

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 re-
stored 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.

Expectations.

THERE'S an earnest, anxious longing
For the coming of his feet,
And the world is growing weary
While the pulses quickly beat,
For the air is full of murmurs,
And men's spirits of unrest
Turning hither, thither nowhere,
Sore bewildered and unblest.

For the enemy is rampant,
As his time is drawing near,
And his roar is growing louder,
With the growing of his fear.
He is trampling on the wounded,
Who are struggling in his chain;
He is luring to destruction,
While exulting in the slain.

What to him the weeping masses
Who go softly all their day?
What to him the sin-stained children
By the maelstrom swept away?
What to him the unwashed outcast
Thrown upon the grimy street?
What that men grow hard and stony
Till they have no hearts that beat?

He is stirring up his legions,
He is marshalling to the fight:
With his troops are kings and nobles,
With their proud Egyptian might.
They have crushed the voice within them
And are taking now their stand
By the chieftain they have chosen,
And the host at his right hand.

Most important for the conflict,
Scenting battle far and near,
They are numbering their forces,
Though they neither shrink nor fear.
They deem their victory certain,
They will therefore do and dare;
Of defeat they do not question
Not a feeble one is there.

But the hungry, way-worn, footsore,
Like the Israelitish fold,
Are just looking for their Leader
To defend them as of old.
For he's coming; he is coming.
Not in weakness, but in power;
And the flagging step shall quicken
In the triumph of that hour.

With no sound of booming cannon,
And no musketry or lance;
With no shout of coming struggle,
And no cavalry advance:

With a meteoric splendor,
Full illuminating space,
He shall wither up the phalanx
By the brightness of his face.—*ScL.*

Sowing and Reaping.

SERMON BY J. M. BEEDLE.

'AND let us not be weary in well doing, for
in due season we shall reap if we faint not,'
Gal. 6: 9.

By examining the context in the 8th verse
we see a very important illustration brought
forward. The husbandman may prepare his
ground (if it is good ground,) and have it in
the best of order, then select his seed from
the best that can be found. He is very par-
ticular that it is free from all foreign substan-
ces, and this is necessary to insure a paying
crop. He puts his seed into the ground and
then patiently waits for the harvest. He has
every reason to expect a reward for his lab-
or; he has shown faith in the promise of his
Creator that he would give him seed time
and harvest. He has done his duty as re-
gards his grain, and now he waits with confi-
dence, knowing that in the near future he
will reap the fruits of his labor. Another
husbandman will also prepare a piece of
ground. He is not however like the first;
he is not particular as to the selection of his
ground; it is perhaps stony and stumpy, and
full of briars and thistles and noxious weeds.
He plows his ground with only here and
there a place where there is fresh soil that
seed can take root in; if perchance it be
wheat it may be mixed with cockle, chess,
and rye. Such is the wheat that he sows,
and such is the ground that he sows it in;
and he, too, expects to reap. But can he
reasonably expect to reap a good crop? Cer-
tainly not.

Now read the contexts. 'For he that sow-
eth to his flesh shall of the flesh reap corrup-
tion; but he that soweth to the Spirit shall
of the Spirit reap everlasting life,' Gal. 6: 8.
Here we behold a contrast. He that sows
the poor seed upon the poor ground and he
that sows to the flesh are alike; they will
reap what they sow. The heast of such an
one is filled with stones and stumps of vani-
ty; the briars and thistles of unbelief, and
the weeds of disobedience. The whole car-
nal nature is at variance with the will of the
divine Master. The fallow ground of the
heart is unbroken, or only partially broken
and entirely unfit to receive even good seed.
But what is the seed that is sown? A little
good seed, but mixed with all the errors that
have been handed down by the father of lies,
or some of his emissaries, since the time
when he uttered the first lie to the woman
in the garden of Eden, when he said, Thou
shalt not surely die. Error cannot lead a
man into righteousness or right doing. Hum-
ble resignation to the will of God is prerequi-
site to an acceptance of divine favor. God
wants our undivided heart and our undivided
affections.

It is a mistaken idea that we can serve God
acceptably and have our affections placed up-
on the things of this world. The friendship
of the world is enmity with God. 'Whosoev-

er therefore will be a friend of the world is
an enemy of God.' James 4: 4. And again,
'Love not the world nor the things that are
in the world. If any man love the world
the love of the Father is not in him.' 1 John
2: 15. How can a man say that he has the
love of God in his heart and at the same time
drink into all the Christless amusements and
organizations of the world? Is it sowing to
the Spirit? If not it is sowing to the flesh,
and of the flesh he will reap corruption. Re-
member that the wages of sin is death; that
which is corruptible must perish. But he
that sows to the Spirit is like him that pre-
pared the good ground and sowed the good
seed. The fallow ground of his heart is bro-
ken up; he has become submissive to the
will of the divine Creator, and is ready to re-
ceive the good seed of truth, and it grows
vigorously being cultivated by the addition
of the Christian graces and constant prayer
for divine aid. He is now in the way of well
doing; in other words, he is doing well, and
while he continues to, God will abundantly
bless him with the Holy Spirit.

And now, says the apostle, Let us not be
weary. Paul had raised up a church at Gal-
atia and gone to other fields of labor; and af-
ter his departure other teachers came to the
Galatians with false doctrines, endeavoring
to tear down what Paul had built up. These
things coming to his ears he writes them
this epistle to establish them more firmly in
the faith. He recounts to them his call to
the apostleship, and by whom he was called,
and then he says: But though we or an angel
from heaven preach any other gospel unto
you than that which we have preached unto
you, let him be accursed. As we said before
so say I now again, If any man preach any
other gospel unto you than that ye have re-
ceived let him be accursed. For now do I
persuade men or God, or do I seek to please
men? for if I yet pleased men I should not
be the servant of Christ. But I certify you
brethren that gospel which was preached of
me is not after man, for I neither received it
of man, neither was I taught it, but by the
revelation of Jesus Christ.' Gal. 1: 8-12. And
again in the 3rd chapter the apostle breaks
out in language like this: 'O foolish Gala-
tians; who hath bewitched you that ye
should not obey the truth before whose eyes
Jesus Christ hath been evidently set forth
crucified among you.' He then proceeds to
divide the word of truth, giving them whole-
some advice in the way of life and salvation,
showing them the distinction between the
law written on stone and the law written in
a book; showing them that the latter was
added because of transgression of the former,
and pointed to Christ, who is the end of that
law; and also showing them that there is no
distinction between Jew nor Greek, but that
they must all accept of Christ in order to
be the recipients of the divine favor and be
partakers with the saints of the inheritance
promised to Abraham and his seed. Hence
he says, 'And if ye be Christ's then are ye
Abraham's seed, and heirs according to the
promise.' Gal. 3: 29.

In continuing the subject he shows what

are the works of the flesh that bring corruption, and also the fruit of the Spirit which entitles them to eternal life. He says, 'Walk in the Spirit and ye shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.' Now see the contrast. 'Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' And why not? Because the law of God condemns the works of the flesh, and plainly says thou shalt not do these things. So you see that if you have the works of the flesh you are under the law of sin and death, and will be judged by that law. But if you have the fruit of the Spirit you are free men and women in Christ Jesus, for you are keeping or obeying the law of God, and while you are so doing you are not under condemnation, but are led by the Spirit into all truth, and are heirs with Christ to the everlasting inheritance.

