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 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 n re-
 stored to it original glory and condition as the
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 the Kingdom of God, Faith, Repentance, the
 future Judgment, the Resurrection, Redemption,
 the Prophecies, the Christian Life, and kindred
 Bible subjects.

He Doeth all Things Well.

MARY A. ADAMS.

BE still, rebellious heart, be still,
 And bow submissive to His will
 Who rules the storm, at whose command
 The winds are hushed on sea and land.
 O teach thy murmuring heart to quell,
 Our Father doeth all things well.

O cease repining o'er thy lot.
 Thy sinful heart deserveth not
 One single blessing from God's hand.
 We ever ought to understand
 His ways are not our ways, and know
 Our Heavenly Father wills it so.

Although his chastening seems severe,
 They're given to bring us very near
 The throne of grace, to there explore
 His thoughtful care, til life is o'er.
 O may his spirit in us dwell,
 And know he doeth all things well.

Perhaps he's taken from our homes,
 Our little children, darling ones,
 Whom he intrusted to our care.
 Oh sorrow deep! so hard to bear.
 But murmur not, be faithful still,
 And humbly feel it is His will.

Perhaps he took from us our health,
 O priceless boon! better than wealth!
 And we must languish day by day,
 O murmur not. 'I am the way,
 The truth, the life.' Then trust him still,
 Our Father doeth all things well.

O doubt him not. Have faith in him
 To cleanse your heart from every sin.
 Learn to be cheerful and content.
 Let every day and hour be spent
 In serving him, and you will feel,
 Through all He doeth all things well.

And when our blessed Lord shall come,
 With angels from his heavenly home,
 To take possession of his throne,
 To claim his children every one,
 The heavenly chorus then will swell,
 Our Father doeth all things well.

O may we be prepared to meet
 Our God before the judgment seat
 And hear the joyful words, 'Well Done.'
Enter into thy Eden home.
 And God himself on earth shall dwell
 As King. He doeth all things well.

The Lord's Day.

SERMON BY E. G. BLACKMON.

'I was in the Spirit on the Lord's day, and
 heard behind me a great voice as of a trump-
 et,' Rev. 1: 10.

It is claimed by modern teachers that this
 was the well known title of the first day of
 the week when John wrote the book of Rev-
 elation. But this is nothing but pure as-
 sumption upon their part however, for there
 is not a particle of proof for such teaching in
 all the word of God; neither can it be sub-
 stantiated by any ecclesiastical history. If
 John had reference to the first day of the
 week in this text, as being the Lord's day, it
 is startlingly strange that in writing his gospel
 two years later (See Bible Dictionary and
 Barnes Notes, &c.), that he would call it
 simply the first day of the week, without any
 sacred title whatever! See John 20: 1, 19.
 The title Lord's day was attached to the first
 day of the week by mortal man. And this was
 not done till the time of Tertullian, A. D. 200.

What day of the week, then, does John
 mean by the term Lord's day? All that can
 be proved by this text is, that the Lord has a
 day in this dispensation. But the text fails
 to tell us which day of the week that is,
 hence no one can decide the matter by this
 one text. Then have we not a right to use
 other scriptures to decide this matter? Let
 the apostle Paul answer. 'All Scripture is
 given by inspiration of God, and is profit-
 able for doctrine, for reproof, for correction,
 for instruction in righteousness, that the man
 of God may be perfect, thoroughly furnished
 unto all good works,' 2 Tim. 3: 16, 17. This
 proves 1st, that we have a right to use all
 Scriptures in support of our doctrines, and
 2nd, that they will thoroughly furnish us un-
 to all good works. Surely it is a good work
 to learn or know what day of the week the
 Lord claims as his holy day!

The following scriptures will lead us into
 the true light of this matter. God rested the
 seventh day from all his work; he sanctified
 it or set it apart to a holy use at creation,
 Gen. 2: 2; Heb. 4: 4. In the fourth com-
 mandment he styles it the Sabbath of the
 Lord thy God, Exo. 20: 8-11. In Isaiah 58:
 13 he emphatically calls it his holy day. And
 Jesus himself claimed to be Lord of the Sab-
 bath day. See Mark 2: 27. Many other scrip-
 tures might be cited, but this thoroughly es-
 tablishes the fact that the seventh day of the
 week is the Lord's day. Let our opponents
 give us a scriptural text for calling the first
 day of the week Lord's day, or the Sabbath,
 if they can. Thus it is that the point is made
 clear by the Scriptures, that John was in the
 Spirit on the seventh day of the week, which
 we have proved to be God's holy Sabbath.

