

Appointments.

The Lord willing, the Fourth Annual Conference of the Church of Christ in Michigan, will commence on Thursday, Oct. 2nd., and continue to the 6th, at Irvington, Van Buren Co., Mich. which is located on the Mich. Central R. R. The name of Station at Irvington is Locota, on the branch running from Kalamazoo to South Haven, making connections with the Chicago and West Mich. R. R. at Grand Junction. Those coming from the North and South will change at Grand Junction for La. cota. We are expecting Brn. A. C. and W. C. Long from Iowa and Mo., and we hope to see all of the Brethren and Sisters in Mich. present, as it is important that you should be present for many reasons. Reduced fare will be procured on both roads, if possible. Now let us set home, with its cares, aside for a time, and come and enjoy the feast.

M. A. BRANCH, Sect.
L. J. BRANCH, Pres.

Money and Letters Received.

A Yount \$1, Mary E Wheat \$1, Mrs H J Davis \$2, J B Hunter \$2, A G Walker \$2, Justus Hall \$2, J C Kerns.

Books and Tracts Sent by Mail.

Mary E Wheat.

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 precedence 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.
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, 4 pages, 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.
God's Sermon on the Second coming of Christ, 8 pages, price 2 cents.
Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp., 2 cts.
Who are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.
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, 2 pages, 2 cents.
Dom: Another Opportunity, by Wm Glenn, a refutation of the doctrine of the annihilation of Sodom and nearly or quite the same of the wicked world. Price 25 cents.
Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

Advent and Sabbath Advocate.

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

VOL. XIX. Marion, Iowa, Third Day of the Week, 10th Day of the 7th Month, 1884. (Sept. 30, 1884.) No. 26.

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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.

He Careth for You.

I was weary of planning and working,
And my frame seemed strangely weak,
And I took up the old worn volume,
As I settled into my seat.
Seeking no special chapter,
Drifting just here and there,
Listlessly turning the pages
To read what the tide should bear,
Feeling that not a creature
Knew of the heavy load,
Which I was striving to carry
Over the rugged road.
And this was the loving sentence,
Opening the book I read:
"Casting your care upon him,"
Were the words the writer said.
And then like a strain of music,
Came thrilling the language sweet:
"He careth for you:" How blest!
How beautiful! How complete!
Travel we sad and lonely,
O'er life's rough highway;
Vailing our deepest sorrow,
Carefully day by day;
What if our griefs are hidden,
E'en from our dearest friend,
When the compassionate Savior,
Over the soul will bend.
Caring as no one earthly,
Ever had love to care,
Bearing as no one earthly,
Ever had strength to bear.
Beautiful words of blessing!
Making the darkness light.
He who beholds the sparrow,
Keepeth us ever in light.

—Selected by L. B. C.

Did Christ Raise from the Dead?

J. C. KERNS.

THE resurrection of our Lord may well be considered the chief corner stone of Christianity. With it the Christian religion stands; without it, it falls. Yes, just prove the resurrection of Christ; this done, you will have no trouble in proving the Christian religion, for it is the great pillar of the Christian's hope. One of its ablest advocates once said: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Then Paul argues the question; Christ died for our sins according to the Scriptures; was buried and rose the third day; he was seen of Cephas." Here is the testimony of a living witness to a

fact which he had seen. He was seen of the twelve; here then are twelve witnesses, all able to bear testimony to the truthfulness of Paul's statement.

Paul continues to speak of innumerable witnesses, who were able to bear witness to the truthfulness of the resurrection of Christ; hence he says, After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this day. If this had not been true how quick his enemies would have showed up the falsity of Paul's statement; but silence on their part is a monumental evidence of the truthfulness of Paul's statement. So we have five hundred and twelve witnesses, all bearing witness to the same grand fact. Certainly this is enough evidence to prove any one point that human evidence can prove. Last of all, says Paul, he was seen of me. Here then are five hundred and thirteen.

But the question may be asked, Did not his disciples steal him from the sepulcher? Jesus had plainly stated that he would be in the heart of the earth three days and three nights; the Jews were aware of this statement, hence they took every possible precaution to guard against deception, placing a guard and sealing the sepulcher with the governor's seal. Did those guards all go to sleep? If so, how did it happen that they all went to sleep at one and the same time? And again, how did the disciples become aware of that fact? Can the Infidel account for it? This would be a greater miracle than the resurrection of Christ, But, says one, the guards might have stolen him away. But we have the evidence of over five hundred witnesses that he was seen alive after his death. He ate and talked with his disciples for forty days. But let us further try the theory of the guards stealing him away. Let us come down a few days further to the day of Pentecost. We find Peter preaching to the Jews concerning the death and resurrection of Christ. Now if the guards had stolen him away just think what a nice trick they could have played off on Peter while he was preaching and declaring that Christ had risen from the dead. Behold, a noise is heard at the door; all eyes are turned that way; they see two men carrying a dead man into the house; Peter is suddenly hushed by this strange circumstance! we hear one of them say, Here, Peter; here is your prince of life. This would cast quite a shadow on Peter's preaching. But they did not do this from the fact that he was risen from the dead. See 1 Cor. 15th chap.

Stanberry, Mo.

"The Ideal Sabbath."

I HAD the pleasure of hearing the Rev. W. F. Crafts preach a sermon on this subject last Sunday evening at the First Congregational church. The first part of the discourse was an earnest and eloquent plea for the perpetuity of the Sabbath and of the fourth commandment of the Decalogue. Everything went swimmingly till the preacher came to the

New Testament, when he seemed to upset all he had said before. He made at least two statements that seemed to me so grossly inaccurate that, in the interest of truth, they ought to be corrected. They were substantially as follows;

"Jesus Christ changed the Sabbath of the fourth commandment from the seventh to the first day of the week;" and

"All through the apostles' days Sunday was observed as a Sabbath by the Christian church, and the observance of the old Sabbath was opposed by the apostles, especially by Paul." I do not wonder that Mr. Crafts and other advocates of Sunday laws should desire these propositions to be true, for the whole system of Sunday observance, voluntary or compulsory, rests upon this sole foundation. If the fourth commandment can not be invoked in favor of Sunday-keeping, the institution is certainly doomed.

Mr Crafts, who, in some of his former sermons, seemed to take pride in the assumed fact that he represents a large majority of our Christian people, may now take what comfort he can from the real fact that he is in a very lean minority of Biblical scholars.

All the continental and many of the British reformers of the sixteenth century are against him.

As far as is known, all the eminent Biblical scholars of Continental Europe of the present century are against him.

Moreover, I do not believe that he can find, among all the theological seminaries and universities of the United States, of all schools of doctrine, from Princeton to the most liberal representatives of heterodoxy, one single professor of theology, or Biblical exegesis, or ecclesiastical history, who will put himself on record over his own signature as an indorser of either of the above statements.

Being in so lean a minority, then, it certainly behooves Mr. Crafts to give very good and satisfactory reasons for his assertions. He ought to give chapter and verse of the history; or, failing in this, he should at least present the very best of inferential proof. Has he done this? His arguments are reducible to these two:

"Jesus lay in the tomb all through the Jewish Sabbath, and rose on the first day of the week, well knowing that the Christian church would afterwards celebrate that day in honor of his resurrection, and as a substitute for the old Sabbath." Therefore, the new Sabbath must have been universally observed, and that too by the authority of Christ.

Let us examine these arguments in their order:

1. "Jesus arose," says the preacher, "from the tomb on the first day of the week." This is, or is not, a fact. What says history? The apostles testify to the fact of the resurrection. Not one of them says that he arose on the first day of the week. Three of them, Mark, Luke, and John, simply say that he "was risen" on the first day of the week. See below. Matthew says, by implication, that he "was risen" in the end of the Sabbath. His

words are as follows: Matt. 28: 1: "Now late on the Sabbath day, as it began to dawn (more properly draw on, as in Luke 23: 54,) toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." (Revised version.) When they came, the historian further tells us, they found the stone rolled away, and the angel told them that he had risen. Therefore, he did not arise on the first day of the week, but sometime before that day began, near the close of the Sabbath day. The testimony of Matthew is not contradicted by any other witness.

