

Advent and Sabbath Advocate.

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

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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, Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

God Knoweth All.

MARY A. ADAMS.

He knoweth thy burden,
He knoweth thy grief;
He knoweth each sorrow,
He'll give thee relief.
Go on in life's mission,
Trusting all to him,
He'll carry you safely,
Through temptation and sin.

He knoweth the trials
You have on the way,
Oh take them to Jesus,
'Go, weary one, pray.'
Let faith be your anchor,
And hope be your song,
Your pathway will brighten
As you pass along.

Be patient, be cheerful,
Dwell not on life's woe,
But gather the sunbeams
You see as you go.
God knoweth how weary
The burden you bear,
Then ask him to help you,
With true faith and prayer.

He knoweth 'tis needful
That we bear in mind,
Our weakness, dependence,
May we ever find
Sweet solace and comfort,
At a throne of grace,
And we shall behold him,
'Our God, face to face.

A Review to Inconsistent Theories.

E. G. BLACKMON.

'For Christ is the end of the law for righteousness to every one that believeth,' Rom. 10:4. This text is seized on by the opponents to God's holy Sabbath, as conclusive evidence that God's law of ten commandments was nailed to the cross by our Savior. Time and again, I have met ministers who took that position on the above text. And yet when these commandments are pointed out to them, and the question is asked as to how many of them are binding, the answer is all, except the Sabbath. Then it follows, according to

their own acknowledgment, that this text only makes Christ the end of the Sabbath. So, if they are right in both their applications of this text, and their acknowledgment as to how many of the commandments are now binding, Paul was mistaken, for he asserts that Christ is the end of the law; not merely the end of the Sabbath. as our opponents would have it. So, if the Apostle Paul had reference to the ten commandments, as they claim he did, and that the end spoken of in the text means as they say it does, that Christ put an end to or abolish'd it, why, in the name of common sense and reason, should they still hold to nine of these old commandments.

Perhaps they will say that these were reinstated by Christ and his Apostles. But we ask: Where and When? Was it at pentecost? No, for our text given in A. D. 60, 27 years this side of Pentecost, still declares that Christ is (present tense,) the end of the law. Hence, in order to make their theory stand, they must show the reinstating of these commandments this side of A. D. 60. This they can never do. So if the Apostle Paul had reference to the law of ten commandments as they claim he did, and that the end spoken of means that Christ abolished it and released us from keeping it, as they also say it does; then it follows that all (not part) of them are gone forever. A theory that involves so many inconsistencies, absurdities, and contradictions as our opponents to God's holy law does, cannot be a good one.

But we will now inquire: What is the true meaning of the Apostle Paul's teaching in this text? We might agree with our opponents that the apostle has reference to the law of ten commands, and lose nothing by it, as the word end does not always mean termination. It is used very often as meaning the object of a thing. See James 5: 11, 'Ye have heard of the patience of Job, and have seen the end of the Lord,' Surely this does not mean that we have no Lord. James means to teach us that we have seen the object of the Lord in the afflictions he brought on Job, &c. The word end, as in our text is to be taken in the same sense. Christ is the object of the law for righteousness to every one that believeth; that is, the believer in Christ has the promise of grace from him, that enables him to carry out, or accomplish the object of the law to obey it, and thus be righteous as he is righteous. See 1 John 3: 7.

We find in 1 Tim. 1: 5 another illustration of the use of the word end, 'Now the end of the commandment is charity, out of a pure heart, and a good conscience and of faith unfeigned.' Does Paul here mean by the term 'end of the commandment,' that the commandment is dead, and of no force? No; every one knows that he does not mean that. He simply means that the object of the commandment is charity out of a pure heart. He means precisely the same in our text. Christ is the object of the law.

But let us take our opponents' view of our text for a few moments. They claim that this text means that Christ put an end to the law. But we ask, To whom did he end it? Our text says 'to every one that believeth.'

Then according to this text in Rom. 10: 4 Christ has not ended the law to the unbeliever at all. According to our opponents' position on this text a man should obey the law until he is converted, and then he must not keep it any longer; he is then at liberty to break the law; kill, steal, bear false witness; have all the gods he pleases, etc. But they will not admit this; and why not, if Christ is the end of the law in the sense of doing it away, as they claim? But let us hear the apostle Paul on the subject of faith and the law in another chapter in this same book. Rom. 3: 31, 'Do we then make void the law through faith? God forbid; yea, we establish the law.' I wonder how our opponents can harmonize this text with their explanation of Rom. 10: 4? Can the law be established through faith, and yet end thro' faith in the sense of being done away? We answer no. No wonder that we have so many skeptics in the world, when ministers will so explain the Bible as to make the same inspired writers of it contradict themselves. If it were not for the fourth commandment of the decalogue God's law would meet with but little opposition. An attempt to evade the claims of God's holy Sabbath that is being presented everywhere, has driven men to many assumed positions and contradictions in the Bible. I never heard a sermon preached against God's law of ten commandments till I commenced the observance of the fourth commandment. We then had plenty such preaching for a time. Two and three ministers would visit us at a time, trying to get us back, claiming that all the law was nailed to the cross, etc., and that we were now under grace, not subject to obey the old law, as they called it, any longer. But such preaching and squirming as were done by them only confirmed us in the truth we had grasped that much stronger. May God pity the blind guides who are darkening counsel through their teachings, which is in direct opposition to the teaching of Christ and his apostles.

Christ said he did not come to destroy the law; but Christ's opponents say he did nail it to the cross. Christ said we must not break one of the commandments and teach men so; they break one, the fourth command, and teach men to follow them. See Matt. 5. Christ said that it is easier for heaven and earth to pass, than for one tittle of the law to fail, Luke 16: 17. But some of them say all the law has failed. I held a discussion with a Christian (Campbellite,) minister once, who took the position that there was but one law given under the old dispensation, and that it was all nailed to the cross by our Savior, ten commandments and all. And it would be well to remark, that he held to this position throughout the discussion, also claiming that no apostle ever kept one of the ten commandments. O minister! where will you stand in the day of judgment? Remember Christ's words, 'He that rejecteth me, and receiveth not my words hath one that judgeth him; the word that I have spoken the same shall judge him in the last day,' John 12: 48.

We will notice one more text that is relied

on by our opponents, as evidence that we are not now to keep the law. 'But if ye are led of the Spirit ye are not under the law,' Gal. 5: 18. We find the same difficulty in this text that we had in Rom 10: 4. If ye be led by the Spirit ye are not under the law. Are all the human family led by the Spirit? You answer, no. Then, I ask, What about those that are not led by the Spirit? They are still under the law, and are they to keep the law? You answer, no. But I ask again, Why not, if the term 'under the law' means as you say it does, that we are not to keep the law? Remember, it is only those who are led by the Spirit that are delivered from the law; that is, the Christian. And if the term, not under the law, means as you say it does, that they are not to obey the law, then it follows that the unconverted man, that is not led by the Spirit, who is still under the law, must keep the law. O minister! take a more consistent view of this text. Such a position is absurd in the extreme. Paul means by the term not under the law, that these brethren had been freed from their past sins, the wages of which was death, through the blood of Jesus now to walk in the Spirit as Jesus walked—not sinning any more—not doing the works of the flesh, which would be to violate God's law. See verses 19-21; also Rom 6: 11, 12. I can say with the apostle Paul, that 'I delight in the law of God, after the inward man,' and with my mind try to serve it as he did. See Rom. 7: 22-25.

Neozho, Mo.

Lost Opportunity.

'And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes.'—Luke 19: 42.

The divine administration of peoples and nations is developed in crises, out of which dispensational destinies have their birth, and vast opportunities are espoused or lost.

'Once to every man and nation comes the moment to decide, in the strife of truth with falsehood, for the good or evil side.'

Very early in the history of human existence a crisis was formed involving the immense issue of life or death for a race of sentient beings more numerous than the stars of night or seashore sands. And the grandest opportunity for dominion, immortality and glory was blindly, basely, sadly missed; and death vaunted a victory where life should have been eternal.

