

# 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 Ear is 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.

## A Christian's Prayer.

E. G. BLACKMON.

JESUS, I will ever follow  
In thy footsteps here below;  
Help me by thy mighty power,  
On thy servant grace bestow.

Let thy kindness, oh my Savior,  
Rest upon thy servant here;  
Be with me in all my labors,  
Be with me, my Savior dear.

When we walk amidst the trials  
Of this dark and sin cursed world;  
Help us Father, to have patience,  
That we may possess our souls.

Oh! my Father and my Savior,  
Help us, thy dear cause to love!  
Make us humble, make us faithful,  
Make us harmless as a dove.

May we walk in all thy precepts,  
May thy law be our delight;  
May it ever guide our footsteps,  
In that narrow path of light.

May thy blood, our loving Savior  
Touch and cleanse us from all sin.  
May we trust thee, trust thee daily,  
May we trust thee to the end.

Ncosho, Mo.

## The End of the Ungodly.

SERMON BY W. C. LONG.

INVESTIGATION is right and proper. Research  
is important, and that man exhibits weakness  
who believes without evidence, and rashness  
who believes contrary to evidence. 'Prove  
all things' is a divine injunction. All minis-  
ters, all writings, all opinions, all sermons, all  
practices, should be proven by the Bible.  
Measure everything by the measure of the Bi-  
ble; weigh everything in the balance of the  
Bible; examine everything in the light of the  
Bible: try everything in the crucible of the  
Bible, and what will stand the fire of the  
Bible accept, and what will not reject.

There are three prominent classes in the  
world who hold different views in reference  
to the final punishment of the wicked. All  
admit and believe that the wicked will be  
cast into hell, into the lake of fire, Rev. 20:

15. One class believe, however, that that  
fire will burn them eternally and never burn  
them up; that as long as the righteous are  
enjoying happiness the wicked are rolling in  
the hot fires of hell. Another class teach  
and believe that the fires of the last day will  
burn them up. The third class believe that  
the fire will in some way purify them, and  
that all will be reconciled to God. All three  
of these positions cannot be true. If one is  
true the others are false, for they stand in op-  
position one to the other.

The Savior was crucified between two  
thieves, so the truth is often crucified be-  
tween two falsehoods. It is proverbial of  
man to take up and follow extreme positions.  
Satan likes to have it so, hence he exerts his  
power to induce men to fall into that chan-  
nel. In the days of Christ the Jews cried,  
The law, the law, give us the law, but away  
with Christ. Now many cry, Give us Christ  
but away with the law. Here are two ex-  
tremes. Satan is as well pleased with the  
one as with the other. We need the law and  
we need Christ too; they both stand or fall  
together. The extreme doctrine of endless  
misery has been heralded forth for centuries.  
The song has been sung all over this broad  
and beautiful land of ours. Terrible sermons  
have been preached setting forth this doc-  
trine in all its ugliness and horror. Consid-  
erate men of all classes, seeing the untena-  
bleness and unreasonableness of this position,  
and likewise of the other extreme view, that  
all will be reconciled to God, have adopted  
the view in harmony with common sense,  
reason, and the Bible, that the time will  
come when the wicked will be no more—  
when the fires of the last days will have  
burned them up. Paul understood this when  
he declared, speaking of the wicked, 'Whose  
end is destruction,' Phil. 3: 16. In Heb. 6: 8  
he tells us *how* they will come to an end,  
'Whose end is to be burned.' In connection  
with this we have the inquiry of Peter, 'What  
shall be the end of them that obey not the  
gospel of God?' 1 Peter 4: 17. Evidently those  
apostles were not well schooled in the mod-  
ern phrases of the present day, or they would  
not have spoken of the wicked coming to an  
end, but instead, of rolling and howling in  
the hot flames of hell. But men will dodge  
these plain texts of Scripture, therefore we  
will lay down and prove several propositions:

1st. *There will be a day of judgment to  
take place when the Lord comes the second  
time.* Many texts might be brought forward  
as proof, but the following will suffice: Acts  
17: 31, 'Because he hath appointed a day in  
the which he will judge the world in right-  
eousness by that man whom he hath ordained,  
whereof he hath given assurance to all men,  
in that he hath raised him from the dead.'  
Here we are told that God hath appointed a  
day in which he will judge the world. The  
day of judgement is God's appointment. Will  
it fail? Certainly not. The Savior's words in  
John 12: 48, are right to the point. 'He that  
rejecteth me and receiveth not my words  
hath one that judgeth him; the word that I  
have spoken the same shall judge him in the  
last day.' Again in 2 Tim. 4: 1, we have the

judgement clearly and definitely pointed out:  
'I charge thee, therefore, before God and  
the Lord Jesus Christ, who shall judge the  
quick and the dead at his appearing and his  
kingdom.' See 2 Peter 3: 7; also Rev. 20:  
11-13. How consistent and reasonable this  
is, that all, at some time, should be brought  
before the Judge of all the earth—him who  
hath created all things, and by whose power  
all things continue to exist. These are no  
ambiguous statements, but plain declarations.  
Let us believe them.

2nd. *The wicked are reserved to the day  
of judgment to be punished.* That is, the  
wicked will not be punished before the day  
of judgment. Would it be reasonable to  
punish a man before he was judged? To send  
him to hell at death, and in the time  
of the judgment bring him up to see  
whether he properly belongs there! Has  
Cain been in a place of torment for almost  
six thousand years? Do our criminal courts  
hang a man and then after he is dead try his  
case? Reason is on our side: so is the Bible,  
as the following texts will prove. 2 Peter 2:  
9, 'The Lord knoweth how to deliver the  
godly out of temptations, and to reserve the  
unjust unto the day of judgment to be pun-  
ished.' This is a plain, unvarnished, and un-  
equivocal statement, that the wicked are not  
punished till the day of judgment. We have  
the judgment and the perdition of the sinner  
coupled together in 2 Peter 3: 7, 'But the  
heavens and the earth which are now, by the  
same word are kept in store, reserved unto  
fire against the day of judgment and perdi-  
tion of ungodly men.' 'The wicked are pre-  
served to the day of destruction; they shall  
be brought forth to the day of wrath,' Job  
21: 30. Peter says the wicked are reserved,  
Job says the same, and in v. 32 he tells where  
they are reserved, 'Yet shall he [the wick-  
ed] be brought to the grave, and remain in  
the tomb.' How long? Until 'the day of  
wrath.' The Catholics tell us that the wicked  
are reserved in purgatory, an anteroom to  
hell. Protestants say they are not reserved  
at all, but go immediately to hell. Here are  
two plain departures from the Word. The  
Bible emphatically declares they are reserved  
and if they are reserved to the day of judg-  
ment to be punished they are not punished  
before that time, which is so reasonable that  
all ought to believe it, and so plain that a lit-  
tle child can see it.

3rd. *The Scriptures teach that the wicked  
will be punished on this earth.* Those who  
advocate the present modern hell have great  
difficulty in attempting to locate it. In fact it  
has never been satisfactorily located. If it  
exists it must have a location. Where is it?  
Is it in the sun, moon, or stars? or in any of  
the planets? How far off is it; and how long  
will it take to go there? The truth of the  
matter is, the orthodox hell does not exist;  
it is all imaginary. The hell of the Bible is  
easily and definitely located. Solomon says,  
'Behold, the righteous shall be recompensed  
on the earth; much more the wicked and  
the sinner,' Prov. 11: 31. Here is a plain  
statement that the wicked will be *punished  
on the earth*; Says one, Have you any oth-  
er texts? Is not this sufficient? How many

thus saith the Lord's does it take to make truth? Is not one sufficient? But we have additional testimony. 'And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.' Isa. 24: 21. These Scriptures are clear and forcible in proving our third proposition. It is reasonable. If a man commits murder in England he is punished there; and if in the United States he receives his punishment here. Just so the wicked in the judgment. On this earth is where they commit their deeds of wickedness, and here is where they will have to receive their punishment.

4th. *The wicked will be burned up, entirely consumed.* David, speaking of the burning up of the wicked says, 'The Lord reigneth; let the earth rejoice; let the multitudes of isles be glad thereof: clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about,' Ps. 97: 1-3. 'Our God shall come, and shall not keep silent; a fire shall devour before him, and it shall be very tempestuous round about him,' Ps. 50: 3. 'For, behold, the day cometh that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch,' Mal. 4: 1. 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire,' Matt. 3: 12. In Matt. 13 we have the parable of the wheat and tares, verse 30 says, 'Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; and gather the wheat into my barn.' In the 4th verse we have the explanation: 'As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world.' In John 15: 6 we have the following: 'If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned.' Thus we see that fire is the destroying element, and that it is definitely stated that the wicked are cast into the fire. In Rev. 20: 15, we read, 'And whosoever was not found written in the book of life were cast into the lake of fire.' But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the *second death.*' Not second misery. Rev. 21: 8, the Savior calls it a furnace of fire: 'The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth,' Matt. 13: 40-42. See also verse 50. In Rev. 20: 9, speaking of the final destruction of the wicked: 'And fire came down from God out of heaven, and devoured them.' Will they exist after they are devoured? Material beings will be cast into literal fire; a fire that 'destroys,' 'devours,' 'consumes,' 'burns up,' &c.

