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Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God. Faith, Repentance, the future Judgment, the Resurrection, Redemption, the Prophecies, the Christian Life, and kindred Bible subjects.

Are You Ready?

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

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

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

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

Are you ready for the meeting
With the Savior in the air?
L longing for that holy greeting
With the ransomed myriads there?
If not ready, if not ready
Oh! for that great day prepare!—Sel.

God's Elect, Who are They?

SERMON BY E. G. BLACKMON.

'Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ.' Gal. 3: 16.

Two points are brought to view in this text. 1st, We are assured of the fact that the promises of God were made to Abraham and his seed. And 2nd, That the promises were not made to seeds, as of many, that is in the plural, but as of one, which is Christ. This being the case we are forced to the conclusion that Christ himself is God's very elect in the sense of foreordination, and that man becomes Abraham's seed and heir to these promises with Christ altogether upon a dif-

ferent principle. We shall affirm that they are offered to man conditionally, or through faith and obedience to God. Proof: see verses 26-29 of this same ch. 'For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' These texts show plainly that these Gallatian brethren put on Christ through faith and obedience to God, and thus became heirs with his Son to these promises. See also Acts 2: 38; when the apostle Peter had preached to a great multitude of people on the day of Pentecost, many of them became converted and asked what to do. Peter told them to repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost; for the promise is to you and to your childrer,' etc. Do you not see that we become heirs to these promises through faith and obedience, or repentance toward God and faith in our Lord Jesus Christ? See ch. 20: 21.

To repent is to turn away from sin. See 2 Cor. 12: 21. This is something that Jesus, the ordained one of God, did not have to do, for he never had any sins to repent of. Sin is defined to be the transgression of God's law, 1 John 3: 4. Hence we are called on to forsake our sins, or transgressions of God's law, in order to be like Christ, and become an heir with him in the promises. Christ has always been God's elect and chosen one, from his very origin. Christians are sometimes called God's elect too. But it is only on the conditions of obeying him. Remember, Christ, the promised seed, became the author of eternal salvation unto all them that obey him, Heb. 5: 9. When we obey him through faith we are then (not before) chosen with him—elected—through the ordain'd plan of God. Having all our past sins blotted out through the precious blood of Christ, we become an heir with him to the promises of God. That is if we are faithful thenceforth in keeping our calling and election sure, for we learn that Christians may fall away and be lost, and even forget that Christ has purged them from their old, or past sins. See 2 Peter 1: 9, 10. 'But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall,' etc. Now if these brethren were God's elect by foreordination or predestination, why should the apostle write in this way? Would not their election already be sure? Please read this whole chapter and see what the required things were. The apostle here forever annihilates that predestination theory, which has the Christian's election made sure unconditionally, before or at the foundation of the world. Our election is only made sure by faithful continuance to the end. Hear what Jesus says

about this. Matt. 24: 13. After speaking of many trials and persecutions that would come upon his followers, he added: 'But he that shall endure unto the end the same shall be saved. It takes a whole life of obedience to secure the promises. Read Rom. 2: 5-11.

We shall now search for the time, or date of the Christian's election in Christ. We shall take the position that their justification and election dates from their conversion. As proof for this matter we cite you to the following testimony. Eph. 2: 1, 2, 'And you hath he quickened who were dead in trespasses and in sins; wherein time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.' This shows that these brethren had been regenerated, quickened, made alive, etc.; and that prior to that time they were not the children of God. See vs. 11, 13, which shows that before their conversion they were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Then they could not have been God's elect in the past ages. Again see Rom. 9: 25, 'As he saith also in Osee: I will call them my people, which were not my people, and her beloved which was not beloved,' etc. Here it is plainly stated that these gentile Christians were not God's people in the past. According to the predestination idea, they were God's people all the time. Now which is correct? See Rom. 5: 8, 9, which proves that while we were sinners Christ died for us, and that we are to be justified through his blood, and saved from wrath by him. Also ch. 6: 17; 'But God be thanked, that ye were [or though ye were] the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, being then, [not before] made free from sin, ye become the servants of righteousness.' Again, this proves the conversion of these brethren, and that previous to that time they were not the elected servants of God. Read vs. 19, 23.

Let us consult the apostle Peter again. 'But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.' These brethren were some of God's elect; they were a chosen people, etc. But when were they chosen? Let the apostle tell us. 'Which in time past were not a people, but are now [since their conversion,] the people of God.' 1 Peter 2: 9, 10. These scriptures prove beyond all doubt that these brethren were not chosen or elected before their conversion. But Christ was God's good seed, and elected one, by promise from the very beginning of the world. The promise that the seed of the woman should bruise the serpent's head, means Christ. All that will ever be saved and become heirs to the promise of God, must be saved through Christ, his promised seed. Listen, 'For as in Adam all die, even so in Christ shall all be made alive, but every man in his own order,' etc. See Heb. 3: 14. For we are made partakers of

Christ, if we hold the beginning of our confidence steadfast unto the end. Anything short of this will forfeit our right to the promised inheritance through Christ.

Thus it is that the Bible establishes the fact. 1st, that Christ is the very elect, or seed of God by foreordination. And 2nd, that man can become God's elect, and heirs to his promises, only by faith and obedience to him. Man is to be saved through preaching. Please read the following scriptures: 1 Cor. 1: 21; Mark 16: 15, 16; Rom. 10: 13-17. Christ the promised seed was first preached to man by God, the eternal Father; and 2nd he was preached to us by God's inspired prophets. See 1 Peter 1: 10-12; Isa. 52; Matt. 3: 1-3. And 3rd, Christ, in person, preached to man. And 4th, he was preached to us by his apostles. Paul said 'it pleased God, by the foolishness of preaching to save them that believe.' He also tells us, that 'without faith it is impossible to please God.' The apostle John gives us a description of the saints or elected ones of God in Rev. 14: 15. 'Here is the patience of the saints; here are they that keep the commandments and the faith of Jesus.' Thus it is that the Bible thoroughly establishes the fact that God's elect are those that obey him and accept Jesus his Son as their only Redeemer. If we are willing and obedient to God, his promise is that we shall eat the good of the land; we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, for God has promised it, and he cannot lie; and we believe it. We are willing to risk the promises of God on faithful obedience to him. Jesus has promised that the overcomer shall sit with him in his throne.

Brothers and sisters, do you rely upon the promises of God and his dear Son? If you do O live for them! When Jesus, our blessed Redeemer shall come, we shall enter the city of God. O yes, for God has promised it. We shall reign with Christ, and all the redeemed host of God, upon the new earth, for this is also promised. No sickness, death, or pain, will be felt any more; for God has promised to wipe away all tears from the eyes of those that shall be there. Brothers and sisters, may we all meet there.

'Oh how sweet it will be, in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our
hands,
To meet one another again.'

Neosho, Mo.

Romans 14 and Colossians 2.

In reply to your inquiries in regard to Rom. 14: 5, and Col. 2: 16; allow me in the first place to call your attention to Exodus 31: 7; where Moses speaks of 'the ark of the testimony and the mercy seat that was thereupon.'

The tabernacle and all the ceremonies appertaining thereto was made according to the pattern that was shown him in the Mount, which Paul says, 'was the image and shadow of the heavenly.' This tabernacle with its accompanying ceremonies, were an exact representation, (as near as a figure could represent it,) of the plan of salvation wrought out by Christ. In this ark was deposited the testimony, over which was the mercy seat.

Herein lay all the mystery of the gospel scheme which the angels desired to look in to, as represented by the cherubim, Ex. 34: 9.

The testimony of the two tables of the law formed the basis, or constitution of God's government applying to all mankind; for whom the benefits of salvation were de-

signed: for, as it was by violation of these laws that pardon was rendered necessary, they must therefore form the basis of that condition.

Upon these two tables, comprising the principles of love to God, and love to man, hung all the law, (ceremonial,) and the prophets; for in them was contained the principles of God's government and dealings with his subjects.

