

Advent and Sabbath Advocate.

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

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THE ADVENT & SABBATH ADVOCATE

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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.

'It is Written.'

Dost thou falter, Christian soldier,
In the contest fierce and strong?
Do thy hopes begin to wither
That the victory waits so long?
Then arouse! nor sleep, nor slumber,
Gird thy heavenly armor on;
Look thee to thy Captian's orders,
For 'tis written, 'Be thou strong.'

Dost thou tremble, Christian sailor,
While the billows round thee roll?
Does thy faith begin to falter,
Dark forebodings fill thy soul?
Surely thou hast not forgotten
That the waves obey His will;
And though wild be the commotion,
It is written, 'Peace, be still!'

Art thou fainting, Christian worker,
'Neath the burden of the day?
Mid the strife, the heat, the labor,
Do thy zeal and strength give way?
Oh, take courage, never faltering,
Never let it be forgot,
In the Word of God 'tis written,
'We shall reap if we faint not.'

Christ has 'trod the way before thee,'
All the weary journey through;
His dear feet, all torn and bleeding,
Pressed the thorns that now pierce you;
Then press onward, never fearing,
Hope and faith and courage take,
And remember that 'tis written,
'I will never thee forsake.'

Soldier, sailor, worker, pilgrim,
To His Word and promise hie;
Then in radiant light 'tis written,
'I will guide thee with mine eye.'
And to him that overcometh,
Give I 'crowns of glory' bright,
'Palms of victory,' and 'tis written,
'They shall walk with me in white.'

—Selected.

The Three Religions.

SERMON BY W. C. LONG.

'PURE religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.' James 1: 27.

We hear a great deal said about getting religion, and about losing it, but not so much about doing it. Yes, a great deal is said about the truth, but not so much about walking in it. Religion is a work, and heart work is said to be the best kind of work. It will not do to serve God with our lips and the devil with our hearts; but pure earnest heart work

will be pleasing to the Lord. There are many religions in the world. We have the Mohammedan religion with its notions, the Catholic religion with its peculiarities, and hundreds of others. Yes, the world is full of religion. Religion is any system of faith and worship, and in this sense comprehends all the isms in the land. The fact that we have so many religions in the world is made an excuse by many for not engaging in the service of the Lord. They say we have so many different kinds that it is impossible to tell the genuine, and thus ease their conscience. But is this a valid excuse? Will it stand in the judgment? Should we not use sagacity in becoming acquainted with the genuine and be able to detect the spurious? Do we not act thus in many matters? Can we not tell and point out the counterfeit? Can we not tell the sound horse from the unsound? a good mower from a poor one? a good, kind, and benevolent act from a bad one? In the different avocations of life the successful man is the one who works to a well known rule. Problems in Arithmetic are easily solved by understanding certain rules. So this matter of religion. Here is the rule. Find the religion which has the most love in it and you have the genuine. Some go back to father and mother for their system of worship. Well, if we are going back why not go back to the grand fathers, and listen to father Abraham, Daniel, Isaiah, Ezekiel, and on down, including Paul, John, James, etc. Do we want the expression of others? Here we have it in abundance. Inspired testimony is the best kind of testimony; and in religion, like in every thing else, we ought to desire the best.

There are but three religions brought to view in the Bible. All religions are traceable to one of these three. 1st, we have *our* religion; 2nd, *vain* religion; 3rd, *pure* religion. In Acts 26: 5 we have Paul saying that after the strictest or strictest sect of our religion I lived a Pharisee. In order to understand the nature and effects of our religion it will be necessary to glance at the history of Paul before his conversion, and the sect with whom he was identified. He was present at the stoning of Stephen, and at the time of his conversion we find him on his way to Damascus to persecute the people of God. We conclude therefore that he was a hater of the followers of Christ; a despiser of those that were good, and a persecuter of the children of God. In Matt. 23 the Savior gives a very lucid and comprehensive description of the Pharisees. From this we learn that they had a zeal, but not according to knowledge; that they made long prayers; had a missionary spirit which caused them to compass sea and land; were rigid in the performance of the rites and ceremonies of that day, especially those that would bring them into high repute among the people. The Savior unsparingly denounces them as fools, hypocrites, blind, serpents, and generation of vipers; clean on the outside, but within filled with corruption. Hence we conclude that our religion is a narrow, bigoted, hateful, sectarian, bitter, persecuting religion. Paul had great

faith in his kind of religion and wanted to kill and exterminate all those who would not subscribe to it. I wonder if there is any of this kind of religion in our day? Yes, we have the long-faced sanctimonious churches who are wrapped up in 'our religion,' our party. A thorough conversion set Paul right, and it will do the same for others.

The next is vain religion. Let the apostle James speak now. 'If any man among you seemeth to be religious and bridleth not his tongue, that man's religion is vain., Well, have we any of this kind in the world? Go to yonder prayer meeting. Listen to that brother or sister talk, sing and pray. O how pious they are; they must be saints. But follow them home, and how they scold, fret, and find fault. Notice them go through the community. What evil speaking, gossiping, back-biting, tattling, and slandering. Thus inflaming the minds of the people and causing an uproar in the whole neighborhood. Truly that unruly member does run like a wild horse. The improper use of the tongue has caused great injury. Remember, it is written that for every idle word we speak we shall give an account in the day of judgment. Life and death are in the power of the tongue.' If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Joking, jesting, and all corrupt and evil speaking is positively forbidden. The tongue properly controlled is a blessing; otherwise it will bring us into trouble. The apostle's illustration is a plain one. We know the use of the bridle; it is not alone for to stop the user, but to control. We wish here to give the different parts of the gospel bridle. '1, Let sobriety form the bits; 2, charity the head stall; 3, humanity the front piece; 4, watchfulness the throat latch; 5, justice the curb; 6, truth and love the reins; 7, meekness the buckles; 8, forbearance the loops; 9, forgiveness the stitches let holiness constitute the hand, faith the arm, and firm prayerful decision the authority by which the tongue is now to be managed.' 'Keep thy tongue from evil and thy lips from speaking guile.'

In Matt. 15 the Savior says, 'In vain do they worship me teaching for doctrine the commandments of men.' What had they done? In reading the connection we find they had violated the 5th commandment, which says, 'Honor thy father and thy mother.' If the violation of the 5th commandment will make our worship vain, will not the violation of the 4th? Our religion and vain religion are like the stagnant pool which breed unsightly vermin and pestilential vapor.

The next is pure religion. How heavenly! How pure! It is like the running brook bright, clear, and sweet. James says, 'Pure religion and undefiled before God and the Father is this; To visit the fatherless and the widows in their affliction, and keep themselves unspotted from the world.' The potency of religion is manifest to the casual observer. It has been felt in every age of the world.

Intelligence, enlightenment, benevolence, love and mercy, are its effects.

Some men's religion is all on the outside; it is made of form. Godliness is discarded and purity is leaking out in forms and ceremonies.