2. But even if the fact had been stated, how about the argument? Jesus knew, says the preacher, that the church would substitute Sunday for the Sabbath in honor of the resurrection; and, knowing this, he rose on Sunday; therefore, he must have intended that the change should be made, therefore he made the change himself. This sounds very much like the doctrine that "whatever is, is right." Let us test it: Jesus knew that Judas would betray him—that he would be in the Garden of Gethsemane for that purpose at a certain hour in the night. Knowing this he deliberately went thither at that very hour and put himself in the way of the traitor; therefore, he must have intended that Judas should betray him, and it was right that he should do so; therefore, Jesus betrayed himself. Again, Jesus knew that the church within a few centuries, would worship his mother, Mary, and make images and pictures of her to worship. Knowing this he deliberately puts her in the care of John, one of the future pillars of the church, and does not forbid him to worship her; therefore, he must have intended that she should be worshiped, together with her pictures and images, and it was right to worship them; therefore, Jesus changed the first and second commandments. Again, whether it be true or not, it is generally believed that Jesus was born on the 25th day of December, was crucified on Friday, and ascended on Thursday; and he certainly knew that the church would institute the festivals of Christmas, Good Friday, and Holy Thursday, in honor of these several events. Knowing this he permitted these things to take place and did not forbid the church to celebrate them; therefore, he intended that they should be celebrated; therefore, he himself ordained these festivals. Finally, Jesus knew that a certain Christian minister, representing an association of Christian ministers, on a certain hot August night in 1884, would stand before an intelligent Chicago audience, and assert, with vehemence, that he (Jesus) changed the Sabbath from the seventh to the first day of the week; knowing this, he did not forbid him to do it, nor prevent him from doing it; therefore, he intended that that statement should be made; therefore, he made it himself. In the same way, and by reasoning equally sound, I could prove that it was ordained from the foundation of the world that I should write this criticism on that minister's sermon, and that the criticism is just. I hope the reader will forgive me for spending so much time upon such a piece of nonsense.

Is the second argument any better? In a nutshell it is this: There was no controversy in the apostolic church about the right or propriety of Sunday-keeping; therefore the apostles and all the Christians of that time must have kept Sunday, and must have thought it right, and Jesus must have com-

manded it. I am glad that I can agree with Mr. Crafts in one thing. There was no controversy in the apostles' days about Sunday-keeping. But the question in dispute is whether there was any Sunday-keeping to quarrel about. Is not this a beautiful specimen of the petitio principii? Let us test the argument. There was no controversy then about railroads, or telephones, or lotteries, or stock companies. Therefore, the apostles traveled by rail, communicated by telegraph, bought and sold lottery tickets, and invested their spare means in puts, calls, and staddles! Having disposed of Mr. Crafts' assertions, I now make two counter assertions:

1. Neither Jesus Christ nor his apostles, nor any one of them, nor any leading member of the apostolic church, ever kept Sunday, either as a weekly Sabbath or as a regular day of worship.

2. Neither Jesus Christ nor his apostles, nor any one of them, nor any leading member of the apostolic church, ever consciously violated the law of the seventh-day Sabbath, as written in the fourth commandment; at least if they did, history has preserved no record of the fact.

I challenge Mr. Crafts, or any other man to prove the contrary of either or both of the above propositions. I could easily prove, what he will not deny, that they kept a great many of the Sabbaths; and I do not undertake to prove that they kept them all, neither do I ask him to prove that they broke them all. In so far as the apostles are concerned, one case of conscious violation is enough.

I am confident that no real scholar will accept this challenge. I do not believe that Mr. Crafts can find five evangelical ministers in this city, who have received a biblical and theological education, who will publicly endorse his statements as given above and in the newspapers.

For the assistance of those candid inquirers who would like to investigate this subject further I should be glad to quote all the passages in which "the first day of the week" is noticed directly, or indirectly in the Bible. But I have already made this communication too long; I therefore simply give a list of references to these passages.

Gen. 1: 5; Ex. 20: 9 (Sunday is one of the "six days"); Matt. 28: 1; Mark 16: 2-9; Luke 21: 1; John 20: 6; 1 Cor. 16: 2.

The above are all the passages in the Bible in which the first day of the week is mentioned, directly or indirectly. It is strange that nine-tenths of the eminent Biblical scholars of this nineteenth century have failed to find in the Bible a warrant for the keeping of Sunday either as a holy day or as a holiday?

I close with the following offer:

If Mr. Crafts or any other man will prove, from Scripture or authentic history, or both, that Jesus Christ or his apostles, or either of them, changed the Sabbath from the seventh to the first day of the week; that any apostle of Christ, church or private Christian, of the apostolic age, refused or neglected to observe the original seventh-day Sabbath of the fourth commandment, I will not give him money—for of that I have none to spare—but I will do what he should value more than money; I will publicly acknowledge my error in maintaining and teaching the contrary.—H. N. N., in Inter Ocean.

That Second Message.

W. H. BALL.

It is a source of no little amusement to sit and listen to Seventh Day Adventist preach-

ers while giving their application of the second angel's message. And if there is any such thing as *wresting* the scriptures, it seems to us they must be largely guilty of this terrible sin. After giving their chronology of the first message, with perhaps some little show of fitness, they pass to the second, and tell us with all assurance imaginable, that Babylon means confusion, and applies to the different organized bodies of the Protestant church, forgetting to mention, of course, that the S. D. A. church is an organized body, and according to their showing, as much a part of Babylon as is the Methodist, Baptist, or any other Protestant sect.

Now we have no objection to applying the term Babylon to the Protestant churches, if the prophecy only fitted the mould; but there is about the same fitness as a smith would find should he attempt to apply an ox' shoe upon a horse's foot, and this thing looks to us about as reasonable and consistent. There is simply no fitness about it. We are told by the inspired writer that in Babylon was found "the blood of prophets, and of saints, and of all that were slain upon the earth." We wonder if this applies to the Protestant churches of the 19th century? When did Protestantism ever do this bloody work? Who can tell? In chap. 14: 8, the announcement is made that Babylon, that great city is fallen; is fallen, without giving any intimation as to what is meant by these terms.

But the angel did not leave John in the dark, and to mere guess work, as to what that great city could mean; but in chap. 17 plainly declares that "the woman which thou sawest is that great city." Now what does the woman represent? The Protestant churches? No one will claim any such thing. Then why in the name of reason call the churches Babylon? It is a conceded fact that the woman seated upon the beast is a symbol of the Roman, or Papal church. This, then, settles the matter beyond cavil, that the Babylon brought to view in the second angel's message is nothing more nor less than the Roman Catholic church. But, says the objector, don't it say that upon this woman's forehead was a name written? Mystery, Babylon the great, the mother of harlots and abominations of the earth? Now where are the harlot daughters? Our answer is, it matters not, so long as the prophecy has nothing to do with the daughters of Babylon. It is the old mother herself with which the message has to do. It is the mother that is fallen, is fallen, and has nothing to do with the daughters.

Then again, look at the cause, or reason given for Babylon's fall. Inspiration tells us that she fell "because she made all nations drink of the wine of the wrath of her fornication." S. D. Adventists say her fall was in consequence of rejecting the first message; a reason as opposite, as light is from darkness. Quite a difference between a liquor vender's dealing out and causing his customers to become intoxicated from the effects of the cup, on the one hand, and his rejecting some important truth on the other. When material has to be manufactured to bolster up a theory, so directly opposed to the word of God, it proves that something must be wrong. Give this message its proper place, and apply it where it belongs, to the Reformation in Luther's time, and it fits like a glove to the hand. To apply it anywhere else, is to get into difficulty.

Instead of the Protestant churches being "Babylon," they are the result of Babylon's fall. Had the Papal church never have fallen,

Luther and others never would have left her communion, and raised their voices to "come out of her," and there would have been no Protestant sects. The reformers understood perfectly well that the Papal church was the Babylon of the second angel's message, and that in consequence of propagating her false doctrines she had fallen from the favor of God. Hence they raised the cry to "flee from her," and many obeyed the call to come out of Babylon, and many more will, no doubt, leave her ranks before her final destruction.

The great trouble with Seventh Day Adventists is that they have got these messages wrongly applied. They make a great mistake in crowding these messages into a few years when they cover the whole gospel dispensation. How this gospel can be an *age* lasting gospel and only cover a few years at the close of the age, is something we cannot understand.

