

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light." Marion, Iowa, 3rd day of the 7th month, 1884.

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

The Sunday Law.

"THE COMING ECLIPSE—not of the sun but of Sunday—says the New York Weekly Witness, can be read in the signs of the times. One star of the United States flag has already lost its sacred light, and passed under the coming shadow. California has blotted the Lord's day from her statute book. The cities in Western America desecrate the Sabbath. The theatres in Chicago, Cincinnati, etc., are all open Sundays. The daily papers have no Sabbath. The railways have no Sabbath. The base-ball clubs have no Sabbath. The dime-at-the-gate Sunday excursion campmeetings have no Sabbath. Ten stores are open now for Sunday trade where one was open ten years ago. What will it be ten years from now? What class of people are most responsible for this condition of things? How can a reaction be brought about? Such questions force themselves on every thoughtful mind. Meanwhile the heavens are darkening, and the earth growing ghastly and chill with the coming eclipse of the Lord's day."—Evangelical Messenger.

The above item from an Exchange paper does more than show what the condition of the country is respecting the observance of Sunday and its sacredness. The truth of the Sunday being devoted to business, pleasure, excursions, etc., is patent to all observers, which the New York Weekly Witness calls a sign of the times, and "a star of the United States having lost its sacred light." The Sunday people deplore this state of affairs, but the mass of people go heedlessly on, while Bible students see from the Sacred Word that Sunday never had any sacred light. Its observance came from a usurped authority, which "thought to change times and laws," and so brought the counterfeit Sabbath before the people. But the Papacy has lost its power, the Reformation is going on, and the validity of Sunday sacredness is called in question by Bible students, and very many people are convinced of the obligation of the ancient Sabbath, besides those who follow the commandment of God in keeping the day holy. The above item is a prominent expression of the public state of affairs concerning Sunday keeping.

But the other sign of the times which this portrays, is that the Sunday law to enforce its observance by Constitutional enactments is not advancing, but the probabilities are against it, for it would have to pass by vote of the people; and while so many of them are employed as above cited, they are not likely to vote against it. While the mass of the people are secularizing Sunday they are not going to make a prohibitory Sunday law. And while the ministers of some of the churches are laboring in behalf of a Sunday law, to enforce the importance of the Sabbatic institution, very many of that class of people who are members of the Protestant churches recognize the importance of it, but can not be made to believe that it should be legislatively placed upon the first day of the week, saying that the Sabbath command does not point out a definite day, but that individuals

may keep the first day, or the seventh, as their own ideas of the matter may dictate; and that class of people though church members, are not likely to join in the matter of making a Sunday law.

And then, there are in these United States quite a goodly number of people who observe the seventh day, the original and only Sabbath of the Lord our God, who are not likely to help make a law to oppress themselves; and with all these circumstances, and the indications, as pointed out in the above item, we think a National Sunday law, of compulsory observance without protection to Sabbath-keepers, is not likely to be enacted.

Was Christ an Angel?

In the course of our Christian experience we are to grow in knowledge of the truth as well as in grace; and looking back over our experience we see that in several particulars we have given up error for truth. We believe and teach, in the points of doctrine we hold that we should understand them for ourselves, and be able to give, not only the reason for our hope, but also the reason for every doctrine we hold. As we write for the ADVOCATE we offer our evidence for the positions we take, offering them for truth's sake, and not because we want to hold a controversy with some one, or disagree with some brother. No, we hold every truth for the love of the truth. So with Bro. Ebert in No. 23, saying that Michael and Christ were identical; not to controvert some one, but because he has believed that the Scriptures teach it. Now, not for controversy, but for truth's sake, do we offer a few remarks to show that we think Bro. Ebert has misapplied his proof texts, and ask him to reconsider his position.

When Paul says to the Hebrews that Jesus took not on him the nature of angels, 2: 16, we believe it to be equivalent to saying that he never was an angel; and by saying that he was "better than the angels," 1: 4, we take it also for direct evidence in the case; and if he had ever been one, it is not likely that it would be said he took not their nature, without saying he once had such nature. To be "better than the angels" does not mean "better than the other angels," but that he was better, superior to the whole race of angels. Now without taking into consideration the question of Jesus pre-existence before being born into the world, Acts 7: 38 does most surely refer to Moses and not to Christ, for, besides being "in the church in the wilderness," this text also says he "received the lively oracles to give unto us." Now this is certainly known to be Moses, Ex. 31: 18. And for the church in the wilderness to drink of the spiritual Rock, which was Christ, 1 Cor. 10: 4, represents their work of faith in looking for him to come as the antitype of their sacrifices; not that he was there, as an angel; a work of faith, as Abraham rejoiced to see the day of Christ, by faith.