Pure religion will affect the head, heart and pocket book. It will make better husbands, better wives, better neighbors, and better citizens, and entitle them to an inheritance in the kingdom of God. No one can have this religion unless he is a new creature in Christ; old things must have passed away and all things become new. Pure religion will stay with us. It is not like that possessed by the old lady who was asked by the minister if she had religion. She replied that she had slight touches of it occasionally. Many professors regard religion as they regard smallpox. They desire to have it as light as possible and are very careful that it does not mark them. Benevolence and a willing disposition to assist others, and to keep ourselves unspotted from the world, are plain characteristics of pure religion, and he who does so will find that he has a daily work to perform, and is walking in the light as Christ is in the light.

A few Thoughts on the Second Advent.

WE are not to take into consideration whether the preaching of the second advent, of the personal coming of the Christ, will 'take with the people.' It should not influence us in any degree whether the doctrine be popular or unpopular, whether men will receive it or reject it. It is Bible doctrine, and it is made prominent in both Testaments; and as we have soon to meet the Lord to receive our reward, we must be faithful. We dare not keep back this truth, because some do not like to hear it. It is a precious truth, and is the hope of true believers, and therefore, we must not deprive them of consolation which discourses on this hope will afford them. And it is an awful truth, and is the dread of the sinner, and therefore we must not deprive him of the salutary warning which the consideration of this subject is calculated to give him.

It is unnecessary to say, only to remind you of the fact, which is well known, and to ground an argument upon it, that the term, the Son of Man, so often used by the Christ himself, is admitted by learned critics 'to designate his human personality,' or his 'true humanity.' Yet how often are we taught in the gospels that it is this very Son of man who is to come again. Hence the conclusion is inevitable, that his coming the second time includes 'his human personality,' his true humanity.' To explain this phrase spiritually when it is declared that the Son of man shall come the second time, is to take an unwarrantable liberty with the use of language. It is to deal falsely with the meaning of the word. Olshausen, referring to the expression, the coming of the Son of man, says that it 'has a definite doctrinal signification—it always refers to the [Parousia] second coming.' And Fausset says that the term expresses his visible state, formerly in his humiliation, hereafter in his exaltation.' Now it is as the Son of man that he comes when he appears the second time, to establish his kingdom; and this proves that he will be seen upon the earth,—in a state of glorification, it is true,—as really as he was seen when he was in a state of humiliation.

Many of the phrases now so generally used on the coming of Christ, by preachers and writers, were never used by the prophets, or by Jesus, or by the apostles. We lately heard

a sermon on this subject in which the Lord's coming was explained in six different senses. The numerous spiritual or mystical senses now put upon it were unknown to the Scripture writers and to the early Christians. For more than two centuries the language was taken as it was used, in its plain and obvious sense. This fact is not sufficiently pondered, or grave suspicions would at once be awakened in regard to the common teaching.

In Old Testament prophecy we have, sometimes in the same passage, references to the first and the second coming of our Lord. Events are portrayed which refer to both without any attempt to distinguish between them: and doubtless one reason for this method is, because both comings are parts of one great and wonderful plan of redemption to be completed in the kingdom. The inference we draw from this is, that if the two advents are so mixed up in the prophetic writings, and the events of the first are not distinguished from those of the second, we are bound to conclude that such an idea as that the first coming would be personal, the second coming simply spiritual, never entered their thoughts.

In Heb. 1: 6 we read, 'And when he again bringeth in the first-born into the world he saith, And let all the angels of God worship him.' Now all are agreed that when Christ was brought into the world the first time, his coming was literal and personal; but this passage teaches that he is again to be brought into the world. This is his second coming. The conclusion, therefore, cannot be resisted, without doing violence to the plain grammatical meaning of the words, that his second coming will be also literal and personal.

In Rev. 16: 15 Christ says 'Behold, I come as a thief. Blessed is he that watcheth.' This is further evidence that Christ's coming is literal. We think that none who insist that Christ's coming is a spiritual coming, will say that a thief comes spiritually. The thief's coming is literal and personal. Many have good reason to wish that it was not, but that it was only in some mystical or spiritual manner. But Christ is to come as a thief, not only unexpectedly as he comes, but personally also. Therefore, it will be well for us if we watch.—SIEAS HENN, in *World's Crisis*.

That Body that Shall Be.

WHAT is meant by 'that body that shall be?' is a question often propounded. The apostle's statement, 'Thou sowest not that body that shall be,' is extensively misapprehended, and is consequently construed to mean that the physical body will never rise from the dead or that the body which is sown in death shall not rise in the resurrection. Paul is simply attempting to illustrate the fact that in this life we are in an unclad state, and that at the resurrection we 'shall be 'clothed upon'—clothed with immortality. This he does by calling attention to the familiar practice of sowing grain—sowing it in its naked or unclad state, and harvesting it in its clothed state—to illustrate the fact that our body is now a natural body, void of immortality, and that at the resurrection it will be a spiritual body, being clothed with immortality.

But let the apostle give his figure of grain sowing, and the argument which he deduces therefrom; 'And that [grain] which thou sowest, thou sowest not that body that shall be [harvested], but bare grain [naked grain], it may chance [to be a sowing] of wheat, or of some other grain: but God giveth it a (clothed)

body as it hath pleased him, and to every seed his own body (at the harvest, in a clothed state) . . . so also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: . . . It is sown a natural body; it is raised a spiritual body,' 1 Cor. 15: 37-44. In this figure the apostle sets forth our present unclad state by the naked state of the grain when sown, and illustrates our future clothed condition by the grain in its harvest phase, clothed upon.

The same thought of our present naked state, or unclad condition, in contrast with our future clothed state, is again brought to view by the same apostle, in an address to the same church, in these words: 'For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclad (or naked), but clothed upon, that mortality might be swallowed up of life.' 2 Cor. 5: 2-4. We are now in an unclad state—destitute of the clothing of immortality—but at the resurrection we shall be clothed upon with immortality.' The naked grain at sowing, represents our naked or mortal condition: the clothed grain at harvest, represents our harvest-clothing of immortality. This is all the apostle used the figure of grain-sowing for.

When theologians seek to carry the figure further than the apostle did, to make it teach what the apostle did not use it for, by crowding in the 'germ' that Paul never mentioned, they not only destroy the apostle's argument in toto, but even nullify their own theory of a spirit elimination substitute for the resurrection; for if we carry the figure further than the apostle did, we must accept the result involved. If we insist, as some do, that because the grain contains a germ that does not die, but reproduces another body, so that the human body must contain a spirit-germ that will reproduce another body, we should be confronted with the following damaging facts, which would be fatal to the theory which the claim is made to support.

1. If we use the grain-germ to prove a human spirit-germ, then we must admit that as the grain-germ is deposited in the ground with the grain, so the human spirit-germ must also go into the ground with the body, instead of being detached therefrom, and transported to heaven.