This everlasting, or age lasting gospel is the same as preached by Christ and the apostles, called the "gospel of the kingdom," and to continue to be proclaimed until the close of the gospel age. The second angel's message commenced his work in Luther's time. The angel followed, and the warning against the worship of the beast and image will continue to sound until probation is closed up. It is harmonious and plain, while other messages are many heads and horns.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

The record shows three things very clearly. First, The disciples considered that to take the apostleship of Judas was a matter thoroughly acquainted with the teachings of Jesus to be a witness of his resurrection. I will read Peter's statement about it. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: his bishoprick let another take. Of these men which have companions with us, beginning from John, unto that same day that he ascended up from us, must one be ordained with us of his resurrection." Acts 1: 20, 22.

Second, The first and most important thing to be presented by the apostles was that Jesus had raised Jesus from the dead. The great point in Peter's first message was the ascension, recorded in the Acts. The same point he repeats in the 15th and 26th verses of the Acts. When Peter and John were preaching, after healing the lame man, said, speaking to the rulers and to you all, and to all the people, that by the name of Jesus Christ whom ye crucified, whom God raised from the dead, even by him do we live. Acts 4: 1-10. "And with great power and signs and wonders, were wrought among the people, witnesses of the resurrection of Jesus." Acts 13: 41.

The foregoing was all that was necessary for the people; so now we will see what was when they preached. When Philip preached to the eunuch, it is not recorded that "he preached unto him," but that he had to explain the prophecy of Isaiah, it follows as a logical consequence.

Luther and others never would have left her communion, and raised their voices to "come out of her," and there would have been no Protestant sects. The reformers understood perfectly well that the Papal church was the Babylon of the second angel's message, and that in consequence of propagating her false doctrines she had fallen from the favor of God. Hence they raised the cry to "flee from her," and many obeyed the call to come out of Babylon, and many more will, no doubt, leave her ranks before her final destruction.

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This everlasting, or age lasting gospel, is the same as preached by Christ and the apostles, called the "gospel of the kingdom," and will continue to be proclaimed until the close of the gospel age. The second angel commenced his work in Luther's time. The third angel followed, and the warning against the worship of the beast and image will continue to sound until probation is closed up. Truth is harmonious and plain, while error has many heads and horns.

Washington, N. H.

A Great Mistake! Who Made It?

E. S. SHEFFIELD.

[Continued.]

The record shows three things very plain. First, The disciples considered that a person to take the apostleship of Judas, must be thoroughly acquainted with the life and teachings of Jesus to be a witness with them of his resurrection. I will read part of Peter's statement about it. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection," Acts 1: 20, 22.

Second, The first and most important truth to be presented by the apostles was that God had raised Jesus from the dead. This was the great point in Peter's first sermon after the ascension, recorded in the second chapter of Acts. The same point he made again in the 15th and 26th verses of the 3rd chapter. When Peter and John were under arrest for preaching, after healing the cripple, Peter said, speaking to the rulers: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand before you whole," Acts 4: 10. Again, verse 33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

The foregoing was all said to the Jewish people; so now we will see what their theme was when they preached to the Gentiles. When Philip preached to the Ethiopian Eunuch, it is not recorded what he said, but that "he preached unto him Jesus." As he had to explain the prophecy relating to his death, it follows as a legitimate conclusion

he did not omit the resurrection, the basis of their hope of future life." That Philip had explained fully is evident from the fact that although no mention is made of anything being said relative to baptism, the Eunuch had heard it so plain that he said, "See, here is water; what doth hinder me to be baptized." And when asked in relation to his faith, before it was proper for the ordinance to be administered, he said, "I believe that Jesus Christ is the Son of God." When Peter was called on to go and preach to Cornelius, a part of his discourse was put on record. In that we find, after he had spoken of Jesus as the anointed of God, he said; "And we are witnesses of all things that he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead," Acts 10: 39-41.

I will now refer briefly to Paul's testimony on this point, and then show *why* this belief in the resurrection of Jesus was the foundation of faith in Christ as the Savior of men. I will read an extract from the first sermon of Paul that is on record: "Men and brethren, children of the stock of Abraham, and whatsoever among you that feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that is written of him, they took him down from the tree and laid him in the sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise: I will give you the sure mercies of David," Acts 13: 26-34.

Why were they so anxious that it should be so fully understood and believed that Jesus was raised from the dead? Let Paul answer: "But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? that is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10: 6-9. Here then we see the promise of salvation is made conditional on the confession of Jesus, and believing he is raised from the dead. But that will appear more fully in showing the third point of prominence in the preaching of the apostles, which was,

Third, They preached just as *confidently* that believers would be raised from the dead as they did *positively* that Christ had been raised. Proof: "The ruler of the temple and the Sadducees came upon them, being grieved

that they taught the people, and preached through Jesus the resurrection from the dead," Acts 4: 2. When Paul preached at Athens some said: "He seemeth to be a setter forth of strange gods; because he preached to them Jesus, and the resurrection," 17: 18. Paul was persecuted because he preached the hope based on a faith of a resurrection, Acts 23: 6. He said they could prove nothing against him, "Except it be for this one voice that I cried standing among them, touching the resurrection of the dead I am called in question by you this day," 24: 21. After telling King Agrippa that he was judged for the hope of the promise made of God unto the fathers, and that Israel was hoping for its fulfillment, and that on account of this hope he was accused of the Jews, he asked the king the question: "Why should it be thought a thing incredible with you that God should raise the dead?" 26: 8.

[To be Continued.]

TRUE religion does not consist only in outward works. It has its beginning and home in the believing mind and renewed heart. The gospel of God is within his people. They are temples of the Holy Ghost. He dwells in them, gives them divine life, adorns them with his gifts and graces, and when the gospel is established within us we are to seek to impart it to others. Just in proportion to our indwelling and vital piety will be our ability and disposition to give and pray and labor for the good of others and for the glory of God. Moreover our Christian activity will tend to strengthen and develop our personal religion, provided we are humble and prayerful and replenish our souls with spiritual food.

THE Jewish Refugee's Aid Society of London have purchased a tract of land at Artuf, the site of an ancient Jewish village about 18 miles from Jerusalem, consisting of 1,250 English acres at about 35 shillings per acre. About 160 Jews are located there. Their scheme contemplates the erection of 40 more houses on the premises.

NAAMAN was grateful for his healing: he recognized God in it; he proposed to serve the living and true God, but he could not give up his position as captian of the king's host; and hence when the heathen king went to worship he must go with him and bow in the house of Rimmon; he saw that such an act was incongruous with his newly accepted faith, but he could not think of giving up his position and following wherever his religion led. There are still not a few who undertake to serve God in a similar way; they want to be Christians, they mean to be, they think that they are, but they cling to some practice or habit which they know is wrong, and flatter themselves that on account of their general good intent God will overlook this pet indulgence and allow them spiritual success, while they openly violate his command. God enters into no compromises with his disciples; he requires unconditional service. Naaman may have had a specious apology for his course in the fact that he was a slave and must do his master's bidding, but you and I have no excuse for a divided service; let us not attempt it.

THE case of the Jews who were accused of murdering a Christian girl in Austria to secure her blood for some ceremony, has received the seal of final settlement. The Supreme Tribunal at Pesth has confirmed the acquittal of the Jews indicted for the offense.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 10th 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.

What is Man?

"What is man that thou art mindful of him? or the son of man, that thou visitest him?" Ps. 8: 4.

We love to consider these passages of Scripture which contain in a single text a whole gospel sermon, some times embodying the whole plan of salvation and human redemption; sometimes of practical Christianity, sometimes setting forth the fall of man from his innocence and from the favor of God, and his restoration through the love of God and the of redemption his Son Jesus Christ. In this text we have man set forth as the greatest and noblest work of God, the crowning act of the creation; made in the image and likeness of his Creator, with great intellectual powers, and capacities for immortality; "made a little lower than the angels, and crowned with glory and honor; made to have dominion over the work of God's hand; all things were put under his feet." A crowning part of the creation of God which was created for the pleasure and glory of God, Rev. 4: 11.