The mercy seat being placed upon these tables, represent that the mercy of God in pardoning penitent offenders, was to be in strict accordance with that law. And how he could be just, according to that law, and justify the violators of it, constituted the mystery which the angels were so desirous to look into. By this it is apparent that the laws of the ten precepts formed the basis of the covenant of grace, and which the apostle Paul declares is not made void by faith, but is thereby established; because they had thereby been magnified and made honorable through Christ; thus drawing a plain distinction between it and the ceremonial law, that consisted only in types which ended when the antitype came; which were never written on stone by the finger of God, or placed in the holy of holies, but written by Moses on parchment and kept in the outer sanctuary.

But the apostle says what was contained in the holy of holies was a pattern of the true and heavenly tabernacle. And, as I said before, the ten precepts which God placed there, were the ten foundation stones upon which the covenant of grace was based. And as God never does anything without a good reason, no foundation stone was placed there except what was needed and necessary to represent the conditions of pardon, and the curse, from which the blood of the true sacrifice now being offered in the true tabernacle, could deliver the repenting believing sinner.

If anything was contained in this pattern that did not belong to the thing represented, then the pattern was not a true one.

Again, were a change made in this law, a corresponding change would have to be made in the conditions of pardon in the covenant of grace, as all its conditions are made with reference to this law that had been violated, and which alone rendered such a covenant needful.

The same result would follow were any part of that law abolished: for there can be no sin after the law has been abolished, and hence no pardon is needed.

What object could the Savior have in suffering and dying to honor this law, and then cast it away as a useless thing? What honor would that confer upon it? Is not sin the same now as it was before his advent?

Now, why does faith in Christ establish this law, as declared by the apostle? Because he being the embodiment of the covenant of grace, faith in him, must necessarily recognize the foundation upon which this covenant is based.

The fourth commandment formed one tenth part of that foundation as truly as any other precept of the Decalogue. To assume that it does not, would be, in my estimation, charging God with folly in putting it there, out of its proper place.

As this covenant provides the only terms of salvation for Jews and Gentiles, it follows that all are placed in the same relation to this law, upon which these conditions rest. Hence, if any part of this foundation was peculiarly Jewish, then it necessarily follows that a corresponding part of the benefits of

that covenant are peculiarly Jewish, and therefore they stand in a different relation to God as respects the terms of grace than do the Gentiles, and consequently their rewards would be different. But the apostle declares there is no difference; hence that supposition is inadmissible.

All the ceremonial laws pertaining to the tabernacle, were, in this type widely distinguished from the decalogue, and were represented by Paul, as a shadow of good things to come, whose body was Christ.

In regard to Paul's epistle to the Romans, Dr. Edwards says, that 'Paul's design was, by a full development of the gospel, to confirm their faith, and terminate certain domestic disputes, which then prevailed among the believers at Rome, and divided the converted Jews and Gentiles into two parties.

The Jews insisted on their birthright, and the promises made to their fathers, on account of which, when they became Christians, they assumed a certain priority or preference over the converted Gentiles, whom they regarded as foreigners, out of pure favor, admitted into the society of believers, and to all participation of Christian privileges. The Gentiles on the other hand maintained the merit of their sages and philosophers, the prudence of their legislators, the purity of their morality, and their exactness in following the law of nature. Hence, after becoming Christians, their hereditary prejudices were precisely in antagonism with those of their brethren, and were drawn out by illiberality, or weakness displayed by them.'

In this 14th chapter, Paul's manner of expression very plainly indicates that he is laboring to reconcile these two parties, on the principles of mutual charity and forbearance. And the bone of contention was concerning meats and festival days and such ceremonial observances. All of which he speaks as belonging together.

The Jewish Christians seemed to think that if any from among the Gentiles embraced Christianity, they ought to unite with them in the observance of the ceremonial law, as did Gentile proselytes of former times. And it became so much a point of dispute, that the apostles at one time held a council at Jerusalem to decide the matter, and determined that the Gentiles ought not to be required to observe these types, now, since the antitype had come; only that they should abstain from the polluting ceremonies of the heathen.

But as many things pertaining to the ceremonial law, were not only types, but also commemorative of important events in the history of the Jewish people, it was therefore proper for Jewish Christians, still to observe them, provided they did not rely upon them as essential to salvation; which some of them did, and were strongly opposed by the apostle.

But it was not proper that they should try to force them upon the Gentiles. Therefore Paul says, 'One esteemeth one day above another,' i. e., you Jews think that the new moons and festival sabbaths ought to be regarded above other days. 'Another esteemeth every day alike,' i. e., you Gentiles think that those days are no more entitled to sacredness with you than other days; 'therefore let every man be fully persuaded in his own mind.' If any of you wish to observe them as seasons of thanksgiving, God will accept it as a thank offering. But if any of you do not wish to observe them as such, your observance of them would be of no benefit. The same also in regard to eating. Therefore 'why judgest thou thy brother? or, why dost thou despise thy brother? for we shall all

stand before the judgment seat of Christ, other words, since Christ has come, observances are not necessary, and their observance or non-observance with God, all upon the motive of the observer.

In regard to the epistle to the Colossians, Dr. E. says: 'He (Paul) cautions them being seduced from the simplicity of the superstitions of Judaizing teachers by the subtlety of Pagan philosophy. Hence, it appears that what Paul the Colossians was but a repetition of what he had said to the Romans; being applicable also to

In regard to the 14th verse, 'Christ had blotted out the handwriting of the ordinances, the ceremonial law, as it were, the bond of the ancient law, for payment of the debt of sin, and violation of the moral law, but the surety, had paid by his all sufficient merit and so blotted out the debt.' The writing was against the Jews and to them as well as the Gentiles; servable that the apostle changed when he came to speak on this subject, against us, not you.

But Christ not only blotted out but removed the bond out of our hands, nailed it as a cancelled deed to the wall, it might no more appear against us.

What Paul meant by the handwriting of the ordinances his conclusion shows. Let no man judge you in meat or of a holy day, or of the new moon, or sabbath days, which are a shadow to come, but the body is of Christ.

Scott says: 'Seeing therefore that Christ had cancelled the ceremonial law, man presume to judge and condemn Gentile believers as guilty, or to exclude them from the church because they did not let no Christian disquiet himself with censorious judgments, which distinction between clean and unclean, or the use of this or that drink, or the use of this or that drink, or the neglect of Jewish and solemnities, the new moon, or sabbath days, which are a shadow to come, but the body is of Christ.'

The passage itself, to my mind, is clear that the days referred to were of the ceremonial law, as this seemed to be the topic under discussion.

The fact that the Sabbath commandment was instituted before the flood, cuts off all chance of connection with Jewish rites; for who would presume to originate a ceremonial law for a particular people twenty-five centuries before such a people came into existence? mere mention of such an idea would show its absurdity. Paul and the apostles have given their unqualified testimony against such a conclusion.

by inspiration, (and if not by inspiration, it is not an inspired text.) The Testament is not an inspired text, they as scribes for the Holy Spirit, asserted that the seventh day was the Sabbath thirty years before Jesus' resurrection. See Matt. 23: 15: 21; 16: 13; 17: 1-3; Mark 2: 27. Sabbath had been changed from the seventh day to the first, and they knew it. And they knew it was, as they did, would have been in the name of the Holy Spirit, they knew was not true.

Had the apostles ever known that the Sabbath of the law had been annulled, or that it was another day, do you suppose they were ever acting the part of hypocrites? have been obliged to bow down and worship that which they did, in order to

stand before the judgment seat of Christ.' In other words, since Christ has come, such observances are not necessary, and their acceptance or non-acceptance with God, all depends upon the motive of the observer.

In regard to the epistle to the Colossians, Dr. E. says: 'He (Paul) cautions them against being seduced from the simplicity of the gospel by the subtlety of Pagan philosophers or the superstitions of Judaizing teachers.'

