

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.

Gather the Sunbeams.

MARY ADELAIDE ADAMS.

GATHER up the sunbeams scattered

All along life's checkered way,
Grieve not o'er trouble that will
Make the burden of to-day
Far more hard to bear, and we will
Not be cheered with it in view,
But instead take all the brightness
God in mercy sends to you.

Gather up the sunbeams scattered
All along the journey through,
'Tis the clouds that hide the sunlight
Of our faith, keep this in view.
If we cherish sweet contentment,
Dwelling not on ills of life,
All the clouds will quickly vanish,
And we're ready for the strife.

Gather up the sunbeams while they're
Lighting up life's weary road,
Lest they pass and leave it darker,
Heavier then will seem your load.
Darkest gloom precedes the daylight,
Then take courage and be brave,
Soon will storms of life be ended,
And there is light beyond the grave.

Gather up the sunbeams scattered,
Though to you they seem but dim;
They will brighten if you open
Your heart's door to let them in.
They will bring you joy, contentment,
Peace will dwell within its halls,
And you'll feel to praise the Father,
Knowing he rules over all.

Bald Knob, Ark.

The Changed Ordinance.

I. N. KRAMER.

'BECAUSE they have transgressed the law, changed the ordinance, broken the everlasting covenant,' Isa. 24: 5.

An ordinance is a statute, or written law as a rule of action, established and made permanent by authority, in distinction from common law, or rules of action, derived from long usage or established custom. Acts of corporations intended as a permanent rule or law are called ordinances (Webster). Laws controlling the motions of the heavenly bodies, producing day and night and light

and darkness, unchangeable and eternal in their workings, are called in scripture the ordinances of heaven and earth. Jer. 31: 35, and 33: 25; Job 38: 33; Psa. 119: 11.

The law God made to control the actions and relations of his intelligent creatures are also as fixed, unchangeable, eternal, as those that govern his unintelligent creatures. God gave to Israel ordinances that they might not commit those wicked things for which he had driven the nations out before them, Lev. 18: 30. These ordinances therefore pertained to the moral conduct of man. Also to walk in God's statutes and to keep his ordinances and to do them was the condition on which they were to be God's people, Ezek. 11: 20, which was the doing of righteousness, Isa. 58: 2. God spake to them in the cloudy pillar and they kept the testimonies and the ordinances that he gave them, Ps. 99: 7; even the statutes and the ordinances and the law and the commandment which God wrote for them, which they should observe and do forevermore, and not fear other gods, 2 Kings 17: 37. Therefore it is evident both from the common use of the term and also from Bible usage, that the ten moral precepts, spoken to the people with God's own voice and written with his own finger on tables of stone, are especially God's ordinances, and that any attempt to change or annul any one of them comes under the condemnation of our text; for God himself said that his covenant would he not break, nor alter the thing that had gone out of his lips, Psa. 89: 34. How impious, then, for man to change his ordinance, and break his everlasting covenant!

We read of one who should think to change times and laws. Dan 7: 25. What times but those that God ordained, the ordinances of righteousness, for God's covenant of life and salvation always has and always will require righteousness of his people, for it is an everlasting covenant. He thought to change these, the times and laws of God's appointment. He purposed it in his heart; he made and enforced law, and did all in his power to accomplish it; and in his estimation, and as far as he had the power, they were changed. But God neither acknowledges nor accepts the change as his, and in his eternal purpose they are not to be changed. So in God's sight his work was nothing more than a thought, or attempt to change them.

God, who appointed days, weeks, months, years, and seasons, in their times, commanded his ancient people to keep their feasts each upon his day which God appointed, Lev. 23: 37, and to make their offerings in their appointed season, Num. 9: 13. And when Jeroboam appointed one of the feasts upon a different month it is said to be a month which he devised out of his own heart, 1 Kings 12: 23. In like manner the power that thought to change times and laws hath appointed a Sabbath day which he hath devised out of his own heart, and commanded men to keep the first day of the week instead of the seventh day, which God appointed and commanded to be kept, for it is admitted even by those in favor of keeping Sunday, that

'the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321.' 'But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended rather than enjoined by an ecclesiastical authority (the third Council of Orleans).' 'Nor was it till about the end of the 9th century that the emperor Leo repealed the exemption which it enjoyed under the edict of Constantine.' When Sunday was first established by law as a Sabbath, see Library of Universal Knowledge, article Sabbath.

In addition to this the time of beginning the day at even was changed to midnight by like authority, as well as otherwise mutilating God's law; and to day all civilized nations are swayed more or less by Roman and Papal law with regard to God's times and laws. Even our own city of Marion, in the State of Iowa, has its ordinance No. 31, in which it becomes a crime against the city for any person living within its limits to keep the commandments of God, for God's law says six days shalt thou labor and rest on the seventh, but that ordinance requires rest on the first day, and therefore forbids labor on the day God commanded man to labor. God said to Israel that after the doings of the land wherein they dwelt, after the doings of the land whither he would bring them, should they not do, neither should they walk in their ordinances, but that they should do God's judgments and keep his ordinances to walk in them, Lev. 18: 3, 4. And is not this required of God's people to-day as well as of them?

But in order to justify the ordinances of man it is claimed that Jesus arose on the first day of the week, and also that he met his disciples after the resurrection on that day, and that for these reasons the Sabbath is either changed or destroyed, and that the first day of the week is sanctified in its place. The former claim we have shown in a previous discourse is not taught in the Scriptures, and the latter we now undertake to examine.

When God had created the heavens and the earth in six days, he rested on the seventh, and it was called the Lord's Sabbath; but Christ says he made it for man. He made it by blessing it, sanctifying it, and resting on it; and he commanded man to keep it in order that he might commemorate the work of God in creation, and thereby perpetuate the memory of the God that created.

God in blessing, and sanctifying, and setting apart that day for his own service, separated it from other days, and thus formed a cycle or order of days called weeks. So, to sanctify and set apart another day instead of the seventh would require that the seventh day be un sanctified, and God's blessing taken from it. Then the weekly cycle would be destroyed, and a new order of weeks would have to be created, not dependent on the six days of creation for its significance, but on something else; for so long as it is a fact that God created the heavens and the earth in six days, so long is the sanctified

seventh day the memorial of it, and no other can be. The death and resurrection of Christ occupied three days, in which a certain part of the work of redemption was being completed; and if his resurrection formed an order of time it should be a cycle of three days and not seven, in order to have a significance in the event.

Will those who assume a change of the Sabbath by divine authority tell us the exact time when, where, and how, and under what circumstances the Sabbath day was un-sanctified, unhallowed, and the first day of the week sanctified, blessed, and hallowed in its place? That day which God had specially honored by putting his blessing on it, when was it dishonored by God taking his blessing from it, so that men should do their own pleasure on it, call it not a delight, unholy of the Lord, dishonorable? Isa. 58: 13. Nay, more, a yoke of bondage, a disgrace to be found keeping it, as some say.

We will now examine those meetings of Christ with his followers and see if any such power and authority is vested in them.

Mary Magdalene was the first to meet him. She met him early in the morning on the first day of the week, in the garden, soon after she had returned from calling Peter and John, when she had just turned back from the sepulchre to some other place in the garden, where she was unobserved by a company of women at that time arriving at the sepulchre. Then Jesus manifesting himself to her told her not to touch him, for he had not yet ascended to God, but to go and tell the brethren that he should ascend up to God, Mark 16: 9; John 20: 11-18.

Soon after this he met all the women together as they hastened, according to the command of the angel, to tell his disciples that he was risen, when Jesus hailed them and told them to tell the brethren that he should go before them into Galilee, where they should see him.

After this it was reported that he was seen of Simon, but no record of conversation with him, Luke 24: 34; 1 Cor. 15: 5.

Also the same day two of his disciples went to Emmaus, and as they walked Jesus joined them as a stranger. Their conversation was concerning the things that had recently come to pass with regard to Jesus, and he said to them, Ought not Christ, after this suffering, to enter into glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself, Luke 24: 13-30. But if he expounded unto them that the design of his meeting with them was to abolish the Sabbath day, and make holy and sacred the first day of the week, the evangelist failed to record it.