Another crisis reached its startling culmination when the worn out patience of God, by sovereign fiat, sent the death-commissioned waters over the face of the earth, sweeping into oblivion nearly every living creature, but making majestic exception of those who knew their day, and espoused their opportunity.

Again the issue between the Holy Lord and the ungrateful, wicked race touched its appalling crisis in the obliteration of the self-doomed cities of the plain; he alone, with his household, being spared who obeyed his Creator, and seized the proffered chance of deliverance.

And later still, after the lapse of many and divinely-instructive years, crowded with kind and significant providences, and crowned with wonderful manifestations of majesty and tokens of love, the crisis, so pathetically set forth in the Savior's pitying words which we have quoted, reached the fatal point, and issued in national doom which no element or aspect of the redemptive scheme can remove or ameliorate.

The words of Jesus—'But now are they hid from thine eyes'—were, in full and changeless effect, the voice of the supreme God, and the irreversible edict for the national extinction of that people who knew not the things which belonged to their peace. For their blindness was not of fatuity nor by divine preordination, but of their own intelligent and deliberate choice. And by the blood of their King, most wantonly shed by their own hands, they forever canceled all claim to pre-eminence as the people of God. Thenceforth there is no 'King of the Jews.'

But in this crisis, as in all its precedents, provision was made for the remnant who did discern their 'day', and the things which made for their peace. And, although they lost their temporal and national distinction, through the general unbelief, they were invested with heirship to a higher nationality, in common with all believers, even citizenship in the eternal kingdom of God. 'He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God.'

The proofs of Christ's Messiahship were overwhelmingly convincing. His life of purity and miracle was a glowing response to every type and prophecy of the promised Son of David. From his wondrous birth to his majestic ascension, his entire career was in exact accord with all their holy oracles. But in their mad zeal for temporal aggrandizement they rejected their Deliverer, and basely threw away their magnificent opportunity. And therein were they typical of things to follow.

And now another—and the last—prophetic crisis is rapidly making up. A second personal advent of Christ is as distinctly and abundantly predicted as was his first appearing. And the developments of the Christian centuries, leading to the final event, are as unmistakably and minutely drawn by inspired foresight, as were the prefigurations of our Lord's birth and ministry. The career of the nations; the falling away of the church; the manifestation of the 'man of sin'; the visible appearance of a series of most startling omens, in every realm of nature and of society; the scoffings and bitter taunts of 'evil servants'; the popular indifference and blindness of professed Christians, and the cry of 'Peace and safety' in the highest places,—these all are set forth by prophets and apostles, and by Christ himself, with a vividness of alarming grandeur which only the most stolid unbelief can fail to perceive.

But the inclusive condition of all the world, at this moment, is a perfect transcript of the prophetic outlining. And in no other phase of the sad picture is the correspondence so alarmingly striking as in dominant Christendom.

Of all the millions of ostensible worshippers the vast majority treat the prophetic evidences of the second advent near with contempt, and sneer at the omens which God's own hand has hung in the heavens, painted on the skies, displayed in the fury of the nations, brought to view in the contortions of nature, and pointed out, as by fingers of fire, through the whole domain of matter and mind.

It is the old story of worldly ambition and religious blindness. It is the amazing spectacle of the church—true to her fatal antecedents—misreading the 'signs of the times,' and squandering her grandest and her last opportunity. Eternal citizenship in the coming kingdom of the Son of David is spurned as unworthy of this 'advanced' gen-

eration; and myth and fable, unscriptural license and religious pleasure are grasped with an eagerness that excludes the solemn teachings of the Holy Oracles. As it was in the days of Noah, in the days of Lot, and in the case of blinded Israel, so will it be at the coming of the Son of man.

And as in the crises of the past ages a few saw, and gladly espoused, their opportunity; accepted what heaven ordained for their deliverance and peace, and were honored of God, and saved; so even in the final crisis, which is just now rising to its awful culmination, there is a remnant, scattered through all civilizations, who know their time, and gladly recognize the word and hand of the Almighty Lord, whether in prophecy or sign, and await the consummation with patient assurance. And to such will the King of kings surely reveal himself in the beauty of his person, and in the glory of his throne and kingdom.—*World's Crisis.*

The Time of the Crucifixion.

DANIEL W. LAMB.

SINCE it is claimed by a large majority of professing Christians that the Lord Jesus Christ was crucified on Friday and arose from the dead on Sunday, and as that claim if true, would be a failure of the sign of the Messiahship of Christ, which sign we find recorded in Matt. 10: 40, as follows: 'For as Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth.' Now, as the literal fulfillment of this sign is essential in proof of the Messiahship of Christ, and as the supposed crucifixion on Friday and resurrection on Sunday would not be such a fulfillment, this claim must be rejected as contradictory to the predicted sign.

In Matt. 28: 1 we read as follows: 'In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.' In the Revised Version it reads, 'Now late on the Sabbath day,' and in vs. 2-6 'is related the circumstances attending the resurrection, which is thus shown to be in the end of or late on the Sabbath day, and not on the first day of the week. None of the other evangelists relate the circumstances attending the resurrection. Three different visits appear to have been made to the sepulchre as shown by the different times at which they were made. First, that of Matt. 28: 1, in the end of or late on the Sabbath day; second, that of Mary Magdalene, the first day of the week, when it was yet dark, John 20: 1; third, that of Mary Magdalene and Mary the mother of James and Salome, very early in the morning the first day of the week, at the rising of the sun, see Mark 16: 1-4; also Luke 24: 12.

Now, as only in connection with the record of the first of these visits appears a record of the circumstances attending the resurrection, and as the others speak of it as already past, we are led to the conclusion that the resurrection must have been on the Sabbath day; and if at the exact end of the three days and three nights it should be at the same time of the day in which he was laid in the tomb, which we find was 'when the even was come,' see Matt. 27: 57, also Mark 15: 42, also Luke 23: 54, and John 19: 42. These testimonies show us that the burial was near the close of the day of the preparation of the passover Sabbath. And now, to

find the day of the week which place we must count back from the resurrection to near the end of the day, to find a fulfillment of Mark 16: 7, wit, three full days and three nights, Wednesday then must have been the day of the crucifixion, and of the burial, and the requirements of the Scripture subject.

I will now offer other testimony which corroborates, and I think confirms, the reading in the ADVOCATE of the following: 'Sentence rendered by Pilate, acting governor of Judea, stating that Jesus of Nazareth was crucified on the cross, in the year of the Emperor Tiberius Cæsar, in the month of March. The city of Jerusalem was then governed by Annas and Caiaphas being high priests, and the people of God were in the presidential chair of the Emperor Nero. Jesus of Nazareth to die between two thieves.'

This wonderful document, which came to light from its burial of nearly two thousand years, shows the year and the day of the crucifixion of Jesus Christ, which was on the close of the day (Roman style) of the preparation, preceding the day of the crucifixion, place at the third hour of the day, A. M., Roman time, which was to show was on Wednesday, the day of the preparation, regard to the year. The beginning of the reign of Tiberius, the sole reign was in the year of the preparation, years joint reign with Augustus, from Tiberius' first year to his 17th year we have the date of the crucifixion. In Sheldon's table of Paschal days, it is shown that the moon full on the 27th, at 10 o'clock, 41 minutes past the time. The time then for the crucifixion was after sundown of the day of the preparation, the betrayal, the arrest, and the trial, early the next day, Wednesday, the day of the crucifixion; and near the close of the day, which was the preparation, Sabbath, he was taken from the tomb, where to fulfill the Scripture (see Matt. 12: 40), he must have been in the tomb, and three nights, and at the same time of the day in which he was laid in the tomb, which he did, in the end of or late on the Sabbath day. The fifteen years of the reign of Tiberius Cæsar (Luke 3: 1), in which he was baptized, must have been in the year of the preparation, which makes it the 13th year of his reign, which shows Christ's public ministry to have been about four years, in harmony with the facts in the New Testament.