2. If we insist that the future resurrection is set forth by the apostle as the result of this germ, then let it be remembered that as every grain-germ not only reproduces another grain and another germ, but even a score of them so (to carry out the figure) must each spirit-germ produce a score of resurrection bodies. If we venture to put into the figure a 'germ' which the apostle never mentioned, simply because grain contains a germ, then we must take the result—the entrance of human spirits into the grave, and a manifold resurrection from each entombed human spirit. It proves too much, and proves itself to death. Paul carried the figure as far as he wished to have it carried.—W. S. in *World's Crisis*.

The Roman Beast and Roman Woman.

CONCERNING the Beast and Woman of Rev. 17. The angel came to John to show him 'the judgment of the great whore,' v. 1, but preparatory to doing this, he shows John the 'woman' and the 'beast' and says to him, 'I will tell thee the mystery of the woman, and of

the beast that carrieth her heads and ten horns,' v. 7. Explains the beast: 'The best was, (in its Pagan form) and is not (in that Pagan) a deadly wound from the and shall ascend out of the apostasy or corrupt Chr (Rome), and go into perdition; dwell on the earth shall were not written in the bo foundation of the world, the beast that was (Pagan) (ceases to be Pagan Ro Rome still, but in its Papa is the mind that hath w heads are seven mount woman sitteth'; for, 'seven Translation. 'Seven hills

This gives the geographi corrupt power, as Rome i as the 'seven-hilled city.' geographical headquarters as the woman: since th Rome are the geographies as well as the seat of the seven heads represent so these are seven kings,' or translation reads, 'And t 'They are also seven Crænmer. 'They are also va. 'And they are seven 'And they are seven king

Thus it is clear that th only symbolize the seven of the beast 'that was, ar but also 'seven kings,' or ernment connected with erent phases of its existe angel tells John, 'Five a and the other is not yet cometh he must continu the beast that was, and eighth (the eighth king, ernment that prevailed the seven, and goeth int From some standpoint which the vision was gi to which John was carri 'Five are fallen,' that is or forms of government expressly affirms of this woman, 'Even he is th 'of the seven,' it is abs existence of all seven o preceded the existence ries the woman; other not be the eighth king, precede a seventh.

This consideration l sion that the standpoi gel affirms 'Five are the point at which the could not have been fr time, as the 'eighth' ca this beast arose, and enough to carry this v gorging herself with th to this, the seven king place for this beast, the series, though p So at the time of the was stated, 'Five are is the sixth], and the not yet come; and wh eth, he must continu an eighth should rise the eighth,' v. 10, 11. 'eighth,' and has been sand years, as all ad

the beast that carrieth her, which hath seven heads and ten horns, v. 7. The angel firstly explains the beast: 'The beast that thou sawest was, (in its Pagan form, as Pagan Rome), and is not (in that Pagan form, as it received a deadly wound from the northern hordes): and shall ascend out of the bottomless pit (of apostasy or corrupt Christianity, as Papal Rome), and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was (Pagan Rome), and is not (ceases to be Pagan Rome) and yet is (is Rome still, but in its Papal form). And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth; or, 'seven hills.'—Wicliffe's Translation. 'Seven hills.'—Rheims.]

This gives the geographical location of this corrupt power, as Rome is everywhere known as the 'seven-hilled city.' This also gives the geographical headquarters of the beast, as well as the woman: since these 'seven hills' of Rome are the geographical heads of the beast, as well as the seat of the woman. But these seven heads represent something else: 'And these are seven kings,' or, as the Bible Union translation reads, 'And they are seven kings.' 'They are also seven kings.'—Tyndale.—Cranmer. 'They are also seven kings.'—Geneva. 'And they are seven kings.'—Rheims. 'And they are seven kings.'—Whiting.

Thus it is clear that these seven heads not only symbolize the seven geographical heads of the beast 'that was, and is not, and yet is,' but also 'seven kings,' or seven forms of government connected with this beast in the different phases of its existence; and of these, the angel tells John, 'Five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth (the eighth king, or eighth form of government that prevailed in Rome), and is of the seven, and goeth into perdition,' v. 10, 11. From some standpoint, either the point at which the vision was given, or a point of time to which John was carried in vision, it is said, 'Five are fallen;' that is, five of these kings, or forms of government; and since the angel expressly affirms of this beast that carries the woman, 'Even he is the eighth,' though one 'of the seven,' it is absolutely certain that the existence of all seven of these heads, or kings, preceded the existence of this beast that carries the woman; otherwise this beast could not be the eighth king, since an eighth cannot precede a seventh.

This consideration leads us to the conclusion that the standpoint from which the angel affirms 'Five are fallen,' must have been the point at which the vision was given. It could not have been far down the stream of time, as the 'eighth' came into existence when this beast arose, and this beast arose early enough to carry this woman 1260 years, while gorging herself with the blood of saints. Prior to this, the seven kings passed away, to make place for this beast, which is the 'eighth' in the series, though properly 'of the seven.' So at the time of the giving of the vision it was stated, 'Five are fallen, and one is [that is the sixth], and the other [the seventh] is not yet come; and when he (the seventh) cometh, he must continue a short space (before an eighth should rise). And the beast . . . is the eighth,' v. 10, 11. As this beast is the 'eighth,' and has been in existence over a thousand years, as all admit, and as the seventh

must precede the eighth, they must have all risen more than a thousand years ago. Here are the facts:

Rome had five executive forms of government, or governmental heads that had passed away prior to John's day, viz. 'Senatorial, Tribune, Consular, Decemvirate, and Triumvirate.' These 'five' had 'fallen' prior to the giving of the vision. And 'one is,' that is, the sixth was then in existence, viz. the Imperial; 'and the other is not yet come': the seventh, the Kingly Pagan, had not come into existence then. The Imperial head must first be 'wounded,' and Rome then be ruled by ten Pagan kings 'for a short space' prior to the rise of an 'eighth'; which eighth is this 'beast,' and 'is of the seven,' it being the 'wounded' Imperial head in its revived state—Papacy in an Imperial form, embodying the civil and ecclesiastical elements. The seventh, or kingly form of Pagan Rome, arose as the result of this 'wound' on the Imperial head, and continued only a 'short space' before the rise of this 'eighth' form, which is the beast that carries the woman. This kingly form, after continuing a 'short space' as Pagan, was changed to Papal.

The query may arise, if these seven heads preceded the rise of the beast, why are they said to belong to the beast? On the same principle that the ten horns are said to belong to the beast, though they arose prior to the rise of the beast: this beast, as a symbol of Rome, 'was,' or previously existed in a Pagan form; and 'yet is' in a papal form. So all the heads and horns belonging to Rome are connected with this Roman symbol.

'And the ten horns which thou sawest are ten kings, which have received no kingdom as yet (had not risen in John's day); but receive power as kings one hour with the beast (or in connection with his rise). These (ten horns) have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen, and faithful. And he said unto me, The waters which thou sawest, where thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. v. 12-15.

After these ten horns have sustained a harmonious relation with the woman for a space of time, that relation is finally changed from harmony to hatred. 'And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled.'