Hence, it appears that what Paul said to the Colossians was but a repetition, in substance of what he had said to the church at Rome; being applicable also to them.

In regard to the 14th verse, Scott says: 'Christ had blotted out the hand writing of the ordinances, the ceremonial law, which was, as it were, the bond of the ancient church for payment of the debt of sin contracted by violation of the moral law, but which Christ, the surety, had paid by his all sufficient atonement and so blotted out the debt. This hand writing was against the Jews and contrary to them as well as the Gentiles; for it is observable that the apostle changed the person when he came to speak on this subject, saying, against us, not you.'

But Christ not only blotted out the debt, but removed the bond out of the way and nailed it as a cancelled deed to his cross that it might no more appear against his people.'

What Paul meant by the hand writing of ordinances his conclusion shows. 'Therefore, let no man judge you in meat or in drink, or of a holy day, or of the new moons, or of the sabbath days, which are a shadow of things to come, but the body is of Christ.'

Scott says: 'Seeing therefore, that Christ had cancelled the ceremonial law; let no man presume to judge and condemn the Gentile believers as guilty, or as no part of the church because they disregard it: and let no Christian disquiet himself about such censorious judgments, which relate to the distinction between clean and unclean meats, or the use of this or that drink, or abstinence from it; or the neglect of Jewish festivals, and solemnities, the new moons and Sabbaths.'

The passage itself, to my mind, makes it clear that the days referred to, all belonged to the ceremonial law, as this, and this only seemed to be the topic under consideration.

The fact that the Sabbath of the fourth commandment was instituted at the creation, cuts off all chance of connecting it with Jewish rites; for who would presume that God should originate a ceremonial rite for a particular people twenty-five hundred years before such a people came into existence? The mere mention of such an idea is sufficient to show its absurdity. Paul and the other apostles have given their unqualified testimony against such a conclusion. For if they wrote by inspiration, (and if not then the New Testament is not an inspired book,) then they as scribes for the Holy Spirit, repeatedly asserted that the seventh day of the week was the Sabbath thirty years after our Saviour's resurrection. See Acts 13: 14, 42, 44; 15: 21; 16: 13; 17: 1-3; 18: 4. Now if the Sabbath had been changed or abolished, then the seventh day was no longer the Sabbath and they knew it. And to have asserted that it was, as they did, would have been declaring in the name of the Holy Spirit that which they knew was not true.

Had the apostles even so much as hinted that the Sabbath of the fourth commandment had been annulled, or had been changed to another day, do you suppose the Jews, who were ever acting the spy against them, would have been obliged to bribe false witnesses, as they did, in order to convict them before the

Jewish Sanhedrim? On the contrary there is no account that they ever complained of them for any such conduct. They tried to prefer such a charge against Jesus for allowing that which he proved to them was *not* a violation of it, according to their own laws and customs. Would they have been more lenient towards his servants than they were towards him, when they seemed to be thirsting for their blood?

It is a rule of logic universally admitted, that when a law is once enacted, no language in said statute shall be so construed as to go against or modify it, if such language is capable of a different construction. Hence no passage of Scripture can properly be admitted to affect the sacred character of the Sabbath of the fourth commandment, if it will admit of being construed differently. But so far from there being any language there which conflicts with it, it is only by taking it out of its proper connections, and giving it a forced signification that such confliction can be made out.

That the Spirit of the Lord may guide you into all truths and make you abundantly useful in his vineyard, is the sincere and earnest prayer of your unworthy brother.—N. WARDNER, in *Sabbath Recorder*.

Things Worth Remembering.

ALL the flock can not live on hair-splitting articles on full assurance of faith, chronology and definite time arguments. They may be good for some, but half the flock can not remember those arguments, and if they could, it would not cause them to remember God and his goodness daily bestowed upon us, that we can not live without. I want to call the attention of your readers to some simple daily facts, that they know without understanding rhetoric, or interpretations of Scripture.

All know that Christ took water to illustrate eternal life; and why? Because it is the life and power of this world, and is abundant and free, which so well represents the Spirit of God that is so necessary to give eternal life on the earth. Over one half of the world is water, and there can be no life, animal or vegetable, without it. It must come from the great fountain of salt water, the mother of all waters, but can not be used by either animal or vegetable until freshened. God's wise arrangements draws enough up into the heavens and freshens it for our use, and sends it all over the earth. This we all know, but do not know how God does it; but this great fact all should remember every time it rains, and it should lead our minds to God who made all things for our good.

Water is a figure of power, for there is no propelling power to drive machinery without it. If steam is used, water is the agent which the fire uses. Water is used as a figure for cleansing. Since the curse, the earth has been impure, and nothing will cleanse it temporally but water, till the fire of God comes to do the last work. All the malarial fevers and epidemics are caused by the death and decay of vegetables and of millions of insects not seen. The rains cleanse the earth and purify the atmosphere. How much water does it take to give life to vegetation and to cleanse the earth, yearly? Here is a sum in mathematics for all to remember: About sixty inches of water falls in a year, and about three feet is drunk up by the earth, and the rest runs off in brooks that make the rivers. Ps. 64: 9-13.

It is a fact to be remembered, that a common rain of three inches puts over 400 tons

of water on each acre, and each acre drinks up twelve times that in a year, or about 5000 tons. Think how great God's blessing are, in giving us water. If we had a little farm of ten acres, old Job had not teams enough to draw water half a mile to water it. Don't forget this. This will astonish some, and I will tell you how we can demonstrate it, and then you will remember it. A cubic foot of rain-water weighs a thousand ounces, which is sixty two pounds, and three inches of rain is over fifteen pounds to a surface foot. Multiply the square feet in an acre by 15½, and you will find how many pounds of water God puts on an acre. Think of this, sinners, that take God's name in vain. He sends the same blessing to you without your thanking him for it, for he sends the rain on the just and on the unjust.

Rain water is the standard of weights and measures in all nations. All ought to know and remember this. It will keep God in your minds when it rains. How feeble the efforts of men, to imitate God, look, when trying to water a small garden of four rods square with two or three barrels of water, as many do; one man told me he had drawn his well dry and it did no good. He had sixteen square rods to water, and he needed two inches of water to wet down to the roots of his plants. When I told him, as I have others, how much water he needed, he was astonished. This lawyer needed forty such wells to give him two inches of water. He knew law, and could figure up the cost of court, but was ignorant of the demand his garden had on him for water. Probably there are many others just as ignorant of God's great blessing of water. It is the life and power of this world, as the Spirit of God will be in the next. The illustration is a God-given one for all to remember.

One sinner, who heard me preach on this subject, said he had thought more about God and his goodness in one week than in all his life before. Some need something tangible to remember God. Another figure given in John 7: 38, 39, is a 'river of living water.' A Christian that believes on Jesus as the Scriptures (not as tradition and the churches) have said, is compared to a river, *i. e.*, a public benefit, while the opposite will be a curse.

A river or small brook can't be dammed up, or hindered from going back to its mother ocean, where God's law of gravitation commands it to be cleansed and sent off again on a cleansing trip. It can be hindered a little by dams; but the more you oppose it the more pressure it gets behind it, and over the dam it goes, or carries off the dam, mill and everything that opposes it. What a figure for a living Christian, great or small! They can be hindered, but can't be dammed up, if they have a living stream above them.—H. MUNGER, in *Herald of Life*.

THERE is no sin more dishonoring to God, and none for which there is less excuse, than profanity. It gratifies no worldly ambition. All it can do is to foster a spirit of irreverence for God, and manifest the natural hatred of the heart for all that is sacred and divine.

TAKE your part with the perfect and abstract right, and trust to God to see that it shall prove the expedient.