Taking the same text, "What is man?" it conveys a sense of our humility and smallness, as it were, in considering our dependence on God, and our deserving of nothing at his hands, since we have departed from his laws and his righteousness, sinned and have become guilty in his sight. What are we, poor, mortal beings, creatures of a day, soon passing away, and the place that now knows us shall soon know us no more, and were it not for the redemption wrought in God's mercy, our lives would go out in eternal oblivion, but in his infinite mercy we are permitted to hope for another and a better life than this, immortal and glorious. Considering our low estate, our short and mortal lives, while he in whose image we are made inhabiteth eternity, and the angels, a little lower than whom we are made, we exclaim, "How insignificant is man!" "Lord, what is man, that thou takest knowledge of him? or of the son of man that thou makest account of him! 'Man is like to vanity; his days are as a shadow that passeth away.'" "Altogether vanity," Solomon says; having exalted himself in his own importance, and set at defiance the laws and institutions of God, our Creator was under no obligation, no consideration but that of mercy to make account of him or to arrest the penalty that fell upon him as the due result of his sin. The same language is quoted by the apostle to the Hebrews, 2: 6, speaking of man in his humility, although this text in Heb. is understood by many to refer to the humility of God, as shown by verse 9, who, for or by the suffering of death, was made a little lower than the angels; or a little while inferior to the angels. Solomon, in his lesson of humility for man, compares him to the beasts, "for that which befall eth the one befall eth the other; they have one breath; all are of the dust, and turn to dust again." But though Solomon has taught us humility by this comparison, yet our Savior tells us in Matt. 6, that we are better than the fowls or the beautiful flowers, which excelled even the glory of Solomon; better, because of higher

creation, and better, far better, on account of God being "mindful of us," visiting us with promise of pardon for our sins and unworthiness, and with acceptance in his sight, and clothing us with the righteousness of Christ. This is comprised in the latter part of our text, "That thou art mindful of us."

Although so unworthy of the favors and mercy of God, and he could justly have left us under the penalty of the transgression, which would sweep us into oblivion, yet he has been "mindful of us," and provided a way of salvation, has "visited us" with mercy, and in that visitation provides us a ransom, a remedy for the penalty, whereby a re-prieve awaits us, and we are restored to favor, to innocence, and to righteousness. Thus in our helplessness "as a father pitieth his children so the Lord pitieth them that fear him." "He knoweth our frame; he remembereth that we are dust," and "his mercy is from everlasting to everlasting upon them that fear him, to such as keep his covenant, and to those that remember his commandments to do them;" and in that great love and mercy "he removeth our transgressions as far from us as the east is from the west." Ps. 103. He is mindful of our needs in our helplessness and perishing state, and visits us with goodness, mercy, and love.

Another view of the subject, and which we may legitimately draw from the question of the text, "What is man?" is concerning his formation. Of what is he composed? What are his capacities and capabilities? And especially in this day of the world when theology almost takes the place of revelation, and it would like to regulate the Bible to correspond with its teachings, though changing and various, the question drawn from the text, is certainly pertinent, Is man mortal or immortal? for theology says he is immortal, whether the Bible does or not; and it certainly ought to be the umpire in the matter, and theology ought to be brought to agree with Scripture. The question of man's formation, and hence of his nature, ought not to be much of a question in our minds for that question ought to be settled by a reference to his creation, for it is there that we would expect to find the truth of whatever the state of the case may be, and whether he were immortal, or whether he were made to perish.

The record of the creation of man, says, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. 2: 7. What can be said of the material man was composed of? It is the ground. Is it immortal, or perishable. It is, of itself, not a thing of life; dust, or earth, being inert; having no powers within itself to act until acted upon. Anything that has no life cannot move or act until caused to do so by some outside force, and then its powers are enabled to act. Earth, or dust of the ground, may be said to be imperishable, for the man of natural science tells us that matter cannot perish; there is no more of it in the universe at one time than at another: it changes form and constitutes many different bodies and substances, but there is always the same amount of it. But this only shows us that the elements of which man is composed perish not, and this we see, for we see man and animals turning back to earth continually.

But the elements of which man was composed is not man himself. He was simply formed or made from these elements, by a superior workman, and the capacities and capabilities of the creature depended upon

the design and the pleasure of the Architect; and whether the creature, man, was mortal or immortal, in his constitution, the text of the construction does not tell us, and the facts of the case must be determined by after considerations.

The text of man's formation tells us of his being made from the dust of the ground, and after being thus formed life was imparted to him by his being caused to breathe. The nostrils are the outlets of the lungs, where air is taken into the human system and exhaled, after inflating the lungs and imparting oxygen to the blood. Our Supreme Creator has wisely constituted this human system, having made man after his own image and likeness, patterning it after himself. This giving of life to man by causing him to breathe shows that the motive power of life was to be by breathing the atmosphere which surrounds us. And when the man was made to breathe he then became a living man, his life forces were then in motion and action, and he could act and move without further out-side force.

From the account of the creation we learn that the vitalizing power was by breathing air. This breath of life was then the spirit of life, given by the Creator in the creative process. It was not some independent life transferred to man, but by a combination of the forces of nature in the hand of the divine Architect the creature was a man and a living man. He is called "a living soul;" and because the word soul is used our modern theologians, who have adopted into their theology the idea of man's natural immortality, have tried to make it appear that the word 'soul' implies a continuous existence, that can never end. But their idea is certainly foreign to the text, for the idea originally to be conveyed was that of person. When man was formed he was a person without life, and when he was made to breathe he was then a living person, and no idea of immortality attaches to the construction except that life implies a continuous existence unless life is caused to stop, and then the individual ceases to live; the spirit of life returns to God who gave it; not that that spirit, or spirit of life, is a separate living entity, capable of separate life, but being the power by which man lived, that power ceases; and as God is the source of that power and the very atmosphere we breathe belongs to him, hence that spirit of life returns to God.

The text which speaks of the return of the spirit to God who gave it is found in Eccl. 12: 7, and in connection with the return of the spirit it also speaks of the "return of the dust to the earth as it was." The dust was simply inanimate earthly substance, in its originality, and in its return becomes the same inert and inanimate substance. To return means to go back to just what it was. So with the spirit; it goes back to just what it was. If the spirit returns to God an immortal spirit, it was immortal before it came to man. The dust part was inanimate before its entry into man, and on the dissolution of man it goes back to just what it was. So of the spirit; it returns or goes back to just what it was; it was the breath of life, or as the Hebrew designates it, "the breath of lives." The breath of life was the air which man was caused to breathe in the beginning of his existence, and as no life, or independent life, attaches to the air, so on the return of the spirit from man, there was no more life in that spirit than there was before it entered into man.

Our modern theologians would like to read this text, "God breathed into man a living

soul," and then call it an immortal, breathed into the man when made, or the two parts independent of each other, or the one capable of maintaining its existence after the other departed. Modern theology has far departed from the word of God, and often knows so well as to unwillingly find itself in doing so. The text does not say so, nor does an idea implied in it. The soul was that was made of the dust of the earth, the same after receiving the breath of life, before, only now he is a living soul, before this he was not a living soul, but the personality is the same.

What a Chasm!

W. C. LONG.

MANY are the conflicting and opposite views entertained in opposition to the ten commandments, cease to be binding, and also at the cross; that day, and also at the cross; that of bondage. They maintain that moved from the necks of the disciples, and that nine-tenths of the law were enacted and given to the Church, and the first day of the week occupied by the old Jewish Sabbath. To know if this is getting rid of some yoke? Have they not cut the yoke and cut a large piece out of the center and drove a plug in the center, and are now wearing the same burden?

If the law of ten commandments was abolished at the cross by Christ, must we conclude that after God's law of ten moral precepts, the attributes of God and nature were declared that they were to be destroyed, should endure forever, that we should destroy them. We must live in the time intervening between the law and re-enacting man's moral restraint.

Those who declare the abolition of the law do not claim that the re-enactment commenced before the day of Pentecost, then we have a period of 53 days without law. What a chasm! A chasm resting over him! A chasm, murder, adultery, stealing, and every other law position, in which man is accountable for his crimes, for there is no law there is no transgression. We fail to find any statement of the cost that any part of the law was enacted, but we have to come to the 9th, some 29 years this side of Pentecost, we have five of the commandments mentioned, or referred to. If the law was enacted until this time then we have a period in which mankind lived in a chasm. What a mighty chasm!

Stanberry, Mo.

To the Brethren

A. M. BRINKERHOFF.

TRUSTING you have called the proceedings of the meeting of Sept. 6 and 7, as recorded in the Advocate, it will not be necessary to refer to it. You have seen the work of God resting upon the whitening harvest; they saw that soon they were commissioned to thrust forth the reapers, for the harvest of the question weighed heavily

and then call it an immortal soul breathed into the man when made, thus making the two parts independent of each other, or the one capable of maintaining a separate existence after the other deceases. But modern theology has far departed from the word of God, and often knows so little of it as to unwillingly find itself in direct variance. The text does not say so, nor is such an idea implied in it. The soul was the man that was made of the dust of the ground; the same after receiving the breath of life as before, only now he is a living soul, and before this he was not a living soul or person; but the personality is the same.