In addition to these four meetings which were on the first day of the week, there were two other instances where he met with individuals singly, once with James and the other with Paul, 1 Cor. 15: 6, 8. But on what day of the week he met them we are left in darkness, as there is no record concerning it.

It may not, however, be claimed that these six meetings furnish the basis for Sunday keeping, for although four of them were on that day, yet none of them were assemblies, unless it be that of the women. But as they were in haste, fleeing to tell the disciples what they had seen and heard, it will hardly be assumed that this was the time and circumstance on which the supposed new Sabbath was founded. Though strictly speaking it was the only assembly he met on the first day of the week, for the meeting with the disciples in the evening of the same day, as they were assembled together, was at the

close of the day, as the second day of the week was drawing on. This was about the time of day he was put into the tomb, as also the time he was raised out of it; for it was late on the preparation day that they hurriedly put him into the tomb, just as the festal Sabbath drew on. And he was raised out of it in the end of the Sabbath, as the first day of the week drew on, the same word, 'epi-phooskoo,' being used by the evangelists in both cases to express the time of day that these events occurred. So if he were put in the tomb in the evening he was raised in the evening, and this would agree with Christ's own words that he should be in the heart of the earth three days and three nights: and so plain is this case that Dr. Crosby, one of the translators of the New Version, in his comments on that translation (in order to save Sunday from falling), says that both these events took place in the morning; that the day began in the morning, and that the command in Lev. 23: 32 to observe the Sabbath from even to even was an exception to the general rule of counting the day from the morning. Surely he has not regarded scripture testimony, for if he has he would remember that in the history of creation the evening and the morning was called a first day, and so on every day of the week, and the evening and the morning was the seventh day, and therefore the Sabbath was from even to even from the very beginning. He would also remember about the passover that the Paschal lamb is killed and eaten in the evening; this was a feast of seven days, wherein no leavened bread was eaten. The first day, a memorial day, began with the feast at even, the feast also ending at even, Ex. 12: 6-18. Or has he forgotten what Ezekiel says about the gates of the inner court that looked toward the east, being shut the six working days, but that on the Sabbath and new moons it should be opened, and that on the Sabbath, after the services mentioned, it should not be shut till evening? Ezek. 46: 1, 2. Therefore when the evening came the Sabbath was past. Or has he not considered the teaching of Nehemiah, when he ordered that the gates of the city should be shut as it began to be dark before the Sabbath, and not opened again till the Sabbath was past? Neh. 13: 19. Are not these sufficient to show that God's general rule was to begin the day at even? and nowhere has he given even an exception to that rule.

We also find the same rule carried out in the New Testament, for on one occasion when Jesus had entered into the house of Simon and Andrew, on the Sabbath day, that at even when the sun did set they brought unto him all that were diseased, and them that were possessed with devils, to be healed, Mark 1: 21-34. For it is well known that the Jews regarded the work of healing diseases on the Sabbath day as a violation of the day, therefore they waited till the Sabbath was past, at even, when the sun did set, to bring their diseased to be healed. And no scripture teaching can be produced that recognizes any other basis for computing time, and no Bible writer ever adopted either Roman time, or Mr. Crosby's time.

Therefore this first meeting of the disciples as they were assembled together, was a night meeting, its session being on the night part of the second day of the week. Why had they met there and then? Had Jesus appointed them the time and the place that they should meet there for worship? No, for they had not yet believed that he was risen, but for fear of the Jews they had resorted to a secret place, with no other apparent pur-

pose to draw them together than that of mutual sympathy. Certainly not for the purpose of keeping holy the day then just past, for it was too late for that. John 20: 19-24.

He met them again a second time, after eight days, when the disciples were within and Thomas with them; Jesus appearing in their midst spake to Thomas to examine his wounds, and know for himself that he was Jesus. And Thomas believed, John 20: 26-29; Mark 16: 14. As this meeting was eight days from the previous one it could not have been earlier than the evening belonging to the fourth day of the week. Even if the supposed sanctifying influence of such a meeting had the power to extend its influence backward to the day past, or forward to the day following, it could not have reached the first day of the week to sanctify it.

Jesus showed himself again to seven of his disciples at the sea of Tiberias. In this case the day of the week cannot be ascertained from the Scriptures. But from a modern standpoint we might conclude, however, that it was Sunday, as Sunday has been and still is a popular fishing day, for when Christ met them this time they had gone fishing, though it might be quite un-Puritanical for the apostles to go fishing on that day, but Jesus did not even chide them for doing it, but rather bid them God speed by commanding them to cast their net on the other side of the ship, John 21: 1-14. In this meeting they had assembled, not for the purpose of worship, but for the purpose of fishing.

Jesus again met them on a mountain in Galilee where he had appointed them, and they worshipped him there, Matt. 28: 16-18. This is the first time they had met by appointment, and the first time any reference to worship has been made. But unfortunately for the purpose of making Sunday sacred to the worship of God, the day on which this meeting occurred is unknown. Veiled in total darkness. Nay, more, of so little importance did the evangelist regard it as establishing the sacredness of the day that he did not think the day on which it occurred as worthy of record, else he would have given it. But in this instance the disciples having met him there, and recognizing him as their Lord and Savior, naturally enough worshiped him.

He was also seen of above five hundred brethren at once, 1 Cor. 15: 6. If therefore the meeting of a congregation made a Sabbath of the day on which they met, then this day on which believers should meet for worship. But here again the Scriptures are silent as to the day of the week on which it occurred. Could this be so if God intended that the appearance of Jesus to his disciples should be the foundation for dispensing with his holy Sabbath, and the establishing of another day in its place, on which worshiping assemblies should hereafter meet?

Once more, and lastly, he met his disciples at Olivet, Luke 24: 36-50; Acts 1: 9. The subject of conversation was the fulfillment of the things written in the law of Moses and in the Psalms concerning himself, and that repentance and remission of sins should be preached in his name among all nations. What was this repentance and remission of sins they were to preach? Was there then any law in existence which all nations were under obligations to obey, and which all nations had violated and needed to repent and be forgiven? for where no law is there is no sin, and no need of repentance and forgiveness. Then what law were all nations under obligations to obey? If not the law embracing moral obligations, what law was it, and

where are we to find it? The moral law, did not that the Sabbath of the Lord, being that all nations might remember the true God through his works that the Creator of heaven and earth, fall away into idolatry? Jesus taught his disciples with them that they had received grace and remission of sins, and recognized a law that they should know and honor the Sabbath day.

We have now four meetings of Jesus with his disciples when assembled at different times, and that in no allusion whatever to the Sabbath day, or the first day of the week in which they met. In one of them they were fishing, and that if this was Sunday, fishing on that day. In the others we find that on the first day of the week, at the close of the Sabbath, and that the other day, and so about the Sabbath day.

In all these meetings there is no single instance where Jesus implied that they had received authority to establish a new law, or the consequence of such meetings were designed to abolish the Sabbath of the Lord, and to reiterate amidst the Jews, written by God's command, the stone, and deposited in the cherubim and the throne of God's perpetual covenant, to believe that a law had been established by perfecting the word is recorded in the Scriptures ever expressed concerning a new law, or any of the week is mentioned in the New Testament, is there any reference to it?

In addition to these meetings given for keeping the Sabbath, the supposed resurrection of the disciples, and other reasons, which are frequently mentioned that Paul commanded them to lay by their works of the week as if they were to come, 1 Cor. 16: 2. Most of them first 'lay by their works at home.'

This direction is the very thing that we give if the people are being employed through the Sabbath, naturally be employed to attend to the business before the Sabbath, so that they may be laid over till the evening after the Sabbath, the necessity of another day, convenient time, not being a part of the Sabbath. This is at least the case with the keepers, and those who are to manage the Sabbath at Marion, Iowa. The proof in this case should be kept in mind.

The other law keeping is the

where are we to find it? And if it were the moral law, did not that law already contain the Sabbath of the Lord? the object of it being that all nations might keep in perpetual memory the true God as seen and recognized through his works that they might not forget the Creator of heaven and earth, and thus fall away into idolatry. Therefore when Jesus taught his disciples at this last meeting with them that they should preach repentance and remission of sins to all nations, he recognized a law that required all nations to know and honor the true God.