And now let us examine the record of the two disciples who were with Jesus on Luke 24. In verse 29, it is said, 'And they talked together of all these things that happened.' Now, if the things which were done by the Jews concerning Jesus of Nazareth, the sealing of the tomb, the watch, which was set by the Jews, the crucifixion, to wit, on Wednesday, the day of the preparation, (see Matt. 27: 63-66), the official act concerning the resurrection, in answer to the question of the Jews, Luke 24, 'What things?' were done, the principal things, 'as the Scripture said,' is the third day since he was buried. Now, counting back

find the day of the week when this took place we must count back from the time of the resurrection to near the end of Wednesday, to find a fulfillment of Matt. 12: 40, to wit, three full days and three full nights. Wednesday then must have been the day of the crucifixion, and of the burial, to meet the requirements of the Scriptures upon that subject.

I will now offer other testimony which corroborates, and I think confirms that view. The readers of the *ADVOCATE* will remember reading in the *ADVOCATE* of April 19, 1887, the following: 'Sentence rendered by Pontius Pilate, acting governor of lower Gallilee, stating that Jesus of Nazareth shall suffer death on the cross, in the year 17 of the Emperor Tiberius Ceasar, and the 27th day of March. The city of holy Jerusalem, Annas and Caiaphas being priests, sanctificatoes of the people of God, Pontius Pilate governor of lower Gallilee, sitting in the presidential chair of the Fractory, condemns Jesus of Nazareth to die on the cross between two thieves.'

This wonderful document lately brought to light from its burial of centuries, tells us the year and the day of the death sentence of Jesus Christ, which was given near the close of the day (Roman time), just preceding the day of the crucifixion, which took place at the third hour of the day, or 9 o'clock A. M., Roman time, which I will now proceed to show was on Wednesday. But first, with regard to the year. The beginning of Tiberius' sole reign was in A. D. 14, after two years joint reign with Augustus; so then from Tiberius' first year A. D. 14, if we count to his 17th year we have A. D. 31, as the year of the crucifixion. In that year I find by Sheldon's table of Paschal full moons, under Pilate, that the moon full Tuesday, March 27th, at 10 o'clock, 41 minutes A. M., Gentile time. The time then for eating the Passover was after sundown of that day, and after that the betrayal, the arrest, and the trial; and early the next day, Wednesday, the 28th, the crucifixion; and near the close of that day, which was the preparation of the Passover Sabbath, he was taken from the cross and laid in the tomb, where to fulfil the sign of Jonas (see Matt. 12: 40), he must remain three days and three nights, and then rise again at the same time of the day in which he was laid in the tomb, which he did, as shown by Matt. 28: 1, 'In the end of or late on the Sabbath day.' The fifteen years of the reign of Tiberius Ceasar (Luke 3: 1), in which year Christ was baptized, must have been counted from the beginning of his joint reign with Augustus, which makes it the 13th of his sole reign, and shows Christ's public ministry to have been about four years, in harmony with the recorded facts in the New Testament.

And now let us examine the testimony of the two disciples who went to Emmaus, see Luke 24. In verse 14 we read as follows: 'And they talked together of all those things that happened.' Now among the things that were done by the Jews and their rulers concerning Jesus of Nazareth must be included the sealing of the stone and the setting of the watch, which was done the day after the crucifixion, to wit, on the Passover Sabbath (see Matt. 27: 63-66), and was their last official act concerning Jesus of Nazareth; and in answer to the question in verse 19, of Luke 24, 'What things?' they say, after stating the principal things, 'and beside all this to-day is the third day since these things were done.' Now, counting back from the first day of the

week three days we come to Thursday, the Passover Sabbath, when the last of 'these things were done;' and thus we find a harmony of testimony both scriptural and historical, showing the time of the crucifixion, and of the resurrection was on the Sabbath, near the close of the day, and not on the first day of the week.

And thus we find the true value of the claim for keeping Sunday in memory of that event, and calling it the Christian Sabbath without divine authority or appointment.

Denver. Mo.

New Testimonials to Biblical Records.

WHAT a wonderful resurrection that is of Nineveh now transpiring upon the banks of the Tigris, in Mesopotamia. The burial of that city was in a grave which the Lord made: 'I will make thy grave' 'Nahum 1:14. This prophecy was made about 700 years B. C., and the burial took place one hundred years after—606 B. C.

Nineveh was a beautiful and powerful city when its last king shut himself up in its walls for two years before its destruction by Cyaxares, the king of Media. At this time Media covered a territory, on the east of Nineveh, of only about the area occupied by the States of New York, Pennsylvania and Virginia, or little more than twice the size of New England. But the Medes were mountaineers and a hardy race, and certain testimonies from the monuments show that the Assyrians had been growing effeminate for many years before the destruction of their capital. The last mention of Nineveh in the Scriptures is in the prophecy of Zephaniah, 2: 13, who wrote in the days of Josiah, king of Judah, and Nineveh was then proud, voluptuous and weak.

It has been only within the past forty years that anything of much value has been known of Nineveh, and it is less time since the monuments, including thousands of tablets, have revealed to us the history of that ancient and splendid empire.

Comparatively speaking, very few of those who read the Bible are aware of the fact that at the present day immense numbers of these historical tablets and monuments have already been removed from the clay hills and mounds of Nineveh to the museums and private collections of Europe and of this land, and great numbers of scholars are translating the Assyrian and other languages found upon them, and marvelous testimonies to the accuracy of the Old Testament are yearly discovered.

An interesting fact is that the clay which was packed down upon these remains, sealed them both from air and water, and that so tightly that the letters, where the slabs are unbroken, are as though they were fresh from the writer's hand. Let us imagine a finely lettered clay slab, a little more than a foot square and about an inch thick, and this makes one of some 11,000 now in the British Museum, which form what may be called the pages from the library of Assurbanipal, king of Nineveh. Twelve of these little slabs form what is known as the 'creation tablets,' because that they contain some records of the Creation, and particularly of the Deluge. This last mentioned king reigned from 607-647 B. C. So that these tablets have actually survived the burial of twenty five centuries.

One of the most important facts learned from this tablet history is, that the belief in the one God prevailed in those earliest ages, long before the time of Assurbanipal, for these tablets assert that what they narrate was copied from far earlier tablets found in

the sacred city of Erech, ninety miles south east of Babylon, in ancient Chaldea.

On these tablets we read that the one God explains to the newly created man his duties—the phrases 'God and man' sometimes occur, 'God and the King' is very frequent. The evidence is clearly developed on these tablets, as translated by Mr. G. Smith, that in the earliest ages the doctrine of one supreme God was taught. It is very interesting to learn from other cuneiform tablets, now in the British Museum, dated in the reign of several ancient Greek kings and found at old Erech, that the doctrine of the one God supreme was taught to a late period: the only name of a deity found on these tablets, and this many times repeated, is 'God One.,

Now, this city Erech, mentioned in Gen. 10: 10, was an old city several centuries before Abram left Ur. It was only fifty miles northwest of Abram's native place on the opposite side of the Euphrates, and it was the seat of learning of all Chaldea, and in after centuries for Babylon and Nineveh. It is probable that both Abram and Melchizedek received their early impressions of the Most High God from these traditions descended from the time of Noah, 'the preacher of righteousness.'—*Pulpit Treasury.*

JERUSALEM, Oct. 31, 1886.

Jerusalem is a place which draws to one common centre from all parts of the world people with the religious bump largely developed. It is not strange that it should be so, for the Scriptures are found everywhere full of events which have transpired on this soil from a time shortly after the flood down to 1800 years ago. There are always women from other lands devoting themselves to doing good as they have opportunity. You have no analogous case to compare with the peculiar calls for help which are presented constantly here. For instance, within two or three years about 400 Jews came here from Yemen in Arabia in complete destitution and then the few philanthropically inclined had their hands full of work. These women of whom we speak each in her way did what they could to feed, shelter and otherwise care for these refugees or rather poverty stricken Jews consisting of men, women and children.