That the angel Michael is called the prince of Daniel's people, and Christ is Messiah the prince, makes a show of argument for their identity; but in Daniel 10: 13 we read that Michael was one of the chief princes; hence the princes that Michael was one of the order of consisted of several persons, and the term prince as applied to Michael does not designate the one prince, Messiah.

Now, we read that when Jesus comes in his second advent "all the holy angels come with him," Matt. 16: 27; 25: 31, hence 1

Thess. 4: 16 is not evidence that Jesus is himself the archangel, nor the trump of God either.

There is one idea in the ways of God, revealed to us in the Scriptures, that should be borne in mind, and that is distinctness, every person to his work or office, and this is clearly set forth. We have the self-existent God, who is repeatedly set forth in the divine word as the creator of all things. Those of us who were educated in the so-called orthodox faith were taught to believe in "a God without body or parts," which we could not comprehend, neither could we understand that he, the Father, and his Son were one "in essence," or in person, when there was no personality, and Jesus was distinctly a person on earth. That the Creator made man in his own image and likeness proves the personality of God, like unto man. When man had sinned and God would be merciful to him a Savior was promised; nothing said about his being already provided beforehand, neither would such a view of the matter be consistent with divine reason or man's agency and responsibility. The promised Redeemer is everywhere spoken of as distinct from every other personality, neither is his office partaken of by any other personality. His birth is several times prophesied of; the going forth (or coming forth) of him that was promised from of old should be from Bethlehem Epratah, of Judah, Micah. 5: 2, born of a virgin, Isa. 7: 14, the seed of Abraham and the son of David. The promise was realized, John 1: 14, the only begotten Son of God, which term signifies the beginning of existence; and were this not the case this term would not have been used in the divine writings; and all this certifies the previous existence of his mother, Gal. 4: 4; nor is there in the annunciation or record of Jesus' birth any intimation of previous existence. Matt. 1: 18, 25, is evidence that Jesus was not the son of Joseph, as some claim.

Now these are facts that cannot be overlooked, and are in perfect accordance with our other views of the unity of God and the distinctness of all his works and purposes; and as this is investigated, and we have the entreaty of God to "come and reason together," light from the divine majesty is spread abroad, which we are glad to see. Do not fail to observe the distinctness of persons and things in the divine economy; God the Creator, Christ the Redeemer. Observe that in the psalms and all the prophets the glory of Christ was all in future—all in his kingdom; and another thing not to be overlooked in John 17: 5, is that the last verb in the text, in the original is future—to be, and not past—was. Although not a Greek scholar we can read its word for word translation when it is laid down for us; and if this can be shown to be different we will be very glad to have some one show us. Remember also that Christ told the Jews that he was greater than (superior to) the temple, than Moses, and also than Abraham, and therefore was entitled to their veneration and worship.

Dear brethren, examine this subject calmly and scripturally. One advantage over the former view is that it does away with the necessity of saying that the Bible teaches this subject to be a mystery, for we hold the Bible to be a revelation, and a revelation of Jesus Christ. We believe this view to be a plain truth, a part of the glorious plan of redemption, and displays the goodness, mercy, and love of God toward men. In our arguments on the atonement it is frequently said that an

angel could not make the necessary sacrifice, it required something better; now if we say that Christ was or had been an angel we can not use such reasoning. We were obliged to divest ourselves of the idea of the orthodox Trinity, and see the distinctness of Father, Son, and Holy Spirit, with the separate work and office of each, all in harmony, all tending to the honor and glory of God, and to that final event of the ingathering of redeemed man into the kingdom prepared from the foundation of the world. In all the views we hold concerning the divine economy and human redemption we love to see the love of God exemplified, and we want that love to be shed abroad in our hearts; we want also to grow in grace and the knowledge of the truth, and when Jesus comes we want to meet in peace he whom our souls longeth for.

Onward, Press Onward.