We have now found that Jesus met his disciples when assembled together six different times, and that in four of them there is no allusion whatever as to the day of the week in which they occurred; and that on one of them they were engaged in fishing; and that if this was Sunday Jesus sanctioned fishing on that day. Of the other two meetings we find that on the first one they met at the close of the first day of the week, as the second day of the week was drawing on, and that the other meeting was after eight days, and so about the fourth day of the week.

In all these meetings we do not find a single instance where it is mentioned or even implied that they had established or intended to establish a new worshiping day in consequence of such meetings. Neither that these meetings were designed to overthrow the Sabbath of the Lord, instituted at creation, reiterated amidst the thunders of Sinai, and written by God's own hand on tables of stone, and deposited within the ark under the cherubim and mercy-seat, representing God's perpetual presence. Nor yet can we believe that a law was ever made or established by perfect silence, for not a single word is recorded that ever Christ or his disciples ever expressed even an intimation concerning a new holy day in any of these meetings, or anywhere else. The first day of the week is mentioned only eight times in the New Testament, and in no one of these is there any reference to its being a holy day.

In addition to the two reasons already given for keeping Sunday holy, namely, the supposed resurrection of Jesus and the meeting of the disciples on that day, there are two other reasons, though of less importance, which are frequently urged. The first one is that Paul commanded the Corinthian brethren to lay by them in store on the first day of the week as God had prospered them, that there should be no gathering when he should come, 1 Cor. 16: 2. Mr. Crosby, as well as most other first day commentators, regards 'lay by him,' as properly rendered, 'lay up at home.'

This direction to the Corinthian brethren is the very thing we should expect him to give if the people were Sabbath keepers, for being employed in their various avocations through the six working days they would naturally be employed too late in the day to attend to the reckoning up of the weekly business before the Sabbath hours should begin, so that this matter of business would be laid over till the first day of the week, the evening after the Sabbath, before the business of another week begins, being the most convenient time to attend to this business, it not being a proper business for the Sabbath. This is at least the experience of Sabbath keepers, and the way they are necessitated to manage their business, in this 19th century at Marion, Iowa. Where, then, can men find proof in this that the first day of the week should be kept in place of the Sabbath?

The other reason offered in favor of Sunday keeping is that the disciples at a certain time

came together to break bread on the first day of the week, on which occasion Paul preached to them ready to depart on the morrow, and continued his speech until midnight, after which they broke bread, Acts 20: 7, 8. If the coming together were late on the first day, then, as they did not break bread until after midnight, the breaking of bread was on the second day of the week; but if they met on the evening after Sabbath, then they broke bread in the night part of the first day of the week, making the following first day one of toil and travel, for they set out on a laborious journey, taking their vessel around the cape to Assos, some 50 or 60 miles, while Paul started across the country afoot, a distance of about 25 miles, where Paul was taken aboard. This journey does not at least present any appearance of Sabbath rest. And though they may have broken bread on the first day of the week, what proof is it that thenceforward that day was to be a Sabbath of rest? is it not also affirmed elsewhere that the disciples broke bread daily, and yet that did not make a daily Sabbath.

Marion, Iowa.

Searching the Sinai Library.

PROFESSOR Garthausen, of Leipzig, was recently sent on a trip of learned investigation by the University library of that city. He spent some months in the cloister at Mt. Sinai, and in his recently published 'Catalogue Codicum Graecorum Sinaiticorum' he has given us the rich results of his study. The Sinai library is famous chiefly for having given us the Codex Sinaiticus, found there by Tischendorf. Garthausen went there to see if further treasures could be found. He reports the library in a deplorable condition, and says that 'the library is not in need of codices but the codices in need of a library.' A number of the manuscripts are stored away in the rooms of the Archbishop, others in the cell of the Virgin Mary, others in the so-called small library, and still others in the so-called sacristy of John the Baptist. It seems that others are stored away elsewhere, and these the monks would not allow him to see. The experience with the Sinaiticus, which it seems they were virtually compelled to 'present to the Russian Czar,' has made them cautious in admitting strangers to their library, and it is thought by some scholars that possibly the best of the codices are now hidden by the monks. At any rate, the 1,223 codices catalogued by Garthausen, do not seem to contain any remarkable unicas. The oldest manuscripts date from the eighth, ninth and tenth centuries, and do not seem to contain anything not found in other equally old manuscripts. The great majority of the codices are of a later date, and belong chiefly to the practical side of theology and to monastic institutions. No less than two hundred authors are represented by these manuscripts. Two hundred manuscripts are dated. Egypt, Alexandria, Jerusalem, Bethlehem, Cairo, Sinai, Cyprus, Palestine, Patmos, Cheronesos, Athos, Cephalonia, Serres, Rhegium, are mentioned as places where some of them are written, and forty names of owners are found. One hundred and forty-seven manuscripts represent the Old Testament department, and 153 the New, although not a single complete copy of either is now found in the library, although the four Gospels are found in fifty-six manuscripts, one of them dating as early as the ninth century.—The Independent.

Flesh and Blood.

THE phrase 'flesh and blood' is expressive of the present corruptible state of the human race, or in other words, it is a term applied

to mortal man. Permit me here to produce a few examples of its use. First in Matt. 16: 17 —'Blessed art thou, Simon Bar-jona; for flesh and blood (mortal man) hath not revealed it unto thee, but my Father which is in heaven.' Second, in Gal. 1: 15, 16 —'But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood' (mortal man).

In these examples it will be seen that the phrase is expressive of mortality. That mortal men and women are in the church no one who believes the Bible will deny. Indeed, in this respect the body of the church is composed of flesh and blood (composed of mortality); hence it needs a change in order to live forever. So then the apostle could say, 'We shall not all sleep, but we [the church] shall all be changed, in a twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' If the church of God was allowed to go into the kingdom in its mortal condition, it would still be in a dying condition, and there would be no eternal life; the church must be made immortal in order to live eternally.—Selected.

The Living Book.

There are plenty of dead books in the world. Thousands fall dead from the press year by year, and are never sold, read or cared for.

But there is one book which never dies. It contains the oldest writings in the world. It has the widest circulation of any book in the world. It is read in more languages and by more people than any other book on earth. More men have tried to destroy it than ever assailed any other book. Kings, emperors, priests and rulers have done their worst, but the men are dead and the book is still marching on over their graves.

Such a book has something in it besides ink and type and paper. The breath of God inspires it. 'The word of God is living and powerful,' and it makes its way against all opposition. It conquers its enemies and blesses its friends. Ages come and go, but the book remains; it is a living book.

Says Dr. John G. Oakley:

'This book lives in more ancient manuscripts than any other book. When it took a laborer thirteen years to earn the price of a copy, it lived and found sale. It was the first book printed with types, and since then has never been out of print. It is estimated that there is a copy in existence now for every ten persons on the face of the earth. It has leaped forth from the press at the rate of nearly ten copies a minute for the last hundred years.

'The body of the book dies. The languages of the book become dead languages. But as often as the body dies the spirit takes a new body, and much more frequently, for the spirit of the Bible is rapidly incarnating itself in the bodies of all the great living languages of the earth. The Bible has laid the works of the old philosophers on the shelf forever, and the fishermen of Galilee are now teaching morality and religion to the queens, kings and intellectual giants of the world.

'This living book is speaking to the dead nations of Europe and Asia, and they are leaping to life again. Queen Victoria says: "The Bible is the secret of England's greatness." Bonaparte said: "The Bible is no mere book, but a living creature, with a vigor, a power which conquers all that oppose it. It is the book of books." —Armory.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, June 21st, 1887.

JACOB BRINKERHOFF, Editor.

The Rainbow Angel. Rev. 10.

A REQUEST has lately been made to write upon the prophecy of Rev. 10, and this I do the more readily, as prophecy is a subject I love to contemplate, and where it is as clear as Rev. 10, I love to compare it with history, and thus see how an allwise and far seeing God has pointed out the way sometimes before his people, and thus confirms the sacred Word. The course of the church and of the powers of the world toward the church, was given in emblem or figurative language, that by diligent study or comparison the Bible student might understand his whereabouts in the stream of time, while to the oppressive and haughty rulers of the nations, the language of scripture which pointed them out would not be understood, it indeed the sacred Word was read by them at all.