At another time a company of Germans of a zeal which drew them from their homes to come to the 'Holy City,' but which did not lodge, clothe or feed them, were also looked after to some extent by these women. These poor people crawled into the quarries or caves under Jerusalem and were likely to die there in the darkness, but the government put a door to the entrance and locked them out. A man was found starving a while ago whom a couple of women had helped to food, shelter and washing his clothes for him, etc. He proved to be talented, and now within the past month has published a book in Hebrew poetry regarding the restoration of the Jews. A woman gave him enough to print an edition of 500, and to pay the postage on those sent abroad. Her money too enables him to live in a frugal way while getting out his book, and upon it he is traveling just now among the nine Jewish colonies established in Palestine. So it goes; the city has to draw from Europe for the assistance of those who would otherwise starve just as in Paul's time.—*Sel.*

You find yourself refreshed by the presence of cheerful people; why not make earnest effort to confer that pleasure on others? You find half the battle is gained if you never allow yourself to say anything gloomy.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, May 17th, 1887.

JACOB BRINKERHOFF, Editor.

Only Believe.

WE are told by some professed Christians that all that is required of us in the plan of human redemption is to believe in Christ. This is said by those who oppose us in the keeping of the Sabbath, who either observe Sunday with the mass around them or observe no day at all. But let us look at the matter a little, and also see the Scripture examples, and then see if obedience to God's ten commandments, including the Sabbath, is opposed to believing in Christ. There are no Christian people in the world who do not depend upon the righteousness of Christ for acceptance with God, and for justification before him. Of all people in the world the Sabbath keepers know the importance of faith in Christ, for they know that by faith in his atoning blood there is remission for sins, and in that only; they realize that sin is the transgression of the law, and then the question is, what is the law; what constitutes it; for the law must be kept in order to avoid sin and to keep free from sin. 'The just shall live by faith;' but who are the just, or the justified ones? Justified by faith in Christ, a living justification requires the doing of something, or the conforming to some standard of life which shall be acceptable to him to whom we are amenable. So, then the just are they who are justified by faith in him who has power to make us free from our condemnation, and who live a righteous life after such a setting free or justification. Righteousness, or a righteous life, consists in doing something as well as believing. See 1 John 3:7, 'He that doeth righteousness is righteous.' Thus righteousness is something to be done, and as to what that is see Ps. 119: 172. 'All thy commandments are righteousness.' Commandments are something to be done, or obeyed, and so it is easily seen that the believers' duty runs right to the commandments of God.

The duty of believing is closely associated with an active duty, to repent. To repent is to turn from sin, and as sin is transgression of law, the turning from sin would be the keeping of the law that was formerly transgressed, and thus the believer's duty to keep the law of God is made very apparent. Something to do as well as to believe. Witness the case of the one who came to Jesus to ask what he must do to inherit eternal life. He asked what he must do, and Jesus told him something to do; not that believing simply was enough; neither did he tell the young man that doing the commandments was all that was required of him; neither did he array the keeping of the commandments against faith in him as the Savior of the world: he made both duties plain, for he told him to keep the commandments, and then afterwards told him to follow him, which was to believe on him, and thus faith and obedience go together.

The prominent idea which we wish to convey on this subject is that faith leads to obedience, and faith prompts to obedience. If we love the Lord we want to obey him. If we appreciate what God has done for us to save us we will believe in the Savior he has provided, and will accept him by complying with the conditions of salvation. That the

love of God prompts to the keeping of the commandments of God see 1 John 5: 3. For this is the love of God that we keep his commandments; and that this can be done John says by further stating that his commandments are not grievous.

Some people tell us that the obedience of faith consists in the ordinance of baptism, by which we show that we believe and accept the gospel. This is all well so far as it goes, but when we have accepted the gospel have we nothing else to do? 'Shall we continue in sin that grace may abound?' as Paul says. No, we must do the opposite of that, and that fulfills one other text of scripture, of Paul's, where he says that faith establishes the law. We claim that the obedience of faith comprises more than baptism, it comprises more than accepting the gospel. Paul commends the brethren at Rome, and says to them 'But thanks be to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered,' 6: 17. Paul is contrasting the life of faith with the life the disciples had before becoming obedient to faith, and speaks of them as having been servants of sin, but now servants of righteousness. So we conclude that obedience to the faith pertains to the daily life as well as to putting on Christ and embracing the Christian religion. See how much is said in the apostolic writings about obeying the truth. Gal. 3: 1 and 5: 7. See the judgments of God pronounced upon those who do not obey the truth, Rom. 2: 8. See 1 Peter. 1: 22, where Peter addresses the brethren as having purified themselves in obeying the truth through the Spirit. How evident it is that something is required besides the assent of the mind in believing that Jesus is the Savior of men and that through him we have remission of sins. This obedience to the truth and of the faith is the daily life, a correct living; and that requires a divine standard—one that God has set up, the obedience to which he will accept as service rendered to him. That standard is the ten commandments, just as they have always existed, just as pure in principle and precept as when they came from his hand in the beginning.

On the day of Pentecost, as the Jews believed Peter's preaching, he enjoined repentance and baptism upon them, to accompany their faith in Christ, whom they had condemned. Belief was not enough, repentance comprised a conformity to the commandments of God. The Ethiopian eunuch was returning from Jerusalem where he had been to worship, and when he professed faith in Christ through Phillip's explanation of the prophecies he was baptized. He knew the Law of God or he would not have gone to Jerusalem to worship. When Paul said to the Phillippian jailer to 'Believe on the Lord Jesus Christ and thou shalt be saved,' it is evident from other scriptures and from the nature of the case that conformity to the Law of God was required of him and his house likewise. The testimony of Jesus himself on this point is good, where he said to the Jews that 'this is the work of God that ye believe on him whom he hath sent,' John 6: 29. Work, something to do, is connected with exercise of the mind.

Obedience follows faith, or belief. As soon as we believe the gospel we should obey God in every particular, not only the gospel but the law also; not only that which is the seal of our faith and shows to all around that we believe the gospel, but our obedience should comprise every requirement of Jehovah. We should seek to know, from a study of his

word, what he requires, and then let us obey because we believe.

Peacemakers.

PEACEMAKERS are in demand in this world. Wherever there is strife, envy, and hatred their presence is needed. This world has been deluged with human blood. Terrible and ghastly have been the conflicts of armies. It has been estimated that the number slain in battle since the beginning, would people eighteen worlds like ours. The crash of contending armies has resounded through the earth in every age. From the daily warfare of contending forces within each individual, up through the various strifes and contentions in families, neighborhoods, churches, states, and nations, all resulting from the carnality in man, there is a great field for the operation of peacemakers. On this field appears Jehovah, the 'God of peace,' with Christ, the 'Prince of peace,' bringing to us the 'gospel of peace,' imparting to us the 'spirit of peace,' that we may 'keep the unity of the Spirit in the bond of peace.' Every person adopted into the Lord's family are by virtue of that adoption constituted peacemakers. The peace of God rules in every true child of God and consequently he follows after the things that make for peace. God has called us to peace. The church should be the very embodiment of that 'peace which passeth knowledge.'

A. C. LONG.

Children of God.

PEACEMAKERS shall be called the children of God; because they obey their Father, the God of peace, and Christ the Prince of Peace. We should not only be called children, but should be in fact the children of God by adoption. Now are we the sons of God, and it doth not yet appear what we shall be, but when he shall appear we shall be like him.' Being sons by adoption we have received its spirit, by which we cry Abba, Father. This spirit of adoption will instill into us the nature and disposition of our Father, if we cherish it and its teachings in the Word, but if we grieve or resist the Holy Spirit as the Jews did, God will reject and disown us as he did them, Acts 7: 51.