KING HUMBERT of Italy has always been an abstainer from liquors and almost a total abstainer from wine. He has smoked cigars quite freely if not excessively. About three months ago he noticed that something in his habits was hurting his health. Physicians said it was cigars, and hinted at more moderation. The king at once declared against the use of all tobacco, and has done no smoking since. His health has shown gratifying improvement.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Sept. 27, 1887.

JACOB BRINKERHOFF, Editor.

Religion Gloomy.

DID you say that you didn't want to become religious and be gloomy, hold your head down, and have no enjoyments? Did you say you were not willing to give up your privileges in life and be nobody, have no society, and be nothing in the world? You want to have a good time, enjoy life, and live while you do live. You want to be gentlemen and ladies and let it be known that you are not living in the world for nothing.

Well, some of your motives are good, and some of your ideas will prove very unsatisfactory to you, even if you have your own way about it, and before entering upon the business of life, or at least before going very far, you had better duly consider these momentous questions. What makes you think religion is gloomy, or makes one gloomy? Because religious people must stay at home, and can't have the cheerfulness and gayety young people naturally want; must be sober all the time, dress in strait and plain clothing, and while we are young we want to look like other people; we might just as well be out of the world as out of fashion.

But what is there in religion to make people gloomy? Its hopes and aspirations for the future are calculated to inspire cheerfulness, for it is a far better prospect to look for a life and a home in God's everlasting kingdom than to have no such hope, and in the absence of it to go heedlessly along with the current of the world; knowing too that death comes surely and certainly to cut short the most brilliant career of pleasure, fame, or the enjoyment of wealth. And you can not do any thing to stay its progress or redeem yourself from its power. As to staying off the great destroyer did you never consider the divine statement that wicked men do not live out their days? Why is it? Because by their misconduct of intemperate eating and drinking, and other dissipations, by injurious practices and habits of life while carrying out their determinations to enjoy life according to their ideas of it, they injure and ruin the human constitution so as to bring on suffering and premature death. But the gospel of Christ and a religious life offers us something better, gives us proper ideas of human life, with its capacities and expectations. Not only this, but it teaches us the way out of the greatest calamity that ever befel the human family; it teaches us the mercy of the Supreme God in providing a plan of salvation for us, whereby, in the exercise of faith in him, and future obedience to God, we may be pardoned of our offences and be raised to eternal life in a better age of the world than this, where there will be not even any sickness, or anything that goes wrong.

Now the prospect of all this is not gloomy, is it? And then, when you have these hopes you will consider them of so much more importance that these pleasures and occupations of the present time which you speak of you will not want to engage in; the Holy Spirit of God will give you such peace of mind that you will not look for enjoyment in things merely worldly and take your greatest pleas-

ure in things merely sensual. And as to the society and business of life there is nothing that gives it so high a character or such a grace of bearing as does the Christian character and conduct of the people who make up society and business. We hear it said by some who have lived in the religious profession all or the greater part of their lives, that they are perfect gentlemen and ladies. This is because they are free from affectation, from superfluity of words and appearance, careful of the feelings of others, and do not forget their responsibility to God, who is himself perfection, and who has given us his Son as our example. These are the true gentlemen and ladies; their education of the natural sciences have better fitted them to wield a wholesome influence over others, and to appreciate their fellow mortals. They are not gloomy; they are striving to do good and to make the world better by having lived in it; their enjoyments are greater and of a higher grade than the worldly sensualist, as well as more enduring.

If a person has a natural disposition to gloominess it is religion that tends to put cheerfulness into that life and take the place of gloom or moroseness. The person may be serious and thoughtful, which is far better than carelessness or the trifling engaged in by many to pass time; and the mind being stored with useful knowledge is a treasure-house from which to draw contemplation and a fund for use when needed. And for society, where is there a better type of it than that which is composed of the candidates for heaven and immortality? Whose influence will do you more good? The poor, and the ignorant, you have all about you, and you can take pleasure in doing them good and instructing them in the better ways of life. Yes, there is danger of contamination by going among the vile and the debased; but if you have the Holy Spirit within you, and when you must needs go in the way of sinners, you need not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful, Psalm 1:1; and while passing through the world you can show that you are not of the world nor of its ways and practices, its hopes or emoluments.

This is the very best way to show that you are not living in the world for nothing; for for no purpose: and when this earthly state shall end with us, when the other and the better one shall have dawned, it will then appear to what purpose we have lived, and in whom we have hoped. Then, with all the glories and grandeur of the kingdom of God opening before us, may we know that our lives have not been spent in vain.

Mohammedanism in Prophecy.

(Concluded.)

DIFFERENT views are held of the prophecy of Revelation, some taking it all as consecutive, one part fulfilling after another, making successive history. There are some who claim Revelation as literal narrative, and as no such things have ever yet been they claim that they will yet be just as literally as any events in history. But this makes such use of language as to destroy its meaning, and also does away with one of the most effective styles of composition. The Savior spake in parables, and his great wisdom was made to appear to the people in illustrations. Preaching in this way and in plain speech also, 'the common people heard him gladly.' The Revelation consists mostly of emblematic language, ending with a grand view of the redeemed and

restored inheritance of the saints, fitted for their everlasting abode.

The Revelation symbols portray the calamities upon the church in her history through the centuries between the Savior's departure to heaven and his coming again; they also point out the judgments of God upon the oppressors of the church, how they are punished and wasted because of having persecuted the followers of Jesus. It requires a very wise commentator to point out the application of every feature of a prophecy, even after the outline is clearly delineated. In my last article I showed where the Mohammedan persecution afflicted the Christians, under the fourth seal of chapter 6. After the seals have been given in symbolic language, together with an account of the sealing or marking for salvation of the servants of God, chapter 8 contains another series of prophetic symbols called trumpets. Now, if these trumpets are prophetic of events following after the seven seals they must have their location in the kingdom of God, for the sixth seal seems to bring to view the coming of Christ, and the overturning of earthly governments. The seventh seal gives us nothing specific whereby to locate it, and some people consider that the seven trumpets are included within the seventh seal; but I cannot so understand it. Events under the trumpets run back to the time which the seals cover, and the events seem synchronous, transpiring at the same time.

A very reasonable view, and one corroborated by the prophecy, is that the seals are prophecies of events particularly upon the church, while the trumpets are concerning events upon the Roman Empire, the power which so afflicted the church and put so many of the saints to death. Pagan Rome first persecuted the Christians, and destroyed the lives of very many; and when its emperors protected the Christians and overturned the pagan worship, the imperial power was declining and the empire was approaching its dismemberment. A century later warlike nations outside of the empire, or in its outskirts, poured down upon its centers and subverted its reign; a calamity both to the empire and to the church. To my mind these events are symbolized by the first, second, third, and fourth, trumpets of Rev. 8. It was ever a general principle in war that the religion of the new conquered people be respected. When Alexander of Macedon marched against Persia he respected the solemn religious procession of the Jews and their priesthood, and spared their city, exempting them from military duty and tribute. The barbaric nations paid enough respect to the religion of the Roman Empire to allow its priests to evangelize the barbarians, nominally at least, which helped advance the Roman bishops to supremacy. Charlemagne, of France, in the beginning of the 9th century, took to himself the title of Emperor of the Romans, and so revived the imperial head of the Roman beast, Rev. 13:3. A few years previously the king of France had given territorial possessions to the Pope, at which time he became as one of the kings of the earth, and greater, for he soon presumed himself above them all, and asserted and sustained his claim. As a temporal ruler and as the head of apostate Christianity the judgments of God were poured out upon him, to take away and consume his dominions unto the end, Dan. 7:26. The judgments were many times inflicted by wicked nations and people, who are called the sword of the Lord,

Ps. 17:13. National chastisement took away the supremacy of the Pope from over the nations, symbolized by the fall of the woman off from the beast, Rev. 17:16, and also to away all its dominions, v. 16.