An angel is a messenger, and in apocalyptic symbols angels are introduced to speak of a proclamation going forth as from the Deity; or a movement of the work of God among his people on earth which would mark an event in their history, either an advance of the gospel work, divine light and truth dawning upon them, or of a particular interposition of divine providence in their behalf.

When the prophecy of the apocalypse opens the heavenly messenger informs John that he will show him things that should shortly come to pass, and they soon began to develop according to the prophecy. The church of God was then under the dominion of the Roman Empire, which government soon began to oppress the people, and as the religion of Jesus Christ put its followers above the worship of idols or any reverence for them, it brought conflict with the rulers and persecution from them followed. Then, shortly after the Empire took Christianity under its protection, and became professedly Christian, it united the worship of God with idolatry so that the humble followers of God who could not but be obliged to dissent from such practice, protested, and refusing to recognize the rising Pope and Papacy, were persecuted by them, even unto death. The church rose above the government, so the controlling persecuting power exercised upon the followers of Christ, was the Papal Roman Empire, the same Roman Empire that ruled and reigned when the Lord Jesus Christ gave unto John the revelation of future events, in symbolic prophecy, and they shortly came to pass.

In chapters 6, 7, 8, and 9, there are symbolic predictions of calamity upon the Roman Empire, the Barbarians first overturning the whole empire, and ere long Mohammedanism desolated the East and put the whole country into desolation and the people under gross darkness of superstition and ignorance, while in the West another abomination of desolation overspread the country and people. The officers of the church took away the Scriptures from the people, while the priests came between the people and God really pretending to take the place of Christ as mediator, claiming absolution, or the forgiveness of sins. In the East Mahomet was to the people what Jesus of Nazareth should have been, who was entirely ignored. By means of these two desolating powers such a state of the world was reached as described

by Isaiah, 'Darkness covers the earth, and gross darkness the people.' The light of this Dark Age was reached by the 10th century, and seemed to reign supreme for several hundred years. Dissenters had raised their voices against the corruptions of the church and its rulers, but there was sufficient power to crush them out, or drive them into obscurity, and such was the effort to put down all opposition to the corrupt rule and crush out truth, under the name of heresy, that millions of the followers of Jesus sealed their testimony with their blood.

Such was the state of the Christian world and of the Papal Roman Empire when the 10th chapter of Revelation presents advance history to our view. Papacy reigned over all the kings of the Roman world, all the ancient Roman Empire which was not taken up with its rival, Mohammedanism. From the 11th century onward, to a greater extent than previously, had there arisen bodies of Christians who strove to restore the church to its primitive purity, and had specially denounced the reigning priesthood as the Babylon of the Apocalypse. For this evidence see any of the church histories of those times. In Rev. 6: 9, 10 is represented the martyred saints of papal persecution, who had shed their blood for the word of God and for the testimony which they held, crying for judgement and avengement upon their persecutors; and the prophecy represents that after 'a little season' the judgement and avengement upon the persecutors would be brought about. After the 11th century reformers arose in several parts of the Empire, denouncing the papal head of the church, and advocating a return to primitive Christianity, but by the strength of papacy, the time for that was delayed, Rev. 10: 6.

This brings us to the time when the 10th chapter of Revelation opens. The 1st verse speaks of a mighty angel coming down from heaven. Did any work or event in the history of the world and the church transpire about this time, after papacy had reigned triumphant for several centuries, and the Dark Ages had eclipsed the light of the Sun of Righteousness? What mighty work transpired in the early part of the 16th century, which shook the kingdom of the beast to its center, and commenced to consume its dominions, and ere the close of the century had wrenched from the hands of the papal beast a part of its territory, and the consumption has gone on until the last remains of secular power was taken away in the 19th century—in 1870. It was the Great Reformation which began in Germany in the 16th century which was the mighty work, symbolized by the angel of Rev. 10. It broke out in full force in 1517, under Martin Luther and Melancthon, and spread so rapidly and powerfully that Rome failed to put it down, for the time of God's judgment had come; the hour or time for judgment upon the corrupt church power, when the people were to have the Bible given to themselves, and should be rid of the tyranny of priestcraft, and should understand that they would have absolution from their sins by faith in Christ, instead of by confession to priest and through payment of money receive the priest's absolution of sin; and their natural ideas of what was right and the innate principle of righteousness spoke for themselves that no priest could grant an individual the privilege to commit sin and be guiltless in the sight of God; which outrage the papal minions had pretended to do and imposed upon the people, until public indignation had arisen, iniquity overdid itself, and the Reformation arose.

This mighty work is represented as coming down from heaven. All truth is divine, the holy Scriptures are of divine origin, and this effort to restore divine truth to the world and to revive the fundamental principles of the gospel, was truly from heaven. The Scriptures had been hid away from the people in monasteries and seen only by priests, and their restoration to the people was truly a heavenly work. For the people to understand that they owed their lives and blessings to God instead of to the pope and priest, was certainly a heavenly work. And to break this yoke of spiritual bondage from off the necks of people, that they might worship God in spirit and in truth, was also a work sanctioned by high heaven.

How this work synchronizes with the work specified by the series of angel messages of Rev. 14: 6-12, after which angel messages the coming of our Lord is brought to view. The first of these messages represents the everlasting gospel as being preached abroad over the earth. It was the same everlasting gospel which was preached by the apostles, which gave hope to the world sitting in darkness, that in the name of Jesus the people might trust for salvation and for the remission of sins. They preached it in its purity and the first century showed a purer religion than has been known since. Both gospel and Christianity had become obscured, and in papal corruption not much of the everlasting gospel was preached to any nation, kindred, tongue, and people. Under the Great Reformation gospel preaching was revived, and with it was the announcement that the hour or time of God's judgment had come upon Babylon, which had fallen and was deeply corrupt, and in her tyrannical corruption had made all nations drink of the wine of the wrath of her fornication. And now, after such depth of iniquity and darkness, how appropriate the message of the Reformers, to 'Fear God, and give glory to him.' Worship him, and not the counterfeit lord who sat in the papal chair, 'exalting himself above all that is called God, or is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God,' as Paul prophetically speaks to the Thessalonians in 2nd epistle, 2: 3, 4. This was the message of the Reformers as they went forth with the 'open book' in their hands, Rev. 10: 2.

(Concluded in next number.)

The Inspiration of the Scriptures.

THE question, Were the Scriptures given by inspiration of the Creator of the universe? is one of infinite importance to our race. If they were not thus given, they cannot be accepted as a standard of truth, an evidence of faith, or a foundation for hope. The Bible contains no authority above its author. If it was produced by human wisdom and dictation, its authority for truth, faith and hope, is exceedingly low, for its authors were false and hypocritical, professing to speak for God when they uttered their own perverted sentiments. A stream can never rise above the level of its fountain.

If humanity produced the Scriptures then their exhibitions of intelligence, purity of moral principles, safety of instructions, and general tendencies to regulate human society, can be of no higher grade or produce more desirable results than other productions of men equally intelligent.

An author exhibits his own grade of wisdom, so that the real gradation of two authors can be seen in their productions. The speech of an uneducated peasant would be very different from that of an enlightened statesman.

As the Scriptures are the only standard of truth, faith and hope for the Christian, the question of their authorship becomes of infinite importance to us. Their inspiration is the foundation upon which Christ stands, and the chief corner-stone upon which stands the proof that Mary's Son is the Messiah. A subject of such magnitude should be handled very carefully and honestly, and giving no proof only that which is incontrovertible.

As God has given one point of truth as a test of the divinity of his Word, we may examine that in this connection. God presenting the superiority of his power over idol gods, to foresee and bring to pass events, said of them: 'Show the things that are to come to pass hereafter, that ye may know that ye are gods.' Isa. 41: 23. Trusting himself with these men, he should hold, the former things are come to pass, new things do I declare. Before they go forth, I tell you of them.' Chap. 42: 1-9. he says:

'Remember the former things of mine, which I have declared, and they have come to pass, and there is none like me. Declaring from the beginning, and from ancient times the things that are not yet done, so that counsel shall stand, and I will do all things.' Chap. 46: 9, 10. 'I have showed things from this time, even hidden things, which thou didst not know them. They are now, and not from the beginning; ere the day when thou heardest the voice of the Lord, thou shouldst say, Behold, I know.' Chap. 48: 6, 7.