Many and wholesome are the instructions that the apostle has given in this letter to the Galatian Church, and their application is just as fitting for us in these last days as they were to them eighteen hundred years ago. After he had fully shown them how to get into the way of well-doing he says, 'And let us not be weary in well doing.' The apostle well knew that there was a tendency to weariness in the Christian life. He knew that it was a continual warfare with these carnal natures of ours. Fightings without and fightings within; and who had a more varied experience than Paul? He had privations and hardships and persecutions without number; yet he did not grow weary because he was led by the Spirit. No doubt he was many times weary in body and felt that his physical strength was almost exhausted. But his spiritual strength was inexhaustible; he was strong in the Lord and in the power of his might, and could offer consolation to the weary pilgrim, and encourage him to not grow weary in well doing. Surrounded as we are by everything that is contrary to the will of God, it is very little encouragement that the child of God has outside of the word of divine truth; and unless he draws his nourishment from the fountain head in the form of the Holy Spirit, he will soon get weary and fall out by the wayside.

Dear reader, are you doing well? If so let me admonish you in the language of the apostle, 'Let us not be weary in well doing.' If you are not doing well I beseech you to seek earnestly for the direction of the Holy Spirit to guide you into all truth that you may bear the fruit of the Spirit to the glory of God. And when you get into the way of well doing put on the whole armor of God (not a part of it), and then you will be prepared to fight manfully the battles of faith. If you feel any weariness fly to the Fountain Head, and there you will get strength. Jesus says, 'He that cometh to me I will in no wise cast out.' But you must come to him aright. You can not reasonably expect to be accepted of him if you still cling to the pomps and vanities of this world. You must put your whole trust in him, for it is written,

'Cursed be the man that trusteth in man, and maketh flesh his arm.' Jer. 17: 5. On the other hand, 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is,' v. 7. Rather poor consolation for those who put their trust in the man made theories and organizations of the present day! O why cannot men trust implicitly in God? Why cannot they rest upon his sure promises? Seek first the kingdom of God and its righteousness, and all these things shall be added. That is, all of our temporal wants will be supplied. 'The earth is the Lord's and the fulness thereof; the cattle upon a thousand hills are his.' Only have faith in his promises: then add to your faith the Christian graces, and you will be in the way of well doing. Then do not grow weary no matter what trials and temptations beset your way, God will not suffer you to be tempted more than you can bear. 'My grace shall be sufficient for you,' says Jesus, 'I will not leave you nor forsake you.' Precious promise to the way worn and weary pilgrim! If he has the approbation of the Father he can overcome every obstacle and exclaim with the apostle, 'I have fought the good fight, I have kept the faith. I have not fainting by the way, and now I am prepared to reap the fruit of my toil.' Precious consolation! We have sown to the Spirit and of the Spirit we shall reap eternal life; a life that will last ages, and then it is but just commenced.

Reader, is not this worth laboring and striving for? Just think of it for a moment. 'The wages of sin is death but the gift of God is eternal life.' Are you prepared for the harvest? Have you sown to the flesh, or have you sown to the Spirit? 'As we therefore have opportunity let us do good unto all men, especially unto them who are of the household of faith,' Gal. 6: 10. Let your daily walk and conversation be such as will tend to the glory of God, showing that you are a light to the world; and let the reflection of that light reach far and wide, and it may be that some poor benighted sinner may catch a single ray of light, and thus be saved from eternal destruction. 'For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body,' Phil. 3: 20, 21. Why do we look for this? Because we are led by the Spirit which is given to guide us into all truth. If Christ be in you the hope of glory you are dead to the world. It has no charms for you, but you glory continually in the cross of Christ.

'Now if any man have not the Spirit of Christ he is none of his,' Rom. 8: 9. 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you,' v. 11. Unless we are in possession of that life-giving Spirit which comes from God and permeates the whole body, we are spiritually dead; and if spiritually dead we are illy prepared to reap. Jesus says, 'Except ye eat the flesh of the Son of man and drink his blood you have no life in you,' John 6: 23. If we have no life (spiritual life,) in us we will certainly faint by the way. And this I think is the reason that we have so many fainting, weary, tired Christians. They are not walking in the ordinances of the Lord's house blameless; consequently they are spiritually dead, and not subjects of a resurrection to eternal life. Is this your condition, my brother or my sister? If so I beseech you do not delay getting into the way of well doing, for Jesus is soon coming to re-

ward every one as his work shall be. 'To him who by faithful continuance in well doing seek for glory, honor, immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, but glory, honor, and peace, to every man that worketh good. For there is no respect of persons with God.' Rom. 2: 7-11.

Then let us lay hold upon the promises of God with an unyielding grasp. Keep all the commandments of God and the faith of Jesus; and let us not be weary in well doing, for in due season we shall reap if we faint not. May God add his blessing and save us all in his kingdom. Amen.

Flint, Mich.

Wrought Iron Christians.

How many Christians are continually complaining of their trials and tribulations. They deem it their lot to have more than their fellows. Possibly so. They make occasional spasmodic efforts to secure eternal life, and again fall out by the wayside. To all such we say, if you are in God's order, your circumstances, peculiar as they are, your trials, many and severe as they are, form the most favorable condition for the development of Christian character; not so much the happy, joyful side as the more substantial passive graces, such as long-suffering, gentleness, meekness, patience, etc. These form no small part of the mind of Christ. We are told to be glad for such developing opportunities; for 'tribulation worketh patience, and patience experience, and experience hope,' etc. Here is the divine plan for bringing out these passive virtues. God's children are always made perfect through suffering.

Again we say, dear brother, sister, your appointed place is the most favorable you can have for the development of a Christ-like character—one that will be at home with him on earth and in heaven. You look up from under your bundle of burdens and ask, 'How can these things be?' We will explain. When ore is taken from the pit and melted in a furnace it becomes liquid iron. It readily leaves its dross and runs into the prepared mould. Cooling a little below the fusing point it becomes brittle; if you try to bend it, breaks; if you pound it, flies in pieces. So men taken from the pit of sin and melted in God's fire may be moulded. A little below fusion, however, they become brittle and bend. To change their form they must be melted over. We will call them cast iron Christians, and their name is legion in all the churches.

Men use a great deal of cast in their work, but God has little use for it till it is worked over. See that huge pile of 'pig iron!' It is moulded in no useful form. What can be done with it? Work it over and make wrought iron of it. In another part of the foundry we see an apparatus for that purpose. There is the forge with fire and bellows for heating, and the huge 'trip-hammer' for pounding. Working together they take the brittle out so that the iron can be hammered or bent in any necessary shape. The 'pig' is first heated white and then pounded under the trip-hammer, which moves slowly at first, but faster and faster, till it has reduced the cast 'pig' to a bar of wrought iron. Our God has a similar way for making wrought iron Christians. With forge and hammer all prepared, two things are necessary.

1. The iron must be whole—just as it came from the mould. Men never think of making

a bar of iron from a broken
try to solder or braze
They know no remedy
to remelt and mould the
ren of this world are w
of light.' How many con
work with broken e
blessed and call it holi
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2. The iron must
put into the hands
forge. Though the
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A. C. LONG

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a bar of iron from a broken 'pig.' They never try to solder or braze the pieces together. They know no remedy for broken 'pigs' but to remelt and mould them over. The children of this world are wiser than the children of light. How many come to God for thorough work with broken experiences? They get blessed and call it holiness, when in fact, they have only got remoulded. On trial they are found brittle as ever.