[To be continued.]

What a Chasm!

W. C. LONG.

MANY are the conflicting and unreasonable views entertained in opposition to the Sabbath truths. Some say that the law of God, the ten commandments, ceased in John's day, and also at the cross; that it was a yoke of bondage. They maintain that it was removed from the necks of the disciples at the cross, and that nine-tenths of the law was re-enacted and given to the Christian church, and the first day of the week finds a place occupied by the old Jewish Sabbath. I wish to know if this is getting rid of the burdensome yoke? Have they not just removed the yoke and cut a large piece out of the center and drove a plug in the incision, and are now wearing the same burdensome yoke? If the law of ten commandments were abolished at the cross by Christ, then we must conclude that after God had instituted the law of ten moral precepts, founded in the attributes of God and nature of man, and declared that they were holy, perfect, and should endure forever, that he sent his Son to destroy them. We must likewise conclude that in the time intervening between its abolition and re-enacting man was without any moral restraint.

Those who declare the abolition of the law do not claim that the re-enacting work commenced before the day of Pentecost. Here then we have a period of 53 days that man is without law. What a chasm! No moral restraint resting over him! No law forbidding murder, adultery, stealing, &c. We have not only a gap of 53 days, according to the no law position, in which man was not held accountable for his crimes, for "where there is no law there is no transgression," but we fail to find any statement on the day of Pentecost that any part of the law was re-enacted, but we have to come down to Rom. 13: 9, some 29 years this side of the cross. Here we have five of the commandments mentioned, or referred to. If they were not re-enacted until this time then 29 years intervened in which mankind was without law. What a mighty chasm! What a position!

Stanberry, Mo.

To the Brethren in Iowa.

A. M. BRINKERHOFF.

TRUSTING you have carefully perused the proceedings of the meetings held at Marion, Sept. 6 and 7, as recorded in the ADVOCATE, it will not be necessary to speak much in reference to it. You have seen that the burden of the work of God rested upon the people. The whitening harvest was opened to their view; they saw that soon the angels would be commissioned to thrust in their sickle and reap, for the harvest of the earth is ripe, and the question weighed heavily upon them, have

we any duties or responsibilities in the matter? and as by an eye of faith we were carried forward to behold the coming glory of the King of kings, the Judge of earth; and while the privilege had been granted to "occupy till I come," yet they heard the voice of him that sitteth upon the throne, as he called them forth to judgment, to render an account of their stewardship here, how they had labored and what they had gained by the talent entrusted to their care. And when they considered that life is but a span, that all earthly things are but transient and passing away, they saw the importance of a more thorough work.

So, in view of this, it seemed necessary to organize a State Conference. The work then could be systematized. There could be a unity of labor, and by this the brotherhood strengthened in the State; then the different conferences of the States could unite and form a General Conference. We would then feel bound together in such ties as never before. We would feel more impressed as members of the body of Christ, of the great responsibilities that rest upon us as individuals. We would feel that this is but an additional tie that binds our hearts in Christian love.

Thus you have read the work was done. With reverence and in humility, petitions have come up before the throne in heaven, God's dwelling place, and in the presence of our Advocate, who has commissioned us to do the work, to smile graciously and bountifully upon the work, and to lead us out and along that we may become stronger in the Lord, and enjoy more the power of his might.

Among other necessary things then in the work, you see there was an Executive Committee elected, and you can at once see that upon that committee rests a great responsibility; among other duties they are to devise ways and means whereby the laborers that are out in the great harvest field are to be sustained. This committee must come then in the name of the Great Head of the Church directly to the brotherhood for assistance, to you to whom the Lord has entrusted his means, with the injunction to "occupy till I come." The committee selected was Bro. A. C. Long, S. S. Davison, and A. M. Brinkerhoff, as you see by report. In conferring together it was decided that I should write out this first appeal, the other brethren following up at such times and in such manner as the work demanded.

So, brethren, we come before you boldly as we are told to come to a throne of grace; in confidence, because we believe we have the truth, and that its sanctifying influence has so impressed the heart, has so completely baptized us altogether, that we all have an earnest desire, yea, a longing, that the truth may be pressed upon the people, and the sheaves be gathered in; and as "faith is the substance of things hoped for," we come in faith believing that you will unite with us in this work of spreading the truth; not only with your means, but by your prayers and words of counsel, that our work may be a unit, and many redound to the honor and glory of God.

Now, brethren, confer together as churches; talk and pray over the matter; then take it to your homes. And to the isolated brethren, gather around the family circle home; your neighbors and friends need salvation, and you need strengthening; talk over these things seriously; perchance the children would like to contribute some, and in fact, I

believe it would be a blessing to them so to do. The Savior has said, "It is more blessed to give than to receive." Then "let each one do according as he hath purposed in his heart; not grudgingly, or of necessity, for God loves a cheerful giver. He that soweth bountifully shall reap also bountifully." Now see what a beautiful sentiment is contained in the following Scripture; what a blessing to the giver, and to those who have been brought out from darkness to light; How they rejoice together as one: "And he that supplieth seed to the sower, and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness, ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God. For the ministration of this service not only filleth up the measure of the wants of the saints, but aboundeth also through many thanksgiving unto God, seeing that through the proving of you by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of your contribution unto them and unto all, while they themselves also with supplication on your behalf, long after you by reason of the exceeding grace of God in you. Thanks be to God, for his unspeakable gift." O this gift that God has given! how priceless and precious!

Now, brethren, we need not make this appeal lengthy; all can plainly see duty. As for us we are in earnest. We shall assist in the work by our means, and by our prayers. In the work shop we shall study what can be done to best promote the work. We shall speak of it in the ADVOCATE. Here is an opening for all to work in, let us hear from you there. We have left the low grounds of doubt and insecurity, the dismal swamp that was full of snares and pitfalls, and where we were dragging along in the mire and the clay, the Lord has placed us upon a rock; our goings have been established. He has put a new song in our mouth, even praise to God. We shall not hide his righteousness in our hearts, but will declare his righteousness and faithfulness, and salvation, and not conceal his loving kindness and his truth from the great congregation.

All pledges or money should be sent to Bro. John Davis, Treasurer, Box 397 (be sure to put number of box); or to Jacob Brinkerhoff, Secretary, as you see fit. If you have not the money now don't wait, but send in your pledge, so the committee can know about what means they will have to work on. And after you have pledged or given money once, if, during the year you see you can do more, we ask you so to do, for we will need more money than we can expect to get. And we extend the invitation to brethren in other States who have means and the missionary spirit, and desire to contribute to our conference, these favors will be thankfully received. Seeing that through the proving of you by this ministration we glorify God for the obedience of your confessions unto the gospel of Christ, and for the liberality of your contributions unto us and unto all, while we ourselves with supplications on your behalf long after you by reason of the exceeding grace of God in you. Thanks be to God for all his unspeakable gifts.

In love submitted.

Garwin, Iowa.

WE would add for the encouragement of the brotherhood, that at the Conference meeting there was pledged for Conference fund, by the church at Marion, and others at the meeting, \$78, some of it already paid. These pledges are expected to be paid during the Conference year.—Ed.]

God in Nature.

I sat me down beneath the trees,
To hear the song of birds and bees,
To watch the clouds that floated by,
To ask, Is God forever nigh?
And whence this life of beautiful Spring?
This something causing birds to sing?
This resurrection of the earth,
What gives to all things this new birth?
And as I question earth and sky,
With myriad voices, made reply,
"Tis God! who moves o'er all the earth,
And gives to nature this new birth."
Each leaflet moving in the breeze
But speaks of God. Among the trees
Each joyful beam of Summer sun
But tells of God. When day is done
The birds whose warblings fill my ear
Tell me the voice of God is here;
Each whispering breath of Summer air
Tells me that God is everywhere;
The varied hues of tree and flower
With beauty fill the passing hour;
The forest smiles, the air is balm,
All nature breathes a living psalm;
The wood-thrush sings my heart a song—
His liquid notes, so pure and strong,
Seem sent from heaven to cheer my soul
And all my wayward thoughts control;
The sun, the sky, the earth, the air,
Are full of beauty everywhere;
All nature speaks to eye and ear
The truth that God is ever near.