The office work of this spirit of adoption, in connection with the word, is to purge out the old nature and so transform us into the image of Christ by renewing us, so that we may be worthy to be born the children of God in the resurrection, Luke 20: 35. By this spirit Christ dwells in us and 'God worketh in us to will and to do of his good pleasure.' And we are further told that 'the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us,' Rom. 5: 5. 'By this love we are enabled to love God with all our heart, and our neighbor as ourselves. We are also commanded to 'keep ourselves in the love of God,' Jude 21. This can only be done by having the spirit of prayer and walking in harmony with the teachings of the spirit contained in God's word.

A. C. LONG.

From the Field.

SINCE my last report have labored with the brethren in Sullivan Co., Mo. Our meetings were held at the Holliday School-house. Spoke ten times to good and attentive audiences, and held two meetings in private houses. Three went forward and were immersed in the name of Christ. Six united with the Church. My preaching was mostly practical. The people must be indoctrinated

into the truths of the Bible practical part of Christianity but little. Most of the people the neighborhood is done by order or profession; hence told that we at the present time to do with the Old Scriptures and kingdom are one and the same was set up on the day of Pentecost first gospel sermon was given at cost, and that the first day of the Lord's day, with other meetings be found in the teachings

My first sermon was at a monthly meeting with the brethren. My subject was 'The whole truth to show that we must take the entirety; that we are not taking two-thirds of it, nor half of it, but take it as the whole. precious will fully reveal everything in the Old Testament upon us, neither is everything in the New Testament. We must seek to find our duty, and have it formed, no matter where we find it. There are many meetings upon us in the Old Testament in the New. The doctrines upon were Adventism, The Kingdom, Church, and the Sign of the Messiah.

Much had been said the last year about the Campbellite Christian. I was a man at home who was a cause, hence they had a State of Iowa and in Iowa, who would come to his expenses paid, but he would not come. He has made a attempt to tear down the Seventh day Sabbath. I do not stand the \$5.00 per week they continued the same. I was found who said I was in a cuss between his State of Iowa \$2.50 per day and expenses. I proposed: 1st, The Decalogue is now upon all mankind. The first day of the week and should be observed a day of rest and recreation will affirm. After a while it was agreed upon to stand at least till fall. Of course right into the debate. I always feel best when attacked.

Collected \$7.20 on Sabbath and was with the Mt. Pleasant. Had some good meetings. Am now at home.

May 10, 1887.

Will a M

'YET ye have ro brethren, how have and offerings unto the claim that if God is more generous than he was at the time to 'bring all the that there may Probably we do not promised to the

into the truths of the Bible, yet without the practical part of Christianity it will benefit but little. Most of the preaching done in the neighborhood is done by the Disciple order or profession; hence the people are told that we at the present time have nothing to do with the Old Scriptures; that church and kingdom are one and the same thing, and was set up on the day of Pentecost; that the first gospel sermon was preached at Pentecost, and that the first day of the week is the Lord's day, with other monstrous opinions to be found in the teachings of that people.

My first sermon was at the close of their monthly meeting with their minister present. My subject was 'The whole Bible.' I labored to show that we must take the Bible in its entirety; that we are not allowed to discard two-thirds of it, nor half of it, nor a fourth of it, but take it as the breath of God—his precious will fully revealed to us. Not that everything in the Old Testament is now binding upon us, neither is everything in the New Testament. We must search the Scriptures to find our duty, and having learned it perform it, no matter where in the Bible we find it. There are many moral duties binding upon us in the Old Testament which are not in the New. The doctrinal subjects preached upon were Adventism, Signs of the Times, The Kingdom, Church, Rich Man and Lazarus, Sign of the Messiah.

Much had been said in the neighborhood the last year about a discussion. The Campbellite Christian brethren could not find a man at home who would champion their cause, hence they had to look through the State of Iowa and import a man. They found Eld. D. R. Dungan, of Des Moines, Iowa, who would come for \$5.00 per day and his expenses paid, but was not anxious to come. He has made several unsuccessful attempts to tear down the Law of God and the Seventh day Sabbath. His brethren could not stand the \$5.00 per day and expenses, so they continued the search and another man was found who said he would come and discuss between his Sunday appointments for \$2.50 per day and expenses, on the following propositions: 1st, The fourth precept of the Decalogue is now a law of God, binding upon all mankind. This he will deny. 2nd, The first day of the week is the Lord's day and should be observed by all Christians as a day of rest and religious worship; this he will affirm. After a good deal of consulting it was agreed upon their part to put it off at least till fall. Of course I was ready to go right into the debate, but was not urgent, as I always feel best in defending the truths when attacked.

Collected \$7.20 on ADVOCATE and MISSIONARY. Sabbath and Sunday, May 7th and 8th, was with the Mt. Hope Church, De Kalb Co. Had some good meetings, preached six sermons. Am now at home resting for a few days.

W. C. LONG.

May 10, 1887.

Will a Man Rob God?

'YET ye have robbed me.' Mal. 3: 8-11. O brethren, how have we robbed God? In tithes and offerings unto God. Some may put up the claim that it is not for them, because God is more generous to the people now than he was at that time, when he told them to 'bring all the tithes into the storehouse, that there may be meat in mine house.' Probably we don't need the blessings that he promised to the children that would obey

him! Are we afraid to prove God? Yes, the way we live proves it to a demonstration that we are not dependent upon God in our actions; that he will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. Don't we need the blessing now as well as they did then? We think we do, for our cribs and barns are empty, and the store house of God is empty, and the laborers have to flee to their own fields for a living, and the work of saving souls must cease. Don't we need him to rebuke the devourer for our sake, which destroys the crops? I can say, yes. Have we done right? no; we have dealt treacherously by taking that which belongs to God to satisfy our own lust. And the reason why the work don't go on is that man has found out more easy ways to do, is to let it do itself. Well, Abraham, for what purpose did you give the tenth? or did you give it just because you wanted to? No sir, there was a grand purpose that I gave the tenth for. Well, what was it used for? Gen. 14: 18, It was used for Melchizedek, king of Salem, for he was the priest of the Most High God. So you see that it was needful for them to give the tenth to God.

Nehemiah, what was the tithes of the land used for in your part? It was for the priests that ministered and the porters and the singers, for God had required it of his children, that the work might go on. Lev. 27: 30, so reads, 'And all tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.' Isn't it holy now? O yes, I hear them say, that they have bought the land, so God has not got any claim on it now, for they have got warranteed for the land; and if his work goes on it will be by them that believe the land belongs to God, and that they belong to God too. And we think that every one that gives the tenth will lay up treasures in heaven; and when we come to settle up with the Father that it will be well with us. Well, brethren, when you say that we ought to give something, you virtually say that God requires us to give the tenth, in order that the work may go on; and he that gives sparingly will also reap sparingly. O how the work would go on if this was carried out.

Yours in hope of eternal life when the Lord comes.

DAVID OGLESBEE

Bishops, Kansas.

The Church of Jesus in the Republic of Mexico

In the year 1821, Mexico achieved her independence from the mother country, Spain. Two antagonistic parties—one a patriotic, liberal party, the other an unpatriotic Romish party—have struggled from that date to this for the ascendancy in that beautiful southern land.

During more than fifty years, while this struggle has been going on in the Republic of Mexico, a large number of copies of the Spanish version of the Holy Scriptures have been forwarded to Mexico, and there widely circulated among its people. Many earnest persons in Mexico, by God's blessing, through the study of the Holy Scriptures, have learned to love the gospel in its purity, and to discard the idolatry of the Roman schism.

In the year 1857, a wise and liberal constitution was promulgated in Mexico which, with some so called laws of reform, subsequently given, have, as far as laws can do it, given full liberty of worship throughout the whole of that Republic.

With the dawn of this new liberal era in Mexico, some of its citizens, who had wel-

comed and studied the Spanish version of the Bible, endeavored to organize themselves into a patriotic Mexican Branch of the Christian Church, which has gained the sympathy and good-will of many in Mexico.