These ten horns did lend their influence to support Papacy through the wide domains of the beast, till the time arrived that 'the words of God should be fulfilled' in the consumption of that power, as predicted in Daniel 7: 'They (the Roman horns) shall take away his (temporal) dominion, to consume and destroy it unto the end.' Since A. D. 1793 this work has been progressing. But what does the angel say the woman symbolizes? And the woman which thou sawest is that great city which reigneth over the kings of the earth,' v. 18. What great city has reigned over the kings of the earth for successive centuries, and been 'drunken with the blood of saints,' seated on seven hills, but Rome? Not the buildings of wood and stone, but the people, with

the 'man of sin' at their head, or the apostate Church power, having its headquarters at Rome.

'They shall make her desolate and naked and shall eat her flesh, and burn her with fire.' The 'burning with fire' is just as much figurative as the eating of her flesh; and surely no one will literalize that. The consuming process here set forth has been going on since 1793; and this hatred is increasing, as evinced in the recent movements in Italy under the lead of Victor Emanuel and Garibaldi. The former lovers of this 'harlot,' who have long 'committed fornication with the kings of the earth,' now 'hate' her.—Apocryphical Symbols.

This power is very near its end. Its history will close with the dawning of the day of God, when the beast will be 'taken alive' and cast into the lake of fire.—Selected.

Watching and Watched.

'The eyes of the Lord are upon the righteous.'—Psa. 34: 15.

The Lord is watching over his people from the heights of glory, while they are watching for him to appear in glory. I have read that when Leech, the painter, was a boy, he was placed at a boarding-school, where he had to spend his vacations, as well as his school-days, until his school-days should be finished. His mother pined to see her boy, but the rules of the school precluded her from gratifying her desire. She, therefore, hired an upper room in one of the houses overlooking the play-ground. Here she watched her little boy. He did not know that any one was looking down upon him; but that eye followed him wherever he moved.

So, methinks Christ longs for his disciples. He cannot come to them until 'the times and the seasons which the Father hath put in his own hand' shall be accomplished. But, meanwhile, his eye is fixed upon them from the windows of heaven, noting every act, watching every step, rejoicing in every success of theirs, until their term of earthly service and education shall be completed. Then he will come again and receive them unto himself.

Meanwhile, as he is watching over them, they are watching for him. They long for the day of their schooling on earth to be ended. They have no calendar that tells them the exact date of its closing, but they know that when the time comes, he will appear to bring them home. His word is dear to them: 'Watch, for ye know not when your Lord shall come.'

Together with pride comes an unadvisable and unconvincible spirit. So that into whatever error the enthusiast falls, there is little hope of his recovery. Reason will have weight with him who imagines he is led by a higher guide—the immediate wisdom of God. As he grows in pride, so will he grow in stubbornness. He will be less and less capable of being convinced—less susceptible of persuasion. Being thus fortified against the grace of God and the advice of man, he is left to the guidance of his own heart. No wonder, then, that he is daily rooted and grounded in contempt of all mankind, and in every unkind disposition and temper. No wonder at the terrible effects that have followed in all ages.—John Wesley.

ONE of the reasons why there are so many spiritual dyspeptics in the Church, is, that so many are all the time trying to stuff their own stomachs, instead of trying to do a little towards feeding others who are really hungry and perishing.—Advance.

it? Let the chapter and verse be pointed out; and so let it be clearly established that we Seventh-day Baptists are under law while all the rest of our Christian friends and brethren who observe Sunday are wholly and entirely 'under grace.'

I confess, Mr. Editor, that I am deeply, very deeply, interested in this question. If I am putting myself 'under law' by observing the seventh day as God's Sabbath, I am curious to find out how the rest of my Christian brethren in the ministry and in the church, are not equally 'under law' by observing Sunday. I do hope that Dr. Kittridge, Dr. Herrick Johnson, Rev. W. F. Crafts, D. L. Moody, Major D. W. Whittle, or some other champion for Sunday-keeping will try to answer the questions in this paper and so take their fellow-Christians out from 'under law' and set them upon the same platform with themselves, free from the law though at the same time bound by some law to keep Sunday holy. This question is worth considering. It is worthy of all the attention which Christians can bestow upon it, and as I have never heard or seen the point explained, I shall most anxiously await a candid reply. In the truth.—E. RONAYNE, in *Sabbath Recorder*.

Rome's Saloons and our Public Schools.

THE Catholic Review arraigns the public school system as the chief cause of the degeneracy of morals in our republic. It makes a needless journey round Robin Hood's barn in search of a cause, when the true and sufficient one may be found in its own constituency. Simple facts are fatal to its theory. The vast majority of criminals in our jails and penitentiaries have been innocent of all contact with the school-room. They come from the Catholic churches of Europe, where no priestly care has trained them to true religion or pure morals. If Roman cathedrals and confessionals will reclaim vicious Catholics, and the European scum that floats to our shores, the public schools will take good care of our own people. It is a curious logic for the Catholic press to hold our schools responsible for the failures of their own priesthood.

But we must give some of the Catholic clergy credit for an honest attempt to reform their parishioners. We called attention recently to Father Byren's pungent rebukes in Boston. He told plain truths, when he said that Irish Catholics are the keepers and patrons of the worst saloons in the city. Worcester priests have been imitating his example in a more personal way. They have told from the pulpit the exact number of their own parishioners who are keepers of the saloons, and it appears the most of the saloons are in charge of regular members of the Catholic parishes. Does The Catholic Review imagine that these saloon-keepers owe their degenerate habits to the training of the public schools?

The friends of the public schools will be more seriously alarmed at the growing illiteracy in New England, incident to foreign immigration. It is an appalling fact, that the number in Massachusetts who can neither read nor write has increased in five years from 94,000 to 125,000. The banner State of the Union is sinking towards the level of South Carolina and Arkansas. Compulsory education seems to fail of reaching the children of foreigners, and bringing them into the public schools; and it is not surprising that degeneracy in morals keeps pace with social ignorance.—Prof. Heman Lincoln, in *Morning Star*.

How He was Convinced.

THE able lawyer and distinguished writer, George Ticknor Curtis, in a volume recently published, relates his experience in dealing with a subject which of late raised a great deal of clatter in our Southern church. Among other things, his experience goes to show how the agitation of wild speculations is providentially useful in settling the mind of thinkers and communities upon questions which otherwise might be neglected, and no warning thereby be raised for the protection of the unwary. He says:

'I some years ago took up the study of the modern doctrine of animal evolution. Until after the death of Mr. Charles Darwin, I had not given very close attention to this subject. The honor paid to his memory, and due to his indefatigable research and extensive knowledge, led me to examine his 'Descent of Man' and his 'Origin of Species,' both of which I studied with care, and I trust with candor. I was next induced to examine the writings of Mr. Herbert Spencer. The result of my study of the hypothesis of evolution is that it is an ingenious but delusive mode of accounting for the existence of either the body or the mind of man; and it employs a kind of reasoning which no person of sound judgment would apply to anything that might affect his welfare, his happiness, his estate, or his conduct in the practical affairs of life.'—S. W. Presbyterian.

Christianity Among the Jews.