In these passages, God clearly states the difference between himself and the intelligence by which future events are foreseen and foretold. This power and foretell he makes the test of the origin of his revelations, when he says: 'Show the things that are to come to pass, that we may know that ye are gods by the fact of their having, or not, ere to foresee and foretell the things 'hereafter' by which their gods should be tested. So of himself he says: 'I do I declare; before they spring upon you of them.' Again he expresses the fact when he says: 'I am God, and there is none like me; declaring the end from the beginning; i. e., there is no intelligence which can locate and determine long before it comes. He repeats as if it were emphatically insisted, I showed thee new things, and thou knowest them; . . . behold, I knew things which thou didst not know, and I present the same test of his power. He says: 'Now I tell you before they go forth, when it is come to pass, ye may know them.' John 13: 19. The express purpose of Jesus taught that his power to foresee was positive proof of his origin. This proves that the prophecy of the Scriptures is the most substantial evidence of their divine origin and inspiration.

It is a fact, that men through the ages and generations have never been able to foresee, or by the assistance of any other power except the great Creator, to locate any future events outside of what he habitually produces. The prophecies of these men and gods has never been so far as to reveal specifically any unexperienced future. The Scriptures has proclaimed the fact of being in the universe able to foresee to pass new and great events.

As the Scriptures are the only standard of truth, faith and hope for the Christian, the question of their authorship becomes of infinite importance to us. Their inspiration is the foundation upon which Christianity rests, and the chief corner-stone upon which stands the proof that Mary's Son is the Messiah. A subject of such magnitude should be handled very carefully and honestly, accepting no proof only that which is incontrovertible.

As God has given one point of truth as a test of the divinity of his Word, we will examine that in this connection. God in presenting the superiority of his power over idol gods, to foresee and bring to pass future events, said of them: 'Show the things that are to come to pass hereafter, that we may know that ye are gods.' Isa. 41:23. In contrasting himself with these men, he said: 'Behold, the former things are come to pass, and new things do I declare. Before they spring forth, I tell you of them.' Chap. 42:9. Again he says:

'Remember the former things of old: for I am God, and there is none else; I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.' Chap. 46:9, 10. 'I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them.' Chap. 48:6, 7.

In these passages, God clearly states a point of difference between himself and man, as to the intelligence by which future events may be foreseen and foretold. This power to foresee and foretell he makes the test of the divine origin of his revelations, when he says of idols 'Show the things that are to come hereafter, that we may know that ye are gods.' It was by the fact of their having, or not having, power to foresee and foretell the things coming 'hereafter' by which their godship was to be tested. So of himself he says: 'New things do I declare; before they spring forth, I tell you of them.' Again he expresses the same fact when he says: 'I am God, and there is none like me; declaring the end from the beginning;' i. e., there is no intelligence like mine, which can locate and describe the end long before it comes. He repeats this point, as if it were emphatically important. 'I have showed thee new things, and thou didst not know them; . . . behold, I knew them.' Christ presents the same test of his divinity when he says: 'Now I tell you before it come, that, when it is come to pass, ye may believe I am he.' John 13:19. The expression shows that Jesus taught that his power to foretell events was positive proof of his origin and godship. This proves that the prophetic part of the Scriptures is the most substantial proof of their divine origin and inspiration.

It is a fact, that men through all the ages and generations have never been able of themselves, or by the assistance of any gods, except the great Creator, to know or describe any future events outside of such as nature habitually produces. The intelligence of these men and gods has never extended so far as to reveal specifically and correctly the unexperienced future. The Inspirer of the Scriptures has proclaimed himself the only being in the universe able to foretell and bring to pass new and great events, according to his

predictions. He has made this superior power the distinguishing difference between himself and all other beings; therefore its exhibitions become the testing proof of his character.

God, to establish himself as the Inspirer of the Scriptures, has scattered through all its books clear predictions of specific events, and the fulfillment become the seal of the divine inspiration.

If a man should come to Boston professing to have been inspired of God to foretell certain new and strange events to take place in the city, saying: On the first day of July an earthquake will destroy half of the public buildings, twenty blocks, a thousand dwellings, and twenty thousand citizens; and all he proclaimed should take place exactly as expressed, the events would become substantial proof of the inspiration of the prediction, demonstrating that a higher intelligence than human had communicated the facts. If that prophet should add to the first prediction ten more events equally strange and hidden from human foresight, and nine of them should be perfectly fulfilled, would not every intelligent person have sufficient reason to believe in the inspiration of the predictions? and would they not be justified in confidently expecting the last event foretold to take place? We believe all would accept the proof, and expect and prepare for the unfulfilled event.

Has not God given a hundred-fold more proof of the inspiration of his Word, and of the certainty that its unfulfilled utterances will be accomplished just as literally in time and circumstance as those of the past? The Bible student can count up more than a thousand specific predictions in the Book of God, which have been fulfilled exactly in harmony with the prophetic language employed, and in no case has a prediction been mystically fulfilled.

The flood came at the time and did just what God described. The Eastern cities were burned the very day appointed of God, and those only who accepted his forewarning escaped the fires. The exode of the Hebrews from Egypt occurred on the very day he had foretold, notwithstanding the apparent impossibilities which blocked the way. The omniscient Eye saw the Coming Messiah, and marked the period of his advent, the place of his nativity, the miracles of his life, the manner of his death, the triumph of his resurrection, his marvelous ascension and blissful association with his Father on his throne. The wonderful history of Jesus, his sojourn among and mission with mortals, his sufferings, and his ascension to his Father are grand demonstrations of the inspiration and divinity of the Scriptures. His predictions of his church, her triumphs and persecutions, the overthrow of the Jewish polity, the destruction of Jerusalem, the scattering of the tribes, the desolations and treading-down of the holy places, and the preaching of the gospel of the kingdom to all nations, having continued to add to the unimpeachable testimony that Jehovah has spoken in the Scriptures of eternal truth.

If the Sacred Book has given truthful and consecutive history of our world from the beginning to the present time, may we not feel perfect assurance that all it presents of the future will be as fully and definitely accomplished? If God's former dispensations ended at the time and just as predicted, may we not expect the present age will terminate at the time and under the circumstances foretold? if all the great kingdoms of the past arose, ruled

and fell exactly as the Bible foreshadowed, is it not positive proof that all the present nations will experience just what the Controller of kingdoms has said? The Bible is the Book of God. Its sentences were framed by Inspiration. Its predictions, promises and threatenings are clothed with almighty power. The heavens shall be folded up and pass away; the mountains roll from the foundation and melt in the last-day fires; kings and captains shall become powerless and fall; but the inspired Scriptures shall stand as the throne of Deity, and their voice of power shall sound clear and loud above the thunderings of the day of doom.

Then will its sweet sentences of justification of believers hush in everlasting silence the mutterings of the accuser of the saints. Then will its promises of infinite reward to the holy become the orders of Deity, for the bestowment of eternal life. Then will a perfect kingdom under the whole heavens, with the great Messiah ruling upon its throne, be enjoyed forever by all the pure in heart. O Book divine, Transcript of the Infinite Mind, the Voice of Mercy, the Utterance of Justice, the Instructor of humanity, the History of earth, the Accuser of the wicked, the Justifier of the righteous, the Decrees of Jehovah, and the Statutes of Messiah's kingdom? It is the language of Deity, clothed with power of the Almighty!—J. COUCH, in Quar. Journal of Prophecy.

God's Guide Post.

THE Sabbath is God's guide post placed on every seventh mile along the road of human life. It has two index hands, one pointing back to creation and God, the other pointing forward to the rest that remains to the people of God. It also affords a resting place for God's children along the journey of life.

Satan having transformed himself into an angel of light, set up a guide post in imitation of God's. This likewise has two hands, one pointing back to the idolatrous sun worship of ancient times, the other to the second death in the lake of fire in which all idolators shall have their part, Rev. 21:8. Passingly strange is it that the religious world have preferred Satan's guide and rest to God's. This can only be accounted for on the ground that they are reeling and staggering under the intoxicating wine of the great harlot of Revelation on which all nations are drunken.