—Selected.

Eleventh Annual Conference of the Church of God in Mo.

This Conference was held in connection with the camp-meeting at Albany, commencing Aug. 21st, 1884. Brother W. C. Long, President, opened with prayer, and appointed J. J. Kiser, D. R. White and Jerry Davidson committee on credentials, who reported the following as members of the Mo. Conference: W. C. Long, A. F. Dugger, N. A. Wells, A. C. Long, A. C. Leard, J. H. Nichols, R. E. Caviness, J. A. Smith, J. C. Kerns, E. L. Pierce, N. J. Smith, Jasper Moore, James B. Denham, J. W. Osborn, J. W. Botts, John Cobb, David R. White, Samuel A. Moore, R. H. Canaday, and Myron Nokes. Read and approved the minutes of last meeting. The delegate from Mich. and other visiting brethren were invited to participate in the deliberations of the Conference.

The President appointed the following committees: N. A. Wells, R. H. Canaday, and Myron Nokes, on credentials of ministers. J. H. Nichols, John Branch, Jacob Brinkerhoff, and L. J. Branch, on resolutions. A. C. Leard, Jasper Moore, and J. W. Osborn, on nomination of officers.

The subject of Sabbath schools was considered with much interest, and adjourned until next morning, 8 o'clock, A. M., at which time it convened and continued deliberations on the Sabbath-school interest. Also it continued the committee appointed at last Annual Meeting to prepare a book with questions and answers for Sabbath Schools. No report from James A. Smith or R. E. Caviness. Communications read from A. C. Long and A. F. Dugger. Brethren John and L. J. Branch of Mich. gave an encouraging report of the Christian cause where they had labored. They request a delegate from Mo. to attend the Mich. conference in Oct., and with anxiety looked forward to the time when a more general and united effort of commandment keepers that observe the faith of Christ from the Lakes of Mich. to the coast on the distant West would be realized.

The Executive Committee report \$175.00 pledges and donations to tent and Missionary fund, and \$61.00 yet unpaid. Eld. W. C. Long and N. A. Wells had labored with the tent at Albany, Stanberry, and McFall, for

\$1.00 per day each, Eld. W. C. Long having labored 67½ days, and rec'd \$24.55; balance due him, \$12.45; Eld. N. A. Wells, 60 days, rec'd \$24.60, bal. due him \$35.40.

Organized a church of 22 members at Albany, 2 additions to the Stanberry church, and 4 others observe the Sabbath. Eld. J. H. Nichols report's having organized a church at his home, Ballard's Falls, Kansas, of 12 members, where he preaches each alternate Sabbath. Eld. A. C. Leard had labored some near his home in Daviess County. J. C. Kerns held some meetings near Easton, where three commenced observing the Sabbath, and he occasionally preached at, and near, Stanberry, Atlanthus, and near the Missouri River, as the way opened. N. A. Wells preached once a month on Sabbath and First day with the church at Albany, and occasionally preached at Stanberry, Atlanthus, and elsewhere, as opportunity favored. W. C. Long reports preaching once a month on Sabbath and First days with Mt. Hope, Atlanthus, Pleasant Valley, and Victory churches. Held some meetings near Denver, and when his health and circumstances favored one night during the week with his home church at Stanberry. Bro. Brinkerhoff gave a report concerning the ADVOCATE and his knowledge of the cause in various parts which was interesting and encouraging. Although the pressure of hard times had its effect upon his subscription list and financial interest, as other departments of life; he was resigned to continue to labor on for our common cause, hopeful of better times financially here and strong in the faith of a full reward in the future.

In connection with the foregoing, the reports from churches in Daviess, Harrison, Worth, and Gentry Counties, show our cause progressing; 76 additions, 31 by baptism; church fellow-ship withdrawn from 2. Live Sabbath Schools every Sabbath at Stony Point, Pleasant Valley, Victory, Mt. Hope, Stanberry, Alanthus, and Ballards Falls. No report from Beckwith, Wilcox, Denver, and other places, where Sabbath Schools should be strong. Jesse Millard reports Sabbath School where he lives in Southern Missouri and requests ministerial help.

The committee on credentials of ministers, recommend the renewals of the credentials of the following ministers: W. C. Long, N. A. Wells, A. F. Dugger, A. C. Long, J. H. Nichols, A. C. Leard, R. E. Caviness, and J. C. Kerns; also represent the name of J. W. Osborn, recommended by the Alanthus church, for credentials. Above report received, and the credentials of W. C. Long, A. F. Dugger, A. C. Leard, J. H. Nichols, J. C. Kerns, and R. E. Caviness renewed; also granted credentials to J. W. Osborn.

The committee on resolutions report the following, which was unanimously adopted:

1st. "Resolved, That we recognize the present meeting and the gathering together of the brethren and sisters from different places, as in the providence of God, showing the progress of the cause, and the interest manifested in the good work; and that we see the necessity of a more thorough work and a greater effort to advance the cause; also that we see the more necessity of a complete system of order, which could be carried out in a general conference of the different States of Mo., Mich., Iowa, Neb., and Kan., and that we urge upon the brethren the importance of considering the same as early as convenient.

2nd. Resolved, That we tender our heartfelt thanks to Brother Brinkerhoff, for working so earnestly for the interest of the cause in publishing the ADVOCATE; and that we as the church of God, put forth a general effort

to assist our Editor in the great work by our sympathy and means; also that each official member shall act as an agent in circulating the ADVOCATE and receiving subscriptions for the same, and that each agent report as often as once in three months, as to the progress of said work.

3rd. Resolved, That we have realized the blessings of the Almighty God in this our coming together, that as we go forth the coming conference year, we show our gratitude to him by a prayerful and circumspect course of life; and we hereby express our deep convictions in the truth we hold and build our hopes upon for the future, which also distinguishes us from the world and make us a separate people.

4th. That we extend our thanks to the managers of the C. B. and Q. R. R. for their kind favor in granting reduced rates to those attending the Eleventh Annual Conference of the church of God.

The conference also passed the following resolution: That we heartily endorse the business acts reported by our Ex. committee, and we tender them our thanks for their zealous work in obtaining a missionary fund, and labor with the mission tent.

Also the Ex. Committee, compliment Jas. B. Hunter for the use of camp grounds and other liberalities.

Bro. W. C. Long was elected delegate to the Mich. Conference, of Oct. 2nd. Jasper Moore was elected State Superintendent of Sabbath Schools. J. W. Osborn Assistant Superintendent and Treasurer, and N. A. Wells Secretary.

The committee on nomination of Officers recommend for President W. C. Long; Vice President, Jasper Moore; Ex. Committee, A. C. Leard, and N. A. Wells; Treas. Jerry Davidson; Secretary, J. W. Osborn. The several named persons were elected to fill the offices for which they had been recommended.

Adjourned to next annual meeting, to be arranged by the Ex. Committee.

J. W. OSBORN, Sec.

Few are Chosen.

MARY A. ADAMS.

"For many are called, but few are chosen," Matt. 22: 19. Though these words of Jesus were spoken in his parable of the marriage of the king's son, yet they are very significant and full of the deepest meaning. The language is like the most of Christ's words, given without a full explanation, yet he probably referred to the day of judgement. Who are the many called, and who are the few chosen? When Christ was preaching great multitudes followed him, and he preached to them all; but how many of the multitudes were willing to forsake all and follow him as a disciple? "Behold, a sower went forth to sow;" some of the seed fell by the wayside, some upon stony places, some among thorns, but others fell among good ground, and was fruitful, inasmuch as it brought forth thirty, sixty, and a hundred-fold.

What becomes of those who hear and will not be faithful? Their names are not written in the "book of life." They have not kept the commandments, they have utterly ignored Christ's teachings, and are they among the "few chosen?" Christ came upon earth to suffer and die for us, the innocent for the guilty. We are not required to make such a sacrifice; but cannot we be willing to sacrifice the so-called pleasures of the world, that we may be among the "few chosen?" that we might spend an eternity with him who died for us? Should we be led about by every idle wind, led away by false doctrines,

ADVENT

following after the commandments of men rather than of God? Did God command us to give heed to false teachers? Did not Christ warn us against them? Some may ask how may we know they are false teachers. If they follow not Christ's teachings they are none of his. We cannot base our religion upon theory. We are told to "reason together;" but not to add to, or diminish from the word of God, whose law is unchangeable the same yesterday, today, and forever. Our earthly law-givers are changing our laws of men, and why? Because they are imperfect the best, but God's law is perfect, converting the soul. It needs no changing, for it shall endure forever and ever. If we will not take for our guide the Holy Bible, which was given for our instruction, and will study up some new theory better adopted to the want of our carnal nature, can we hope to be among the few chosen?" If we will not observe God's holy Sabbath day, which was blessed and sanctified, but observe instead Sunday an institution handed down by Constantine, who it is claimed had a right to change the day, will we be among the "few chosen?" Let some one explain what right where obtained, had Constantine change the Sabbath day, or rather the observance of another day instead. Surely right from divine authority. What is punishment for so bold an act? John Revelator, plainly tells us in the following unmistakable language: "If any man shall add unto these things God shall add unto the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of the book, and out of the holy city, and from the things which are written in this book."