'By the grace of our Heavenly Father I arrived yesterday morning home safely and found my wife and family all well, and keeping near to Christ our Lord. All the brethren rejoiced on account of the love the Lord bestowed upon me all along the journey which I undertook for the sake, and in the name of our Lord Jesus, to whom be glory forever, and for the sake of his ancient people of Israel. I found at home many letters, from Jews of different places in Russia, all lamenting over the sin of their forefathers in rejecting the Son of God, our Lord Jesus Christ, and requesting me to show them the way of light, to help them out of the darkness of the Talmud, and to initiate them into the temple of which Christ is the foundation, also to send them New Testaments and my addresses in the Hebrew and Russian languages. I spent a week in St. Petersburg, where I introduced myself to those high in office, and into whose hands the interests of the Lord's work are entrusted. They received me very kindly, and encouraged me by promising to help on the cause as much as lies in their power, and to enable me to distribute the New Testaments in all Russian towns inhabited by the Jews, and to permit men authorized by me to teach our brethren the pure gospel of our Lord. The prohibition to baptise is only temporary, because many break away from the Greek Catholic Church, and the government is anxious not to add another sect of baptized Jews, which could influence the Gentile sects, against the will of the Government and the Church. They told me distinctly that they were pleased with the work which is quietly carried on among our Jewish brethren, and that only through it the Jewish question in Russia would be solved, to the joy of all those who seek the welfare of Israel, and who are waiting for the second coming of our Lord. Your brother in Christ,

JOSEPH RABINOWITZ.'

Faithful in Business.

A DEVOUT Christian layman had the daily habit throughout all his busy life of occasionally holding silent communion with God, even in the midst of the most exacting worldly engagements. His testimony, in substance, was that this sweet strengthening intercourse came to be most natural and easy, and that in no sense did it interfere with promptness and correctness in transacting business. It is said that, in order to fix this habit firmly, he set apart a few moments each day for this special purpose. When the chosen period came, if he found himself under an unusual pressure, even a single uplifted thought toward God brought unspeakable comfort and joy. What an experience is insured by such fidelity! How the soul ripens in spiritual living! Truth is readily apprehended whenever we acquire the power to turn our hearts fully, habitually, consciously upward. This power is for every one. It comes only through the indwelling Holy Spirit; and yet it comes by our personal faithfulness. He who is faithful toward God will ever find God faithful to him.—*Christian Advocate*.

The Lost Change.

A WOMAN, feeble and bent with age and overwork, stepped into a New York horse-car.

She hobbled to a seat (fortunately there was one vacant), and, depositing her bundle on the floor, preceeded to fumble in her pocket for her fare.

After much searching, she produced a quarter, which she handed to the conductor.

He returned the change to her trembling fingers; but before she could put it in her pocket, a piece—probably a dime—fell to the floor, and was lost between the slats at her feet. In vain did she try to find it.

It pained her to bend so low, and with a look of resignation she gave it up.

A tall man dressed in black, sat facing her, and watched her intently as she leaned back in her seat.

His hand went to his pocket, then stooping forward, he appeared to be looking for the lost coin, and with an 'Ah! here it is madame,' he raised his hand from the floor, deposited the money in her lap, and, rising, he left the car. The old woman beckoned to the conductor, and, showing him a five-dollar gold piece, asked if he had not given it to her by a mistake. He assured her that he had given her two dimes.

She could not understand how she came by it, but a few of the passengers could; and as she put her hand to her face to hide the tears of joy that dimmed her eyes, some one whispered the stranger's name. He is one of the best known philanthropists of New York, a member of a family noted for many years for its countless good deeds.—*Church Union*.

Let us never suppose that God cares only for the soul, and not also for the body; that the temporal needs of His redeemed people are a matter of indifference to Him; that the maintenance of a laboring man can be beneath his notice who sent his own Son to work as a carpenter; or that a little child's happiness is uncared for by that Eternal Father who has looked on his Christ as a helpless infant slumbering in a human mother's arms. God cares for everything that can affect his people.—*Rev. A. W. Thorald*.

There's Danger in Delay.

MARY A. ADAMS.

Sinner, think not you are standing
On firm ground that is secure,
And that you've long life before you.
Are you very, very sure
That your life will be so happy
And be bright in many ways?
List, the wise man said, 'The wicked
Shall not live out half their days.'

Sinner, 'twill not do to linger,
Death now stands outside your door,
Seeking here and there a victim;
Hasten, come to Christ before
He shall dare to cross your threshold.
Come to Jesus, come to-day,
Hasten, linger not one moment,
For there's danger in delay.

Never mind those halls of pleasure,
Pause not e'en with one regret;
If you do there's one thing surely,
Satan's power is o'er you yet,
But resist him, he'll flee from you,
Ask your God your steps to guide;
He will not forsake nor leave you,
But he will with you abide.

Oh, there is joy in believing,
Peace the world can never know,
There is rest unto the Christian,
That the world cannot bestow;
Be not dazzled by allurements
Which alone the world can give;
When death comes, O then where are you?
Come to Jesus, come and live.

Dare deny our God's existence,
Just because you cannot see,
Face to face the blessed Father?
You must know that it was he
Who hath made yon starry heavens
And the bright eternal blue,
And the very voice of nature
Loud proclaims this truth to you.

Sinner, years ago the Psalmist
Well describes each one like you,
The fool within his heart he sayeth
There's no God, does this seem true?
For the harmony of nature
Speaks of wisdom from on high,
What doth guide all things in order,
Nevermore your God deny.

Once again, O I implore you,
Come to Jesus while 'tis day,
Soon the night of death enshrouds you,
Oh, there's danger in delay;
Come and bear the Christian burden
Which our Savior will make light,
And go on your way rejoicing,
Trust in God to guide you right.

Life and Death Contrasted.

A. C. LONG.

LIFE and death are opposites. Where one ends the other commences. They do not dwell together. There is no life in death as the following scriptures teach:—Jacob said to his sons, 'Behold, I have heard that there is corn in Egypt; get you down thither and buy for us from thence, that we may live, and not die,' Gen. 42: 2. 'We will rise and go that we may live and not die,' 43: 8. 'Na both is not alive, but dead,' 1 Kings 21: 15. 'If a man die shall he live again?' Job 14: 14. 'Set thy house in order for thou shalt die, and not live.' Isa. 38: 1. Jonah, in his anguish, cried, 'O Lord, take, I beseech thee, my life from me, for it is better for me to die than to live.' Jonah 4: 3. 'As in Adam all die, even so in Christ shall all be made alive.' 1 Cor. 15: 22.

In all the above passages life and death are contrasted as opposites. How then can any one who believes the Bible claim that death does not end life. A man may be partially or nearly dead, yet he is not pronounced dead until life is completely extinguished. We love life but hate death, for it is an ene-

my. Christ was manifested to destroy death and to bring life and immortality to light through the gospel. 'The living know that they shall die, but the dead know not anything,' Eccl. 9: 5, is the language of scripture. Do we believe it?

Two Positions; Which is Right?