S. E. BRINKERHOFF.

OCCASIONALLY it becomes necessary for the Christian soldier to stand still, but his motto should ever be onward, still onward to victory and unending glory. Sometimes it may be that all we possibly can do, and do it right, is to stand still and see the salvation of God. It may be, also, that at times we know not the right way, then it is best that we should stand still until we enquire the way, and with one of old pray, "Lord lead me in the way I should go." At times our way may be hedged up so that to stand still is victory. But all these are only occasional occurrences, and in no case should we be found standing still when duty calls us onward. When the way is open and duty plain before us, then onward, press onward should be the earnest, heart throbbing cry of every true child of God. Onward to renewed diligence in the cause of our divine Master. Onward to overcome the world, the flesh, the devil, and all the evil besetments of our nature. Onward to the battle, "for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

There is great danger in standing still when we should be pressing forward. The enemy's army, whose name is legion, is pressing onward, and preparing for the closing scenes of the present age. Are we ready to meet that army at every point, and in the strength of Israel's God come off more than conquerors? Truth has fallen in the streets, Are we ready to lift it and carry it aloft so all the world can see and obey it, if they will? In pressing onward we gain strength and courage, and every victory gained gives fresh courage to press onward to the next conflict. In pressing forward we have no time to think of the toils and trials of the way; on, on, to victory is our watchword. In pressing forward we can almost hear the sweet voice of our Captain, saying, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." And often too in pressing forward we can almost hear the music of the angel bands that will accompany our King as he comes to take the throne of David and in righteousness reign over all the earth; and our hearts often swell with rapturous joy at the thought of being almost home. There is a joy in pressing forward that we do not nor cannot have in standing still. Standing still for that purpose, for we read that "patience and hope maketh not ashamed, because the love of God is shed abroad in the heart." In

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pressing forward there is life, joy, and an earnestness and courage that will overcome every obstacle and conquer every foe.

Look for a moment at what we are pressing onward to.—To a land that is free to all who will gain it; to all who will seek "by patient continuance in well-doing" for an inheritance therein. To a land where sorrow, sickness, pain, nor death can never enter. A land in which peace, love, and joy shall be the ruling principle of every dweller. In a world we are pressing to our Eden Home; to the heavenly inheritance, for which Abraham sought, and to which patriarchs and prophets looked, and for which the saints of every age have counted all things else but dross that they might be numbered among the ransomed in that fair clime. Onward to meet our Savior as he comes without a sin-offering to the salvation of his people. Onward to that great and dreadful day when many shall call on rocks and mountains to fall on them and hide them from the presence of the Lamb, for the great day of his wrath will then have come. Onward to that glad day when saints and angels shall see our Jesus—Jesus of Nazareth—the Prince of peace—crowned King of kings, and Lord of lords. Onward to the consummation of the Christian's hope—a glorious home in the kingdom of God, be with Jesus, see him as he is, hear his gentle voice, gaze upon that lovely face that sweat as it were great drops of blood in the garden of Gethsemane that we might have a home with him, clasp those hands that were nailed to Calvary's cross that we might be ransomed from death and the grave; yes, onward to be with our dear Redeemer, be like him, partake of his glory, and see him as he is.

In view of the future we have everything to encourage us onward, ever onward. Our Father's house with its many mansions is almost in view, and by the eye of faith we can see it even now, hear its heavenly music as it rolls in sweetest harmony from ten thousand times ten thousand tongues, and see the ransomed as they go forth with everlasting joy upon their heads, all sorrow and sighing forever done away. Onward to the grand reunion of our Father's family, Oh glorious thought! how it inspires us to press forward to that glad day! We know how cheering it is to meet with loved ones here, although we meet to part again, but then it will be "meet to part no more." How the very thought thrills our whole being with a joy that is unspeakable and full of glory. Meet those who have toiled and struggled with us here, in the same blessed cause, in advocating the down-trodden cause of truth, in looking for the same blessed hope, meet with patriarchs and prophets, apostles and martyrs, and above all with him who loved us and gave himself for us, that he might sanctify us unto himself a peculiar people zealous of good works.

Brethren and sisters, Shall we press onward? We have been standing still, or just creeping along, for some time; in that time we have learned a lesson in patience and steadfastness, now let us go forward. The cause of God is calling aloud for more earnest energetic labor. The way is opening all around us to proclaim the truth to a perishing world, and while we pray, "Lord, send forth more laborers into thy harvest," let us one and all, dear brethren and sisters, pray earnestly, honestly, and heartily, "Lord, move upon our hearts to provide the means necessary to sustain the laborers," for Paul says, "The laborer is worthy of his hire." We love the cause in which we are engaged, and for this reason let us work in it and for it. The more we do in the cause the more we shall love it, and the more we love it the more our hearts

will be drawn out in love to God, to one another, and to the world that is lying in wickedness for whom Christ died. Oh, that we could feel more and more of our responsibility in the sight of God, more of our high and exalted privileges in the gospel of Christ, and more of that love that purchased our redemption! Surely the love of God in Christ Jesus our Lord should prompt us to walk worthy of our high and holy calling.