2. The iron must be passive. It must be put into the hands of the man who runs the forge. Though the iron has no will in the matter, yet its proprietor has. So in getting the thorough work of God wrought. A surrender must be made till the whole being lies passive as the pig iron at the feet of the forge man. Our God then takes this passive pig-iron Christian, puts him in his forge; lighted with fire from heaven; which is blown by the bellows of prayer till he reaches the white heat of perfect love. He is then put under the trip-hammer of tribulation and pounded till his flexibility reaches the will of the Lord. Some wrought iron, is better than other nail-rod iron, for instance, because it is worked more. This may be the reason, dear brother, sister, why your hammer strikes harder and faster than your neighbor's. God has use for a few nails. He has to make a nail-rod iron first and has chosen you. Say amen and let him work. He will pound you to such a form and texture, you may not be known by the ore, or recognized by your cast iron brethren. Away goes your reputation. Amen! It is only transferred to God where it rightfully belongs. This pounding must be done while the iron is hot. Then keep your heart in the fire, keep blowing the bellows of prayer and let God manage the trip-hammer. He will not strike one blow too hard or too many. His anvil is just under the fire, so you can pray while he pounds. God wants wrought iron Christians—those that he can bend—not in compromise to suit the world, the flesh, and the devil, but to his own will and work; and to each other in the Lord. Another use for his trip-hammer is to pound into the stupid soul a sense that it needs working over. Many never think of holiness till they find they have not grace to stand their trials. Wrought iron Christian! I am in for one. With my hand on the bellows lever, and heart in the fire, I can blow as fast as he chooses to pound.—Selected by A. C. LONG.

'Thy Kingdom Come.'

'Thy kingdom come; thy will be done on earth, as it is in heaven,' are words used by all classes of Christians more than any other Bible words. They are repeated individually, domestically, and in concert at the churches. And no fault, for Jesus said, say ye, 'Our Father who art in heaven, hallowed be thy name; thy kingdom come.' This is the model prayer, and when used we should realize what we pray for, so as to know whether our prayer is answered. 'Give us this day our daily bread.' That is well understood, and sadly realized when we do not receive it. Now, the kingdom,—what is it, and when will it come? We are to pray, 'thy kingdom come,' not go, but come. I consult my Bible, whose author gave commandment how and what to pray for. Luke 21: 43—'Therefore I say unto you, the kingdom of God shall be taken from you and given to a people bringing forth the fruit thereof.' Here is the kingdom of God taken from a people, and reserved for another people bringing forth the fruits thereof. Mark

10: 24—'It is hard for a rich man to enter into the kingdom of God. No drunkard, covetous, wicked or vile person can enter the kingdom of God.'

Here is Bible enough to show that the kingdom of God is not the church, for some of all these classes do get into the church, and it is not hard for a rich man to find his way into the church. Neither is the kingdom of God in men's hearts, for the Bible assures us that we shall see Abraham, Isaac and Jacob in the kingdom of God. And if the Bible does not teach thus, what does it teach? We have a little promise in Luke 12: 32, which reads thus: 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' Who are the little flock the promise is made to? An old colored man at the South was asked what that meant. He as readily replied, 'Them be the good folkes.' Right, Jack. Well, then, the good folkes are not the kingdom, but it is their Father's good pleasure that they should have it. This kingdom is their reward; this kingdom is their future home, their heaven, their paradise. Hence you hear Daniel saying, 'The kingdom and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High (the little flock), and they shall inherit it forever and ever.'

Now hear what Jesus says about the wheat and tares that are to grow in the field (kosmos) till the harvest. When is the harvest, Master? At the end of the world. The crops are to be harvested. 'He will send his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth.' 'Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.' I have written this to give a glimpse of what the Lord designed by telling us how to pray and what to pray for. The earth being the territory of this kingdom, 'the world to come whereof we speak,' then it follows that the prayer, 'thy will be done on earth as in heaven,' involves the bringing in of God's will to be done in earth as in heaven. That would bring heaven upon earth with his divine will done and the Lord's prayer fulfilled. When this is done the prayer, 'Thy kingdom come, thy will be done on earth as in heaven,' will be fully answered, and not before.—Chelsea Record.

The Meaning of Baptism.

A BROTHER writes us about having heard trine immersion preaching, in which the position was taken that it required three dips to constitute one baptism, that the Greek church practice it, that the method is to dip face forward, since Christ bowed his head and died, and since we are baptised into his death; that the backward mode was not known before A. D. 1600; that we are to be baptised 'into' not 'in the name,' etc., and inquires:

1. Do the Greeks practice three dips?
2. Was the backward mode and single dip known before 1600?
3. Are we baptised into Christ's death on the cross?
4. Are we baptised into the name, or in the name of Father, Son and Spirit?
5. Has the word baptism the simple sense of immersion, and no more?

Our replies will be brief.

1. The Greek church practice three dips. The practice had its origin in the controver-

sy between early anti trinitarians and Trinitarians—three distinct dips being given to prop up the theory of three persons in the trinity, the historical facts being too lengthy to introduce in this connection. When the Greeks and Latins divided, the Greeks took this practice with them.

2. No other mode than the single dip was known in the church till about the middle of the second century—some give the trine introduction as A. D. 131. About A. D. 1600 or 1620, a part of those who had been misled returned to the practice of the single dip, which record is misconstrued to mean its first introduction into the church.

3. We are not baptised into Christ's dying, but into his death as a state—the death from which he was 'raised up.' The idea of getting the mode of baptism from the cross (the three forward dips), because Christ 'bowed his head' is supremely ridiculous. It is said that it takes three distinct dips to make one baptism. Did Christ bow his head three times? If not, then why dip three times? If one bow showed the mode of baptism into Christ's name, did the Father bow, and the Holy Ghost bow, to indicate the mode of baptism into their names? But who knows that Christ bowed his head forward? A guess so, avails nothing. Might he not have bowed it to the right or left side? Who knows?

4. It in no way affects the argument whether we are baptised 'in' or 'into the name.' As Paul restricts us to 'one baptism,' the claim is made that it takes three dips to make one baptism. Let us try it: the administrator says to the candidate, 'I baptise thee into the name of the Father,' and gives only one dip, and that is only one-third of baptism, according to their own definition; so the candidate is not baptised into the name of the Father, though the administrator tells him that he is; then he proceeds to the name of the Son, with only one dip, or one-third of baptism, and tells him that he is baptised in that name, and the same with the third name. Now if their definition of baptism is true (three dips constituting only one baptism), either they should dip three times into the name of the Father, and three times into the name of the Son, and three times into the name of the Holy Ghost, or else they should honestly say, 'I one-third baptise you into the name of the Father, and one-third baptise you into the name of the Son, and one third baptise you into the name of the Holy Ghost.' If each 'name' requires a distinct baptism (instead of having only one baptism into three names), and if three dips are essential to a baptism, then three baptisms into three names demand nine dips—and they are all yet without true baptism themselves while trying to unbaptise others.