E. S. SHEFFIELD.

BRO. BRINKERHOFF: In ADVOCATE No. 7, Vol. 22, I see it stated by both yourself and Bro. M. N. Kramer, that 'The first month of the year commences with the first new moon after the equinox in the spring.' Then in No. 8, (the next number), Bro. Lamb says, respecting the time of the crucifixion, 'in that year I find by Sheldon's table of Paschal full moons under Pilate, that the moon full Tuesday, March 24th, at 1 o'clock, 41 minutes, A. M., Gentile time.' Then I find in No. 47, Vol. 19 (March 3rd, 1885), you say, 'The time for the celebration of the Lord's Supper, on the 14th day of the first month, occurs this year on the night (evening) after Sunday, March 30th, according to Roman time. We hope our brethren and sisters will remember and observe the time and the occasion.' Now, Bro Brinkerhoff, it is evident one of these positions is wrong. If you were right in 1885 your statement, with Bro. Kramer's, that the first new moon after the spring equinox begins the year, must be a mistake, as the year began according to your own statement in 1885 with the new moon that occurred on the 16th day of March, about five days before the sun crossed the line.

I understand the moon that fulls first after the equinox is the Paschal moon, whether the new moon is before or after the equinox. If it was governed by the first new moon after the sun crossed the line the Passover could never occur in March, but it might sometimes occur in May. But that it does frequently occur in March, but never in May, is easily proven by referring to the time of Easter Sunday, in the almanacs, for a few years past, which is the first Sunday after the Paschal full moon, as ordered by the Romish church at the council of Nice, A. D. 325.

In 1866, when I became convinced that the time of the crucifixion was the only consistent time to commemorate the event, and presented the idea to Bro. Elder Davison, he received it gladly, but corrected me by showing it was the first full instead of the first new moon after the equinox, and after the Passover was taken up and urged upon the consideration of its readers by the ADVOCATE (then called the 'Hope of Israel'), I watched it closely and it has always held to the full moon view till No. 7, Vol. 22. Was this an oversight or have you, with Bro. Kramer and others, changed your conclusions on this point? Please explain and oblige myself and others. Yours for truth.

Woodward, Iowa.

I BELIEVE Bro. Sheffield is correct in this matter, and I have made the same calculations heretofore, and should have done so again. This year the first full moon after the equinox occurred late enough to bring the new moon after the equinox also, as it frequently does, and hence the statement of 'first new moon after the equinox.' But let it be remembered that the passover, or time for celebration of the Lord's Supper, is the first full moon after the equinox which is the 14th day of the first month, and it will be correct, whether the new moon is before or after it. The exact time can be calculated from the time of the new moon.—EDITOR.]

LETTER DEPARTMENT.

From Bro. Seth Munger.

BRO. BRINKERHOFF, and readers of the ADVOCATE: I can truly say that I am still holding on by faith in the Son of God, believing that we are living in the time of the end, when Jesus said to John, 'Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand,' Rev. 1: 3. Yes, brethren, the perils of the last days have dawned upon us, when men shall put darkness for light, and light for darkness; but we are commanded to be steadfast, immovable, always abounding in the work of the Lord; for, says the apostle, the time will come when they will not endure sound doctrine, 2 Tim. 4: 3. We are told in the 2nd verse of the same chapter to preach the word. This I tried to do last Sunday; the greater part of the congregation were Seventh Day Adventists, and to my surprise I found they could not endure sound doctrine. My text was the words of the apostle Paul, found in 2 Tim. 4: 1, 'I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom.'

There are three points we may notice in the above text: first, that Christ is to be the Judge of the whole world in righteousness; second, that he will judge both wicked and righteous at his appearing; then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. 3: 18; third, at the second coming of Christ he will establish his kingdom, and it shall stand forever, and the dominion and the greatness of this kingdom, says Daniel, shall be under the whole heavens; not away above the atmospheric heavens, where it will stay a thousand years and then come back again, as our S. D. A. brethren tell us, but right here on the earth, and that, too, when the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, Matt. 25: 31. This scripture our S. D. A. brethren tell us has its application to the third coming of Christ, and not to the second coming; but as the Scriptures are silent to their application on this point, and is only supported by the visions, we cannot endorse their views on this point, and shall endeavor to give a reason for so doing.

First, where do the Scriptures tell us that the righteous will ever go up to heaven? This question I have asked them several times, and they refer me to 1 Thess. 4: 16, 17, as their strongest proof, which reads thus: The Lord himself shall descend from heaven with the trump of God, and the dead in Christ shall rise first; then we which are alive will be caught up together with them in the clouds to meet the Lord in the air; so shall we ever be with the Lord. First, they are to be caught up to meet the Lord in the air. Question: Where is the air? There is no air in the graves where the saints now sleep. The first thing in order when Christ comes is to restore life to the sleeping saints. Now, does he give them life in the grave where there is no air? No, he does not; they are caught up out of the grave to meet the Lord in the air; right here where we now live the Lord is coming, and every eye shall see him. But, says one, this passage of scripture says they shall be caught up in the clouds to meet the Lord in the air. Very well, the question may be asked, where will the clouds be at that time. We read that he shall be seen coming in the clouds of heaven. Are the clouds

of heaven coming with angels are coming; the salem, is coming; the come, and God himself their God, Rev. 21: 2, 3

Peter, speaking of Christ, says his face did his raiment was white as event was no doubt a to Christ's second ad states that while he ye cloud overshadowed th out of the cloud said, Son, hear ye him,' M Peter was up in the m in the cloud. with the he was on the earth, w voice to him from the excellent glory is yet f hope of the church of ized only by the faithf seen coming in the c power and great glory

We find by searchi whenever the Lord h of men, personally, th connected with the ev 24: 15; 34: 5; Lev. 16: 5; 1 Kings 8: 10; Eze Reader. the time will same voice that spak from the excellent gl and I, to stand before dead, to give an acco here in this life. If the thy we are classed v slothful servant, who Lord gave him in the c five talents, to another We all have one tal have no reason to com laid on us a lighter bu and less service than our eternal interest d number of our talents, The design of this pa utmost attention to in our heavenly Father bestow upon us.

Your brother in Ch blessed hope.

Freeland, Mich.

From Sister We

DEAR Brothers and attempt to write a f highly esteemed pap feel as deep an intere of my Master, and am ing his return to redee iniquity, and from the when he will take hi righteousness, 'And th with the knowledge of as the waters cover th comforting to the achi the thought that our ended, and we shall e faithful, in a beautiful of God, where there w pain, nor death; 'and t away tears from off a buke of his people sha all the earth: For the Isa. 25: 8. His pron language of Paul we whom we have believ that he is able to keep committed unto him a 1: 12.

Precious hope! It most earnest efforts, to

of heaven coming with him? All the holy angels are coming; the holy city, new Jerusalem, is coming; the tabernacle of God will come, and God himself shall come and be their God, Rev. 21: 2, 3.