Two magnificent church buildings were secured in its behalf in the city of Mexico; a celebrated and noble hearted ecclesiastic, named Manuel Aguas, was elected Bishop of this native church: about fifty congregations, having about 1,200 communicants composed of persons gathered from the humbler classes, poor in earthly goods but rich in faith, have been organized in connection with its communion, and schools, and orphanages established by its members, in which hundreds of children have been carefully educated under Christian influences.

Glorying in the blessed name of our divine Saviour, and calling themselves by his holy name, this Church of Jesus in Mexico has done a most precious work in that Republic.

Some Christians in the United States and England have generously contributed pecuniary assistance to the noble band of workers in this Mexican church, to aid them to continue their important work.

The Mexican Church of Jesus has also done a most important work across the Atlantic, by befriending a sister church in Spain. This sister church in Spain, called the 'Reformed Spanish Church,' at the close of last year had eight organized congregations in Spain, with 1,084 members, 710 of whom were communicants, and had in its Christian schools 450 scholars.

Two former lay workers of this Church of Jesus, in Mexico, are now maintaining Christian services, in Spanish, in New York City, in a chapel by the side of the church on 4th Avenue, on the corner of 21st street.—*Gospel in all lands.*

The Wonders of Hebrew History.

Nor of past ages only, but what we have seen in our day. The financial position of families in Europe called the Money Kings of Europe. The doors of Parliament thrown open to the Hebrew people and one of their number rising to be Prime Minister of the Kingdom, a position as high as Joseph in Egypt, Daniel in Babylon or at the court of Persia, placing the diadem on Victoria's head, Empress of all the Indies. And now the President of the United States commissions one of the Hebrew people to represent our Government at the court of the Sultan, a power that has trodden down their Holy City for more than a thousand years. The Hebrew nation crucified their own Messiah, who, in his dying agony prayed, 'Father forgive them, for they know not what they do.' And now thousands of Christian people are listening to the voice of the Hebrew prophet, echoing down the long centuries of suffering and humiliation, 'Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, and cry unto her that her iniquity is pardoned, for she hath received of the Lord double for all her sins.' How long shall it be to the end of these wonders? Unto twenty-three hundred days, then shall the sanctuary be cleansed. When he shall end the dispensation all these things shall be understood.—*Sel.*

'It is an interesting fact, says the *Methodist Times*, that there is now a larger number of Jews in Palestine than at any period since the days of our Lord. There are more than 42,000 Jews in their fatherland—almost the same number as returned from the captivity in Babylon.'

'Swift to Hear, Slow to Speak, Slow to Wrath.'

'Swift to hear' thy gracious voice,
'Swift to hear' the Shepherd's bidding,
When, mayhap, the careless feet
Are transgression's mazes thridding.
'Swift to hear' the cry for help,
Coming from a brother weaker;
'Swift to hear' the cry for light,
Coming from the earnest seeker.
Lord, may I, with open ears,
List attentive to thy calling;
So may I through coming years,
By thy word be kept from falling.

'Slow to speak the angry word,
Thus the Holy Spirit grieving;
'Slow to speak' the foolish jest,
All the words of folly leaving;
'Slow to speak' the idle tale,
'Slow to speak' the vile detraction
That may sully some one's name,
Right and pure though be his action.
Lord, help me speak words of grace,
Golden words so fitly spoken.
To the weary, words in time,
Purest words of heart the token.

'Slow to wrath' when sorely tried,
Scorned, insulted, bruised, and bitten;—
Bear and forbear, Christ has died
All the ills of life to sweeten.
When reviled, reviled he not;
Suffering long, yet not redressing—
Leaving an example bright—
For the curses, giving blessing.
Lord, help me to cherish naught
Of wrath, or vengeance, or ill feeling;
'Swift to hear' and 'slow to speak,'
In all acts thy truth revealing.

—Selected.

Tokens of the Last Days.

J. E. M. WILLIAMS.

ARE we living in the last days? Are there tokens by which we can know that we are near the end of this age?

These are questions that should interest every one who desires a home in the kingdom of God. If, as we believe and teach, the second coming of Christ is now almost due, it behooves each and every one of us to try to understand something concerning the tokens of his near approach, and to put forth a prodigious effort to help spread the glorious news that others, too, may be brought to see the beauty of Adventism, and accept the truth and be made free. The church of Christ has struggled nearly through a long dark night of 'tribulation,' beset on every side with snares which at times seemed as though they would crush it out of existence. And during that time many of the precious truths of God's word were lost sight of, among which was the doctrine of the literal coming of Christ to this earth the second time to reign upon the throne of David. But a short time of preparation has come, in which a people is being prepared to welcome him when he comes.

The signs of his coming are ominous. They are nearly all fulfilled, and the world is ripe for a change. 'Wicked men and seducers are waxing worse and worse,' and if the present indications are carried out the nations will soon be in a perfect state of anarchy, so great is their 'distress.' The sun has been darkened, the moon has failed to give her light, and the stars have fallen from heaven, 'even as a fig tree casteth her untimely figs when shaken of a mighty wind,' and men's hearts failing them for fear, because the powers of the heavens are being shaken. We have but to go into almost any one of our neighbor's door yards to see the evidence

that this sign is now being fulfilled. Nearly every one has a cave dug conveniently near the house in which to run whenever they see a suspicious cloud arising in the west. And seldom do we pick up a newspaper without seeing an account of some terrible cyclone or tornado which causes the stoutest to fear and their hearts to fail, 'for looking after the things that are coming upon the earth.'

To the scientific world these things are no more than natural effects produced by natural causes, but to the waiting, watching disciples, they are seen to be 'the sign of the Son of man in heaven.' And now, having seen his 'sign,' by a careful study of the Scriptures, the truth, so long lost sight of, is again revived, and by the eye of faith 'they see the Son of man coming in the clouds of heaven.' 'His angels,' or ministers, are now going to and fro throughout the earth sounding this glorious message 'with a great sound of a trumpet,' gathering out the elect and preparing them to meet the Lord in peace.

These events Jesus predicted would come to pass and then said: 'When ye see all these things came to pass know that he is near, even at the door.' And as we have shown that these tokens are all in the past, should we not be up and working, for the Master, lest he come and find us sleeping? Surely 'the night is far spent and the day is at hand;' we can almost see the brightness of that morning extending above the horizon; the clouds are tinged with golden streaks that bespeak the coming of a glorious morn. Brethren in Christ, do not become negligent of the duty that devolves upon all of God's people, do not become 'slothful in business' pertaining to the Lord's cause, but let us give the gospel 'trumpet' one last loud blast and then the victory will be ours. We have no time to give to worldly affairs, but with the banner of truth unfurled let us go forth to sound the alarm of coming judgments. It is the watchman that sees the sword coming and fails to give warning that must answer to heaven for the destruction of the people. A voice from heaven bids us go forth, and dare we falter? Nay, but if we would wear the victor's crown we must help to bear the pilgrim's cross. There are dear ones whom we desire to meet in the kingdom of God that are yet unprepared, fast hastening to destruction, who might be brought to repentance if we would do our duty. Dare we sit down and fold our arms in ease and comfort and let our duty go undone? God forbid that any should thus bury the talent that the Master has entrusted them with. Then let us not be backward in the cause but let us be up and doing while it is called to-day. Let us fight valiantly for the Lord and when he comes we will receive an incorruptible crown of life.

Gara, Mo.

Report of Meetings near Pollock, Mo.

BRO. W. C. LONG arrived here April 22nd and commenced meeting on the 24th, continuing one week, delivering in all ten discourses. His sermons were mostly of a practical nature, were very interesting and encouraging, and contained a great deal of nourishment for a spiritually hungry church people. The audiences were large and attentive, notwithstanding the busy season and unfavorable weather. His labors were not in vain, for four were added to the church. Three were buried with Christ in baptism, one of the number being a sister who came out last fall

under the labors of Bro. Wells. Others are fully convinced of the truths we hold but do not heed them.