5. The word baptism signifies more than immersion—it means the double act of immersion and emersion, and consequently is given by the apostle as, 'the likeness of his death,' and 'the likeness of his resurrection; a likeness of two things—submerging and emerging. Christ was submerged in the gloom of death, but he emerged therefrom again. So we are buried in the watery grave but emerge therefrom to walk in newness of life. The method of burying people, whether backwards, forwards, or sidewise, matters little; so in baptism: but it matters far more whether they come up again: so true baptism always symbolizes one burial, and one resurrection—not three burials, nor three resurrections; nor yet three dyings by three dips and no resurrection.—*World's Crisis*.

WHATSOEVER thy hand findeth to do do it with thy might.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, July 19, 1887.

JACOB BRINKERHOFF, Editor.

From a Lower to a Higher.

REFORMATORY work often commences at the lowest ebb; that is where sin has so had sway as to dishonor manhood and degrade all principles of right. Thus it was at the great German Reformation, when Papacy had sent forth its legates to grant indulgences in sin to all who would pay the price exacted, which was often graded according to the wealth of the individual, that his price of indulgence in sin might enrich the coffers of Prince Pope the more. What could cater more to the pleasure and desires of sinful man than indulge in any thing he chose to, although it was called sinful, and be made to believe that its penalties were remitted, and that the Pope had power to remit all the penalties beforehand, or rather, grant that there should be no penalties. This was so shocking to the good sense of some of God's worshipers, who loved truth and righteousness more than they did money, that Martin Luther raised his voice against it, and soon that whole country was ablaze with loyalty to God and protestation against the Pope's power to forgive sin at all, either before or after committal. The priesthood were inveighed against as needless middle-men between the people and their Savior, claiming justification through Christ alone.

Impiety and human imposition seemed to have reached its depth when this matter came forward, and the tide now turned against the man of sin, to take away his dominion and power. The Reformation would most likely break out against that particular sin and error which was most prominent and out-crying against the rights and good sense of the people. The Bible was taken away from the people, and it could not be expected that they could discern between scriptural truth and error. As soon as the Bible was given to the people then could they be expected to judge of its teachings for themselves. Although Luther decried several papal errors, among them natural immortality and the immediate reward at death, and advocated the saints' inheritance on the restored earth, yet these doctrines were not made prominent on account of the necessity of the greater prominence of the first one, which brought the conflict with the mother church.

The Bible being the standard of faith and doctrine, a purity of doctrine might be expected to follow on the Lord's people being called out of Babylon and having the open book in their hands. During the progress of the Reformation in its first century different articles of faith were brought forward, approaching to primitive faith and practice, as the immersion of believers, free grace, and the moral life consequent upon following the life and teachings of the Savior himself, the great Pattern; or, rather, this last might be said to be a part of the doctrine of justification by faith; for in this, the Savior's example would be given for imitation instead of the lives of the priest-hood.

But when, in the course of time, and the Reformation had made no progress for at least a century, a new movement set it forward with other advance doctrines, as the looking for the second advent of Christ, and that the earth is to be the dwelling place of

the saved. This came when the church, or representative angel in the prophecy, prophesied the second time, or came forward with truths that had been long obscured. And, accompanying their movement, came the return to Sabbath keeping instead of observing the papal Sunday, which in the prophecy further personates the keeping the commandments of God and the faith of Jesus, and shows great honor and worship to the Lord God who created the heavens and the earth.

Reform work must generally begin lowest down and advance; so in the great church reformation, the lowest depth seemed to be reached when the people had sunk so low that they would buy of their religious guides the privilege to commit sin, or indulge in sin, for money. Reforms on doctrine were all for the good of the people, to bring them back to apostolic church purity; and what could be higher than to look to the true reward of the believer, both as to time and place. And from the low depths of willful sin and its accompanying ignorance what a noble rise to the honoring of the God of all order and equity in observing his memorial day; a celebrating it to his service and memory! It is a turning from all manmade institutions to the honoring of God by observing his own day. To observe the Sabbath day is to remember its Lord, and to remember him also brings to mind our dependence upon him. The Savior has said that in vain we would worship him teaching for doctrines the commandments of men. Then it is just the opposite when we turn from man-made institutions to the divine institutions of God, and we may surely claim the promise that they who keep the commandments of God shall have right to the tree of life and may enter through the gates into the City, when the city, and the country and the whole earth, are restored to the innocence and purity of Eden.

And with faith and doctrine resting upon Scriptural authority, and a practical doctrine to direct our lives, even to a weekly observance of a rest day, how we should rejoice in truth and appreciate our privileges. We should love the truth, and so order our lives that the sanctifying effects of truth may be seen in us, and by our good works being seen those seeing them may glorify God; and most certainly such a life on our part will glorify him. We must proclaim this truth all we can to raise those about us to the plane of truth and primitive religion, and ever hold prominent our faith in Christ, in his coming and kingdom, and show our love to God by keeping his commandments.

So it is, or should be with the convert to the Christian profession. Christ finds us in the depths of sin and degradation and says, Son, give me thy heart. Very likely the individual has long been conscience stricken for indulging in sinful practice and a downward course of life. God, and Christ, by the Holy Spirit, have long been calling to you to turn and live, and to break off your sins by righteousness, and to seek the mercy of the Lord that your sins may be blotted out, and be one of the Lord's own. We then 'cease to do evil and learn to do well.' There is a desire for the truth, and the Book of Truth is now loved and its teachings regarded as the high standard. Hopes are begotten for the heavenly inheritance and faith looks forward for its reception. The appearing of Jesus is loved, and his divine person also; his life as a pattern is studied and imitated, as also are the principles of righteousness which

make up a righteous character. Pardoned through Christ we are justified through his blood in the sight of God, and await the deliverance of the children of God from the bondage of sin and corruption, together with the deliverance and restoration of the material creation unto the glorious liberty of the kingdom of God.

The course of the Christian is onward and upward. Not only is there an earnest desire and effort for a purer character, but also to honor God by a perfect obedience to all his ordinances and requirements. And in no other way can we show honor to God so much as by commemorating his weekly rest day; and in this age of error and straying from God, how earnestly should we examine every custom and practice of the times to see if it is well founded and stands on the sure foundation. And while truth is the dearest thing in the world, let it be sought for as the pearl of great price, that we may be sanctified in and through it. Then with a system of truth for doctrine and practice we may go forward trusting and living, awaiting the great deliverance and the coming kingdom of God.

Sunday Authority.

It has been a question by some, When did Sunday come into observance in the Christian church, by authority, for it is so evident in the New Testament, or gospel history, the ancient Sabbath was observed by the disciples of Christ; and it is plainly stated by Paul that he had not departed from any of the customs of his fathers, which could not be true if he had changed his day of Sabbath observance; besides, the book of the Acts of the apostles shows us several instances of his keeping the Sabbath in so specific a manner as to leave no room for doubt of its being the seventh day of the week upon which he Sabbathised. And again, it is conclusively shown that no evidence for First day observance can be had from the meeting of Christ with his disciples, for it cannot be shown that he met with them on First day. But the question is asked, When did First day observance come into the church by authority?