I would ask, in all candor, How did Constantine have any right to change the Sabbath day? Is he not and all his followers danger of the plagues spoken of by Revelator? Will their names be written in the book of life? Will they be among the "few chosen?" We are commanded to "search the scriptures;" there is where we find rules laid for our observance, and God promises leniency to those who will not follow, but do and teach the commandments instead.

It is essentially important that we follow, and very closely, the commandments of God. If God so loved us as to send his only begotten Son to die for us, is it not our duty to obey his precepts? Is it not harder to obey the fourth commandment than any of the others? Remember that one who offends in one point is guilty of all; us ever bear in mind that it is not enough to be called that are chosen; and let us strive to enter in at the straight gate, which leads to life everlasting, and not try to get up some other way.

Judsonia, Ark.

Tent Meeting at Alanthus

THE preached word by Elds. W. C. Long and N. A. Wells, in Tent at Alanthus, was heard by many neighbors, and ten more are with us observing the seventh day Sabbath, secured by baptism, one of which was a man, Clark, an aged man, had been married 47 years, and was disquieted with his former life, and first day or second day Sabbath; and, like Paul, turned from wrong to right, he was baptized, and down into the water, and was baptized by Bro. Wells, and, like Phillip, they both came up out of the water.

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Moore; Ex. Committee,
A. Wells; Treas. Jerry
J. W. Osborn. The sev-
were elected to fill the
had been recommended.
annual meeting, to be
Committee.

J. W. OSBORN, Sec.

Chosen.

A. ADAMS.
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strive to enter in at the straight gate which
leads to life everlasting, and not try to climb
up some other way.

Judsonia, Ark.

Tent Meeting at Alanthus, Mo.

THE preached word by Elds. Long and
Wells, in Tent at Alanthus, was eaten by our
neighbors, and ten more are with us in keep-
ing the seventh day Sabbath, seven put on
Christ by baptism, one of whom, Brother
Clark, an aged man, had been a Methodist
47 years, and was disquieted with sprinkling
for baptism, and first day or Sunday for
Christian Sabbath; and, like Paul, willing to
turn from wrong to right, he went to a river
and down into the water, and was baptized
by Bro. Wells, and, like Phillip and the Eu-
anah, they both came up out of the water, and

he is now rejoicing in the truth and delights
in keeping the Sabbath of the fourth com-
mandment, the seventh day of the week, sanc-
tified by our Creator, at creation, who rested
from his work on that day; not from being
tired, we believe, but for an example, for Ad-
am and his posterity, denominated by Christ
in Mark 2: 27, "man," when he says "the
Sabbath was made for man."

Several more are convinced that the sev-
enth day Sabbath should be observed now,
but like the experience of many before them,
loath to surrender Sunday keeping, since tra-
dition has stamped it in our lives from infan-
cy, and custom oppose it. We should be
careful of our risk and confidence in the tra-
ditions of the elders, especially so, if it makes
the word of God of none effect, as Christ told
the scribes and Pharisees this did, Mark 7:
13. Some that yet keep First day want the
civil law changed to favor the seventh day, as
it now does the 1st, that they with conveni-
ence might observe the Sabbath of the Bible:
Truly this would be enjoyed by all that prac-
tically reference the ten commandments, but
ere this change can be made the mass
of the people must first be converted by
the law of God, that plainly says the seventh
day is the Sabbath, and the other changes will
follow. Our civil law makers should respect
the wish of their constituents, and it would
not be proper to urge them to force any law
upon the people against their will. And
since the little horn power of Daniel 7, would
think to change times and laws, and the pa-
pacy claims to have changed baptism from
immersion to sprinkling, and the Sabbath
from the seventh to the first day of the week,
and history says it filled the rest of that
prophecy, wearing out the saints &c., thus,
by claims and usurpations even to banishment
and bloody misrule, in connection with heath-
en ideas of Constantine and others, we find
more regard for first day or Sunday with the
mass of the people than is shown for the
Lord's day.

But amidst all this we can rejoice in Is-
rael's God and the promises of his word, one
of which is that this power, after a time that
is now in the past, shall be on the decrease,
and at last destroyed with the brightness of
Christ's coming. And our hearts are full of
praise for the religious liberties we enjoy un-
der the protection of our civil law, seeing our
neighbors and their children slain by the law,
buried by baptism, pardoned by the gospel,
and with the sword of the spirit fully equipped
to fight the battles of the Lord. Way we fi-
nally sing the victor's song. I will say more
of the preaching in my next.

J. W. OSBORN.

The Increase of Faith.

THE disciples of Christ asked to have their
faith increased. Is it probable that they
asked amiss—contrary to the will of their
Lord? As he did not reprove them for mak-
ing the request, may we not infer that it was
in harmony with the divine arrangement, to
bestow faith as well as other gifts?

It is not well understood that true faith in
Christ and his power to save comes through
the medium of the Holy Spirit: and that no
one can exercise saving faith except by the
assistance of the Spirit. This, however, is
clearly seen when we consider the subject,
and reflect that unbelief and the Holy Spirit
are antagonistic, and can not occupy one and
the same place. In proportion as the Spirit
is given us, and we yield to it have we faith
in divine things. As the Holy Spirit enlight-

ens we behold the otherwise hidden things of
God, and seeing these we believe in them,
and all that afterward may be thus revealed.

The natural and darkened mind has no di-
vine faith in it. There may be the belief in a
religious theory, into which one may be educa-
ted. But such belief is not true faith in Christ
and his gospel. It is not converting faith,
nor that by which the converted soul can fol-
low Christ. Conviction and faith are as one
in the heart seeking salvation. Taken separ-
ately or together they are the product of the
Holy Spirit's power, without which neither
would exist.

The truly convicted sinner, while he is not
without faith, feels at the same time the need
of more in order to grasp fully the promises
of Christ and trust him fully, that the work
of regeneration may be completed. He feels
like one who long ago cried out, "Lord, I be-
lieve, help thou mine unbelief." There must
be an increase of faith in the heart of every
one truly seeking the Lord. There is progress
in every true conversion. Whether that
progress be rapid or otherwise, there must be
the work of the Holy Spirit producing con-
viction, faith, and an increase of these until
the heart is brought to really believe in
Christ, and so find justification and peace.

But this faith necessary to conversion, will
not be sufficient for the Christian life. There
must be an addition to it, and continually so.
To grow in grace and knowledge must be
likewise to increase in faith. But this grace,
knowledge and faith are not absolutely ac-
quired, obtained by us through our own pow-
ers. Grace, heavenly knowledge and faith
come from God through the Holy Spirit—
gifts bestowed, but in which we are to grow,
increase until the perfect day. This grow-
ing, this increase of faith, while it is by the
power of the Holy Spirit, nevertheless is ac-
cording to our desires for a complete and
overcoming faith.

They who are content with what faith they
already have will receive no more—will not
have it increased. They who are satisfied
with the amount of knowledge they possess,
wanting no more, will not grow in knowledge.
There must therefore, be the prayer, "Lord,
increase our faith;" and with this prayer
there must also be a humble, submissive,
teachable spirit. The commands of Christ
must be heeded and obeyed. A yielding and
loving heart, ever ready to do and suffer the
will of God, must be possessed. In this con-
dition of mind faith is increased, the knowl-
edge of Christ added to, and grace multi-
plied.—I. I. L. in *World's Crisis*.

Letter Department.

From Sister Elsie L. Robinson.