Now, brethren and sisters, while we have the wickedness of this world to contend with and the opposition of professed Christians to overcome, let us see to it that there is harmony among us; for a house divided against itself cannot stand. Let us try as hard to magnify each other's good deeds as we are their bad ones, and see if the tone of conversation don't take a radical change for the better. Let us cultivate a disposition to bear more with one another's faults.

We are thankful for the privilege of reporting the church at this place in a prosperous condition, although the members are very much scattered, making it almost impossible to hold regular meetings, still the church is growing and none have gone back to the world. We commenced about two years ago with a membership of twelve and now we number more than twice that. Our prayer is that we may continue to grow and prosper, and that when the final reckoning is made the faithful brethren who have labored with us so long, and until the last two years almost entirely at their own expense, will find their labors justly rewarded with many golden sheaves. Pray for your unworthy brother, that I may dwell with you under the reign of King Jesus,

J. A. RODGERS.

The Christian Soldier.

As I have not seen anything on this chapter or subject of the good soldier, I thought I would write a few lines, hope that some one else will do it better justice. 2 Timothy 2: 3, 'Thou, therefore, endure hardness as a good soldier of Jesus Christ.' But the great apostle to the Gentiles says that the weapons of our warfare are not carnal. 2 Cor. 10: 4, 'For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.' The next inquiry is, Who is to be engaged in this warfare? The Scripture teaches us that there is no difference between the male and the female; and the apostle Paul said he would tell them how they should appear as professors of godliness. 1 Tim. 2: 9, 'In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array. But which becometh women professing godliness.' The apostle seems to show both the duty of the male and the female. 'I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting.'

Some months ago we happened to be in town on what is called soldiers' reunion day, and saw many males dressed in uniform and costly array; their music and parade had little charm for us, as it appeared to be of the carnal sort, and not only that, but some of them claimed to be included in what is called the hundred and forty-four thousand. The Savior says that no man can serve two masters. See Heb. 2: 10, Christ is called the Captain of our salvation.

'Thy saints in all this glorious war,
Shall conquer though they die;
They view the triumph from afar,
And seize it with their eye.'

Yours in hope of eternal life when Jesus comes,
Freeland, Mich.

JANE L. MADILL.

THE countenance that reflects most of Christ, and shines most with his love and grace, is most fitted to attract the gaze of a careless, giddy world, and win their restless souls from the fascinations of creature-love and creature beauty.—Dr. H. Bonar.

LETTER D

From Sister

DEAR Brethren and our welcome visitor, is God's holy Sabbath meeting on account over our paper and its columns, and thought perhaps this would be as glad to at Hartford. But this is the first time write for our paper; letters from different thing I look for, so v Michigan, it makes and making one att brethren and sisters er, for in so doing ourselves as well as have a glorious cau though feeling my say much to encour in the Lord; and seen much from Ha striving to keep pa army of the Lord.

We have meeti when the weather ing by Bro. Lemue weeks, when noth brethren, as ever, in finding out wha them to do. We t MISSIONARY, and it neighbors' children praying for some feeble efforts to do say I never felt anew daily to hi would thou have anything that wo glorious cause? fo and cares; and v home may be ma death to-morrow, this mortal state, a to part with frien has promised tha little from this w no more. To me live in the societ sisters. There fa and live with our out forever, but l O let us all strive prize! for has o should reap if w around and see t the world to en leave their faith only makes me of One who is overcome. But the Lord to do r than I have don none of us but him; and I have sixteen years to commandments, times I might h yet I can see m answered many as fast as they stand their dut obey and live f who have name my dear girls b and have fam every reason to the way, but th

LETTER DEPARTMENT.

From Sister Sylvia Field.

DEAR Brethren and Sisters, and Readers of our welcome visitor, the ADVOCATE: to-day is God's holy Sabbath, and there not being meeting on account of bad weather, looking over our paper and reading the few letters in its columns, and none from Hartford, I thought perhaps the brethren and sisters would be as glad to read a few lines from us at Hartford. But I feel my weakness, as this is the first time in years I have tried to write for our paper; but I do love to read letters from different ones. This is the first thing I look for, so when I find but few from Michigan, it makes me feel like waking up and making one attempt to encourage our brethren and sisters to write more and often, for in so doing we both feel encouraged ourselves as well as our Editor, for truly we have a glorious cause to work for; and although feeling my weakness and inability to say much to encourage any, yet I feel strong in the Lord; and although you have not seen much from Hartford of late, yet we are striving to keep pace with the rest of the army of the Lord.

We have meetings and Sabbath School when the weather is not too bad, and preaching by Bro. Lemuel Branch once in three weeks, when nothing prevents; and the brethren, as ever, seem to be more earnest in finding out what the Lord would have them to do. We take fifteen copies of the MISSIONARY, and it is none too many, for our neighbors' children are coming in and we are praying for some good to come out of our feeble efforts to do his will; and I can truly say I never felt more like giving myself anew daily to him, and saying, Lord, what would thou have me to do? and can I do anything that would help in this good and glorious cause? for what is this life but trials, and cares; and we know not to day what home may be made desolate by the hand of death to-morrow, for none of us are excused in this mortal state, and there is none but has had to part with friends. But O, bless the Lord! he has promised that if we prove faithful but a little from this we should all meet to part no more. To me this is the best of all, to live in the society of my dear brethren and sisters. There families are united once more, and live with our dear Savior, to go no more out forever, but live as one in his kingdom. O let us all strive together to win this great prize! for has our dear Savior not said we should reap if we faint not? When I look around and see the many things there are in the world to entice the children of God to leave their faith for the things of earth, it only makes me think more of asking help of One who is able to help his children to overcome. But I am bound with the help of the Lord to do more for him in the future than I have done in the past, for there are none of us but what can do something for him; and I have been striving for more than sixteen years to live for God and keep all his commandments, and although I can see many times I might have done more for my Master, yet I can see my feeble prayers have been answered many times; and my dear children, as fast as they were old enough to understand their duty, were ready and willing to obey and live for the Master. We have three who have named his holy name. Although my dear girls have moved many miles away, and have families of their own, yet I have every reason to believe they are not tired of the way, but their encouraging letters almost

weekly tell us they are striving harder each day to live for that kingdom where parting will never come. So should we not feel like lifting up our heads and rejoicing, when we can see the prize just in sight? Can we not see each day some new sign of his coming? It seems sometimes, when alone, for it is then we can think and meditate, that I could almost see through, when we could hear his welcome voice, if faithful. 'Come, ye blessed of my Father!' O may I be one of this happy number is the prayer of your unworthy Sister.

Hartford, Mich.

From Bro. Wm. B. Madill.

DEAR Bro. Brinkerhoff: Find enclosed three dollars for ADVOCATE and I will try and send you more before long. Please send me the MISSIONARY, for I want all the cheerful reading I can get. I am fully convinced that the seventh day is the Sabbath of the Lord, and the Lord helping me I do strictly observe it; and I have a desire to keep all of God's commandments, and am trying to keep them; I am alone here. I would like some brother could come and preach a few sermons. I have not seen a brother Adventist in two years; but the ADVOCATE still keeps me alive to that blessed faith in our Savior and Redeemer, who will soon appear, from sin unto salvation. Brethren and sisters, let us be prayerful and united, that we may be acceptable unto the Lord, not in part, but wholly in words and deeds and in mind. 'And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God,' Luke 9: 62. He whose heart is in this work will not look behind him, and he whose heart is not in his work, had far better never enter on it. To look back is the first step to go back; indifference to the cause of Christ is the prelude to apostacy; and if any man draw back (saith the Lord), my soul shall have no pleasure in him, Heb. 10: 38. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, Rom. 5: 1. For through him we both have access by one spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the spirit, Eph. 2: 18-22. Beloved, now are ye the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is, 1 John 3: 2.

Oh for a heart in thought renewed,
And filled with love divine!
Perfect and right, and pure and good,
A copy Lord of thine.