The question might first be asked, When had the church authority to command observances? for until it had authority it could not set up rules and laws, or change long established customs. When church authority commenced who promulgated the authority? and does the Christian church of to day want to recognize that authority? Previous to the Messiah's advent the church of God had been a national one, when the head of the Jewish nation could command the people. After this it was as Jesus said to them, The kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof. But not to an organized national people, except as the disciples constituted the body of Christ, and him the head. The testimony was now that God had formerly spoken to the fathers by the prophets, but in these last days hath spoken to us by his Son. On the Sabbath question we have seen that the Son of God spake nothing different from what had existed during the former dispensations, and had positively stated that he came not to destroy the law, or to teach men to break one of the least commandments. Then, are we going to acknowledge the authority of the church, after it had assumed an earthly head, in its assumption that it had changed the Sabbath observance to Sunday, and it had the right to do so? We claim to dissent from her authority. If so, let us look

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well to ourselves that we are not standing on her institutions, creeds, or decrees.

The Library of Universal Knowledge is an excellent compilation of useful information. Its article 'Sabbath' contains much valuable testimony. It says, 'The discourses of Jesus were addressed to Jewish hearers, subject, like himself, to the Mosaic law. That he is nowhere recorded to have enjoined the observance of the Sabbath has by some been thought significant, but seems natural enough in a case when those he addressed, so far from neglecting the duty, were scrupulous in its performance.' Now if people would only consider this matter of the observance of an already existing institution, it would help them to see clearly that the Sabbath observance was to be perpetuated, and that he, who was Lord of the Sabbath also with his Father, honored the day and gave his example towards keeping his Father's commandments. Concerning the Sabbath in the apostolic days and the first years of the Christian church, the Library further says: 'For several years after the death of Jesus the church included none but Jews, and by these the Sabbath continued to be observed as before. . . . Paul never taught the Jewish Christians to abandon the observance of the law, but on the contrary continued to the end to observe it himself, as appears from Acts 25: 8; 28: 17; Phil. 3: 6.' The man who compiled this article has done so from the historical evidence at hand, which is all on one side of this question, for it has no other, and so he can only speak in favor of Sabbath perpetuity.

Further historical evidence on the Sabbath continuance is given as follows: 'In the Eastern churches where the proportion of Jews was greater than in the West, the Sabbath continued to be observed until the fifth century. . . . Down to the present time Sabbath keeping and various other Jewish rites continue to be practiced along with Christian observances by the Christians of Abyssinia, whose ancestors, it is probable, derived them either from missionaries of the Alexandrian church, of which many members were Jews, or from expatriated Hebrews who settled in Abyssinia at some much earlier date. In some countries also many of the Gentile Christians seem to have anciently observed the Sabbath.'

This is evidence that Sunday keeping, in place of the Sabbath, came into the Christian church, not by Christ and the apostles instituting it, but gradually in after years; and that the Sabbath observance continued in the Christian church also. And if Sabbath observance was not changed by the head of the church, nor by his apostles, even had such power been delegated to them, then it is surely evident that the change that has come into the Christian church has not been from a divine source, and should be discarded by every worshiper of God.

The compiler of the article in the Library of Universal Knowledge carries the idea that the first day of the week was given to the Gentiles as a sacred day of rest, but that the Jews properly observed their day, but he has faithfully done his work as a compiler of history. This would make confusion; but as God is not the author of confusion, and so no authority or reason is given for the first day of the week being the Christian Sabbath, except the supposition that the resurrection of Christ occurred on the first day, and that without any authority or injunction for it, we cannot accept it. And especially when the ancient Sabbath stands so firmly and has so much reason and example for its perpetuity. The article in the Library says concern-

ing the introduction of Sunday in the church: 'At what date the Sunday, or first day of the week, began to be generally used by Christians as a stated time for religious meetings, we have no definite information, either in the New Testament or in the writings of the Fathers of the church.' Right there, where our Sabbath opponents claim their sacred evidence, this author truthfully states there is none.

Now here is a very good point concerning the rise of Sunday observance, and this author says: 'By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment, or on the precept or example of Jesus or his apostles, or on the ante Mosaic law promulgated to mankind at creation and continuing in force after the coming of Christ.' While this is such a plain matter of fact there ought to be no quibbling concerning casting off the observance of papal Sunday.

The first edict, declaration, or statement, which comes anything like authority for Sunday observance, is that of Constantine in A. D. 321, and he says nothing about it being a day sacred to the worship of God or of Christ at all; he simply calls it Sunday, or the day of the sun, like other heathen people did. It was a natural result of this act by the emperor Constantine, who emancipated the Christians from heathen persecution, that Sabbath keeping should blend with the national day of the sun.

The article says further: '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, and this more expressly, that the people might have more leisure to go to church and say their prayers; and it was about the end of the ninth century that the Emperor Leo repealed the exemption which it enjoyed under the edict of Constantine. And now the Lord's Day [meaning the first day of the week,] being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance.' Up to this time agricultural labor had been allowed on Sunday, but at this Council it was forbidden. But this Council offers no Biblical or divine authority for its decision; only its own opinion, and on its own assumption of right this matter of Sunday observance rests.

Further items in the history of Sunday observance might be given here, but we only designed to bring forward the evidence concerning its establishment in the church. These are the facts of history concerning its being a church ordinance, or obtaining church sanctity for taking the place of the Sabbath. No divine authority is claimed for it; nothing but the power of the church of Rome. Are you satisfied with the power to make creeds and practices for you? Look well to whatever customs you follow, lest you stand on a tottering foundation.

The Old and New Testaments.

A. C. LONG.

THE Old and New Testaments compose the one book called the Bible. They are simply divisions in the same book. The New is a development of the Old, and they are mutually dependent upon each other for their harmony and validity. The New Testament is so interlaced and interwoven with passages

and quotations from the Old Testament that to abolish the Old would render the New entirely worthless. There are 84 quotations in the book of Mathew from the Old Testament, 32 in Mark, 56 in Luke, 30 in John, 18 in Acts, making a total of 220 quotations in the historical books of the New Testament.

There are 266 quotations in the epistolary writings from the Old Testament. The entire number of quotations in the New Testament from the Old, exclusive of Revelations, is 486. This book of Revelation is so interwoven with quotations from the Old Testament that it is almost impossible to count them. But there are at least 550 quotations in the New Testament from the Old; these consist of sentences paragraphs, and in a few instances of nearly whole chapters. Now, if the Old Testament is abolished, as some claim, then these 550 quotations are likewise abolished, and this would render the New Testament fragmentary and worthless. The New Testament is as dependent upon the Old for its stability as the vine is to the tree to which it clings. If one falls, the other falls with it.

The vine cannot stand alone, neither can the New Testament, but it clings to the Old for support. These are but two parts that constitute the one book of God. 'The carnal mind is enmity against God, for it is not subject to his law, neither indeed can be' Rom. 8: 7. This carnality has manifested itself in various ways against God and his word. In some instances it has attempted to blot out the very existence of God, in others just the word of God, while in some instances it has contented itself in denying only that portion of his word which opposes its carnality. Such persons refuse to surrender themselves to God and his word, and thus they reject the very means ordained of God for their sanctification.

PASTOR Schneller, who for more than twenty-five years has been at the head of the Syrian Orphan's Home in Jerusalem, reports that during the season just closed there have been more tourists and pilgrims in Jerusalem than in any single year in his life in the holy city. There were nearly 30,000 pilgrims. Russia is erecting a tower on Mt. Olivet a hundred metres high. It will be the highest building in the East.

In 1829 there were no convents or monasteries in England. There are now 413 of the former and 224 of the latter.

Mr. George Muller, now 82 years of age, has returned to his Orphan Homes at Bristol, England, from a preaching tour around the world, having traveled 37,000 miles, and addressed more than a million people. He was welcomed by the 2,000 children of the Homes.