With these facts before us we are now ready to advance and notice other Scriptures, other arguments that cluster around the truth upon this subject.

I. The Bible teaches by figures that the wicked will become extinct. In the examination of figures and illustrations we must allow the force and meaning of words and comparisons. If the Scriptures teach that the wicked will live eternally we will expect

to find them compared to iron, silver, granite, rocks, &c., something that is durable, hard to burn up; while upon the other hand if we find them compared to the most inflammable materials, we must conclude that they will not exist in a lake of fire eternally. David, in his 37th Psalm and 20th verse, compares the wicked to the fat of lambs. 'But the wicked shall perish [can immortality perish?], and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.' Under the sacrificial system they offered up the fat of lambs by placing the fat upon the altar and setting fire to it, and thus into smoke it consumed away. So with the wicked; they shall be consumed. The prophet Nahum gives a vivid illustration, 'For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry.' Nahum 1: 10. Here the prophet compares the wicked to very combustible material. He does not say the wicked will be devoured like wet stubble, or partially dry, but *fully dry.* 'For, behold, the day cometh that shall burn as an oven; and all the proud; yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch,' Mal. 4: 1. In this verse the prophet has in a very clear manner declared that the wicked will be burned; not only burned, but *burned up.* When a man goes out into the clearing, cuts down a tree and burns up the body, the branches and roots remain; but when he digs up the roots and with the branches burns them up, every particle of the tree is destroyed; it no longer exists. Just so the wicked.

We have seen that the wicked are compared to stubble. In the following text they are compared to chaff. 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' Matt. 3: 12. The righteous are compared to wheat, the wicked to chaff. The wheat goes into the garner, the chaff into the fire. 'Will the chaff be preserved there? The Lord preserveth all them that love him; but all the wicked will he destroy.' Ps. 145: 20. Both classes are not preserved. We know that chaff cast into the fire will burn up. With the same positive knowledge we are to know that burning up will be the final doom of the ungodly. In the 13th chapter of Matt. we have the parable of the wheat and tares. In verse 30 the Savior says, 'Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them.' In the figure we have the tares representing the wicked. Tares cast into the fire will be consumed. No one who has not a pet theory to sustain will deny this; consequently if the illustration is worth anything, and if the Savior designed to instruct and not deceive, we must conclude that the sinner will come to an end. 'If a man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned,' John 15: 6. 'But that which beareth thorns and briars is rejected and is nigh unto cursing; whose end is to be burn'd.' Heb. 6: 8.

To some up these declarations and illustrations we have the wicked compared to fat of lambs, stubble fully dry, chaff, tares, thorns, briars, withered branches, &c.

II. The Scriptures nowhere teach eternal life to the wicked. One text would be suffi-

cient, but it can not be found, while the Bible abounds in statements proving the reverse true. That I am correct in this the following texts will amply and abundantly prove: 'He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life [eternal life], but the wrath of God abideth on him.' John 3: 36. See Matt. 7: 13, 14. 'Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.' Here we have destruction as the portion of the wicked, and life the portion of the righteous. Is there life in destruction? you might as well argue that there is destruction in life. 'Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.' 1 John 3: 15. 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.' Notice the contrast—eternal life on the one hand, and death, eternal death, on the other. If all mankind are immortal, why, all will have an eternal life. Well, is not man immortal? So the poets sing, the ministers preach, the press publishes, and men pray, and most of the people think. But that they sing, preach, publish, and pray wrong on this subject, is evident from the plain Bible testimony.

III. The penalty for the violation of God's law is death—second death. 'The soul that sinneth it shall die,' Ezek. 18: 20; Ezek. 33: 11. Rom. 1: 32, 'Who, knowing the judgments of God, that they which commit such things are worthy of death.' 'The wages of sin is death,' Rom. 6: 23. Let him know that 'he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins,' James 5: 20. How plain these declarations are.

IV. The lamp of the wicked will be put out, or extinguished. 'The lamp of the wicked shall be put out,' Prov. 13: 9; also in the 24th chapter and 20th verse, 'The candle [margin, lamp,] of the wicked shall be put out.' Isa. 43, 17, has the following pointed testimony: 'Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise; they are *extinct*, they are quenched as tow.' 'They that war against thee shall be as *nothing*, and as a thing of *nought*,' Isa. 41: 12. In Isa. 29: 20 we read, 'For this terrible one is brought to *nought*, and the scorner is consumed, and all that watch for iniquity are cut off.' When these texts are fulfilled extinction and obliteration is the doom of the ungodly. The Psalmist looking forward to this time, says, 'Let the sinner be consumed out of the earth, and let the wicked be *no more*,' Ps. 104: 35. Solomon declares in Prov. 10: 25, 'As the whirlwind passeth, so is the wicked *no more*.' Obadiah 16, in speaking of the wicked he says, 'They shall drink and they shall swallow down, and *they shall be as though they had not been.*' This text will always stand forth as a monumental evidence in support of the Scriptural doctrine of the final end of the sinner.

V. The Scriptures teach that destruction and not life will be the portion of the wicked. Matt. 7: 13, 'Broad is the way that leadeth to *destruction.*' Whose end is destruction, Phil. 3: 10. 'For when they shall say peace and safety, then sudden *destruction* cometh upon them,' 1 Thess. 5: 3. In the second epistle 1: 9, 'Who shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his

power.' Here Paul tells us that will be punished, and also how punished,—with everlasting destruction from the presence of the Lord and from the glory of his power. Is not God's presence where? Certainly. Is not his presence as the vast universe? Then, inasmuch as they are punished, inasmuch as they are punished, everlasting destruction from the presence of the Lord and from the glory of his power, we conclude that annihilation is the truth. Thus we find that the Scriptures abound with clear and abundant proofs proving our position true. The time will come when sin, and sinners will be obliterated. 1 John 5: 13, was looking forward to this he said. 'And every creature that is born upon the earth, and on the heaven, and such as are in the sea, are in them, heard I. saying, honor, and glory, and power, that sitteth upon the throne, and shall be destroyed or they will be destroyed, for every creature in the presence of God, for every creature in the presence of God, which is the presence of God, will be thus engaged; or can be engaged in some other place?

'And there shall be no more sorrow, nor crying, neither any more pain, for the former things are passed away,' Rev. 21: 4. If the fires thereof are to exist eternally, they will hurt no one, for there is to be no hurt. That our position is consistent with that it is reasonable is likewise sustained by the Scriptures which successfully deny. Truth can stand storms. The poet he said,

'Firm as a rock God's truth  
When rolling years shall cease'

Truth, when contrasted with error, is as bright as the following will be. Bible theory.—'The soul that sinneth it cannot die,' Ezek. 18: 4. Man's theory.—'The soul that sinneth it cannot die in torment eternally.'

Bible theory.—'Yet a little while the wicked shall not be; yea, though he beareth his place and name, he shall be destroyed.' Ps. 37: 10. Man's theory.—'Both the wicked and their names will always exist.'

Bible theory.—'And the Lord shall be as the fat of lambs, and he shall consume; into smoke shall they be consumed away,' Ps. 37: 20. Man's theory.—'The wicked shall not consume away into smoke, but shall be indestructible.'

Bible theory.—'The day shall come when I will burn up the wicked, so that I will burn up the ashes under the soles of your feet.' Man's theory.—'No sir: it will burn and burn, and they will never become ashes.'

Bible theory.—'For whosoever shall gather together as thorns, and whosoever shall be as drunkards, they shall be stubble fully dry,' Nah. 1: 4. Man's theory.—'They shall not be devoured, but shall live forever.'

Bible theory.—'His fan shall purge away the wheat, and he will thoroughly purge away his wheat into his garner, and he will burn up the chaff with unquenchable fire,' Matt. 3: 12. Man's theory.—'He will gather the wheat into his floor and gather the wheat into his floor, but he cannot burn up the chaff.'

Bible theory.—'Fear God, and keep his commandments, that ye may prosper, and ye may have a long life, and ye may have peace and quietness.' 10: 28. Man's theory.—

power.' Here Paul tells us that the wicked will be punished, and also how they will be punished,—with everlasting destruction from the presence of the Lord and from the glory of his power. Is not God's presence everywhere? Certainly. Is not his power as extensive as the vast universe? It is. Well then, inasmuch as they are punished with everlasting destruction from his presence and from the glory of his power, must we not conclude that annihilation is their doom? Thus we find that the Scriptures of divine truth abound with clear and positive statements proving our position true, and that the time will come when sin, wickedness, and sinners will be obliterated. John, in Rev. 5: 13, was looking forward to this time when he said, 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.' Either the wicked will be destroyed or they will unite in praising God, for every creature in the different places enumerated, which is every place, will be thus engaged; or can we think of some other place?

