready
For the step that we sometime shall hear.

We know not what lieth before us,
It may be all sorrow and care;
But we know at the end of the journey
Stands the mansion he went to prepare.

And whether in joy or in sorrow,
Through valley, o'er mountain, or hill,
We will walk in the light of his presence,
And his love, all repining, shall still.

We know not what duties are waiting
For hands that are willing and true,
And we ask but the strength to be faithful,
And do well what he gives us to do.

And if he should bid us stand idle—
Just waiting—in weakness and pain,
We have only to trust and be faithful,
And some time he'll make it all plain.

And when his voice calls in the morning,
At noontime, perhaps, or at night,
With no plea but the one—"thou hast called"
We shall enter the portals of light.

—Selected.

Review of Wm. White, of Enyart, Mo.

A. F. DUGGER.

(Continued.)

In reference to the 21st verse, I have to say that whether past or present, it matters not to Jesus Christ never detracted or sought to turn the minds of his auditors from the writings of Moses and the prophets; he endorsed and defended their writings under all the red circumstances of his ministry. It is the perversions of those who professed to pound their writings that he guarded and cautioned the people against, just what here to do to day.

(5) You say, Moses had been a good man but a greater than Moses had arisen." Well, my Bro., suppose I grant it; Does this prove that Christ abolished the Sabbath of God? By no means. What then have you maintained you ever read the prophecy which says Christ was like unto Moses? Acts 3: 22: David 13: 15-18, 19. Well, Moses taught and kept the Sabbath of God, including the rest of the moral law, and so did Christ. Moses never abolished the ten commandments, neither Christ. Moses never condemned Christ, neither did Christ ever condemn the writings of Moses.