To the readers of our loved ADVOCATE,
greeting. To day I have been thinking, think-
ing, and if only I could express my thoughts
on paper then you would know something of
my feelings; some of my thoughts have been
in regard to our coming Conference meeting
in Mich., held at Lacota, my native home.
Little I thought a few years ago that a con-
ference of Adventists would ever be held at
Lacota; but the Lord works in a wonderful
way, "Praise his holy name!" How I wish I
could be there to see the dear brethren and
sisters, my parents and brothers, and enjoy
the meeting! But circumstances forbid; but
I trust in the Great gathering of saints I
shall be found with you seated at the mar-
riage supper, with a wedding garment on,
when Christ himself shall come in and serve
us. Lord hasten the day! A few more strug-
gles here, a few more partings o'er, a few
more toils, a few more tears, and we shall
meet to part no more. Yours for Christ our
coming King.

FreeLand, Mich.

The Advent and Sabbath Advocate.

THE minutes of the Missouri Conference were delayed by mistake in mailing them.

THE article on another page, "The ideal Sabbath," sets the matter forth in an able manner. We know not who the writer is; but the truth presented to the public through the columns of the secular press in this way, does a great deal of good in getting the light of the Sabbath question before the people, and calling upon the clergy for evidence to maintain their Sunday Sabbath. It also shows a tendency against the compulsory Sunday law, which some people pretend to see coming. Let the people be enlightened on these great truths, and if they will not stand on the Lord's side it will not be for want of the evidence and knowing what is right.

EARTHQUAKE SHOCK.—The fancied security of the Northern United States has received quite a backset lately by the earthquake shock of August 10, and on Sept. 19, another was felt west of the Alleghenies, parallel to the former, reaching from Cincinnati and Louisville to the Lakes, even to London in Ontario, from Wheeling in West Virginia to Dubuque, Iowa. In the cities from where the earthquake is reported, buildings swayed so as to swing pictures and chandeliers; at Columbus an arch of a church in course of construction was jarred so as to fall. At Cecil, Ohio, the goods in a store were thrown from the shelves, and at a railway station people thought a train had run into the building. Schools were so disturbed as with difficulty a panic could be prevented, in Fort Wayne the children vacating the buildings. The shock occurred between 2 and 3 o'clock and lasted from ten to thirty seconds.

THE great fire in Cleveland, Ohio, which recently destroyed so much lumber and burnt 65 acres, is firmly believed to have been the work of incendiaries, and on the 21st other fires were burning in the same city, starting from different places, so extensively as to necessitate the calling of help from the fire departments of neighboring cities, the loss reaching not less than \$1,000,000. It is said the fire was started out of revenge in a spirit of communism.

Forest fires were raging in Northern Michigan in Bay and Arenac counties, Sept. 17 and 18, destroying much timber, and greatly endangering the villages of Pinconning and Arenac.

GENERAL Gordon and Khartoum come again before the public with a better phase and a prospect of success for the government which Gen. Gordon represents, for he has defended Khartoum from a horde of native troops, and the latest accounts state that he has been victorious in repulsing them from their siege of Khartoum, and the chief El-Mahdi has lost a great deal of his power over the native tribes.

WE have received from the publisher, Richard A. Saalfeld, 12 Bible House, New York, the following pieces of Music:

You ask me to Forgive me the Past, by Ed. Greene, a very nice ballad, full of melody, very pleasing. Better Luck to-morrow, by Henry Martyn, full of hope, good cheer, and sensible thought. With Cleveland we shall win the Day, by J. P. Skelly, and Cleveland and Hendricks grand Victory March by J. J. Freeman. These pieces, with Amatori Waltzes, which each retail at Music Stores from 30 to 50 cts. each, the publisher offers the five copies for \$1.00. Address as above.

From China accounts state that the French have been successful in a battle of the 17th, on the Minn River, defeating the Chinese with a heavy loss.

Arctic Discoveries.

SPEAKING of the discoveries of the Greely party, the *Interior* says:—"They put beyond dispute the fact that the Polar sea is not a solid block of ice the year round; that there really is open water in that region, and that its currents are swift and strong. In 1882 a portion of the expedition, following in Markham's northward route, found the so called immoveable ice to be constantly in motion and themselves floating on an immense ice-cake. Still another party, travelling about 458 miles from the Pole, the nearest point ever reached by man, discovered indubitable indications of a comparatively prolific animal and vegetable life. These discoveries completely upset the theories of the English explorers that an open Polar ocean is a figment of the imagination, and that the approach to the pole is cut off by a sea of immovable ice and the utter absence of animal or vegetable life. They prove that there are strong currents sweeping northward in the Polar sea, and open reaches of water which might prove navigable under favorable conditions; and that, with a series of stations connected with an accessible base of supply, a close approach might be made to the pole. These are valuable facts, amply compensating for the suffering and fatality incurred, and reflecting the highest honor upon the American name. They form, with the meteorological work of the party, a complete record of one of the highest latitudes ever attained by man, and an invaluable contribution to the world's stock of scientific knowledge."—*Ex.*

From Bro. N. A. Wells.

BRO. BRINKERHOFF: I am at home once more; as some have expressed a desire to hear from me through the paper, I will write a few lines. It has been just eight weeks since I left home, and during that time have labored with the tent, being at Alanthus last, at which place we had a profitable and interesting meeting. During this meeting seven were immersed, ten united with the church, and two arose to keep the Sabbath who did not unite with the church. One young lady came forward whose parents would not permit to keep the Sabbath; many more were thoroughly convinced, and we sincerely hope they will obey in the near future. We held our last meeting Thursday night, and took the tent down after meeting, as a storm was pending, which came before morning. May the Lord bless the words that were spoken in harmony with his word, and may they bring forth fruit to his glory. As I have said, I am at home once more, and am glad to be; but oh, how sad I feel as I gaze at the little empty cradle, and realize that the little darling is gone! Nevermore will the little blue eyes look up to us; nevermore will the little curly head nestle on our bosom; nevermore will we hear the little voice; it is hushed by the grim monster, the leveler of the human family. Did I say nevermore? Yes, so far as this life is concerned, nevermore. But we rejoice in the hope of meeting in the future, and while we sorrow greatly, it is not as those who have no hope. Pray for us, dear Brethren and Sisters, that we may ever be found in the path of duty, and with you gain a home where death will not rob us of our treasures.

Maysville, Mo., Sept. 23.

Money and Letters Received.

Mary J Certain \$1.50, John D Dieckmann \$2, J N Glover, \$1 Durfa Lee \$1, John Nichols \$2, Mrs Mary Nichols \$2, R A Winchester \$1, J W Osborn for Chrisania Nelson and Jas Finders \$3, Tobias Rauch 75 cts, Polly P Cooper \$1.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

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

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

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

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

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.

Sodom: Another Opportunity, by Wm Glenn Monieroff. 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 8 cents.

The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 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, 33 p, 5 cts

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

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

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

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

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

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

Advent and Sabbath Advocate

"Thy Word is a

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

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

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

When He Will Come.

What will he find us doing—
Our Lord, when he will come?
Will we be at work in his vineyard;
Or seeking our ease at home?
We know that signs are telling
The fateful day draws nigh;
O, what will Jesus find us doing,
When his voice shall rend the sky?

If he should come in the morning,
Heralded by the rising sun,
Would he find us ready, waiting,
With the wedding garment on?
Would he find us looking upward
With longing hope, or fear?
O, would Jesus find us ready,
If he came in the morning clear?

Or, if he came at noon-time,
With its noisy, heated glare,
Would he find us watching, list'ning,
For his voice to pierce the air,
Calling all to gaze upon him,
In his majesty and power?
O, would Jesus find us watching,
If he came at the noon-tide hour?

Or, if he delayed his coming
Till the twilight dusk and dim,
Then in the hush of evening air,
Would he find us praising him?
And then in swift, glad answer,
To our cry, "Thy kingdom come,"
O, would Jesus find us praying,
When he entered our humble home

—Selected.

The Abolished Law.

W. H. EBERT.

[Concluded.]

"My tongue shall speak of thy word
all thy commandments are righteous
Ps. 119: 172. Lift up your eyes to the
heavens and look upon the earth beneath
and the heavens shall vanish away like smoke
and the earth shall wax old like a garment
and they that dwell therein shall die in
manner: but my salvation shall be for
ed." Isa. 51: 6.

The above quotations should, of themselves, be sufficient to prove to every man who pretends to believe the holy Scriptures that the Law of God has never been abolished. For if God's "commandments" are never to be abolished, it makes it one of the correct interpretation of these texts