The Roman Empire subverted by the barbarians, symbolized by the trumpets of Rev. 8, its dismembered parts retained but in permanency, for these barbaric nations were at war with each other, and were themselves migratory. The woe trumpets of chapter 9, being the fifth and sixth of the series, a far greater calamity, for that part of the taken possession of by the people symbolized there, long remained under their desolation. I believe these trumpets symbolize the Mohammedan power and its devastation of a large portion of the Roman Empire. Mohammedans are represented as coming out of the bottomless pit, which means error, superstition, and fanaticism. Their ancestor, Mahomet, is represented with a key, opening this pit; and truly, with a system of error and superstition propagated by this false prophet, may be called a bottomless pit. Out of this fanatical error, directed by their Koran, he to propagate their new religion, sword, his followers swarmed as locusts over the earth, v. 3. Verse 7 speaks of the of horsemen in battle, and it is well that the Mohammedan soldier was man. It is also a historic fact that tails became their national ensign. locusts issue from desolate places and devastate the fruitful fields and grounds of boring countries; so these emblematic of Arabia issued from their desolation and overrun the Asiatic and African divisions of the Roman Empire. They called in the prophecy by a name of a destroyer, and these Mohammedans destroyed and desolated large territories of earth, turning fine agricultural fields into desolate fields and deserts.

The time covered by the Mohammedan and desolation was long, and is symbolized by the prophecy under two woes, the sixth and seventh trumpets of the series. Its proclamation four angels are sent to the river Euphrates. In the prophecy they are messengers, representing successive dynasties. In symbolic prophecy there must be of literal language to locate the territory, and hence the Euphrates river in the prophecy designates the people symbolized by the horsemen, or its territories. There were different dynasties of the Mohammedan people, who have claimed the right of succession to the government of which is also the head of the empire. These four were the Abbassids, the Mamelukes, and the Turkmens, and the Sultan of Turkey. The horsemen are described as sending fire, smoke, and brimstone, and the horsemen using firearms, their guns while riding on horseback that time gunpowder was first used. The Turks were the first to use gunpowder. The rest of the men who were sent to the earth, these means repented not of their murders, fornications, and other sins on the earth, and particularly on the Roman Empire, are here symbolized as turning to the remainder of the

Ps. 17: 13. National chastisement took away the supremacy of the Pope from over the nations, symbolized by the fall of the woman off from the beast, Rev. 17: 16, and also took away all its dominions, v. 16.

The Roman Empire subverted by the Barbarians, symbolized by the trumpets of Rev. 8, its dismembered parts retained but little permanency, for these barbaric nations were at war with each other, and were themselves migratory. The woe trumpets of chapter 9, being the fifth and sixth of the series, are of far greater calamity, for that part of the earth taken possession of by the people symbolized there, long remained under their desolation. I believe these trumpets symbolize the Mohammedan power and its devastation of a very large portion of the Roman Empire. The Mohammedans are represented as coming out of the bottomless pit, which means error, superstition, and fanaticism. Their angel, or star, their ancestor, Mahomet, is represented as with a key, opening this pit; and truly, such a system of error and superstition as was propagated by this false prophet, may well be called a bottomless pit. Out of this pit of fanatical error, directed by their Koran teacher to propagate their new religion with the sword, his followers swarmed as locusts upon the earth, v. 3. Verse 7 speaks of their shape of horsemen in battle, and it is well known that the Mohammedan soldier was a horseman. It is also a historic fact that horses' tails became their national ensign. Natural locusts issue from desolate places and devastate the fruitful fields and grounds of neighboring countries; so these emblematic locusts of Arabia issued from their desert country and overrun the Asiatic and African provinces of the Greek Empire, which was one of the divisions of the Roman Empire. The king was called in the prophecy by a name signifying a destroyer, and these Mohammedan locusts destroyed and desolated large territories of the earth, turning fine agricultural districts into desolate fields and deserts.

The time covered by the Mohammedan woe and desolation was long, and is embraced in the prophecy under two woes, the second being the sixth trumpet of the series. Under its proclamation four angels are loosed from the river Euphrates. In the prophecy angels are messengers, representing successive events. In symbolic prophecy there must be enough of literal language to locate the figurative, and hence the Euphrates river of this prophecy designates the people situated on its banks, or its territories. There has been four different dynasties of the Mohammedan people, who have claimed the caliphate, or the right of succession to the government, the ruler of which is also the head of their religion. These four were the Abassids, the Omniades, the Mamelukes, and the Turks, the present ruler of the Mohammedan world being the Sultan of Turkey. The horses of the prophecy are described as sending from their mouths fire, smoke, and brimstone, a representation of the horsemen using firearms, as they discharge their guns while riding on horseback. About that time gunpowder was invented, and the Turks were the first to use it in warfare. The rest of the men who were not killed by these means repented not of their works, to turn from the worship of devils and idols, nor of their murders, fornication, and thefts, verses 20, 21. These woes and judgments upon the earth, and particularly upon the old Roman Empire, are here spoken of as a warning to the remainder of the people to turn

from their sinfulness. Western Rome, under the papacy, was the professed church of God, but practiced the worship of devils in many ways, and in the worship of saints, relics, pictures. The host, they were guilty of what is here denounced, and their priesthood was guilty of fornication; theft by enormous exactions from the people answers the other specification, but in her arrogance and pride she went on until overtaken by greater judgments still.

To the professed people of God he calls after them in warning, in precept, in entreaty, line upon line, 'turn ye, turn ye, for why will ye die?' And when all is in vain, and they prove themselves obdurate, hardened, and joined to their idols, the call is given to those who will follow the voice of the Lord and his truth, to 'come out of her, my people, and be not partaker of her plagues.' Rejecting the warning and the entreaties, the professed church is left to constitute a part of the beast, which, together with the false prophet (Mahomedanism) are cast into the lake of fire burning with brimstone, Rev. 20: 10, a symbol of entire and utter destruction.

Vain Worship.

MARY A. ADAMS.

'This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men.' Matt. 15: 8, 9. This language of our Savior was called forth by an occurrence in the land of Gennesaret. Jesus had done many wonderful things, performed many wonderful miracles, and the whole country was in a state of excitement concerning him. He had firmly and boldly denounced the falseness and the hypocrisy of the Pharisees, and they were on the alert for some chance to retaliate; and they came to Jesus saying, 'Why do thy disciples transgress the tradition of the elders?' Jesus answered by asking them, 'Why do ye also transgress the commandments of God by your tradition?' The disciples had transgressed the tradition of the elders; but they had transgressed the commandments of God by their tradition so much so that Jesus said, 'Ye have made the commandments of God of none effect by your tradition.' Jesus burst forth from the depth of his pure heart in the following exclamation, 'Ye hypocrites! well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men.'

How vividly we can imagine Jesus' righteous indignation against such a people. By doing so trivial a thing as eating bread with unwashed hands by the disciples would they come to Jesus with their complaint. They felt the rebuke keenly, as they were offended; yet they were much more guilty of wrongdoing, for they had made the commandment of God of none effect by their tradition speaking against the teachings of Moses and many such like things. The disciples were seemingly anxious lest something go wrong with Jesus, for they came to him and said, 'Knowest thou that the Pharisees were offended after they heard this saying?' But he answered and said, 'Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.' The

Pharisees were often reproved by him. He said they were a people whose 'heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them.' He knew they would not obey him, consequently their worship was 'vain worship.'