'And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away,' Rev. 21: 4. If hell and the fires thereof are to exist eternally it will hurt no one, for there is to be no more pain. That our position is consistent is evident; that it is reasonable is likewise clear; and that the Scriptures sustain it no one can successfully deny. Truth can stand fire, and it will stand storms. The poet was right when he said,

'Firm as a rock God's truth will stand,  
When rolling years shall cease to move.'

Truth, when contrasted with error, looks bright, as the following will show:

Bible theory.—'The soul that sinneth it shall die,' Ezek. 18: 4. Man's theory.—The soul that sinneth it cannot die, but must live in torment eternally.

Bible theory.—'Yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be,' Ps. 37: 10. Man's theory.—That is false, for both the wicked and their place of torment will always exist.

Bible theory.—'And the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away,' Ps. 37: 20. Man's theory.—They shall not consume away into smoke, for they are indestructible.

Bible theory.—'The day cometh that shall burn up the wicked, so that they shall be ashes under the soles of your feet,' Mal. 4: 1-3. Man's theory.—No sir: it will never do that; it will burn and burn them eternally, but they will never become ashes.

Bible theory.—'For while they be folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry,' Nah. 1: 10. Man's theory.—They shall not be devoured as stubble fully dry, but shall live forever in the fire.

Bible theory.—'His fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire,' Matt. 3: 12. Man's theory.—He may purge his floor and gather the wheat (the righteous), but he cannot burn up the chaff (the wicked).

Bible theory.—'Fear him who is able to destroy both soul and body in hell,' Matt. 10: 28. Man's theory.—Not so; there is no

one able to destroy the soul, hence there is no one to be feared.

Bible theory.—'Every soul which will not hear that prophet shall be destroyed from among the people,' Acts 3: 23. Man's theory.—Every one who will not hear that prophet will be preserved whole in hell.

Bible theory.—'The wages of sin is death,' Rom. 6: 23. Man's theory.—The wages of sin is eternal life in misery.

A theory that is so at variance with the plain teachings of the Bible must be false. But some are ready to fall out with us because, as they think, the position is not fraught with sufficient horror and torture; hence they claim that we give license to sinners to go on in their sins, and that the motive for them to turn and serve God is not sufficient. Well, if error is better than truth; if it is necessary to preach a red hot hell, where the fires are kept burning, and the wicked are to be tormented eternally; why, let us go back to priests, purgatory, and image worship, and let us have it by the wholesale; but if we are going to cling to the truth, why let us believe that God has made the inducements strong enough to cause the sinner to turn and serve him. If he has not we will not be held responsible, and we need not tax our inventive powers in trying to devise a more terrible mode of punishment.

Stanberry, Mo.

### Old, Medieval, and New Theology.

(Concluded.)

It was the old theology wakened into life again by Luther and his adherents, that challenged the brilliant controversial powers of the vindictive Calvin. Luther, with Mosaic meekness and valor, lifted the papal yoke from the shoulders of the church. Calvin, with a gigantic intellect and furious dogmatism, assumed the leadership. The French ecclesiastical general was in reality a protestantized pontiff. The Geneva School decreed for the Reformed Church, Papal doctrine was modified and became medieval theology. It is plainly set forth in the old Westminster Confession of Faith:

'The bodies of men after death return to dust and see corruption; but their souls, which neither die nor sleep, having an immortal substance, immediately return to God who gave them. The souls of the righteous being made perfect in holiness are received into the highest heavens where they behold the face of God in light and glory, waiting for the full redemption of their bodies. The souls of the wicked are cast into hell, where they remain in torments and utter darkness reserved to the judgment of the great day.' At the last day such as are found alive shall not die but be changed; and all the dead shall be raised up with the selfsame bodies and none other, although with different qualities, which shall again be united to their souls forever. The bodies of the unjust shall by the power of Christ be raised to dishonor; the bodies of the just by his spirit unto honor, and be made conformable unto his own glorious body.'

This creed took for its primary article a tenet born of paganism and fostered by popery. Its scriptural doctrine it placed as secondary, not only with regard to time, but in point of importance and interest. Fundamentally it became the constitution of all the orthodox branches of the protestant church. The belief in an instant entrance, at death, upon a life of eternal happiness or misery inevitably robbed the old theology of its original transcendent interest. Medieval

theologians centered all their talents upon depicting the intermediate state, which was practically considered the eternal one. Peter and Paul, Clement and Polycarp, and the host of early martyrs that waited for the Master's return to waken them into his likeness, were outdone by the later saints who stepped at once into the highest heavens.

A noted comentator says: 'If I die I shall go immediately to glory. When a holy man ceases to live among his fellows his soul becomes an inhabitant of another world, and is joined to the spirits of just men made perfect.'

Another declares that: 'The continuance of life here in the body actually delays the soul's enjoyment of Christ's immediate presence in glory.' Another says: 'The sainted dead are already before the throne and serve God night and day in his temple.'

Where is the scripture that promises to man greater glory, while his body lies in the grave, than was granted to Christ during his entombment? 'Touch me not; for I am not yet ascended unto my Father.' Of what meaning are the words: 'If I go away I will come again and receive you unto myself;' or the controversies with the wily Sadducees: or the miracles of bringing the dead back to life?

The expositors of this creed just as positively set forth the immediate condition at death of the unregenerate. An eminent orthodox writer declares: 'As soon as the soul parts from the body, from that moment the case will be absolutely determined; there will be an end forever to all hope; the soul then shall know certainly that it is to be miserable to all eternity without any remedy. It shall see that God is its enemy; it shall see its Judge clothed in his wrath and vengeance. Then its misery will begin; it will that moment be swallowed up in despair; the great gulf will be fixed between it and happiness; the door of mercy will be forever shut up; the irrevocable sentence will be passed. Those wicked men who died many years ago went to hell, and there they are still; those who went to hell in former ages of the world have been in hell ever since, all the while suffering torment. They have nothing else to spend their time in there, but to suffer torment. They are kept in being for no other purpose.'

Very different does this sound from the words of the old prophets: 'The dead know not anything;' or, 'The soul that sinneth it shall die;' or, 'all the wicked will he destroy.' Or the Master's declaration: 'Except ye eat the flesh of the Son of man and drink his blood ye have no life in you;' or, Peter's testimony concerning the doomed: 'They shall utterly perish in their corruption.' The energies of the church became absorbed in the consideration of this immediate state of disembodied existence. The human soul, tho' made absolutely immaterial, was thought to be composed of such a persistent essence presided over by uninterrupted consciousness, that the ceaseless fires of Gehenna could never change, in the least degree, any one of its properties. The most acute sensibility must go on undiminished forever. On the other hand this same immaterial, indestructible entity embodied an equal capacity for enjoyment. Eternal ages of exquisite delight in the mere realization of a glorified existence was made the reward of well-doing. The Psalmist said: 'I shall be satisfied when I awake in thy likeness.' Paul's hope was: 'Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love his ap

Chief Shepherd shall appear, shall receive a crown of glory that fadeth not away.' But the church decreed that the crown of life is put on the instant the breath leaves the body; that the redeemed soul wings its way to realms of everlasting bliss without waiting for the glorious reappearing of the Lord. The old theology claimed Christ as the restorer, at his second coming of the immortal life lost in Adam's sin. Medieval theology made eternal life inherent in every human being, to be entered on instantly at death, granting Christ the honor of bringing simply happiness, and not immortality. 'I am the resurrection and the life,' was transposed and translated into, 'I am the happiness and the resurrection.' 'In him was life.' 'In him was glory.' 'Thou hast the words of eternal life.' 'Thou hast the words of eternal joy.' The resurrection lost its significance. It became merely an incident in the great future. Of what interest could it be to the saint with the prospect of instant entrance upon countless ages of highest rapture; or to the sinner with no outlook but immediate sentence to hopeless, everlasting woe?