I desire the sincere prayers of all God's children that I may hold out faithfully until the appearing of our blessed Lord and Savior Jesus Christ, that I may receive that crown of righteousness, which the blessed Savior will give unto all them that love his appearing and kingdom, is the prayer of your brother in Christ. Brothers and sisters, pray for me that I may have oil and to spare. My great cross here is the Sabbath; it is so compulsory, and I am watched to every extent.

Pickering, Canada.

From Sister S. H. Johnson.

DEAR Brothers and Sisters of the ADVOCATE: As I have promised some of the Brethren and Sisters I would write a letter for our paper, I will try to fulfill my promise. I always turn to the Letter Department first when I get our paper to see if there are letters from any one I am personally acquainted with, and if I find one I enjoy reading it as much as if I had received a personal letter from them. I would like to be acquainted with all who write, and I often read a piece and then find myself wondering what sort of a person they are, and wish I could see them and hear them talk.

Last fall, while visiting in DeKalb Co., I met (accidentally) a brother and sister by the name of Rogers, who were travelling to Neb. We conversed quite a while before we came to the knowledge that we were sisters, and it amused the lady that was with me very much to see how differently we acted after we found our relationship. I promised her I would write for the ADVOCATE and she said she would look in every paper till it would come. I presume by this time she has given it up. Poor health and nervousness from the same cause has hindered me from writing. I often think of them, and would like to hear how they are prospering, and if their health is better (as they were both in poor health at that time.)

We still have meetings in Stanberry; we have Sabbath School every Sabbath day, and when Bro. Long can be with us he talks a while in his interesting way; and keeps us all feeling happy till he comes again. Bro. Nichols was with us for a while this spring for the purpose of helping to revive the work here, and I can say, I think he is a very earnest worker in the cause of Christ. He made many warm friends while here. There was a good interest during the meeting; and if it were not for the fact that people as a general rule think more of the opinion of the world than they do of their own salvation, we would have had several additions to our Church. Dear friends, the world will never save you, neither will it help you when troubles come. But the Lord has promised to never leave you or forsake you, if you put your trust in him, and live in accordance with his divine word. He has also promised life eternal. Did the world ever promise you anything so much to your own interest as that? If not, why stick so close to it? Why not use your good judgment and accept that which will give you peace and pleasure in this world, and make you an heir of his beautiful land in the earth made new. All we will need of this world when we are through with it is six feet of ground, and we are entitled to that. How I long to see those who are near and dear to me live in accordance with God's Holy Law (the ten commandments), and keep his Sabbath. I have the faith that the good Lord will bring it all about in his own good time. My prayer is that we may be one unbroken family in the kingdom of God. Now brethren and sisters, let us write often to each other through our paper. Let us get better acquainted, so that we may have more sympathy with each other.

Your Sister.

Stanberry, Mo.

MEN who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm.—

THE ADVENT & SABBATH ADVOCATE

IN February and March of this year Eld. Miles Grant was in the city of Rome preaching the near coming of Christ and the fulfillment of prophecy. Right where the Papacy has its head quarters and for so long a time ruled the world with a bloody hand. Eld. Grant has pointed out that the Pope was a subject of prophecy, and that prophecy pointed out the Pope's downfall; and that it further points out the entire destruction of Catholicism by the brightness of Christ's coming. We deeply regret that he does not also show how the papacy has changed the times and laws of God, specially the Sabbath.

SEVERE earthquake shocks have been experienced in Mexico. May 3rd the town of Bahispe, in the district of Montezuma, was destroyed, and 150 lives lost. Also the towns of Oputo, Granadas, and Gusabar, were nearly destroyed, with some loss of life. A new volcano appeared, and its eruption destroyed all the timber and pasture of the valleys and adjoining mountains. The earthquake district is near the territory of Arizona, in the United States, and it also affects that territory. The face of the country is somewhat changed, the conyons are said to be full of water, which is a great benefit, rendering fertile the valleys which hitherto were barren. A part of the Santo Catalina mountains was displaced, opening up two large veins of gold. Besides the shock of earthquake which displaced the mountain and destroyed the towns, there were several slighter ones.

A RECENT storm occurred in the upper peninsula of Michigan, sweeping its thirteen counties, in some of them mowing down the pine timber like grass before a scythe. Many houses are destroyed, scarcely a town or settlement escaping, and many persons seriously injured.

THE elements of nature seem to be quite often out of their course. From Hungary it is reported that two weeks ago a hot wind blew all the week, drying up vegetation. At one place houses were blown down, at another houses were burned, and some lives lost.

VIOLENT storms are not confined to the West. On May 6 a terrific hail and thunder storm passed over the Allegany mountains in Western Pennsylvania, accompanied by a hurricane which twisted off large trees and lifted some of them a hundred feet into the air. The track of the storm was a quarter of a mile wide. Large hailstones fell, greatly damaging vegetation, and the rain washed out portions of the Ligonier Valley Railroad. The flooded rivers in Maine has caused much damage to property, carrying away houses, railroad tracks, lumber and logs. The Piscataqua River rose twenty-five feet. In the west rain is scarce, the rain is local, and in many places the crops are greatly in need of rain.

Mr. JOSEPH RABINOWITZ writes to Rev. Dr. Saphir, of London: 'My journey to St. Petersburg was well timed, and by the grace of God blessed and successful. I am permitted to preach the gospel, and to distribute the New Testament among Israel without any hindrance whatever, till the proper hour comes for establishing the community of the 'Sons of Israel of the New Covenant.' In the spring I hope to obtain permission from the authorities of Bessarabia to build a

place of worship. I can obtain a site in one of the best parts of Kisheneff, and will prepare the building materials when I have the necessary money in my hands. I found in St. Petersburg a man who could assist me in my work here. He is about fifty years of age, and was brought to Christ through the movement in Russia. He is known to Prof. Delizsch, speaks Hebrew and Russian, and is familiar with the Talmud and the Kabbalah.'

Joseph Sold Into Egypt.

JOSEPH was sold for twenty pieces of silver. Christ was sold for thirty pieces of silver. Christ is sold to-day in the person of weak and helpless ones, who are wronged and suffer without redress for the sake of money.

'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'

Joseph is sold in our village to-day. There are three men chosen by the electors of the town who are now selling our boys for thirty pieces of silver. The rumsellers are the Ishmaelites. Our electors sell to these for \$30 each the permit to steal as many of our boys as they can, and send them into a worse slavery than Joseph was sold into. We have more than one hundred authorized to catch our boys and make drunkards of them. Each of Joseph's ten brothers were responsible to Jacob for Joseph.

Every one of the citizens of this town is responsible to God for the boys ruined by strong drink. There is only one way to clear our skirts, and that is to do all we can to put this evil from us.

How strange that when the friends of the helpless demand the prohibition of the liquor traffic that professed followers of Christ are ready to say, 'You cannot do it. Our boys must be destroyed. We had better make something out of them.' We press the question stronger, and they cry out, 'This is the way. Charge them 1,000 pieces of silver for our boys instead of thirty. This will do away with these low places that are so repulsive to our boys while they are innocent, and will put the traffic into the hands of men who will make the saloon "respectable," more attractive.'

It will be a place then where the boys can take the girls with them—and if our boys and girls fall, as fall they must, we shall have the satisfaction of knowing they did not go into a low-down groggery.

If this evil will continue, and it will, why not make the Ishmaelites pay well for our boys? Ought not Christians to stand for Joseph instead of being so ready to let him perish for the sake of the license fee?—*Dr. Emory Potter.*

THE Jesuits of the Church of Rome are the Pharisees of our day.

There are 'liberal' Romanists—thousands of them—but they constitute a very small minority of the Papal Church.

The Papists believe that there is but one religion in the world, and, that that is the religion of the Church of Rome. No one outside their Church has any religion whatever—so they hold.—*Herald of Life,*

IF our religion is really a thing of the heart, if we move about day by day as seeing One invisible, if the love of Christ is really warming the springs of our inner life, then, however inadequately this is shown in matter or in manner, it will be sure to be known and thoroughly appreciated by those who are living their around us.—*Alford.*

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