It is necessary for us to examine ourselves closely to see if this language in any way applies to us. Do we draw nigh to God with our mouth, honor him with our lips, and our hearts far from him? Do we worship him in vain by teaching or following the commandments of men? If we hear preaching that does not harmonize with the word of God, do we search the Scriptures to see if these things are so? When a minister says, 'Death is the cloak-room of eternity,' do we accept it as truth when the Bible contains no such language? When he says the little child who dies suddenly knows more the instant after death than the wisest man, do we believe it and our Bible teaching us that 'the dead know not anything?' Do we believe it when he says, 'The disciples kept Sunday, therefore we [Campbellites] keep it?' Or do we take the good book and read for ourselves how patiently and perseveringly the disciples followed in Christ's footsteps. He commanded them to keep the commandments as he had kept the Father's commandments, telling them in plain unmistakable language—'If ye love me, keep my commandments; thus proving our love for him by obedience, and not by obeying the commandments of men which is 'vain worship,' thereby making 'the commandments of God of none effect.' It is a solemn thing to set aside the commandments of God for the traditions of men and in so doing teaching others to do likewise. It were better not to have known the way of righteousness than to turn from the holy commandment. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.' If we would have our worship 'true worship' we must do the will of our Father, which consists in strict obedience to his righteous and holy law.

Future Events.

ARE the details of coming events revealed in the Bible? We think not.

For while Paul in his letter to Timothy gives the state of the professed church in the last days, and James tells of the weeping and howling of the rich who have heaped up treasures in the last days; and Daniel who says there shall be a time of trouble such as never was before, yet it is not stated how or by whom these things will be brought about, but we are commanded to watch, watch passing events, compare them with the prophecies, then shall we be able to form a more correct judgment of what is before us, and be the better prepared to meet it. I do not think the prophecies are all fulfilled, yet I am not expecting a personal antichrist to arise before the Savior comes, but think there will be a federation of kings with the Czar of Russia at the head, which will materially change the attitude of affairs in the east.

I desire to keep clear of dogmatism, and being wise above what is written, because it leads to confusion, strife and division of those who ought above all others to be united in publishing to a dying world the good news of the Deliverer soon to come and make all things new.—Sel.

Smile Whenever You Can.

WHEN things don't go to suit you,
And the world seems upside down,
Don't waste your time in fretting,
But drive away that frown.
Since life is oft perplexing,
'Tis much the wisest plan
To bear all trials bravely,
And smile whene'er you can.

Why should you dread the morrow,
And thus despoil to-day?
For when you borrow trouble
You always have to pay.
It is a goodly maxim,
Which should be often preached—
Don't cross the bridge before you
Until the bridge is reached.

You might be spared much sighing,
If you would keep in mind
The thought that good and evil
Are always here combined.
There must be something wanting,
And though you roll in wealth,
You may miss from your casket
That precious jewel—health.

And though you're strong and sturdy,
You may have an empty purse,
(And earth has many trials
Which I consider worse :)
But whether joy or sorrow
Fill up your mortal span,
'Twill make your pathway brighter
To smile whene'er you can.

Public Herald.

From Death Unto Life.

'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.' 1 John 3:14.

1. What is meant by 'having passed from death unto life'? It means to leave the broad way that leads to death, and enter the strait gate and begin to walk in the narrow way that leads to life, trusting the letter given us in the first letter of John 2: 25. 'And this is the promise that he has promised us, even eternal life.' In hope of eternal life, which God, that cannot lie, promised before the world began.' Titus 1: 2. Eternal life then is a matter of promise and not of actual possession during this mortal life. For when eternal life is gained the Christian cannot hope for it any longer. It is nowhere promised in the Scriptures till the coming of the great Life-giver and the 'first resurrection.' Many of them who sleep in the dust of the earth shall awake, some to everlasting life.' Dan. 12: 2. The hope of that blissful life is the Christian's anchor until death. He no longer abides in death in the sense of constant exposure to eternal death. The evidence that we have passed from death unto life is because 'we love the brethren;' not that we love a part of the brethren who may believe exactly as we do, or belong to our party, but all who have believed the gospel, exercised true repentance and been baptized into the name of Christ, and who, by patient continuance in well-doing are seeking for the promised glory and honor, immortality and eternal life.

2. What is meant by love of the brethren? It is both complacency and good will. We must see in each other the Spirit of Christ and something of his moral image. We must cherish the one faith and blessed hope, must learn of Jesus to be 'meek and lowly of heart.' This love includes special good will toward all who are of the household of faith, fervently desiring their present and eternal welfare.

3. Why love the brethren? Because, first, this is the 'new commandment,' or law of Christ, that we must fulfil, or disobey the Lord. Jesus says, 'A new commandment I give unto you, that ye love one another; as I have

loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.' John 13: 34, 35. How shall we prove to the world that we are disciples of Christ? Not by hatred toward those 'who follow not with us,' but by love for all who follow Christ. The apostles also, have given us this new commandment in all their writings. Read what Paul says, 'Be kindly affectioned one to another with brotherly love, in honor preferring one another.' Rom. 12: 10. Some prefer the honor for themselves. Read again. 'But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love another.' 1 Thess. 4: 9. 'Let brotherly love continue.' Heb. 12: 1.

Sometimes this love begins and runs well for a time and some 'root of bitterness' springs up, when hatred and strife and vain glory take its place. Let all take hold together and pull up the root, so that brotherly love may return and 'continue.' What has Peter to say as moved by the Holy Spirit? 'Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently.' 1 Peter 1: 22. 'Finally be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous.' 1 Pet. 3: 8. 'And above all things have fervent charity (love) among yourselves. Pet. 4: 8. 'And to godliness (add) brotherly kindness, and to brotherly kindness, charity.' 2 Peter 1: 7. 'For if these things be in you and abound, they make you that ye shall neither be barren and unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off. For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.' So we see that brotherly kindness is one of the conditions of escaping the terrible fall spoken of and will ensure us an entrance into the everlasting kingdom.

The testimony of the apostle John is very full and strong. Again a new commandment I write unto you, which thing is true in him, and in you. He that saith he is in the light, and hateth his brother, is in darkness even till now. He that loveth his brother abideth in the light.' 1 John 2: 8. Beloved, let us love one another, for love is of God, and every one that loveth is begotten of God, and knoweth God. Beloved, if God so loved us, we ought also to love one another.' John 11: 8, 9, 11. 'In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another.' John 3: 10, 11. 'If a man say, I love God, and hateth his brother he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God love his brother also.' John 4: 20, 21. 'Herein is our love made perfect, that we may have boldness in the day of judgment.' 1 John 4: 17. 'And now little children abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming.' 1 John 2: 28. 'If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love.' 'This is my commandment that ye love one another as I have

loved you.' John 15: 10. If we desire to abide in the love of Christ we must obey this new law, of love.

This law, so clearly and fully revealed by Jesus and his apostles, makes it our solemn duty to do all we can to promote Christian fellowship and love and to remove all hindrances that prevent obedience to the law of fellowship and love commanded. Union among those who are earnestly looking for the second appearing, for the salvation of all the dead and living saints and the restitution of all things spoken of by all the holy prophets, is immensely important not only to convince the world that God sent Jesus the first time, but that he will send him the second time to accomplish the great redemption that he purchased with his own blood when he died on the cross. For this union Jesus prayed, 'Union is essential to brotherly love.' Its opposite, division, is condemned by Christ and the apostles and directly calculated to destroy brotherly love and promote brotherly hate, and John says, 'he that hateth his brother is a murderer.'

In union there is strength. In division there is weakness. All can see the great advantages to the world and the church of obedience to the law of love and the fellowship of the saints. The churches that are modeled and set in order as the apostolic churches were are independent bodies and should not be governed by general assemblies and conferences, they should break down the walls that divide them and be one in proclaiming the gospel of the kingdom and stand united on the broad platform of the prophets and apostles and Christ the chief corner stone, casting out the many man-made creeds, and take instead 'the sword of the spirit' which is the word of God as their only sure weapon and guide. We should follow no teacher or leader but Christ, not even an apostle or patriarch if they should divide us into conflicting parties. 'Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or tinkling cymbal, and though I have all faith, so that I could remove mountains and have not love, I am nothing.' 1 Cor. 13: 1.