Awkward, indeed, is the attempt to tack on to orthodox theology the doctrine of the resurrection of the body, followed by a universal judgment. A second sealing of irrevocable destiny seems at the best but a grim farce. But so plainly do the Scriptures proclaim the second coming of our Lord bringing life and recompense to the dead, that the church felt compelled to allow the doctrine at least a secondary place in the confession of faith. New theology has, however, succeeded in almost entirely eliminating it. Its position has become merely nominal. Practically it is a dead letter. Scriptural terms have been paraphrased into vague meanings. The father of to-day looks not to the Master to restore his lost child; the widowed mother waits not for the Messiah's voice to bring back her only son; the sorrowing sister says not, 'I know that he will rise again in the resurrection at the last day,' while the pastor resorts to human composition with which to comfort his bereaved flock. The theme which was the burden of Peter and Paul's ministry is now scarcely alluded to in the pulpit. The result is, that the glorious mission of the Redeemer is but partially comprehended. If life is not in him, simply happiness, the natural outcome is, that many will look for happiness in other ways. We see whole societies of Christians going off in to Unitarianism, Swedenborgism and Spiritualism. Nowhere do we find that vital power displayed which characterized the body of the Early Church, when the ground-work of action lay in the blessed hope of the resurrection of the dead. Spiritual vigor is wanting. Magnificent architecture, elegant attire and polished intellectual discourses are more earnestly striven after than simple piety. New theology is a recoil from medieval theology. The monstrous doctrine of the perpetuity of evil in the form of eternal misery, which was the leading principle of the medieval confession of faith, making punishment neither destructive nor reformatory, but simply an instrument of endless vengeance, drove the masses, as they developed into a higher conception of justice, to form for themselves a spiritual code. This they have done; not by falling back upon the plain teachings of the Scriptures, that sin means destruction, and righteousness eternal life through Jesus Christ, our Lord; but by recalling the refined Greek and Roman mythology of immortality, and so incorporat-

ing it, cleared of papal dogmas, into scriptural paraphrases as to form a Christian spiritualistic theology.

Truth is powerful. It can work its way up through an immense pressure of error. Tho' the main body of the Christian church has ignored the fundamental hope of the Apostolic Age, there is one branch that has clung to the primitive faith. This branch may have widely erred in minor points, but it has remained loyal to the scriptural teaching of life through the resurrection. There have also been some in all denominations that have carried along uncorrupted the same great truth. Of late there seems to be a growing belief manifested in this cardinal doctrine. Here and there from the ranks of the church, all over the world, are appearing vigorous thinkers, who stand for the old theology and declare Christ may be looked for any hour, to waken the sleepers into life and establish his personal reign upon the earth. Unpopular as this doctrine is, not only to the world at large, but to the great body of the church, is there not reason for hope that the time of its revival is not far distant? Many of the noted evangelists, whose close and constant study of the Word entitles their opinions to respect, are coming to accept, as the martyred Tyndale did, 'The true faith putteth the resurrection, which we are warned to look for every hour.'—*The Current*.

#### THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Sept. 20 1887.

JACOB BRINKERHOFF, Editor.

#### Truth and Error.

THE Second Coming of Christ is a dear subject to us, for it is of so much importance to us. Our sorrows will then be over, deliverance will then be had from death and the grave, and the joys of eternity and the kingdom of God will be entered upon, of which there will be no limit. It is the time to which our hopes look for realization, the time to which the Scriptures point, his coming unto salvation, coming in power and glory; coming to give health, joy, and peace; coming to restore earth to its original glory and grandeur.

When we see and hear this soul-cheering truth spoken of by other churches we are glad to see the prominence it has and the hope it must give to its believers, wherever they are. A clipping from the War Cry of the Salvation Army is sent us for our examination, wherein is stated, 'What we believe and teach,' in which the declaration is made that 'in the end of the world Christ will come again, as he went away, 'in the clouds of heaven in the glory of the Father,' when the resurrection of the dead shall take place,' and the saints shall be raised incorruptible and immortal. This glorious doctrine is also contained in the Confessions of Faith of all the orthodox churches, from which the Bible doctrine of the Salvation Army does not seem to differ, although there is very seldom anything said about Bible doctrine in their sermons. Their one prominent thing is, Salvation in the name and merits of Christ, the one great doctrine without which all others are insignificant, and their aim and purpose is to turn men and women from wicked ways unto the doing of what is right, to leading moral lives and be respectable members of society. We

are glad to see the success obtained, although the seed of the gospel sown falls upon many barren hearts who endure but a short time. An understanding of the teaching of the Bible is a great help to endure in the Christian life. The Scriptures are profitable for instruction in doctrine as well as in righteousness, 2 Tim. 3: 16; they teach of our condition at the present time, our hope in Christ, and of the future life where and what it is to be. We rejoice to see the strongholds of sin brought down by whatever means are formed against them.

While the Salvation Army have these great truths in their confession of faith they have the same errors that orthodoxy holds. They speak commendably of the happy death the believer may have, by faith in him who has the power over death and has conquered it, and in whom we expect to triumph too. They speak of this happy testimony influencing others to accept Christ and enter the salvation army, which is a worthy motive. But, although speaking of these high hopes of meeting Jesus at his coming, when he comes to take his people to himself and brings their reward, Rev. 22: 12, they also teach that other time of reward, or of partial reward, which teaching is antagonistic to the time of reward at Jesus personal coming. The third proposition in the extract before us says 'His glorified spirit enters heaven the moment it leaves the body, and is welcomed by God and the angels,' is happy in heaven, and at the morning of the resurrection is reunited to its body. They quote scripture when speaking of Christ's coming and of the resurrection, but about going to heaven at death they offer none, because there is none to offer, and that proposition is entirely foreign to divine revelation, and therefore incorrect, and not profitable to be held as doctrine. Error will benefit no one, while Jesus says 'the truth will make us free,' and he prayed for the sanctification of believers through the truth. But with generation after generation educated to this belief it is not easy to let it go, or to be made to see that it is not truth, or that it is out of harmony with the faith of Jesus' second coming and the saints' reward at that time. Sanctification is through or by the truth, by the operation of the Spirit, and hence the truth is very important. But without a living faith and a saving interest in the blood of Christ our knowledge of the exactness of truth will not be our salvation; so faith in Christ is the first and fundamental truth to be held. We should have a constant readiness for the coming of Christ, and such preparation will also make us ready for the events of life whatever they may be, and will place us under divine keeping, so that when Jesus calls us to the marriage supper of the Lamb, when he begins to establish his kingdom, we may be so happy as to sit down with all the blessed of the redeemed and enjoy the glories of the kingdom forever.

#### Mohammedanism in Prophecy.

(Continued.)

If we follow Mohammedanism consecutively in the Bible, the time periods of Daniel 12 would claim our attention, for the angel questioner of v. 6 asks 'how long shall it be to the end of the wonders,' and the answer is given in prophetic numbers. 'These wonders' are the events of the former chapter, in which Mohammedanism is brought to the end of time, when Michael, the mighty angel, shall come to the deliverance of God's people. They

are a little more indefinite as to their beginning and ending than most of the periods, and their ending is doubtless the time of the complete downfall of the Prophet, and the establishment of the dominion of God, when Daniel shall stand, according to v. 13.

The apostle John's prophecy concerning the beginning of the Christian dispensation of things which 'must shortly come' is a consecutive prophecy, of the powers which oppressed the people are different from Daniel's prophecies there is sufficient similarity between them to show the identity of the period. When chapter 6 is reached it shows an order of events following, plainly to be seen, concerning some variety of interpretation is not our purpose in this writing to give an interpretation of these prophecies further than to show how Mohammedanism is introduced. The seals of Rev. 6 and circumstances of the Christian dispensation's history. The first seal, disclosing the horse, shows progress; a bow in the work of the church was to be given, the crown is a figure of the church and the Christian faith in the stage under the apostles and imitating. The red horse of the church shows the persecutions upon the Christ, when Paganism endeavored to exterminate them; the rider of the horse and sword and power to take peace from the world corroborates the same. The next seal may specify the apostasy of the church, when Church and State were united when the purity of Christianity was corrupted with heathen philosophy and the Christian standard of morality lowered almost or quite to the level of the world about the 4th century. Persecution brought to view under the fourth seal the rider on the pale horse is death and hell both being persecuted, represent the destruction caused by the enemies here brought to view.

Under this seal we may see Mohammedanism finds a location. Under the seal of a false religion it started in the 7th century to conquer or accept the mission of all who would believe the claims of the false prophet. A century's time had overruled the sword. It is said that the prophet of the present time at Ormus, a remnant of Christian refugees, who were taken in the conquest, who were taken into the time under the name of Nestorianism, when the Christian religion was effectually destroyed in the territory overrun by the false prophet. This was made possible by the Crusades of the 11th century, in which it was possible to get from the Mohammedans Palestine, but ineffectual, as they allowed no Christian evangelists to enter their territories until 1840, when they did so by the intervention of the British, and the concurrence of other powers, which took away the influence of Turkey. But Turkey had lost more than she gained, and in those which were taken the Christian religion was destroyed. Turkey yet holds the reins, but she is obliged to give up the Christian religion there as

are a little more indefinite as to their beginning and ending than most of the prophetic periods, and their ending is doubtless about the time of the complete downfall of the False Prophet, and the establishment of the Kingdom of God, when Daniel shall stand in his lot, according to v. 13.