Then, let us onward press, the prize is near, the race is almost run, and victory will soon be ours, if faithful. Soon the Lord will come to reward his servants, then blessed are those to whom he shall say, "Well done." Soon the last battle will be fought with the powers of darkness, but oh! Are we ready for that conflict? We are living in solemn times, in the great day of the Lord's preparation, in the closing hours of this world's history, and just before the ushering in of the great and notable day of the Lord. Do we realize these facts, and live accordingly? May God help us from day to day to feel the importance of the times in which we live—to work, watch, and pray, in patient waiting for the bright appearing of our Lord, while we gird on the whole armour, and with renewed courage and zeal press onward to the conflict, to victory, to the grand and glorious consummation, to the general assembly of the saints, and to our glorious home with all the ransomed in the kingdom of God.

Be Sure to Come to Conference.

JOHN BRANCH.

DEAR readers of the ADVOCATE: You will see that the notice of the Michigan Conference is being published, and soon we will be permitted to meet in praise to the worthy name of our Redeemer. And now comes the question of importance, which of us are going to miss being present at the meeting. Many of our dear brethren have read of W. C. Long of Missouri, and read his articles in the ADVOCATE, which were filled with many grand thoughts. Well, dear brethren W. C. Long is expected to be present at our coming Conference, and you want to hear him preach; you will miss a great feast if you don't come. And Bro. A. C. Long, of Iowa, who was here last fall, whom you and I listened to with so much interest, and was refreshed with his preaching, and so much desired him to come again to Mich. He will be present at our meeting, the Lord willing, and if you do not come you will lose a second feast; and we somewhat expect other visiting brethren from other States at this meeting. And one more thing which is important about this is that it is the only Annual Conference this year; and if you do not attend this meeting you will miss the Annual Conference. So come, yes, come, and bring your wife, your children, your neighbors, and their children, with you, and come praying. Why not sacrifice for the cause a little. The Lord has blessed you this season; given you health, and crops and food to eat; now come to conference, and let us just have a good time in praising the name of the Lord. It is within our power to advance the cause a little; and dear brethren, why not come and do so. Yes, say I will go to the conference. You would like preaching this coming year. Well, come and have a voice in the matter. You think you see new fields of labor somewhere. Well, come and see about sending some one there. And then, we have a desire for a more united effort between the brethren of the West and Mich., and if so, come and see about it. And since all these important facts are before us, let us say we will go to conference. Now, be sure and come. Yours for the truth.

Hartford, Mich.

Christ's Coming a Motive to Holiness and Usefulness.

THE second coming of the Redeemer is urged, in various forms of words, as one of the most powerful motives to virtue, godliness and benevolence. But this motive, to a great extent, is lost sight of by many preachers, and in its stead death is set forth as the principal motive to repentance, conversion, and faith in Jesus.

The coming of the Lord is used as a motive to watchfulness. "Blessed are those servants, whom the Lord when he cometh shall find watching." (Luke 12: 37.) "But ye, brethren, are not in darkness, that that day should overtake you as a thief. . . . Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5: 4, 6.)

The coming of the Lord is used as a motive to patience and stability. "Be patient therefore, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh." (James 5: 7, 8.)

The appearing of Christ is made use of as a motive to mortification, or self denial. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth." (Col. 3: 4, 5.)

The appearing of the Savior is used as an incentive to sobriety, righteousness and godliness. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." (Titus 2: 11-13.)

The appearing of Jesus is used as a motive to purity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3: 2, 3.)

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

The grace that is to be brought to believers at the revelation of Christ, is referred to as a motive for girding up the loins of their mind, or to have their minds in a suitable frame and disposition; for sobriety, or calmness, or composedness, and continued hope. "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." (1 Pet. 1: 13.)

The appearing of Jesus is used by Peter as a motive for sustaining the church, or the body of believers; for nourishing them with sound and Christian doctrine, and putting them on their guard against false teaching; for doing whatever is necessary to their growth in knowledge and holiness. "Feed the flock of God which is among you, taking the oversight thereof. . . . And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 2: 2, 4.)

The revelation of the Savior's glory is employed by the apostle as a motive to encourage believers to endure suffering or persecution for the sake of Christ, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4: 13.)

The great end to be gained by the trials of believers will not be fully manifest till the Saviour's appearing. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet. 1: 7.)

The coming of the Lord is used as a motive to our abiding in him, to our continuing true and faithful, steadfast and unmoveable, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not ashamed before him at his coming." (1 John 2: 28.)