So far as national conferences are concerned, or general assemblies, they have furnished an opportunity for a few ambitious men to exert a controlling influence over the churches below them and 'lord it over God's heritage.' Mr. Finney said some years ago, that every time the General Assembly of the Presbyterian church met there was a 'jubilee in hell' on account of their quarrels over 'new and old school doctrines. Human nature remains about the same. We find no trace of great national organizations in the New Testament; it was left for the apostasy and the 'man of sin' to create these after the purity of the primitive church had departed. Paul declares, 'ye have come unto Mount Zion and unto the city of the living God, the New Jerusalem and to an innumerable company of angels. To the general assembly and church of the first born which are written in heaven and to God the judge of all, and to the spirits (spiritual bodies) of the just men made perfect.' I desire to belong to that 'general assembly.' We have come much nearer to it than they. —E HOYR in Restitution.

Psalm Thirty Seven.

It does not seem to me that this chapter or this Psalm needs much exposition, or many remarks. It is about as plain as it can be, and I don't know but it is as good as it can be.

To try to improve it any would
to sweeten honey. Sometimes,
we try to feed little children,
lute it a little, it is too good,
about as much as our preac-
amounts to;—putting a littl
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Now, fret not, fret not
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To-day they flour
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To try to improve it any would be like trying to sweeten honey. Sometimes, however, when we try to feed little children, we have to dilute it a little, it is too good. And so that is about as much as our preaching or talking amounts to;—putting a little water in the milk when people are not prepared to take it in full strength. 'Fret not thyself because of evil-doers.' Well now, we have always had to do with evil-doers ever since Cain and Abel had their falling out. The devil has had a working majority in the world for a good while, and he does not seem likely to get into the minority just yet, and so there are a great many things which are wrong, which are unjust, which are unfair, which are cruel, and all that sort of thing, we meet every day. You know they say that when you shut the scorpion up where he can't get out, he will turn and sting himself to death. He won't stay there, if he would, you might let him out in a little time, but he won't wait, he will sting himself to death. Well, when a man frets himself because of evil-doers he is just killing himself and doing nobody any good, or hurt for that matter, but himself, just making himself miserable. God does not say that you are to wink at wrong, that you are to approve it, that you are not to oppose it, but he does say you are not to fret yourself about it, not to kill yourself because somebody else goes wrong. Not to fret, and grind, and torment your own soul because of something that you can't help, that you can't stop. 'Fret not thyself because of evil-doers.' There is a lesson now. You will have a chance to practice it before night. Somebody or other will go wrong, and you will feel it is so wrong, and you will want to fight it or do something, or say something.

Now, fret not, fret not because of evil-doers. Neither be thou envious at the workers of iniquity. Along with fretting comes covetousness. You see a rich man and you think, he is rich and he has not got crazy yet and gone to the asylum; he is honorable and has not been found out and kicked out of society yet, or sent to the state's prison; and it is very grinding and galling. Why, David confesses he was envious. 'I was envious at the foolish when I saw the prosperity of the wicked. Their eyes stand out with fatness, pride compasseth them about as a chain,' and they have all the ornaments, and purple, and fine linen and all that.' 'And when I thought to know this, it was too painful for me.' Better not to think of it then, David, it is too much for you. He said he thought he would speak about it, and then if he did, he should offend against the generation of God's children, and so he did manage to hold his tongue, which is better than some of us do; but he kept on until he finally said, 'I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction.' Then he thought what a fool he was. 'So foolish was I, and as a brute before thee.'

Now the remedy is this:—'They shall soon be cut down like the grass, and wither as the green herb.' You know in Palestine it is not as it is here. Everything dries up in a little time if it is not watered. The green herb is to-day blooming, to-morrow or next week blasted. That is the way with these men. We find plenty of examples of it all around. To-day they flourish and are honored, and to-morrow they are gone like the chaff. 'Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed.' Some folks trust in the Lord and do evil.

There isn't any promise with that. Some folks trust in the Lord and don't do anything; there is no promise with that, but it is, 'Trust in the Lord and do good; trust in the Lord and keep doing. 'Delight thyself also in the Lord, and he shall give thee the desires of thine heart.' The way to have what you want is to want what you can get. Now a good many people have not learned that. There is no use for a child crying for the moon, he can't get the moon any way, no use in talking. But if he fixes on what he can get, if he tries he will get it. If a man says I can be happy when I am rich, he may never be happy, for very likely he never will be rich. If he says I shall be happy when I secure an office, he may remain unhappy all his life for want of the office; if he says when I get honorable, perhaps he never will be honorable. Some folks have thought they would be famous, and turned out to be infamous. But there is one thing sure now, if you go for water to a cistern, the cistern may be full or it may be empty; if you go to a well, the well may be dried up; but if there is an unfailing spring somewhere, and you go there, you will find plenty of water. 'Delight thyself in the Lord and he will give thee the desire of thy heart.' No failure there, no disappointment there, nothing to trouble you there. From all other things, pleasures, riches, and all, the bottom will fall out sometime. All will be gone. You will have lost your money, lost your place, lost your reputation, lost your business, like enough sold yourself to the devil to get them, too, but lost it all.

But if a man turns his heart to God and delights himself in the Lord, he will have the desire of his heart. You love the world? the world will pass away. You love wealth? wealth will take to itself wings and fly away. You love health? sickness will rob you of it. You love earthly life? you will be called to die. You love the sun and stars? they may fall out and burn out. But if you love the Lord he will not fail you. 'Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. . . . Rest in the Lord and wait patiently for him. Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil; for evil-doers shall be cut off.' A man has done wrong to you. Yes, well, you will be even with him. Then you will be just as bad as he is, two sinners instead of one. 'Fret not thyself because of evil-doers.' He has done evil to me and I will do good to him, then the blessing is mine and the curse is his. And so the Psalmist says, I have seen the wicked in great power, flourishing like a tree, in a little while they are gone, but the righteous endure. Now here we have it in this life, you see it, wicked men don't live out half their days, whole families are blotted out. This is only a faint emblem of what is to come, the enduring of the Christian here is only a picture of that eternal life which he that believeth hath; and the passing away of the ungodly here, is only a type of that more terrible destruction that waits them in that great day. So I leave this matter with you to think about, to talk about and prove as you go out into the world. 'Fret not thyself because of evil-doers.'—The Common People.

LETTER DEPARTMENT.

From Sister Emma A. Pence.

DEAR BROTHERS AND SISTERS OF THE FAITH OF JESUS:—I am still striving to serve my ever-blessed Lord and Master Jesus Christ. As

time passes on and I know we are each day one day nearer the kingdom of God, I feel to rejoice exceedingly to know there are so many who are strong in the faith and keeping all the commandments of God. Indeed, how blessed we are to have the influence of the Holy Spirit working in us and through us to bring others to see their sins and repent of them before it is too late. I feel each day like doing more and more for a Savior that has done so much for me; and regret that I am unable to do more than I have done. I am all alone in keeping the Sabbath at this place; there being no one of our faith here. I sometimes feel very lonely and wish so much I could meet the dear brothers and sisters of like precious faith, and unite my feeble petitions with theirs up to a throne of grace, for the blessing of God and the promulgation of the Faith of Christ. Pray for me that I may ever be faithful in serving God, and finally meet you all in the earth made new.

Your Sister in Christ.

Sheridan, Kansas.

From Bro. E. G. Blackmon.

DEAR BROTHERS AND SISTERS OF THE ADVOCATE: In reading so many of your good letters which are very encouraging to me, I want to write a few lines to you. I am sorry that so many of you are so situated that you can not have preaching and attend regular meetings. But as Sister Elliott has stated in her letter: It may be for the best, that we should be scattered promiscuously over the world, Jesus has said: 'Go ye into all the world and preach the gospel to every creature.' &c. Brethren and sisters, although you may be in a dispersed condition yet you can preach for Jesus; you can work for him; you can be instrumental in winning souls to serve the true God, by your godly conversation and daily devotions. 'Let your light [or good character,] shine before men, that they may see your good works and glorify your Father which is in heaven,' is the teaching of our blessed Savior. This is one of the ways in which all can preach; and I sometimes think this is about the best preaching we have.