A. C. LONG.

CHRISTIAN ENDURANCE:—There is no greater strength ever manifested on earth than that of quiet endurance. I have known, and so have you, those on whom for years there has not risen a single unclouded day; those, too, who knew all the gladness of life, but for whom the sun was darkened long before it had climbed to its meridian heights; those whose bereavements have involved the loss of everything that seemed to make life precious; those who have been rendered permanently helpless by chronic disease, and can never hope for a painless waking hour, or a night of restful sleep; those whose penury has been absolute and entire, with no prospect of relief. Among these have been the bravest, strongest souls that I have ever known; and it has seemed to me that no emergency of outward action, not even the foremost of the sacramental host, in waging the great conflicts in behalf of the truth and the right has equaled theirs, which could endure without murmuring, and could render constant thanks to God for the heavenly manna which has fed them, for the living waters of which they have drunk deep draughts, for the hope, full of immortality, which has never for a moment forsaken them.

One Thing I Know.

HE stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate clouded face of men.

But still they question, 'Who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way,
For he was blind.'

—'And I am he:
For I was blind, but now I see.'

He told the story o'er and o'er;
It was his full heart's only lore:
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shock
The hundred-fathom-rooted rock.

In vain were threats and fury spent,
The Hebrew's neck could not be bent;
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

'I know not what this man may be,
Sinner or saint; but as for me,
One thing I know, that I am he
Who once was blind, but now I see.'
They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad and wise,
Beneath their wide phylacteries!
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrim.

They cast him out, he went his way,
They stayed to plot, he went to pray;
The downward path they blindly trod,
He found the Christ, the Son of God.

Selected by C. DEVOS.

The Signs of the End of This Age.

CHARLES LEE.

(Continued.)

4. THE SHUT DOOR. The meaning that lies in the words, 'and the door was shut,' seems to be very significant. Having already entered on prophetic ground, we may as well continue to add the 'testimony of Jesus,' in order to see what we have to meet in the conclusive movement. That there is a special movement ahead of God's people, by which they will be gathered together into one solid body, entirely separated from the world and the work and institutions of men, previous to the appearance of Christ in the sky we think every searcher for scriptural truth is aware of. The Lord referring to that movement, speaks of a door to be shut against the foolish virgins. What door is that? Who soever intends to pass through ought to be anxious to know what and where it is. We understand the Lord to mean that the light the wise virgins carry with them helps them to discover that door, and that the foolish, on account of the darkness that envelops them, do not discover it until it is too late for them to pass through it. The conclusive work of Noah, and the very means by which he and those that were with him became entirely separated from the then perishing world, was the door of the ark. It was shut against the opposers of the work of God. That door was

undoubtedly a figure of the door the Lord refers to in the parable. For an explanation we turn to Rev. 3: 7, 8. There the Lord, in his testimony to the church of Philadelphia, says, 'These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth; and no man openeth; I know thy works, behold, I have set before thee an open door, and no man can shut it. This door we understand to be the one spoken of in Matt. 25: 10; the Lord speaks of a key in connection with the door, which he calls the 'key of David;' that key of course belongs to the door and the door is by it opened or locked.

The key of David. That expression may guide us to find what the Lord means both by the door itself as well as the meaning of the opening and the shutting of the door. A key being a symbol of means or power to enter in through fortified positions, we are thus led to the history of David in relation to his entrance to the kingdom of Israel, fortified against him by the position and power of Saul, the king. He, with his followers, became entirely separated from the kingdom and the works of men, and lived among the mountains, 1 Sam. 23: 26, and he was there persecuted on all sides. But he held the key to the kingdom and the door stood open before him. At last he and his followers passed through it. Now, we think that was a shadow of the movement now pending, though it will be 'cut short in righteousness,' as the prophet says. We notice in Isa. 11: 1, that a young and new sprout (Heb. *nezer*—a twig from a stump,) shall grow out of the root of the son (stump) of Jesse. In Rev. 22: 16 Christ declares himself to be that offspring of David, and adds that he is the morning star. Then, in adding these testimonies together, what light do we receive therefrom?

The morning star appears as the herald of the dawning day. How does it appear? In the form of a twig shooting up from the stump left after the kingdom of David. In other words, a movement similar to that of David when he was persecuted to the mountains, will finally develop among the people of God, and in that movement the door to the kingdom to come will be opened to them, and the more they become separated from the works of men—the kingdoms of this world, the closer they will be able to see the open door that leads into the kingdom to come.

The Philadelphia church. Why is the door to the kingdom of David, as it will develop in and by Christ, set open before that particular branch of the Christian church? Because it is the very branch that will develop in the movement in question. A few reflections over the testimony of Jesus with respect to the seven churches of Rev. 2 and 3, ought to convince any unprejudiced person that the Philadelphian church is the branch to develop at the close of the tarrying time in connection with the door open and shut. To place that door in the past, as some do, is the same as to claim that some are already enjoying the marriage supper of the Lamb, and have been doing so for the last forty years; and it also shuts out every body that from that time have looked for an entrance through that door to the kingdom. According to the 18th and 19th chapters of Rev., the marriage of the Lamb does not take place before the kingdoms of the earth are burnt up, and the 'Lord God omnipotent' reigns over the earth. Let us now try to locate the seven branches of the Christian church.

1. The church of Ephesus. All seem to agree that the church of Ephesus, as a prophetic branch of the candlestick the Lord

holds in his hand, represents the apostolic church. The first love of that church separated it entirely from the world, and all the attributes of faith glittered as bright stars about that church. And right here we may add, that just up to that high and heavenly position the people who are to meet Christ, and to be accepted into his kingdom at his second advent, will have to move and stand before him. That gives us an idea of the movement that will finally bring the wise virgins through the door into the kingdom of Messiah.

2. Smyrna. That was the branch which suffered such a great persecution during the so called 'ten persecutions' of the 2nd and 3rd centuries. 'Ye shall have tribulation ten days,' may be taken as a prophetic interpretation of those powers of persecutions. Death was placed before that church on every hand, hence the Lord says, 'Be faithful unto death, and I will give thee a crown of life.'

3. Pergamos. The words, 'Satan's seat,' and 'Antipas' give us a period of that branch. By comparing 2 Thess. 2: 4-9 with the expression the 'seat of Satan,' we come to the conclusion that the seat of Satan means the same as anti christ on the father seat in the temple of God. And that conclusion becomes strengthened by the expression, 'Antipas was my faithful martyr.' The word Antipas consists of two words, anti—against, and pas—an abbreviation of papa. It signifies the opposers to papal influence in the church, as God alone has a right to that position and name. The name Antipas must also be understood as a collective noun, representing all that in opposition to the papal influence have become martyrs. The period of that branch therefore runs parallel with that of the papal influence over the kingdoms of the world. It reaches down to the time specified in the prophecies for the cleansing of the sanctuary. The 12th verse of Daniel 8th chapter, connected with the 13th and 14th verses, settles that for a fact. The work of the Reformation may be said to have broken the way for the prophetic movement that developed the next branch of the golden candlestick. Instead of separating the people from the world and its power, we find that the work of Reformation turned out to be a power to wrench the civil or political reins from papacy to be placed in the hands of the kings. It was a movement of God necessary for the prophetic developments that would follow.

4. Thyatira. This branch then we locate at the end of the 2300 years, at which time a sanctuary cleansing movement would take place. It developed under the influence of the prophetic portion destined to mark the end of the 2300 years and the beginning of the tarrying time. And does the testimony of Christ sustain our position? Yes, with a threefold statement. First, 'But that which ye have [of the truth] already, hold fast till I come.' What coming does the Lord refer to? His second coming, of course. His word comprises a promise to be realized at his coming. Such words, 'Hold fast till I come,' he could not address to a branch of the church already in the past. No; it belongs to the same class on which the language of Dan. 12: 12 is applicable, 'Blessed is he that waiteth and cometh to,' etc. Second, 'And he that overcometh and keepeth my works unto the end [of the tarrying time], will I give power over the nations,' etc. In order to keep the Lord's work unto the end, where God's people shall conquer the nations and take the kingdom from them, it is necessary to be alive, as such language cannot apply to them that sleep in the graves. Third, 'And

I will give him the morning star.' The morning star—the star of Bethlehem, (the house of God), that will lead the wise virgins in the work of the morning to the door into the kingdom of David. That promise cannot apply to a people dead centuries ago, but to a living and watching people.