The apostle John's prophecy commences in the beginning of the Christian dispensation of things which 'must shortly come to pass,' is a consecutive prophecy, of the church and of the powers which oppressed it. The emblems are different from Daniel's prophecy, yet there is sufficient similarity between some of them to show the identity of the powers spoken of. When chapter 6 is reached the reading shows an order of events following each other, plainly to be seen, concerning which some variety of interpretation is had. It was not our purpose in this writing to offer a general interpretation of these prophecies, any further than to show how Mahomedanism is introduced. The seals of Rev. 6 show events and circumstances of the Christian church in its history. The first seal, disclosing a white horse, shows progress; a bow intimates that the work of the church was to proselyte, and the crown is a figure of the purity of the church and the Christian faith in its first stage under the apostles and immediately following. The red horse of the second seal shows the persecutions upon the followers of Christ, when Paganism endeavored to exterminate them; the rider of the horse having a sword and power to take peace from the earth corroborates the same. The black horse of the next seal may specify the apostasy in the church, when Church and State were united, when the purity of Christian faith was corrupted with heathen philosophy and worship, and the Christian standard of piety was lowered almost or quite to the level of the world, about the 4th century. Persecution again is brought to view under the fourth seal, when the rider on the pale horse is named as death, death and hell both being personified here to represent the destruction caused by the agencies here brought to view.

Under this seal we may say that Mahomedanism finds a location. Under the auspices of a false religion it started out in the 7th century to conquer or accept peaceable submission of all who would acknowledge the claims of the false prophet Mahomet, and in a century's time had overrun the whole East, and put the Christian inhabitants to the sword. It is said that the Christian church of the present time at Oroomiah, Persia, is a remnant of Christian refugees of the Mahomedan conquest, who were known for some time under the name of Nestorians. The Christian religion was effectually shut out of all the territory overrun by the followers of the false prophet. This was made the excuse for the Crusades of the 11th century and the following ones, in which it was attempted to wrest from the Mohammedans the holy places of Palestine, but ineffectually. The Turks allowed no Christian evangelization in their territories until 1840, when they were required to do so by the intervention of Great Britain and the concurrence of other European powers, which took away the absolute independence of Turkey. But previous to that time Turkey had lost more than half her dominions, and in those which fell to other governments the Christian religion has been tolerated. Turkey yet holds dominion over Palestine, but she is obliged to tolerate the Christian religion there as well as elsewhere, al-

though its privileges are but few. One of the successors of Mahomet styled himself 'the Scourge of God,' and a great scourge he was to that land where the Christian religion was first instituted and propagated. These facts of the Mohammedan conquest of a part of the old Roman Empire and the scourge upon the Christian church locate one part of the affliction of the fourth seal.

Another part of the affliction brought to view under the fourth seal and symbolized by the pale horse and his rider, Death, was to kill with hunger and with the beasts of the earth. At the same time that Mohammedanism arose and prospered in the East, the papacy arose in the West, by the Bishop of Rome being acknowledged as universal, or supreme, over the church and the other bishops. Abusing the power obtained oppression was instituted over all opposition or dissent, and persecutions unto death followed its arbitrary dictations, very many of the followers of Jesus who would not bow to pope, priest or images, were incarcerated in dungeon, starved and tortured, racked by torture, and burnt by fire. In many places wild beasts were kept where Christians were thrown to them to gratify the bigotry of inquisitor and priest, while the divine truth of God was crushed to earth; the holy Scriptures were themselves withdrawn from the people, who were taught that they were only to be understood by the interposition of the priest. This persecution and slaughter by apostate Rome will answer the other specifications of the fourth seal. The time of the seal is long, for when the fifth one is opened the persecution is at its height, and souls or persons under the altar are represented as crying for vengeance upon their persecutors, which period of time marks the drawing on of the Great Reformation of the 16th century, when judgement began to turn against the persecuting apostasy. Mohammedanism had also reached its height of power in the full extent of conquest, and was held in check by the European nations, and in another century its reverses begun; province after province was taken away, allowing the light of Christianity to penetrate the darkness it had so long maintained. As it was with the papacy, the little horn power of Daniel 7, 'The judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end,' so it has been with the other little horn power, the judgment has set upon the Mohammedan power, its dominions have been largely taken away, until it struggles for an existence.

#### Cheerlessness of Infidelity.

THERE is something very suggestive and instructive in a remark attributed to the infidel, Robert G. Ingersoll: 'Life is very sad to me; it is very pitiful; there isn't much to it.' From Mr. Ingersoll, considering all things, this is remarkable language. He is not a poor dyspeptic whose stomach often gets above his heart and lies on it with a load that crushes all joy out of it. He is a man of good digestion, good blood and plenty of it, has a physique to be admired and to be coveted. In the prime of life, with comfortable competence, enviable reputation for the most popular and captivating gifts, hailed and applauded by immense audiences wherever he speaks, happy, according to Dr. Field, in his family, where he is lovable and devotedly loved, yet this man says: 'Life is very sad to me,' etc.

This must be a revelation to the hundreds of thousands who screamed with laughter at

his wit, drollery, and sarcasm, as he employed them in his raillery at the Bible and Bible characters. Will it not seem surprising to his gay admirers that this man, so full of humor and fun and ridicule, should be sad and cheerless, and say of life: 'It is very painful; there isn't much to it.' If there 'isn't much to it' for a man so peculiarly favored by nature and fortune what shall be said for the lot of those—and they are in the immense majority—to whom life comes as an inheritance of physical infirmity and pain, of poverty and toil, mental disquietude and spiritual unrest, unceasing domestic and social burdens and sorrows? What has Mr. Ingersoll to say of them? What has he to say for himself? Fortunate as he is he had some experience of the troubles from which none of us can escape. Some years ago he was bereaved of a brother whom he loved. He officiated at the funeral. His address on the occasion was characteristic for rhetorical beauty and also for its utter cheerlessness and barrenness of hope. 'Life is but a narrow vale between the cold and barren peaks of two eternities.' No wonder if this is all and the best, there isn't much to it.

At another time, with this burden off him, the like of which is always crushing some bleeding hearts, he is frivolous and comical, and talks about being 'as ready,' should there be a future life, 'as the next man to enter on any remunerative occupation.' But 'the peaks are barren and cold' which lie between this and that contingency, and he has nothing but jokes about it, and scorn and sarcasm for those who look as 'seeing him who is invisible,' and wait to be 'satisfied when they awake in his likeness.'

But Mr. Ingersoll's experience as an infidel about the sadness and emptiness of life is not singular. Other noted infidels, much more serious and profound, able to disclose to others and enjoy themselves any secret comforts there may lie hidden in philosophic unbelief, if such there be, have anticipated him and even yet more bitterly bewailed the calamity of human existence. As Mr. Ingersoll only notoriously rehashes the old infidel arguments and sneers, adding absolutely nothing original, save it may be the brilliant tinsel of a unique sarcasm, or a jaunty blasphemy to point the inconsequent logic of his predecessor's and his own, it is not to be expected that his occasional sober confessions, such as the one quoted in this article, should be very different from theirs. How Mr. Ingersoll's lament resembles that of his great French master and superior, Voltaire, who said: 'The world abounds with wonders, also with victims. In man is more wretchedness than in all other animals put together. Man loves life, and yet he must die; spends his existence in diffusing the miseries he has suffered, cutting the throats of his fellow creatures for pay; cheating and being cheated. The bulk of mankind are nothing more than a crowd of wretches, equally criminal, equally unfortunate. I wish I had never been born.' To the French skeptic 'the cold and barren peaks' were burdened with slaughter and crimsoned with blood. To the philosophic Hume they were shrouded in blackness and darkness. He said: 'When I look abroad on every side I see dispute, contradiction and distraction. When I turn my eye inward I find nothing but doubt and ignorance. I begin to fancy myself in a very deplorable condition, environed with darkness on every side.' Yes, take the soberest things the noted infidels have said of life or death and they are at once a comment upon what Mr. Ingersoll has said,

## Homesick.

MRS. J. C. FIELD.

It is lonely on earth where I feel like a stranger,  
Just drifting along as I look for my home,  
Ev'ry inlet beset with new trouble and danger,  
Not yet am I over beyond the wild foam.

The sunshine is bright, but my heart is not in it,  
I look for a sky where the clouds may not come,  
I scarce can forget for an hour, or a minute,  
This is not my home, no it is not my home.

But the skies are all clear where my home is pre-  
paring,

This full of all beauty and glory and light,  
While my good Father's will in this life I am  
bearing.

I can see my home yonder, all radiant and  
bright.

Sacket's Harbor N. Y.