It begins to look as though matters in Utah were in a fair way to reach a proper adjustment. The constitutional convention completed and adopted a state constitution, last week, which provides for the entire separation of church and state, for non-sectarian education, that there shall be no employment or rejection of school teachers on account of their faith or non-belief in any doctrine or sect. It also forbids bigamy or polygamy and provides penalties therefor. The vote for the ratification or rejection of this constitution is to be taken at a general election to be held August first.

THE separation of church and State in France is now about to take place, all believers hereafter are to be treated alike.

The Mote and Beam.

TRUTH reflects upon our senses,
Gospel light reveals to some,
If there still should be offences,
Woe to them by whom they come.

Judge not, that ye be not judged,
Was the counsel Christ did give;
Measure given large or grudged,
Just the same ye must receive.

Jesus says, Be meek and lowly;
For 'tis high to be a judge.
If I would be pure and holy
I must love without a grudge.

It requires a constant labor,
All his precepts to obey,
If I truly love my neighbor,
I am in the narrow way.

Once I said unto another,
In thine eye there is a mote.
If thou art a friend and brother,
Hold, and let me pull it out.

But I could not see it clearly;
For my sight was very dim.
When I came to search more closely,
In my own there was a beam.

If I love my brother dearer,
And his mote I would erase,
Then the light should shine the clearer,
For the eye's a tender place.

Others I have oft reproved,
For an object like a mote;
Now I wish this beam removed;
Oh! that tears would wash it out.

Charity and love are healing;
These will give the clearest sight.
When I saw my brother's failing,
I was not exactly right.

Now I'll take no further trouble;
Jesus' love is all my theme.
Little motes are but a bubble,
When I think upon the beam.—*Sc.*

Jesus Soon is Coming.

S. E. BRINKERHOFF.

If there is one thought that can brighten the darkest day, cheer the loneliest hour, give comfort in life's severest trials, check the mourner's sigh, dispel the bitterest grief, and dry the heart's deep fountain of tears, it is the one glad thought that Jesus soon is coming. This is the only thought that can cover all human woe. It is the only balm for all our griefs and tears, the only thought that can bring sweet peace to the troubled breast of every child of God, the one grand thought that can bind up the wounded and broken heart, or give to it any lasting comfort. It is the only thought that can give joy when the heart is bowed under a load of earthly sorrow which no human friend can help. It is the one sweet thought, the one blessed hope that has 'a balm for every wound, a cordial for each fear,' and nothing else can take its place. The coming of Jesus is the only thing that can bring peace to this sin-cursed earth, and the only thing that will bring lasting joy and eternal blessedness to God's waiting and watching people.

No matter what our hopes for the world may be, all feel and know that it is only when Jesus comes 'the second time without sin unto salvation,' that suffering and sorrow will be forever done away. No matter what our belief in regard to the conversion of the world, or the state or place of man in death, all are united in this one thought, that it is the personal coming of Jesus that will right all wrongs, unite the loved of earth, and usher in the eternal state of blessedness—the grand consummation for which we labor, hope and pray. There may be opinions, thoughts, and views that may in a measure detract from the importance of this grand event, but

deep down in every Christian heart is the earnest, yearning desire for the coming of their Lord, and often arises the heart's earnest prayer, 'Come, Lord Jesus, and come quickly.' Yes, ever since this prayer was breathed on the lonely isle of Patmos eighteen hundred years ago until the present time it has been the prayer of the waiting church. Nothing else can take the place of the coming again of Jesus, in the true believer's heart, this, and this alone, is the 'Blessed Hope' that has cheered, comforted, strengthened, and encouraged the church of God in all ages, and will continue to do so until 'faith is lost in sight' and hope changed to the glad realization of our fondest desires.

When Jesus was about to leave his disciples, although he would soon be in the immediate presence of God with all power in heaven and earth at his disposal, the comfort he gave them was that he would come again. It was not enough for them to know that he could hear their prayers, and that the Holy Spirit which he would send from the Father would comfort and guide them, but they must know he would come again. 'Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.' Here we have the assurance that the disciples believed in God, but that was not enough to keep their hearts from being troubled; nor was it enough to know that he whom they loved was going to God as their Friend and elder Brother, but the comforting thought, the blessed assurance is given, 'I will come again.' The disciples had looked for their divine Master to restore the kingdom to Israel and bring in the glad era spoken of by the prophets, described more particularly by the prophet Isaiah, and now he was going away without accomplishing any of these things—no wonder their hearts were troubled and filled with sorrow. But their Master would not thus leave them in sorrow and disappointment without the comforting thought that he would come again.

The disciples were disappointed when Jesus left them, for they wanted him at that time to take the kingdom and reign in righteousness over all the earth. Their minds were filled with the glorious promises of his reign, and they longed to see these promises realized. As they followed him over the hills of Judea, and accompanied him along the shores of the Sea of Galilee, and listened with rapture to his words of wisdom and knowledge, their thoughts would invariably turn to the prophecies concerning him. This would be the most natural thing we could think of; and we might faintly imagine with what delight they would dwell upon the language of Isaiah, 'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever.' 'Behold, a King shall reign in righteousness, and princes shall rule in judgment.' 'Then judgment shall dwell in the wilderness, and righteousness in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.' Isaiah 9: 6, 7; 32: 1, 16, 17.

Then as they beheld the glory of this kingdom advance they could read, 'Violence shall no more be heard in thy land, wasting nor destruction within thy border; . . . the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory.' Isa. 60: 18, 19, read to the end. 'And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.' Isa. 35: 10. No wonder that the heart of the disciples would be troubled as they thought these promises were to be frustrated, or at least postponed, by Jesus going away to the Father; they had hoped that the time for these promises to be fulfilled was then due, and that Jesus had then come to reign.

Eighteen hundred years have passed away and still the kingdom is not established and Christ does not yet reign; but the time is near when he shall come again, come to sit upon the throne of David, come to redeem his waiting people, yes, come to fulfill all that the prophets have written concerning him. Then it is that the tears, and sighs, and trials of God's people shall be ended. Then it is that the loved of earth shall meet never more to part. Then it is that the righteous of every age and nation shall inherit the earth, redeemed from the curse of sin, and delight themselves in the abundance of peace and righteousness while the ceaseless and glorious ages of eternity roll on.

Sabbath Comments.

R. E. CAVINESS.

BRO. BRINKERHOFF: I wish to submit a few thoughts for the ADVOCATE from a large commentary that I purchased at a sale the other day. It is a commentary of the Rev. Matthew Henry, Scott, Doddridge and others, a large book of nearly 1000 pages. Noticing his comments on Isa. 58: 14, I give them as he does. Though he tries to fix the change of day, his comments are good and no change expected but proves the original Sabbath and its sanctity. He says on page 473:

'Isa. 58: 14, Great stress was always laid on due observation of the Sabbath, and it was particularly required from the Jews when captives in Babylon because by keeping that day in honor of the Creator, they distinguished themselves from the worship of the gods that have not made the heavens and the earth.'