5. Sardis. This branch in the testimony of Christ is so plainly located that it is unnecessary to understand the specified in the parable of the Ten Virgins in order to discern it. It is the branch that developed during the tarrying time—between the specified acts of the said parable.

When he tarried, they all slumbered and slept, and the enemy seeded the field with zizania, or wheat. Now compare, 'I know thy works, that thou hast a name, that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to be done.'

... If therefore [on account of hearing the voice of the trumpet, and receiving truth concerning the second coming of Christ,] thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou also, which have a name, but art defiled, I will blot out from among the people, and thou shalt be defiled my name,' &c. This plain testimony is certainly corresponding with the slumbering and sleepy church, caught between two heavenly movements and the coming of a company of both wise and foolish virgins, but both classes too sleepy to discern the difference in each other.

Philadelphia. The trumpet of the night cry will soon call to forward a new development or branch of the golden candlestick that lightens the world is broken. A movement to bring God's people into brotherly love takes place. Brotherly love will be accomplished in a time when everybody loves and lives for God. Or what position must the people occupy in order to exercise brotherly love? the light of God's word? We know one position, and that is set forth in the apostolic church. After disposing of the sessions, and all looking to God as our Father and Provider, the brotherly love was made manifest. That narrow way, brother Adventist, lies before the near future, in case we desire to see the Lord where he left his followers.

Laodicea. That, the last branch of the candlestick that lightens the world, is on the way to and about the door into the kingdom of Messiah.

Present it in the light we see it will refer the reader to the state into which the church and the world will be at that same time. We are all awaiting a terrible revolution is ahead of the nations. It already threatens the continent of Europe. Now the question is, Is that a work of God or of Satan? If of Satan we must conclude that he will destroy his own kingdom.

—for what purpose? Can Christ reign on the earth without first destroying the works of men that constitute the kingdoms of the world? No. And the prophecy says that the stone cut without hands shall break in pieces and consume the kingdoms. How? Yes, let us inquire into how that will be done. Did God destroy Jerusalem and the kingdom of Judah? By an army of vengeful Romans—in other words, by the arm of man. Will he not use the same arm to destroy the kingdoms of the world, to make room for his everlasting kingdom? Read Isa. 13; Jeremiah 51. God says he will call the most of the nations to battle against

I will give him the morning star.' The morning star—the star of Bethlehem, (the bread house of God), that will lead the wise virgins in the work of the morning to the opened door into the kingdom of David. That promise cannot apply to a people dead centuries ago, but to a living and watching people.

5. *Sardis*. This branch in the testimony of Christ is so plainly located that it is only necessary to understand the specified times in the parable of the Ten Virgins in order to discern it. It is the branch that develops during the tarrying time—between the two specified acts of the said parable. 'While he tarried, they all slumbered and slept,' the enemy seeded the field with *zizania*—false wheat. Now compare, 'I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die. . . . If therefore [on account of hearing and receiving truth concerning the second coming of Christ.] thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled my name,' &c. This plain testimony is certainly corresponding with the state of a slumbering and sleepy church, camping between two heavenly movements and consisting of a company of both wise and foolish, but both classes too sleepy to discern the difference in each other.

Philadelphia. The trumpet of the midnight cry will soon call to forward march. A new development or branch of the candlestick that lightens the world is bro't about. A movement to bring God's people into brotherly love takes place. *Brotherly love!* How will that be accomplished in a time like ours, when everybody loves and lives for himself? Or what position must the people of God occupy in order to exercise brotherly love in the light of God's word? We know of only one position, and that is set forth in the apostolic church. After disposing of their possessions, and all looking to God as their common Father and Provider, the brotherly love was made manifest. That narrow road, my brother Adventist, lies before our feet in the near future, in case we desire to meet the Lord where he left his followers.

Laodicea. That, the last branch of the candlestick that lightens the world, develops on the way to and about the door that opens into the kingdom of Messiah. In order to present it in the light we see it we must first refer the reader to the state into which both the church and the world will be thrown at that same time. We are all aware of that a terrible revolution is ahead of the Christian nations. It already threatens the countries of Europe. Now the question to be settled is, Is that a work of God or of Satan? If it is of Satan we must conclude that he intends to destroy his own kingdom. If it is of God—for what purpose? Can Christ establish his kingdom on the earth without first destroying the works of men that constitute the power of the world? No. And the prophetic testimony says that the stone cut without hands shall break in pieces and consume all these kingdoms. How? Yes, let us thoughtfully inquire into how that will be done. How did God destroy Jerusalem and the kingdom of Judah? By an army of angry and revengeful Romans—in other words, by the arm of man. Will he not use men now also to destroy the kingdoms of the world in order to make room for his everlasting kingdom to be set up? Read Isa. 13; Jer. 50; Joel 3. God says he will call the most angry among the nations to battle against Babylon—the

artificial kingdom built up by the power of men. Not only the kingdom of Nebuchanezzar, but even the Babylon of the Apocalypse. Read the 18th chapter of Rev, and see that Babylon shall go up in smoke. Who will be employed to do such terrible work? Not the children of God. Well, we ask, again, who will do it? God has ordained that it shall be done. And if we believe it or not, his words will be fulfilled. The example of the past proves that.

Ah, we already see millions of men organized under the 'Red Flag,' almost ready for action. Only suppose that God musters that great army to fulfill his words against and his judgments on Babylon, where does it place us as God's children? Why, we are placed like the disciples were in Jerusalem when it was surrounded by the Roman army—*between two fires*, and we will soon be required to take our position either for or against one of the powers. That we will find the narrow way broadening up to the position of brotherly love, and out from the world to meet the King of kings.

While we look upon the army of Revolution as evidently thrown in between the Philadelphians and the world, like the Red Sea separated the Israelites from Egypt, we see in the same movement the Laodicean branch develop. It takes a position *between the world and the church on the apostolic elevation*. In its first advancement it is a light to the world, but by stagnating beneath the elevated position where the Lord will meet his people, it becomes lukewarm—'art neither cold nor hot.' It becomes under the influence of its leaders so blinded that it does not discover its miserable state in the sight of the Lord. The door becomes shut, and in the darkness it is spued out of the Lord's mouth. The righteous in it have of course been taken out first. The signs of the end of this age are many, if we only have open eyes to see them.

Minneapolis, Minn.

A Struggle With Temptation.

R. E. CAVINESS.

IT is a trial to obey God when others do not; to the carnal mind at least. But then is the time for your service, then is the time for you to walk uprightly before God, your lights will shine brightest in the darkest places. And Jesus says, 'Let your light so shine.' Is it not some consolation to you, dear brother, dear sister, to know that you are a light in some dark place, though you may say but little, a lamp says nothing. I think often if we could only realize what a great amount of good has been done by the light of a lamp or candle; and says Jesus, 'No man lighteth a candle and puts it under a bushel.' No, there would be no great service in that. So when a man receives the truth will he hide it under a bushel, or sneak away with it and hide for fear somebody will see him live it out? Don't let us do this, for Jesus says, 'Ye are the light of the world?' What! 'light of the world!' yes, that is it.

What was it that called forth these words out of the king of the Medes and Persians, that every person in his kingdom and province should tear before the God of Daniel. Yes, Daniel was one of those servants of God who let his light shine with a fearless heart. We might bring many cases from the Bible. But let us see if we have not some nearer our own day. My mind is now called to one case which I shall mention as I shall not have room for many. Did you not read in the *ADVOCATE* of a light in Arkansas that shone

into the legislature, by a few faithful brethren there, in regard to the holy Sabbath of the Lord. Though they lost property and dear friends, it did tell in the legislature, and a light emanated from a few faithful brethren that will tell in eternity. How many more want to do likewise?