Peter, speaking of the transfiguration of Christ, says his face did shine as the sun, and his raiment was white as the light. This event was no doubt a type, pointing forward to Christ's second advent. Peter further states that while he yet spake, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud said, 'This is my beloved Son, hear ye him,' Matt. 17: 1-5. We find Peter was up in the mount of transfiguration, in the cloud, with the Lord in the air, and yet he was on the earth, when there came such a voice to him from the excellent glory. This excellent glory is yet future, and is the final hope of the church of God, and will be realized only by the faithful when Christ will be seen coming in the clouds of heaven, with power and great glory, Luke 21: 27.

We find by searching the Scriptures that whenever the Lord has visited the children of men, personally, that clouds have been connected with the event. For proof see Ex. 24: 15; 34: 5; Lev. 16: 2; Num. 11: 25, and 12: 5; 1 Kings 8: 10; Ezek. 10: 4; Rev. 14: 14. Reader, the time will soon come when that same voice that spake to Peter in the cloud from the excellent glory will speak to you and I, to stand before the judge of quick and dead, to give an account of our stewardship here in this life. If then we are found unworthy we are classed with that wicked and slothful servant, who hid the one talent the Lord gave him in the earth. To one he gave five talents, to another two, the last but *one*. We all have one talent. Surely then we have no reason to complain if our Master has laid on us a lighter burthen, and more easy and less service than he has on others, so as our eternal interest does not depend on the number of our talents, but on our diligence. The design of this parable is to engage our utmost attention to improve such talents as our heavenly Father has thought proper to bestow upon us.

Your brother in Christ, looking for that blessed hope.

Freeland, Mich.

From Sister Weltha A. Combest.

DEAR Brothers and Sisters: I once more attempt to write a few lines through our highly esteemed paper, the *ADVOCATE*. I feel as deep an interest as ever in the cause of my Master, and am looking for, and awaiting his return to redeem his people from all iniquity, and from the power of the grave, when he will take his sceptre and rule in righteousness, 'And the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea,' Hab. 2: 14. How comforting to the aching burdened heart, is the thought that our trials will soon be ended, and we shall enter upon a new life if faithful, in a beautiful home in the kingdom of God, where there will be no more sorrow, pain, nor death; 'and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from all the earth: For the Lord hath spoken it,' Isa. 25: 8. His promise is sure. In the language of Paul we can say, 'We know whom we have believed, and are persuaded that he is able to keep that which we have committed unto him against that day,' 2 Tim. 1: 12.

Precious hope! It is worthy of all our most earnest efforts, to secure the prize, that

we may be able to stand and not be ashamed before him at his coming. The apostle tells us that in the last days perilous times shall come, men shall be lovers of their own selves, covetous, boasters, proud, &c., 2 Tim. 3: 1-5, while we see all this verified before our eyes at the present time, and the evidence that we are in the last days is clear. O let us watch unto prayer, that we be not included in the list described therein, ever remembering that inspiration tells us that the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth, 2 Tim. 2: 24, 25.

Our Sabbath-school has been closed during the winter on account of the severity of the weather and the scattered condition of the members; but now, as God has spared our lives, and blessed us with the privilege of once more beholding the beauties of returning spring-time, with nature decked in her robes of green, and the feathered songsters pouring forth sweet music in joyous notes, let us render unto him praises for his goodness and mercies, and enter on our duties with grateful hearts, ever seeking to know and do his will in all things. I hope all who feel an interest in this glorious cause of our dear Redeemer, will, with God's blessing, resolve to assist in making our Sabbath school both interesting and profitable. You are needed, my brother, my sister, in this great cause. Every child of God needs your encouragement, and you need the encouragement and strength received in performing duties and assembling together in worship of our heavenly Father, as is commanded in the word of God. May the Lord help us each one to let our light so shine, that others may be constrained to come into the fold of Christ; and may we be faithful unto death, that we may receive the crown of life, Rev. 2: 10. Your Sister in Christ.

Alanthus Grove, Mo.

From Bro. W. C. Felch.

DEAR BRO BRINKERHOFF: As it has been a long time since I have written to the *ADVOCATE*, you may think I have grown weary of the Master's cause. No, dear brethren, my heart is in the good work, although it does seem that I can do but little; but if we do all that we can, we can claim the Lord's promises, that when he shall come his people shall be gathered from the East and the West, and sit down in the kingdom: and my faith reaches forward to that glorious time. Last Sabbath I met with a company of Seventh Day Adventists four miles from Augusta Elder Smith preached a good sermon; after preaching had testimony meeting; after meeting had a good visit with Elder Smith. We talked on the Bible doctrine concerning the coming kingdom and spiritual gifts. How bright the truth shines forth as the noon-day sun, when put by the side of error. The Elders claimed that all the gifts should be in the church in these days; then he admitted that the gift of tongues was not necessary. Now you will see the last position overthrows the first. I think he must see that he has a weak argument; so weak that it falls to pieces when it is tested by the Bible. The Elder claimed that the visions of Mrs. White bro't them all into one faith. Then he admitted that a large number of their members were in doubt about the visions of Mrs. White. Does not this last statement overthrow the first? I will let Bro. Smith answer. I know many Seventh Day Adventists that are in

doubt concerning the visions. Are not Eld. Gage, Uriah Smith, and many more in doubt? I am glad the Lord has a people that are free from such doubts, but have a faith that is an anchor to the soul. At some future time I will try and write again. Hoping to meet you all in the kingdom, I remain your brother.

Augusta, Wis.

From Bro. B. G. St. John.

BRO. BRINKERHOFF: Another year has passed away and I still live and am in most excellent health, praise the Lord! This fifteenth day of May, eighty seven years ago, I made my advent into this breathing, busy world; and if others, whose years number considerably less, have cause of gratitude to God for their length of days, how much greater the obligations am I under of love and obedience, who have now entered upon the seventh of my fifth score of years. The Lord is my witness that I am thankful for the precious boon, for life is far preferable to the state of death, when man undergoes a gradual process of a return to his native dust. But this living only to die will all be chang'd when our Lord and Savior returns, coming in his kingdom.

I had hoped to be able to send with this a small thank offering to help on the good work of preaching and publishing a whole gospel, but have to be content with sending only two dollars with which to renew my subscription for the *ADVOCATE* another year. Still waiting the return of our expected Lord, I remain your brother in Christ.

San Francisco, Cal.

OBITUARY NOTICES.

DIED, Sister Catharine S. Goff, at the residence of her sister, Mrs. G. W. Dixon, in Philadelphia, Pa. April 9th, 1887, of Paralysis.

Sister Goff, and her husband, Bro. E. P. Goff, deceased 12 years since, were constituent members of the church at Marion, Iowa. She was born of and brought up by Quaker parents, and always loved the word of God; and when the claims of the Sabbath and advent faith were preached at Marion, she and her husband embraced the same, and lived worthy members of the body of Christ the remainder of their lives. She was highly esteemed by the church at Marion, and by all who knew her. From Marion they moved to Kansas, where Bro. Goff died about two years afterward, and in a short time Sister Goff removed to Philadelphia. Six years and two months previous to her death she received a stroke of paralysis of the right side, and in all that time was as helpless as a child, not being able to hold converse with any one, more than to say a few words. While she possessed a strong hold on life her days were evidently lengthened out by the care and attention of a sister and two nieces. We are indebted to her brother-in-law, G. W. Dixon, for the information of her decease. Sister Goff was over 70 years of age.