## Why has Sabbath Reform been so Long Delayed?

SOME correspondents candidly, and some sneeringly, ask why the cause of true Sabbath reform has been so long delayed, if as the Light of Home claims, that reform be a return to the Sabbath. There are good and evident reasons which will commend themselves to the thoughtful reader. Among them are the following:

1. In the changes of the first four centuries after Christ, the Eastern Church, which was really the mother church, and the home of primitive Christianity (see Stanley, Eastern Church, Lect. I. p. 87. seq.) was left unaffected by the influences which started the strong current of empire westward by way of Rome. The Eastern world grew quiet rather than active, and passed into a sort of general petrification of thought, which its isolation from the westward currents served to perpetuate. (See Life and Times of St. Gregory, p. 28 and p. 46, of London Edition, 1850.) No general revival of thought and theology in the Eastern Church, has yet taken place. Mohammedanism overwhelmed large portions of the field, perverting and preventing reform. In the 16th century papacy made some strong, inroads, and by the fires and dungeons of the Inquisition, and the blandishments of its emissaries turned many into its ranks. Protestant missions began at different points about the opening of the present century, but have not yet gone far enough to create any general awakening; naturally they have aimed to put down the old habit of keeping the Sabbath, and to make more sacred the observance of the Sunday. When the times shall ripen for the coming of the Eastern Church out the Wilderness, a mighty impulse will be given to the cause of true Sabbath reform, for Armenia, Abyssinia, and Russia, hold a large latent element of true Sabbath-keeping. Isolation and stagnation have thus prevented Sabbath reform in the East.

2. Influences equally potent, although different in part, have delayed Sabbath reform in the Western Church, and along the line of Romish influence. After the opening of the second century, fierce, anti-Jewish prejudices fought the Sabbath in the West, while pagan influences and the resurrection-festival idea brought in the Sunday as a holiday. After the fourth century a united church and state upheld the Sunday, and drove the Sabbath into the mountains with the protesting remnant of the apostolic Christians. The night of the Middle Ages settled down on Europe, and all reform was stifled, or, lifting its head to cry out against the reigning corruption, was quickly strangled. Things continued thus until the

Reformation of the 16th century. If reasons be sought why the Sabbath question did not become prominent in the early stages of that movement, they will be found easily. There is a natural order in which great questions come to the surface. After a period of such darkness as marked the Middle Ages, reform began by reaction at the point where the prevailing evils reached their lowest level. The doctrine of 'Indulgences' was the last act of blasphemous assumption, in which the Pope and the church assumed God's place, and took possession of the avenues by which men might approach God. At that point the battle began by the announcement of the doctrine of salvation through personal faith without the intervention of Pope or priest. This was the key-note of the first stage in the work of Reformation. This question excluded almost all others, or, at least, made them subordinate. More than this, the reformers having been educated under the Romish doctrine, which taught that the Sabbath was Jewish and obsolete, and the Sunday a holiday of the church, clung to that as they did to many other papistic notions. It is no more wonderful that Luther and his coadjutors should cling to no-Sabbathism than that he should cling to the doctrine of the 'real presence.'

The Reformation in England marks the second stage of the movement. When men adopt the doctrine of personal faith in God, the next step is to ask, What are his laws? When faith brings men face to face with Jehovah, they necessarily begin to consider him as their rightful lawgiver. Hence, what has been called the legal phase of Sabbath reform became prominent in England. The English Seventh-day Baptists were not insignificant in influence or character, and the general logic of the reformatory movement obliged the Puritans to face the truth that the duty of the hour was a return to the Sabbath; but being unable to free themselves from anti-Jewish prejudices, they said, 'We cannot return to the Sabbath, but we will compromise the matter and transfer the law—which certainly is binding—to the Sunday: we will change its name, and make it sacred.' Thus the matter stood at the opening of the 17th century.

It is a fact in history, that every compromise on a question of right turns the hands of progress on the dial of reform. When men accept a compromise, it acts as a narcotic on conscience, and they must go on until the fruitage of their false position ripens. Not till then will they drop the error, or essay farther efforts after the truth which the compromise has buried. It sometimes takes a few years, and sometimes centuries, for such compromises to bear the fruit which, at last produces reaction in favor of the truth, by its very bitterness and poison. The Puritan Sunday came to America for development and trial. It has been fairly tested. The weakness of the compromise theory is now apparent. It is practically abandoned, or tacitly and feebly held. As a result, the whole drift is toward no-Sabbathism, even among Puritans. This sets good men at earnest inquiry, and so the Sabbath question is steadily crowding to the front. Each year witnesses a growth in the interest which thoughtful and God-fearing men are taking. They see that old lines of argument must be abandoned. Many wait in eager silence to see what will come. The less thoughtful rush to the utterance of some new fancy, in hope of strengthening theories. All this is significant of coming reform.

Judged by the ordinary standard of probabilities, the Seventh-day Baptists ought to have died in England, when the Puritan Sunday gained the field; but God did not so ordain. The long-smothered truth must be kept alive for the ripening of God's opportunity, which is always man's extremity. Hence their denominational line was transferred to America. It has grown slowly and persistently for more than two hundred years, waiting God's time; not in narrow ignorance and sectarian conceit, as some have deemed, but with a firm conviction that God's law must and will be set on high, in the fullness of its spirit, and the exactness of its letter. The centuries have taught them to know the meaning of the words, 'Faith will dream and hope will trust,' that sometime, and somehow, God's Sabbath, the memorial of what he is, and has done, and the symbol of the 'rest that remaineth' for his people beyond this life, will be acknowledged and kept by them here.—The Light of Home.

## The Personality of the Holy Spirit.

THE primary meaning of the word Spirit as given by Webster in his Unabridged Dictionary is, 'The air or breath,' etc. We also find that 'Young's Analytical Concordance,' also the 'Emphatic Diaglott,' both give the word Spirit the same primary meaning. But it is claimed that the personal pronouns 'he' and 'himself,' etc., prove the personality of the Holy Spirit.

Now it is a fact beyond all dispute that personal pronouns as used in the Bible do not always represent personal entities or beings; for instance, in the 8th chapter of Proverbs wisdom is represented over and over and over again by personal pronouns 'I' and 'she' etc., and we think no one will take the absurd ground that from the use of these pronouns that wisdom is a personal entity. In Psa. 104 19 the sun is represented by a personal pronoun in the masculine gender. 'The sun knoweth his going down.' And again in Rev. 1:16, 'As the sun shineth in his strength.' Now if we apply the same rule to the pronouns which represent the Holy Spirit as a personal entity as we do to 'wisdom' and the 'sun,' etc., all will be plain, and we shall find a grand harmony all through the Bible upon this subject.

Let us examine a few passages of Scripture upon this subject, and we think all will be clear to our minds. I read in Acts 2; 4, 'They were all filled with the Holy Ghost.' Let us inquire, reverently, were they all filled with personal entities or beings? Did the Holy Ghost divide himself into one hundred and twenty parts (as there were that number there) and enter them personally, or was there one hundred and twenty separate Holy Ghosts upon that occasion, and each one entered a disciple separately? The statement is, 'They were all filled with the Holy Ghost,' consequently it was within them. We think all must see the fallacy of such an argument.

Again, I read in Acts 2: 17, 'I will pour out of my Spirit upon all flesh,' etc. Let me ask if it is proper to talk about pouring out personal entities or being? I will let the reader judge. But I read again in Acts 10: 38 that 'God anointed Jesus of Nazareth with the Holy Ghost. Let me ask if Jesus was anointed with a personal being? In acts 10: 44 I read, 'the Holy Ghost fell on all them which heard the word.' Let me inquire again, Did a personal entity fall on them, or was it a power from God called the Holy Ghost? I think it must be apparent to every one that it was a power from God and not a personal being.

Again I read in Acts 1: 5, 'Ye shall be baptized with the holy ghost not many days hence.' Question: Were they baptized with a personal entity? In Acts 1: 8 it is said, 'Ye shall receive power after the holy ghost come upon you,' etc.

Now from the foregoing it is very clear that the holy ghost is not a personal entity but a power from God that was to qualify them to become witnesses of Jesus, and to understand the great plan of salvation through him. I read in 2 Peter 1: 21 that 'holy men of God spake as they were moved by the holy ghost.' And here allow me to say this view by no means belittles the church's clear understanding of the 'deep things of God.' 1 Cor. 2: 10. The holy spirit is not an unintelligent medium, but the power or presence of God, given to comfort the church and lead them into all truth. Said Christ to his disciples just before he ascended to the Father, 'The Comforter, which is the holy spirit whom the Father will send in my name, shall teach you all things.' John 14: 26. Here let me ask, Did God send a personal being from heaven when Christ ascended to his right hand? We think no one has ever seen such a being, but God has sent his Spirit to our hearts (not a personal entity) and his Spirit has comforted and led the church all through her weary pilgrimage.

Let me say in conclusion that every power has what may be termed a spiritual power, and that power is felt by others to a greater or less degree. That spiritual power which all possess sways or leads people either right or wrongly, as it may be either a good or an evil spirit. God's Spirit being good, he has sent it into the world to prove of sin, and of righteousness, and of judgment to come.' But we are taught in the Bible to pray to the holy ghost, or to love the holy ghost. But lest these become too lengthy, I leave it to the Lord to let his holy spirit guide you into truth upon this subject.—E. M. C. World's Crisis.

## Sectarian Successes.

It has been frequently noticed that sects which are most rigid and proud in their statements of faith and practice, usually succeed and prosper, while those which are more liberal and less sectarian go to ruin.