Oh, that the Lord would wake up his slumbering people! Paul tells us to awake from sleep and Christ will give us light. Shall we not look about us and see if we are asleep or dead or our light under a bushel; if so, can't we by the help of God awake, rise from the dead, put our light on a hill, for a 'city set on a hill cannot be hid.' These things take place in the last days, this sleepy, drowsy state of the church. Yes, the night is far spent. Did you ever stay up all night? did you ever get sleepy, very sleepy towards morning? Already we can see the day star. Let us awake, awake up and be ready for the Bridegroom when he cometh. Yours in prayer to God for eternal life.

Pleasant Plain, Iowa.

LETTER DEPARTMENT.

From Sister Catharine A. Baker.

BRO. BRINKERHOFF: I see there is a call for one dollar to help pay the indebtedness. I will send one dollar for my part, and one dollar for my *ADVOCATE*, and will send more this fall if God spares my life and health. I do thank my Father in heaven for the blessing of health in my old age. I think I appreciate his goodness in giving me dear children and friends. We have no Sabbath meeting, but we have God's word to read, and that is to judge us at last. I am looking for Jesus to come and set up his kingdom on this earth. I cannot believe that he is going back to heaven to stay one thousand years with his saints. We read in the days of these kings shall the God of heaven set up his kingdom, not one thousand years afterwards; and that the Devil is to be bound by a great chain and cast in the bottomless pit, that he deceive the nations no more till the thousand years be over. What is the propriety of that saying if there is none to be deceived, and the Devil let loose roaming about this uninhabited earth, as some of the Adventists believe and teach. Oh consistency, thou art a jewel! Why not believe God's word, with no modeling it over to suit some poor mortal's brain or fancy. I believe the Bible, and that says Jesus will bring our reward with him when he comes. Praise God for his precious promises to his dear waiting saints! I am waiting for my Savior, and I know he will save me if I keep all the Father's commands, and have faith in Jesus' atoning blood; so I will say remember me in your prayers. Your sister in Christ.

Prairieville, Mich.

BRO. J. W. Erwin writes from Sunset, Texas, to all the brethren and sisters: I am still striving to live so that when our Savior comes I will be ready to meet him, but I must say I have a great deal to overcome. I am looking for Christ's soon coming, and am still trying to keep the commandments of God. I am looking for the soon coming of Christ to reign on the earth, and I hope to meet him at his coming and kingdom. I don't know how I would get along without the *ADVOCATE*, for it is the only preaching that I get, and I thank God and the brethren for the good reading that is in it; and the letters; and that last piece from a Methodist on the soon coming of our Lord and Savior.

THE ADVENT & SABBATH ADVOCATE

NEW TRACT:—The Changed Ordinance. Bro. Kramer's sermon on 1st page of this number of ADVOCATE, is now printed in tract form, 16 pages, and ready for distribution. Bro. Kramer treats well of the meeting of Christ with his disciples after the resurrection, and shows how fallacious is the claim made that Christ meeting with his disciples on the first day of the week gave it the sanctity of the Christian Sabbath; for Christ gave no such consecration of the day, and Bro K. shows it was not the first day of the week when most of the meetings occurred. This tract of Bro. Kramer's on the meeting of Christ with his disciples, and his other tract on the time of the resurrection, go well together, and should be read together. These are both valuable tracts on the Sabbath controversy, and in handing out reading matter to convince people that Sunday has no claim to sacred observance you want these tracts. Price of the new tract, 4 cts single, 40 cts per dozen.

If any of our readers failed to receive the last number of the ADVOCATE, hope they will notify us at once so that we may send other copies in place of what may have been lost. We do not print extra copies to keep on hand for back numbers, so that if losses occur or extras are wanted we should be notified early.

AN American, who is this season visiting Palestine says: 'The Lord's day in Jerusalem is now but little more than any other day. Friday is the Moslem Sabbath, Saturday the Jewish, and as there are but few Christians, what Lord's day observance there is does not make any change in the business habits of the people. The stores, shops and markets are all open and trade moves on in its undisturbed course.'

THE above item is worthy of note, as showing that Sunday (which is the day meant by Lord's day) is not making progress in obtaining observance in that venerable city. There where it ought to be, the ancient Sabbath is the most regarded.

JOHN Conrad, of Preston, Ill., has in his possession a German Bible which was printed in the sixteenth century; being 365 years old. It is sixteen inches long, ten inches deep, and six and a half inches thick, and weighs from fourteen to sixteen pounds. Its binding is made of sable leather, lined with hard wood and bolted together. It has a register of the Conrad family for 200 years.

Italy, a writer in the 'Fortnightly Review' thinks, is making more rapid progress than any other of the great powers of Europe, with the exception of Russia. A vast advance has been made of late in education, in manufactures, and by the suppression of brigandage, and, while a great deal remains to be done, more has been done in Italy in the last sixteen years than is generally acknowledged or believed.

THE Synod of the Reformed Presbyterian Church in America has resolved that no student who uses tobacco shall be licensed to preach or be installed as a pastor, and that no consumer of tobacco shall be elected to any office in an Associate Reformed church. We admire this action, both because it is an effort to encourage a much-needed reform, and because it lays down only one standard

for ministers and other Christians. The minister ought certainly to be a pattern to his church in all matters of conduct, but so ought every other church officer, and any law which holds good in one case is equally applicable to the other. To forbid the minister to smoke and to allow the Sabbath-School Superintendent to walk to school with a cigar in his mouth would necessarily create the impression that smoking was all right in anybody but a minister. If it is right for others it is equally right for the minister.—Witness.

WM. A. WHEELER, ex-Vice-President of the United States, died June 4, at Malone, N. Y., aged 68 years. This leaves R. B. Hayes the only remaining person living who has filled either of the highest offices in the government except the present incumbents.

TURKEY has ceded the island of Cyprus to England.

APPOINTMENTS

No preventing providence, I will hold meetings as follows:

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.

Quarterly Conference.

THERE will be a Quarterly Conference meeting of the Church of God held in Warwick, Republic Co., Kansas, no preventing providence, commencing on Friday (at the commencement of the Sabbath) evening, July 1st, and continuing over First day. Warwick is located at the terminus of the Central Branch R. R., running through Republic Co, Kansas, and one mile from Hardy, on the B. & M. R. R. in Nebraska. Come and enjoy this meeting with us. W. R. SCOTT, Sec, per J. H. NICHOLS, Pres.

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, Ex. Com.
C. E. FIELD S.)

Received on Subscription for Advocate

C W Manson \$2, Catharine A Baker \$1, W A H Gilstrap \$2, Wm Marshall \$2.
To pay indebtedness on publishing, Sarah E Bowen, Mary E Greenley, Catharine A Baker, James Armstrong, W H Ebert, J W Trunick, S E Price, \$1 each, W O Leach \$2.
Donation W A H Gilstrap \$1.04, General Conference fund James Armstrong \$10, Wm Marshall \$1.

TRACTS AND PAMPHLETS SENT BY MAIL.

A R Edwards, F Broderick, A H Cleaves, S B Mahurin, Thomas J Wilson, W A H Gilstrap, Geo RR Richarns, E G Walter.

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.
- The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.
- 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 Moncrieff. 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.
- Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 3 cts, 30 cts per dozen.
- 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
- Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.
- 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.
- Mrs White's Visions, a candid Examination by A H Cleaves, price 8 cts, 75 cts per dozen.
- God's Law Perpetual: Its eternal obligations, by W H Ebert: 16 pages; single copies 4 cts, 40 cts per dozen.
- The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.
- The test monies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15 cts.
- Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erroneous teaching. 16 pages, 5 cts, 50 cts per dozen.
- The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents.

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VOL. XXII.

THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the doctrines of the Seventh Day Sabbath, the Signs of the Times, the Bible Sabbath (week) together with the God, the Nature of Man, in death, the End of the world, stored to its original glory, future inheritance and the Kingdom of God, the future Judgment, the Resurrection, the Prophecies, the Christ Bible subjects.

They Pass

MRS. J. C. LONG
THEY pass me
And why
Because I look for Jesus
As he went up so
When his disciples g
And angels said h
Because I think that
Shall bloom again
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Tho' much I prize
Far more I prize

Working Out

SERMON
'Work out your
and trembling; for i
you both to will and
ure.' Phil. 2: 12, 13.
I love this text
and looks two way
an internal and ext
as the fountain is to
is to its fruit.
1. Internal, 'God
guage is addressed
who were then a