Let a minister visit a church which is all in a mass of confusion, walking disorderly before God, with the expectation of awakening any very great interest, and he will be disappointed every time. While on the other hand, if they are faithfully living up to their profession, it is a very easy matter for the minister to reach the hearts of others. I wish to say to all the brothers and sisters everywhere: That I feel stirred up from my very heart in reading your many good articles and letters. May God bless you all in your continued labors in his good cause. If I could only command the means to travel on, myself and wife would visit some of the isolated ones who seldom ever get to hear any preaching. My wife has been in very poor health for some time, and it is thought by some that it would be an advantage to her to travel. We hope to be able to attend the Stanberry meeting and form acquaintances with more of the brothers and sisters; and also feast with them in the good things pertaining to God and his holy temple. I had made full preparations to attend the Albany Camp-meeting, but had to give it up on account of my wife's poor health. Brothers and sisters, let us be faithful, for in just a little while Jesus will come to gather us home, and he will banish all pain and sorrow forever from our midst. Then we shall enjoy the society of each other throughout eternal ages, and never witness any more sickness or death.

Brethren, work and pray for the good cause of our Master everywhere.

Neosho, Mo.

THE ADVENT & SABBATH ADVOCATE

NEW TRACT.—The sermon in last week's ADVOCATE, the End of the Ungodly, by W. C. Long, is now published in tract form, 16 pages, price 4 cts per copy, 40 cents per dozen.

THE Anarchists of Chicago are sentenced to be hung Nov. 11. The Supreme court of Illinois sustained the decision of the lower court, and these eight men are to be executed, an example of anarchy working against law and order.

IN the case of the murder trial at Sioux City, Iowa, for the murder of Eld. Geo. C. Haddock, more than a year ago, Fred Munchrath has been convicted of the murder, and it is said that a further solution of the matter is now expected. For his endeavor to put down intemperance and uphold the prohibition laws, Mr. Haddock was murdered by the whiskey element, but their attempt to resist the law by the perpetration of the highest crime in the land has turned upon themselves and their chief object, and not only put down the saloon business but may result in the punishment of the whole conspiracy.

THE 100th anniversary of the Federal Constitution of the United States has just been held at Philadelphia, under favorable circumstances, the city being full of people attending; it is said that 250,000 strangers were in the city on the 15th.

THE National Convention of Brewers in Detroit have passed resolutions denouncing the Knights of Labor because their leader, Mr. Powderly, has brought about measures prohibiting the Knights the use of intoxicating drinks. This opposition is only one more advance in the march of temperance and will work for its good as well as for the good of the Knights.

A SALOON can no more be run without using up boys than a flouring-mill without wheat, or a saw mill without logs. The only question is, whose boys—your boys or mine—our boys or our neighbors?—*Ex.*

PAUL'S direction to the Christians at Rome was that they should mark those who caused 'divisions and offenses contrary to the doctrine which they had learned, and to avoid them.' This was sensible advice, saying nothing about its inspired authority. The less one has to do with strife makers, either in or out of church the better will it be for him.—*Ex.*

Moody on Christ's Coming

I DON'T know of anything that will take a man out of the whirlpool of this world any sooner than this doctrine. I tell you bonds and stocks will look very trifling compared with it: they will look like dust in the balance—the things of this world will be very small—it lifts a man out of himself. The higher a man goes up in a balloon, the smaller looks the earth. So when our life is hid in Christ, and when we are constantly thinking about him, things will look pretty small down here and heaven will be very near and very precious. Some of the objectors to this doctrine say if you teach it you discourage work, and these young converts won't work. For my part I have done three times as much work since I saw this doctrine. I never met with anything before that so stimulat-

ed me to work. I look down upon this world as an old wrecked vessel, bound to go down, and God has given me a life boat and said to me: 'Rescue every man you can; get them out of the perishing world.' The world may say what it likes about this, but God is going to destroy it.—*Springfield Republican.*

The Official Signature.

DANIEL W. LAMB.

AS BROTHER DEVOS, in the ADVOCATE of Sept. 6th, has called attention again to this subject, I herewith offer a few thoughts. I believe Bro. DeVos is right in claiming that the official signature of the Law-Giver is contained in the preface to the ten commandments, which reads as follows: 'I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage,' Ex. 20: 2. This official signature has reference to the special dealings of God with the children of Israel in delivering them from Egyptian bondage, thus laying them under special obligations to obey his law, and in Deut. 23rd special blessings are promised for obedience and curses for disobedience. But the official signature in the fourth commandment (the only one among the ten in which it is contained), signifies universal ownership and supreme authority over all things, and reads as follows: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.'

The Creator of all things is the supreme and only rightful Law giver of the whole family of mankind, whether they acknowledge it or not. So then this first signature has reference to the special dealing of God to Israel. The second has a universal application. If the first is a seal of God's law why not the second also? That the rightful supremacy of God's law will some day be universally acknowledged, see Num. 14: 21, 'But as truly as I live, all the earth shall be filled with the glory of the Lord.' We are taught to pray, 'Thy kingdom come, thy will be done in earth as it is in heaven,' Matt. 6: 10. This prayer will be answered in the new earth, when 'it shall come to pass that from one new moon to another and from one Sabbath to another shall all flesh come to worship before me, saith the Lord.' isa. 66: 23.

APPOINTMENTS

General Conference.

THE Fourth General Conference of the Church of God will meet at Stanberry, Missouri, commencing Friday, October 28th, and continue until Tuesday, November 1st, 1887. All are requested to attend this meeting, as important business will come before the Conference.

JOHN C. BRANCH, } Gen.
A. C. LONG, } Conf.
W. C. LONG, } Com.

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, }
R. E. CAVINESS, } Com.
A. C. LONG, }

Received on Subscription for Advocate

S D Munro \$1. E A Poole 50 cts. Donation J W Trunick \$2. Gen. Conf fund—A E Case \$1, O C Stickney \$1, J P Parish \$1. Mrs Daniel Tiffany 25 cts, I N Kramer and family \$5.

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 pp. 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.

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.

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire Destruction, by W C Long, 16 pages, price 4 cts, 40 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.

Mar

THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the propagation of the doctrines of the Second Advent of Christ, and 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, the Nature of Man, his Unchangeable State, the End of the Wicked, the future inheritance and abode of the righteous, the Kingdom of God, Faith, Resurrection, Judgment, the Resurrection, the Prophecies, the Christian Life, and Bible subjects.

Do not Forget to Pray

MAEY A. ADAMS.

Go when the morning shineth
And lighteth up the way;
Go when the eve declineth—
Do not forget to pray.

Forget not Him who watcheth
O'er you more than the bird
And cheers with precious promise
With kind and loving word.

Do not forget to ask him
To give you daily bread;
Ask him to shower blessings
Upon your lowly head.

Ask Him to give you knowledge
His word to understand;
To love his holy precepts,
And keep his just command.

Ask Him to give you wisdom
And guide your erring feet
That you at last may meet
And walk the golden street.

Ask Him to help you conquer
And overcome all sin,
That when he comes in glory
You then may dwell within.

Crisis Periods in the History of the Church.

'For if thou altogether holdest thy peace at this time, then shall there enlargement arise to the Jews from but thou and thy father's house: and who knoweth what shall come to the kingdom for such a time?' Esther 4: 14.

Crisis periods have characterized the history of the Church from the beginning. These periods the church's deficiencies have been jeopardized in practice and doctrine, or in Old Testament records furnished instances of such crisis; and repeated itself during this dispensation. It calls attention to a crisis in the third year of the reign of Ahasuerus, when he proposed the destruction of his glorious kingdom and