There are two explanations of this fact. First, that of the sectarians, who attribute their successes to the correctness of their position. They say, 'We are right, and we succeed, our neighbors are wrong, and they fail.' But they may find that the right, is just as successful as the wrong, and hence their successes cannot be attributed to the correctness of their position, but rather to the energy and skill with which they labor for their cause.

Those who rigidly advocate their views, sometimes succeed just as well as those who get rich, by throwing all their energy into the acquirement of wealth, and neglecting their heart nor conscience for a moment. On the other hand Christians moderate in their views and just as honest men sometimes succeed in the wealth which should be put into the hands of the grasping and covetous. The true Christian yield

Judged by the ordinary standard of probabilities, the Seventh-day Baptists ought to have died in England, when the Puritan Sunday gained the field; but God did not so ordain. The long-smothered truth must be kept alive for the ripening of God's opportunity, which is always man's extremity. Hence their denominational line was transferred to America. It has grown slowly and persistently for more than two hundred years, waiting God's time, not in narrow ignorance and sectarian conceit, as some have deemed, but with a firm conviction that God's law must and will be set on high, in the fullness of its spirit, and the exactness of its letter. The centuries have taught them to know the meaning of the words, 'Faith will dream and hope will trust; that sometime, and somehow, God's Sabbath, the memorial of what he is, and has done, and the symbol of the 'rest that remaineth' for his people beyond this life, will be acknowledged and kept by them here.—The Light of Home.

**The Personality of the Holy Spirit.**

THE primary meaning of the word Spirit as given by Webster in his Unabridged Dictionary is, 'The air or breath,' etc. We also find that 'Young's Analytical Concordance,' also the 'Emphatic Diaglott,' both give the word Spirit the same primary meaning. But it is claimed that the personal pronouns 'he' and 'himself,' etc., prove the personality of the Holy Spirit.

Now it is a fact beyond all dispute that personal pronouns as used in the Bible do not always represent personal entities or beings; for instance, in the 8th chapter of Proverbs wisdom is represented over and over and over again by personal pronouns 'I' and 'she' etc., and we think no one will take the absurd ground that from the use of these pronouns wisdom is a personal entity. In Psa. 104 the sun is represented by a personal pronoun in the masculine gender. 'The sun knoweth his going down.' And again in Rev. 1:16, 'is the sun shineth in his strength.' Now if we apply the same rule to the pronouns which present the Holy Spirit as a personal entity we do to 'wisdom' and the 'sun,' etc., all will be plain, and we shall find a grand harmony all through the Bible upon this subject.

Let us examine a few passages of Scripture upon this subject, and we think all will be clear to our minds. I read in Acts 2:4, 'they were all filled with the Holy Ghost.' We inquire, reverently, were they all filled with personal entities or beings? Did the Holy Ghost divide himself into one hundred and twenty parts (as there were that number of them) and enter them personally, or was there one hundred and twenty separate Holy Ghosts that occasion, and each one entered a person separately? The statement is, 'They were all filled with the Holy Ghost,' consequently it was within them. We think all will see the fallacy of such an argument.

Again, I read in Acts 2:17, 'I will pour out my Spirit upon all flesh,' etc. Let me ask you, proper to talk about pouring out personalities or being? I will let the reader judge.

But I read again in Acts 10:38 that Jesus was anointed with the Holy Ghost. Let me ask if Jesus was anointed with a personal being? In Acts 10:44 I read, 'the Holy Ghost fell on all them which heard his word.' Let me inquire again, Did a personality fall on them, or was it a power called the Holy Ghost? I think it is apparent to every one that it was a power from God and not a personal being.

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Let me say in conclusion that every person has what may be termed a spiritual power, and that power is felt by others to a greater or less degree. That spiritual power which all possess sways or leads people either right or wrong, as it may be either a good spirit or an evil spirit. God's Spirit being holy and good, he has sent it into the world to 'reprove of sin, and of righteousness and of a judgment to come.' But we are nowhere taught in the Bible to pray to the holy ghost, or to love the holy ghost. But lest this article become too lengthy, I leave it here to be taken up again in due time, praying the dear Lord to let his holy spirit guide us into all truth upon this subject.—E. M. CULLOCH in World's Crisis.

**Sectarian Successes.**

IT has been frequently noticed that those sects which are most rigid and pronounced in their statements of faith and practice frequently succeed and prosper, while those who are more liberal and less sectarian go to the wall.

There are two explanations of this undeniable fact. First, that of the sectarians, who attribute their successes to the correctness of their position. They say, 'We are right, therefore we succeed, our neighbors are wrong, therefore they fail.' But they may find that some other sect which they are confident cannot be right, is just as successful as they are and hence their successes cannot be attributed to the correctness of the position they occupy, but rather to the earnestness and skill with which they labor to advance their cause.

Those who rigidly advocate sectarian issues, sometimes succeed just as covetous men get rich, by throwing all their energies into the acquirement of wealth, and having neither heart nor conscience for anything else. On the other hand Christians more gentle and moderate in their views and positions, fail just as honest men sometimes become poor while the wealth which should be theirs passes into the hands of the grasping and covetous. The true Christian yields much for

peace. The true mother relinquishes her claim to her own child rather than have it divided. The false mother is ready for division. Many a church of charitable attitude and open doors is continually depleted to feed some richer and more stringently sectarian organization, which grasps after its own and also after that which belongs to others, which rakes in everything and sends out nothing.

After all, the seeming prosperity of wrong principles, and the apparent depression of righteous causes is not permanent. We are watching eddies and not currents. We do not see the beginning nor the end; God sees both. The little church may live when it is dead. The principles which rule the feeble organization, may go out and pervade that which is stronger. The defeated party may after all be victorious, not in name but in fact. The thoughts which have pervaded the minds of the few come to pervade the minds of the many; and the weak ones win while the strong ones do not know that they are defeated. The principles which men through poverty and toil and sorrow have struggled to uphold, come at last to receive wide acceptance; and though their advocates may never know their own success, yet God knows it, and the world is better for the work they have done. The great questions that have agitated the church for centuries have frequently been settled by the unconscious abandonment of the position held by the majority, and their absorption and adoption of the very ideas against which they protested and fought. And so in the great struggle, while wealth and power prove their worthlessness, the poor wise man still delivers the city. And though the current in its swirls and eddies seems often to make for error and for wrong, yet God goes for the right, and brings to its ultimate success. We need to look beyond the eddies and the whirlpools, and watch the steady heaving of the oceans' tides. The eddies may tell of rocks and shoals, but the tides tell of the vast forces of nature which sway the ocean in its steady flow.—The Armory.

**The Purifying Hope.**

'And every man that hath this hope in him purifieth himself, even as he is pure.—1 John 3:3.

It is nearly six thousand years since sin entered our world, and during this long dark night of sin and suffering man has been made a subject of hope. Man's hope was and is in the coming One. 'The seed of the woman shall bruise the serpent's head,' has ever been a cordial to the wounded soul. This expectation was not consummated at Christ's first advent, although a sacrifice for sin was offered, and a larger door of hope opened for man. Death and satan were only conquered when he rose, but not destroyed; for we hear Paul saying subsequent to the death and resurrection of Christ, 'And the God of peace shall bruise satan under your feet shortly.'

Some of the grand features of this hope are expressed in the 2d verse of 1 John 3:2. 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.' Here are three things which are prominent in this hope. First, that he is to appear. Secondly, when he does appear we shall be like him. Thirdly, we shall see him as he is. If this fails to purify, everything will. Hence the great effect produced upon every man who has this hope will be to 'purify himself.' Man must do his part then the Lord will do his.

Man must deny himself, and take up his cross, and follow Christ. Man must humble himself under the mighty hand of God. Man must cleanse himself from all filthiness of the flesh and spirit; then after he has done these, and all other requirements of the gospel, it may be said that he is now in possession of this hope.

The language of the soul in the enjoyment of this hope is like David's, 'Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.' This hope frees the soul from fear of death and judgment, and is anchor-like. This hope is in the soul. 'For every man that hath this hope in him' it reads. It is Christ formed within 'which is our hope,' who works in us to will and to do of his own good pleasure. This hope is an intelligent hope, for we must learn Christ to know him. No man was ever converted without being wiser.

The ultimate result of this blessed and purifying hope is to change man from mortal to immortal, when this body, becoming a spiritual body, shall be like Christ's glorious body. Dear Reader, let this hope be yours, and all will be well through eternity.—Sel.

It is asked how we may please God? By serving him. Do your duty, and you infallibly win the Divine approval.