And the nearness of the Lord's coming is used as a motive to moderation, to calmness of soul, to the shunning of party strife, or violence; to equanimity, economy, and frugality. "Let your moderation be known unto all men. The Lord is at hand." (Phil. 4: 5.)

From these motives and incitements we would draw an exhortation to hope,—perfect hope; for He who has promised to come will not much longer delay. We are waiting and looking with expectation.—*Quar. Jour. of Prophecy.*

Christ or Caesar.

It is really the old choice which still is presented to every soul; the old crisis which reappears in every existence. Caesar, or Christ—that is the question; the vast, attractive, skeptical world, with its pleasures and ambitions, and its prodigal promise; or the meek, majestic, and winning figure of him of Nazareth? And life is to each as solemn and momentous, in front of this choice, as it was to them who stood upon Calvary: as it was to those who heard from Paul the startling tidings, strange, yet true, of another king of the world—one Jesus. The election remains for each of us; and the moment of that election, in the shaded and solemn "Valley of Decision," will be memorable in our history when suns for us have ceased to shine!

At the same point opens, also, before us, the nature of true conversion to Christ, of that continuing Christian service which springs from this, and reveals it in action.

The service of a King! It is not then a commercial service, of so much work for so much wage; labor now, for a heaven to come. It is not a mere service of conscience, where one feels that he should, and decides that he will, endure hardness, sacrifice pleasure, accomplish toil, because it is right, and the ethical sense impels or constrains him. I offer no criticism on either of these familiar forms of human service. Each in its place is useful and laudable, and the welfare of society has been furthered by either. But the acceptance, and the following prosecution of service to Christ, have in them a radically different element—that of loyalty to a person; of affectionate, adorning self-forgetful consecration to a divine Master; for whom, as Paul did, one suffers gladly the loss of all things, and counts them but meanest dust and rubbish beside the approval of this "King in his beauty." It is not therefore an exchange of equivalents, so much service for so much reward—it is not under bondage to the mandate of conscience, which says "you ought, and so

you must"—that one takes upon him the yoke which is easy, and the burden which is light.—*R. S. Storrs.*

Stand.

WHEN you can do more, stand, "Having done all things, stand. Stand fast in the faith." Stand on covenant ground. Stand with face to the foe. Stand watching, waiting, victorious. "Stand still, and see the salvation of God." Stand not in your own caprice, or by human order. Even though Red Sea barriers lie across your way, it may be the will of God that you go forward without a halt. It is easier to march than to stand. It is easier to rush forward to the charge than to stand still and receive the fiery assault. The good soldier must be ready for both. They serve well, who march and fight for their king. But "they also serve who only stand and wait."

Letter Department.

From Sister Mary E. Wheat.

BROTHER BRINKERHOFF: For a long time I have thought of writing to the ADVOCATE, and tell you how I love our paper above all other papers; how it cheers my heart to read the many letters from the Brethren and Sisters, and to tell you that I am trying in my weakness to keep the commandments of God and the faith of Jesus; and that I am a lone one indeed, for I have no one of my family to go with me in the good cause; husband and children all against me, and I have many trials to encounter as I journey along in hopes of a promised land, if I only hold out faithful to the end. Some times my sorrow is so great that I have been on the point of giving up all; or I think, What is the use trying when they are so opposed to my keeping the Sabbath? and then it will come to me that it is the overcomer that wears the crown; and then I will strive the harder and pray to God that he will give me strength to endure to the end, for I know then that if I am faithful to the end that there is a crown laid up for me, and not me only, but all those that love his appearing; and I think it will not be long that we shall suffer here. I believe the Lord will soon come and all his holy angels with him, taking vengeance on all that know not God nor keep his commandments.

I tell you, Brethren and Sisters, that I have been strengthened while at our Campmeeting. It was good for me to be there. It was like an oasis in the desert to me, for I have had so few privileges of meeting with those of like precious faith with myself, and I am now determined by the assisting grace of God to press on in the good work. It is not much that I can do, but let my days be many or few, with God's help they shall be spent in the service of the Lord. I think sometimes that I have not the one talent; but if I can but just give a cup of cold water in God's name I shall get my reward. Pray for me, Brethren and Sisters, and for my family also, that they may be brought to a knowledge of the truth as it is in Christ Jesus, that we may make an unbroken family in the new heavens and new earth; that we may live so that we may be permitted to enter in through the gates into the city and wear a crown of never fading glory, with all the redeemed, at God's right hand.

Denver, Mo.

God will use every consecrated soul for doing two kinds of Christian work—rebuking sin and preaching righteousness—by the unconscious influence of example, if in no other way.