How true! Why not in this day. He then says: 'See chap. 56: 1, 2, where keeping the Sabbath is enjoined as here with keeping, judgment and doing justice. Some, indeed understand this of the day of atonement, which they think is the fast spoken of in the former part of the chapter, and which is called a sabbath, Lev. 23: 32. But as the fast spoken of seems to be those that were occasional, so this Sabbath is doubtless the weekly Sabbath. Now observe how the Sabbath is to be sanctified, vesre 13. And there remaining still Sabbathism for the people of God, this law of the Sabbath is still binding to us on our Lord's day. Nothing must be done, contempt for the Sabbath or what looks like having mean thoughts of it when God has so highly dignified it. We must turn away our feet from trampling on it as profane atheistical people do; from doing our pleasure, living at large and without restraint of conscience, or indulging ourselves in the pleasures of sense in which the modern Jews wickedly place the sanctification of the Sabbath, though

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as great a profanation of the day as anything. On Sabbath day we must not do our own way, follow our callings, find our own pleasure, follow our sports or recreation; nay, not speak our own words—words that concern either our callings or our pleasures. We must not allow ourselves a liberty of speech on that as on other days, but mind God's ways and make religion the business of the day. We must choose the things that please him, and speak of divine things as we sit in the house and walk by the way, in all we say and do. We must put a difference between this and other days. Everything must be done that puts an honor on the day and is expressive of our high thoughts of it. We must call it a delight, not a task and burden. We must delight ourselves in it and be in our element when worshipping God and in communion with him.

We must not only count it a delight, but call it so. Must openly profess the complacency we take in it. We must call it so to God in thanksgiving for it, and earnestly desiring his grace, call it so to others to invite them to come and share in the pleasure of it. Call it so to ourselves that we may not entertain the least thoughts of wishing the Sabbath gone that we may sell corn. We must call it the Lord's holy day, and honorable. Holy, separate from common use and devoted to God, the holy of the Lord, the day he has sanctified to himself. Even in the Old Testament times the Sabbath was called the Lord's day, and therefore is fitly called so still, and for this reason it is the Lord Christ's day, Rev. 1: 10. It is holy because the Lord's, a beauty of holiness is upon it, and we must make it appear that we look upon it as honorable by honoring him that instituted it, and to whose power it is dedicated.'

Still further we might give from this writer as he speaks of the blessings spoken of in the last verse of this, but let this suffice. It is good, and I think if any of us are careless concerning the observance of the Sabbath we would do well to peruse the writer of this lesson, though he would like to have the first day in, and no doubt it would be hard to see where he gets it in. We cannot say more for God's holy day than this writer does. So let us try to keep it as God wishes us to, so we may receive the blessings spoken of for its observance. Yours for eternal life.

Pleasant Plain, Iowa.

Angels of God—Their Ministration.

An angel is a messenger sent from God to make known, and to do and see that the will or mind of God is carried out on earth; that they are a class of beings superior to men or even a multitude of men, is abundantly taught in the Scriptures of truth. That they are immortal beings whose dwelling is with God, no person who can read, and has a Bible to familiarize his or her mind therewith, ought for a moment to doubt.

Their superiority to man is found to be in every respect, hence eminently qualified to fill the place of divine messengers from God to men. When creation was accomplished they shouted for joy as they witnessed the success of their God, and devoutly worshipped him whose wisdom was vastly superior to theirs, as is their superb knowledge to ours.

Among the things which make them superior to men, is the fact that they have power to allow themselves to be seen or unseen as they please; and thus as they have come from the presence of God to earth, they have been seen and not seen; for example, when Balaam was on his way to meet Balak, as

he rode upon an ass because that the Lord was angry with him, the angel of the Lord went and stood in the way, with his sword drawn: now the ass saw the angel, and refused to go farther; but poor impetuous Balaam did not see him. Why not? Because of the power of the angel of God to allow himself to be seen or not as he pleased. After a little trouble with the ass Balaam's eyes were opened, and he saw the angel of the Lord himself, and bowed his head and fell flat on his face.

Much might be written about the mission of angels during the dispensation before Christ; how that they came to holy men of God and taught them; how they led them; how they delivered them wonderfully at times; but we pass it to the new dispensation under the gospel of Jesus Christ. Says the apostle Paul in Hebrews 1: 14 of them, 'Are they not all ministering spirits sent forth [from God] to minister for them who shall be heirs of salvation? And certainly their ministrations are no less needed (but more so) in the dispensation of the Spirit and of grace than they were under the law, and before Christ came and introduced the new covenant and dispensation of the good news of salvation.

But it is abundantly evident from the reading of Heb. 2: 1-11 that the Word in the old dispensation was spoken by angels—that the Word in the new dispensation was spoken by Jesus—that because Jesus tasted death for every man, he was crowned with glory and honor, destined to have in subjection the world to come (an eternal era); but at the same time while Jesus is now absent from this world, God has put (because they come here, from God, to fulfill his will) the world which now is in subjection to angels.

But I am met with objections like this: 'We don't believe they come to this world [to and from] because we have never seen them.' We ask such, must you see everything you believe? Is not revelation a good basis for your faith, or belief? Is it not the very reason why you ought to believe it because God says so? Certainly. Are those who are to be heirs of salvation ministered to? Yes, they are. Well, Paul says that the angels are sent forth from God for that express purpose, and happy is the man who believes what inspired writers teach.

Again, angels of God have been seen in this dispensation of grace; seen enough to convince any candid mind that they not only came in the early days of it, but that they have continued to come, and will minister to us until it ends in the event of the personal advent of Christ. Two men in white apparel (angels of God) came to the wondering disciples immediately after the ascension of their Lord, and assured them of his personal return in like manner as he went away. The angel of the Lord spake unto Philip (no doubt he spake with him face to face) saying, 'Arise, and go toward the south.' etc. See Acts 8: 26.

An angel appeared to Cornelius. See Acts 10: 3. An angel delivered Peter in a wonderful manner. Acts 12: 7-11. An angel smote Herod because he gave not glory to God. Acts 12: 23. An angel stood by Paul and assured him that all on board of the ship would be saved. Acts 27: 23. An angel came to John, the beloved disciple, on the isle of Patmos, bringing the revelation of Jesus Christ which God gave to him, to show unto his servants the things which were to (now have for the most part) come to pass. Here are instances enough in which angels of God were seen to prove to us that they came to minister, and will continue their ministra-

tions to the end; neither is it an improper item of consideration when we suggest the possibility that the wonderful miracles performed at the word of the apostles was accomplished by angelic ministration. They came for that purpose, i. e., accomplishing the divine will of God.

To minister to, is to bring comfort and instruction to the saint of God. Jesus Christ was a comfort in this way to his disciples when they were under his magnetic personal influence, and heard his gracious words; so also when in the divine providence angels of God come to us to minister to us, no doubt their superior intelligence and power to communicate it to the minds of poor humanity is also a part of their service to and for us—suggesting thoughts to us (believers) which do not and could not originate with our poor finite brains, telling us of Jesus whom they devoutly love as well as we. Blessed thought it is of such loving companions! Jesus says of his little ones, 'Their angels do always behold the face of my Father which is in heaven.' Matt. 18: 10.

But before we close this article we wish to invite your attention to the fact of the intimate co operative association between angelic ministration and the ministrations of the Spirit of God. Jesus says that when it (the Spirit) is come, it will comfort and instruct you, and guide you into all truth—it will minister to you who are to remain away from me during my absence.