**LETTER DEPARTMENT.**

**From Sister Lucy E. Blackmon.**

DEAR Brothers and Sisters:—It has been some time since I have written a letter for the ADVOCATE. In my weak way I will write again. My health is poor, and sometimes I think my time on this earth is short; but my faith is strong in the Lord. Not that I feel myself so good, but that the Lord is not slack concerning his promises to them that obey him. I try to obey him the best I can. This world is a world of troubles, trials and sorrows. But, blessed be the name of the Lord! there is a better land than this, where it will be one bright summer always; where sickness and pain will be felt no more. Oh! is not that a land worth seeking for? A home in the kingdom of God, where we can walk the golden streets of the new Jerusalem, and eat of the tree of life, and live forever more. Brothers and Sisters, though we may never meet on this earth in its present condition, yet my prayer shall always be that we may all meet in the soon coming kingdom of God.

The church here is all in harmony, and is growing in numbers. But we have great opposition, so much so that they have even threatened to take my husband out and whip him; that is down where the church is organized; we have no opposition in our neighborhood. My husband preaches once a month for the church, and sometimes oftener. We are very sorry that we could not be with you in your good camp meeting. I hope the next camp meeting will be near enough so that all can attend it. May the peace of God be with all that are in Christ Jesus. Your sister in Christ.

SING this song when I am gone,  
Though your days be dark and long,  
And when we meet in heaven's bright home,  
We'll sing our Savior's dying love.

When I am gone, O do not weep;  
With our Savior we shall meet.  
O, dry those tears and cease to mourn,  
For we shall reign in that blest morn.

We may sleep, but we may rise,  
And seize the everlasting prize;  
At God's right hand we'll take our stand,  
In that eternal happy land.  
Neosho, Mo.

and a confirmation of his judgment when the light of Revelation is not permitted to illuminate the little valley bounded the else cold and barren peaks of the two eternities. But what is the testimony of those for whom that light shines; for whom there hangs high above and casting light over peaks and valley, a cross and suffering Savior? One has said: 'Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me.' Another has said: 'For me to live is Christ, and to die is gain.' Such an one after 'rejoicing in hope, patient in tribulation and finishing his course with joy,' said: 'I am ready to be offered and the time of my departure is at hand.' Then after a sweet and collected retrospect upon a glorious and fruitful past, he anticipated in 'the full assurance of faith,' beyond the peaks, not cold and barren, but radiant with the light of hope, 'a crown of righteousness' in the immediate and blissful future. Millions holding this faith have confessed life a rich and blessed opportunity, an exit from it a coronation and a joy. Contrast life, its significance, dignity and joy in Christian experience with the mystery barrenness and gloom of it in infidel confessions and lamentations and say which is to be preferred. The apples of Sodom do not grow on the tree of life, nor among the leaves which are for the healing of the nations. Judging infidelity by its manifest fruits and by the bitter confessions of its wisest and best representatives the tree, root, leaf, flower and fruit is only evil.—Joel Swartz, D. D. in New York Observer.

The Cigarette Must Go.

THE physicians hereabout are beginning to talk as if the cigarette would 'have to go.' Thus, Dr. Wm. A. Hammond tells us, 'to young boys it is poison.' Everybody knows that excessive smoking will stunt the growth of the young and sow the seeds of diseases, which will develop in later years. Cigarettes only drop the seeds a little faster. If a boy begins to smoke a great deal early in life you may be sure he will never become an intelligent Saul, as the effects of his body will by affinity reach his mind; he will lose energy and steadiness of purpose, and will become a vacillating, weak man, unfitted for the struggle of life. Cigarette smoking is like whiskey drinking; the appetite for it increases just in proportion as the body becomes unable to bear it.' Dr. Shradly, who attended General Grant during his last illness, says: 'The cigarette has had much the same effect on the smoking habit in this country that 'the growler' has had on the drinking habit; by its inexpensiveness and convenience for short smokes it has spread the habit among all classes, and comes within reach of the bootblack as well as the millionaire. Cigarette smoking induces a condition of the heart and digestive organs, which may cause death at any time. The effect may not be noticeable for years in a man, but it is not long in making its appearance in a boy.' Dr. Loomis, Jacob Sharp's physician, also says he regards the cigarette as a dangerous article, since its moderate use generally degenerates into excess.—New York Cor. Phil. Ledger.

A rich vein of copper is lately discovered at Monroe, Wis., which is prospective of a profitable yield. A rich strike of rock salt has been made at Ellsworth, Kansas, of good quality, which also promises a good yield and a profitable working.

It is to be hoped that at the coming Conference in Kansas, subscriptions to the ADVOCATE and MISSIONARY will be paid to Bro. J. H. Nichols, who will receive them and forward the same. The publishing work is in need of funds and at the State Conferences is a good time to renew subscriptions and contribute to the necessity of supporting the publishing work.

THERE is quite a prominent objection to Sabbath-keeping urged at the present time, Why Sabbath reform has been so long delayed. And while this great effort shows the large amount of arrogance and assumption taken to themselves on the Sabbath question, the full importance of the Sabbath truth and its divine obligation remains. And as to the delay in Sabbath reform the article in an other column on that subject from the Light of Home, published by our Seventh Day Baptist brethren, presents the matter very clearly.

A good Time.

WE mean a good time to attend our Annual Conference and enjoy a good meeting, and have your spiritual strength renewed. A good time to get together and hear some good preaching. We expect an able minister from Missouri to preach for us. A good time to renew your subscription for the ADVOCATE and MISSIONARY. A good time to consult together in regard to the wants of the cause. Remember the time, Sept. 30. All who can meet us at that time at the Switzer School House, Jewell Co. Kansas.

J. H. NICHOLS.

APPOINTMENTS

THE fourth annual session of the Iowa Conference of the Church of God will be held in Bro. Sheffield's neighborhood, in Boone Co. near Woodward, Iowa, commencing on Sabbath evening, Oct. 14, and continue over Sunday. We hope for a good attendance.

S. S. DAVISON. } Com.
R. E. CAVINESS. }
A. C. LONG. }

THE Annual Meeting of the Seventh Day Baptist churches of Iowa, will convene with the church of Carlton, at Garwin, Tama Co., Iowa, on sixth day before the first Sabbath in October, 1887, at 2:30 o'clock, P. M. Eld. S. H. Babcock, of Walworth, Wisconsin, is to preach the introductory sermon. All Sabbath keepers are specially invited to come and participate in the meeting, and pray that the meeting may be a success and much good accomplished. JACOB BABCOCK, Sec.

Kansas & Nebraska Annual Conference.

THE Third Annual Conference of the Church of God in Kansas and Nebraska will be held at the Switzer Gap School House, Jewell Co., Kansas, commencing September 30th, 1887, and continuing over Oct. 2nd. The above school house is located nine miles north of Omio, and five miles south-west of White Rock. A cordial invitation is extended to all to attend this meeting.

J. H. NICHOLS. } Ex, Com.
M. N. KRAMER. }
J. J. MOSS. }

Received on Subscription for Advocate

John Nichols \$2, Mrs Mary Nichols \$2, Stephen Genaway \$2, R E Caviness 50 cts, J W Nicholson 50 cts, W H Wallick \$1. Donation, A H Cleaves \$2.23, A friend \$5. To pay indebtedness on publishing J T Cronk \$1. Received on Iowa Conference fund, S S Davison, \$4.

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 Sabbath Defended, by A F Dugger, 14 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 R 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, 8 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 Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.
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 Testimonies 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.

Advent

"Thy Word"

VOL. XXII.

Marion

THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the doctrine of the Second Advent of the Son of Man, the duty of the Signs of the Times, the duty of observing the Bible Sabbath (the seventh day of the week) together with the other commandments of God, his Unchangeable Law, the Nature of Man, his Unclean Heart, the End of the Wicked, in death, the Nature of the Kingdom of God, the Resurrection of the Dead, the future inheritance and abode of the righteous, the Kingdom of God, Faith, Repentance, the Resurrection of the Dead, the Prophecies, the Christian Life and the Bible subjects.

Are You Ready?

WHAT and if the day is breaking Day so long by seers foretold When from slumbers deep awake Saints their Savior shall be Are you ready, are you ready Or is still your bosom cold?

Is it cold to Him who sought In this wilderness forlorn Cold to him, the Friend who Nor complained of nail or Are you ready, are you ready Or do you his yearning seek?

Are you clothed in bridal raiment Woven by anointed hands Given thee without thy payment Pledge of love's attracting Are you ready, are you ready See the portal open stands

Are you washed in cleansing You so long by sin defiled Should he say, 'My son!' Can you say 'Behold thy Are you ready, are you ready Thus by Jesus to be styled

Are you ready for the meeting With the Savior in the air Longing for that holy greeting With the ransomed myriads If not ready, if not ready Oh! for that great day part

God's Elect, Who

SERMON BY E. G. WHITE

'Now to Abraham and his promises made. He saith as of many, but as of one which is Christ.' Gal. 3: 16

Two points are brought 1st, We are assured of the promises of God were made to the seed. And 2nd, That the promises were made to the seed, as of many, plural, but as of one, which is Christ. being the case we are foreordained that Christ himself in the sense of foreordained becomes Abraham's seed and promises with Christ are