DIED, Bro. Solomon G. Cottrell, at the residence of his son, George G. Cottrell, at Poy-sippi, Wis., May 17th, 1887, aged 83 years, 8 months, and 10 days.

The readers of the *ADVOCATE* are familiar with his letters which speak of his faith and hope in Christ and in divine truth in his declining years, which supported him as death approached. The promises of God were his reliance, and he went down to the grave trusting in the Redeemer that his coming is near at hand when death and the grave shall give up his people, and immortality shall crown them in the kingdom of God. We first had correspondence from Bro. Cottrell at Mill Grove, N. Y., moving from there to Eureka, Winnebago Co., Wis., about 16 years ago, and his encouraging letters to the *ADVOCATE* have been gratefully received.

THE ADVENT & SABBATH ADVOCATE

CORRECTION.—In Bro Lamb's article on the Time of the Crucifixion, in *ADVOCATE* of May 17, it is stated that the moon full Tuesday, March 27th, at 10 o'clock, 41 minutes, A. M. It should have been 1 o'clock instead of 10.

Meetings at Pool's Prairie, Mo.

I HAVE been holding regular meetings at this place for some time. Have just returned home from meetings held there. One Baptist lady united with the church, to keep the Sabbath with the rest of the commandments. One intelligent young man has commenced the observance of the Sabbath, and several others are deeply interested, and will, no doubt, take hold of these truths. Helped these brethren organize a Sabbath School. They will also organize one at Lone Dove, McDonald Co., on next Sabbath. They will order the Sabbath School MISSIONARY, as soon as they ascertain how many copies they need. I have also been holding monthly meetings at Lone Dove. The interest seems to be good at this place. One Sabbath keeping family has moved away from Pool's Prairie. My health is not good and has not been for some time. Brethren, pray for the cause in Southwest Missouri.

Neosho, Mo.

E. G. BLACKMON.

A RAY of light seems to have broken thro' the dark cloud which has so long hung like a pall over the hopes of Bulgarian independence. A brief dispatch from Bucharest intimates that the Regents are about to proclaim Prince Charles of Roumania as Prince of Bulgaria, thus virtually uniting these two principalities into one Kingdom. This proposed action has, it is said, the approval of Britain and of Germany. Russia will doubtless resist it if she can, unless she should see a good prospect of eventually overthrowing the new government and swallowing the whole territory at one gulp. If King Milan, of Servia, and his Russian spouse, could be got rid of, and Servia also be joined to Bulgaria and Roumania, a new power might be built up in the Balkans, which would be a desirable ally and a troublesome enemy, even to the most powerful of its neighbors. The interests of the peoples which inhabit these countries are identical, and neither the jealousy of neighboring States, nor the ambition of their rulers should be allowed to keep them apart.

A 'SEANCE' in Boston was stealthily invaded by a police lieutenant the other day, and he turned up the lights when four alleged spirits were exhibiting. He arrested two of the apparitions, one male and the other female, and they are awaiting trial on the charge of obtaining money by means of deceit and fraud.

A REMARKABLE funeral took place at Nagasaki, Japan, last December. The wife of the Governor of the province died, and though the Governor is not a Christian, and the services were to be held in a Buddhist temple, he earnestly requested an American missionary to make an address in English. The missionary consented, and for the first time in a Buddhist temple, in the midst of Buddhist funeral ceremonies, a Christian address was given and Christian prayer offered.

THE Roman Catholic Bishop Cosgrove, of Iowa, speaking of the Catholic papers in Iowa, says: 'We find that about one Catholic

in forty is a subscriber to one of them; we find the combined circulation of all the Catholic papers of the country to be less than that of some single issues of the *Police Gazette*. We find it less by thousands than that of the journal published by another single establishment, the Methodist Book Concern. Protestant exchanges charge that our people are ignorant, that they lack intelligence, and usually they have decidedly the best of the argument, for the facts are very stern and hard to face.'

AN ANGLO-JEWISH POST OFFICE.—Mr. Jacob Fontyn, of Wentworth St. of Spitalfields, London, has recently been appointed a Postmaster, and all the business of a Post Office is conducted at his establishment. What renders the appointment quite unique is the circumstance that it was made by the authorities of the General Post Office, despite Mr. Fontyn having declined to keep his shop open on Jewish Sabbaths and holy days. The concession does as much honor to Mr. Fontyn as to the Post Office authorities, for their liberal spirit of toleration in respecting the religious scruples of the new Jewish Postmaster.—*Jewish Chronicle, March 11.*

THE Bible is the treasure of the poor, the solace of the rich and the support of the dying; and while other books may amuse and instruct us in a leisure hour, it is the peculiar triumph of the Bible to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach, while guilt, despair and death vanish at the touch of its holy inspiration.—*Robert Hall.*

THE failures of science are among its richest contributions to Christianity—it has failed to discover any clue to the ultimate mystery of origins, any clue which can compete for a moment with the view of theology.—*Drummond.*

APPOINTMENTS

No preventing providence, I will hold meetings as follows:

At Republic City, Kansas, as brother Harris may arrange, June 18 and 19th.

Bishop, Jewell Co., June 25th and 26th.

Warwick, July 2nd and 3rd. Our Quarterly meeting will be held at the latter place.

J. H. NICHOLS.

PROVIDENCE permitting, there will be a Quarterly meeting of the Church of God in Michigan, held at Lacota, commencing Friday evening June 24th, and continue over Sabbath and first day. Lacota is situated on the Kalamazoo and South Haven rail road, three miles west of Grand Junction, where the Chicago and West Michigan R. R. crosses, which will make it convenient for those coming from North or South, East or West. We expect a good meeting at this place, and hope to see a large gathering of the brethren and sisters. Let us come praying for God's blessing upon us, and we certainly will not be disappointed. We hope the preaching brethren will make an effort to come and help to make a good meeting. Would like to have the Ex. Committee present to make some future arrangements. Subscriptions for the *ADVOCATE* will be received at this meeting. Yours in the blessed hope.

J. C. BRANCH,
J. HOGBOOM,
W. E. FIELDS. } *Ex. Com.*

Received on Subscription for Advocate

A J Dedon \$1, John P Hart \$2, Mrs Dr. Greenley \$2,—Tithes John P Hart \$6.

Books and Tracts for Sale at this Office

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.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

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.

The Change of the Sabbath, Who Authorized it? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

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

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

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

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

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

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

Sodom: Another Opportunity, by Wm Glenn Moneriff. A refutation of the doctrine of the restoration of Sodom and nearly or quite the rest of the wicked world. Price 25 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

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

Materialism, by Jacob Brinkerhoff,—1 cent.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3 cts Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.

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

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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

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1 Pet. 3: 8, 9