Of the ministration of angels it is expressly declared that they are now sent forth to the same class for the same purpose. Illustrations of it are found in a multitude of cases. For example, the angel of the Lord spake to Philip saying, 'Arise, and go toward the south,' etc; and as Philip obeyed the angel, he met the eunuch returning from Jerusalem, and as he was riding along at leisure he was reading Isaiah the prophet; then the Spirit said unto Philip, 'Go near, and join thyself to this chariot.' So Philip obeyed 'the Spirit' as well as he did 'the angel.'

Question: Were there two separate and distinct agents acting in the case? Or shall we understand that when the angel spake, Philip saw him and heard his voice audibly, and then he disappeared from Philip's view, and yet remained near by until he had met the eunuch when in Philip's mind by inspiration he (the angel) produced the irresistible, unmistakable conviction in Philip's mind, 'Go near and join thyself to this chariot.' Let the reader consider. At last, after the eunuch has been baptised, the Spirit caught away Philip, and he was found at Azotus.

Once more, in Rev. we read that Jesus sent his angel to John to make known the revelation; that the angel talked with him; that he showed him these things—that 'I Jesus have sent mine angel to testify these things in the churches.' Rev. 22: 16. While also it is expressly declared, 'He that hath an ear, let him hear what the Spirit saith unto the churches,' 'for the testimony of Jesus [by the angel] is the Spirit of prophecy.' Rev. 19: 10.

The Spirit of God is the mind of God; it is the highest kind of intelligence, unseen. The combination and co operation of a multitude of ministering Spirits (i. e., personal beings unseen), when having no personal will of their own, but who are devoutly instantaneous in readiness to represent their supreme head—God—are in that capacity one Spirit, though composed of many members.

Such is the Spirit of God. When we receive it by angelic ministration, and when we become obedient to him, there is produced in us a corresponding spirit, or disposition, or mind, and thus we have the Spirit of Christ.—F. W. CLOUGH in *World's Crisis*.

THE ADVENT & SABBATH ADVOCATE

THE heat in this section of the country is very great. continuous from day to day, rendering it difficult to keep up the regular round of work.

Among the items of latest news is one concerning the Chicago socialists having given up all hope of a new trial, and are now trying to induce the Governor of Illinois to commute their sentence from death to imprisonment.

IN New York harbor, near Long Island, Sunday the 10th an excursion party were drowned. The day was past, and the sloop was returning in the evening, having freely engaged in all the pleasures of the day, as well as bar-drinking, and raced with another sloop, when a gust of wind struck the spread of sail and capsized it, 26 persons being drowned. Carousing has been the cause of many premature deaths.

IN the country of Switzerland, the town of Zug, situated on a lake front, has been partly engulfed by the lake, the land slipping off into the lake and immediately being covered with water, drownding 70 persons, the property loss being \$250,000.

A Waiting People.

JULIA LAMB.

THROUGH all time God has had those that wait for him, and amid all the persecutions and trials, still they have not been discouraged, having an unshaken confidence in his word. The prophet Isaiah breaks out in this language: 'Blessed are all they that wait on him.' But not alone the people here spoken of, but did you ever think that God is more patient in waiting for those that transgress his law, and do not heed his word, as in the case of Judah with the Assyrians, who had come up with a great force covering the land with their armies, so that the men of Judah were fearful that they would all be destroyed by them. The prophet bade the inhabitants of Jerusalem remain where they were, and not be in haste; and to encourage them he quotes these words: 'For thus saith the Lord God, the holy one of Israel, in returning and rest ye shall be saved; in quietness and in confidence shall be your strength.' But for all that they were fully determined to have their own way. They were called 'a rebellious people.' They would not take counsel of God, choosing the land of the viper and the fiery serpent; then the bitter disappointment they brought upon themselves; but still the Lord waited to be gracious.

This lesson is of great value to God's waiting people—not to be impatient, nor become impatient, nor become weary in waiting God's time of deliverance. If God can have patience so long with us, for sometimes it is better, as in the case of Judah, 'in quietness and confidence shall be your strength.' It is unbelief that makes us so impatient, for surely the Lord is still merciful in waiting and giving time for us to repent of our wanderings and coldness in his service, and it is often the case of many who profess to be God's waiting people, and have stood boldly in defence of the truth, join themselves to those that despise the people that are looking for the blessed hope and glorious appearing of our Lord Jesus Christ. He will come again, ought to encourage the weakest saint when such exceeding precious promises are left on record for

us. Why need we have a desire to go back to Egypt? When this once enters our mind, to go back to Egypt, be assured there is something wrong with us, for certainly our heavenly Father is not to blame, for he still dispenses temporal blessings. Why is it that our faith is so weak? Have we forgot to call on him in the day of trouble; still remember he will be very gracious to our cry. Oh brethren, let us get where we can say: 'My soul, wait thou only upon God, for my expectation is from him; Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.' And if we do not receive direct answer to our prayers, let us still pray on, for often God's people have to wait for the fulfillment of his promises to try our faith. Although we do not always rejoice in the light of his countenance, yet we can rest under the shadow of his wing. As a waiting people we have no cause to complain. His loving kindness has crowned us and the promise has been often verified, that he is a present help in time of need. And what a power for good if every one that professed to love the appearing of Christ would live up to the light given to them in his holy word. Then we could have implicit confidence in each other, love as brethren, and all strive to spread the glorious news of the soon coming kingdom, and feel the truth verified in every one of our hearts, the words of Isaiah 30: 18, 'Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him, he whom the heavens must retain till in God's time he shall come again, the second time without a sin offering unto salvation, he having offered himself once for all, and is sitting at the right hand of the majesty on high, and as Advocate or high priest to minister to all that are willing to commit their cases in his hand; and we can approach with confidence, being assured he is touched with the feeling of your infirmities. When we look to him in faith we can never fail. Now we receive so many tokens of his grace we ought always to rejoice, knowing he will listen to the voice of our supplication; and if we do not receive direct answer to prayer, but still pray on, for often God's people have to wait for the fulfillment of his promise to try our faith. They that wait on the Lord shall renew their strength, a promise which cheers the aged Christian who though feeble in body but waiting in hope, and with the Psalmist exclaims: 'My soul, wait only upon God, for my expectation is from him.' Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. Let us bear suffering if we need it to fit us for the enjoyment of the promised rest, when our days' work is done.

I find much to encourage me in letters of cheer from Brothers and Sisters in our much loved ADVOCATE, as so many of us are deprived of preaching, but the sermons from different ones in the field are food for our hungry souls. We often picture in our minds the joyous reunion there will be in the earth, when freed from all our infirmities. We will enjoy the company of loved ones who are redeemed by the precious blood of Christ. Let us never entertain a thought of returning back to Egypt, but press forward for the prize which is just before us, ever looking to Jesus the author and finisher of our faith. What a glorious song the redeemed can sing unto him that hath loved us and washed us in his own blood.

Your sister in hope of eternal life when Jesus comes,
Denver Mo.

APPOINTMENTS

Missouri Camp Meeting.

THE Annual Camp meeting of the Church of God in Missouri will be held at Darlington, Gentry Co., commencing Thursday, August 25th, 1887, and continuing till Tuesday the 30th. Darlington is five miles South-west of Albany, where the camp meeting was held last year, and is the junction of the C. B. and Quincy; and Wabash, St Louis, and Pacific Ry. The fourteenth Annual Conference of the Church of God in Missouri will be held in connection with the camp-meeting. All are cordially invited.

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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.
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