Did the Lord ever claim the first day in
 any manner either by word or act? Did he
 ever rest upon that day? Did he ever bless
 it and set it apart? Did he ever attach any
 sacred title to it? Has he anywhere com-
 manded us to keep it? Emphatically we an-
 swer NO, NO, No. Can any one cite us to a
 text where Jesus ever took the first day of
 the week in his lips during his whole public

ministry while here? No. no. Then it is no
 part of that good seed that Jesus calls the
 word of God, that he himself sowed. See
 Luke 8: 11. We have already seen that God
 did sanctify the seventh day of the week.
 Did he command us to keep it? Yes. See
 Ex. 20: 8-11. 'Remember the Sabbath day
 to keep it holy: six days shalt thou labor
 and do all thy work; but the seventh day is
 the Sabbath of the Lord thy God, in it thou
 shalt not do any work, thou, nor thy son, nor
 thy daughter, thy man servant, nor thy maid
 servant, nor thy cattle, nor thy stranger that
 is within thy gates. For [for this reason] in
 six days the Lord made heaven and earth,
 the sea, and all that in them is, and rested
 the seventh day: wherefore [for this reason]
 the Lord blessed the Sabbath day, and hal-
 lowed it.'

Is there any more proof needed on this
 point? Is not the Sabbath one of God's ten
 words that he spake with a great voice and
 added no more? see Deut. 5: 22. Did not Je-
 sus enjoin upon us the obligation of living by
 every word that proceedeth out of the mouth
 of God? See Matt. 4: 4. Did not Jesus teach
 his disciples to pray that their flight be not
 on the Sabbath day, down at the destruction
 of Jerusalem, which was at least 40 years af-
 ter his crucifixion? Matt. 24: 20. If it was
 Christ's purpose to abolish it—do it away at
 the cross, as is claimed by man, why did he
 teach his disciples to regard it as a sacred day
 so long after he had done it away?

Did God ever promise a blessing to those
 who will keep his holy Sabbath? Listen: If
 thou turn away thy foot from the Sabbath,
 from doing thy pleasure on my holy day, and
 call the Sabbath a delight, the holy of the Lord
 honorable, and shall honor him, not doing
 thine own ways nor finding thine own pleas-
 ure, nor speaking thine own words; then
 shalt thou delight thyself in the Lord, and I
 will cause thee to ride upon the high places of
 the earth, and feed thee with the heritage of
 Jacob thy father; for the mouth of the Lord
 hath spoken it, Isa. 58: 13, 14. Blessed is the
 man that doeth this, and the son of man that
 layeth hold on it, that keepeth the Sabbath
 from polluting it, and keepeth his hand from
 doing any evil, Isa. 56: 2. We might refer to
 many other texts, but this is sufficient to show
 that God has promised to bless those who
 keep his holy day. Strange indeed it is! that
 some would have us give up this plain and
 well defined commandment of God; and take
 in its stead the first day of the week, which
 God, nor Christ, nor any inspired writer, has
 ever said one word in favor of, as being a sa-
 cred day. We beg to be excused. God made
 the seventh day a Sabbath, as we have al-
 ready seen, and Jesus said it was made for
 man, see Mark. 2: 26.

For what use, or purpose, was the Sabbath
 made for man? We will let the Lord an-
 swer this. Moreover, also, I gave them my
 Sabbaths, to be a sign between me and them,
 that they might know that I am the Lord
 that sanctify them, Ezek. 20: 12. Here the
 Lord plainly states his purpose, or object,
 in giving us his Sabbaths. Namely: that we
 might know that he is the Lord that sancti-

flies us. Has God changed his holy day and way of making himself known unto us, as the one who sanctifies us? No. Hear what the Lord says about this: For I am the Lord, I change not, &c., Mal. 3: 6. It is just as true to-day as it ever was, that God did rest the seventh day from his works. It is also as true to-day as it ever was, that God's holy Sabbath, or rest day, points out to us all of his wonderful works. He hath made his wonderful works to be remembered. Ps. 111. God does this by commanding us to remember and keep his holy Sabbath, or rest day. When we work six days and rest the seventh day, we are following the example of our heavenly Father. We prove to the world by our acts, that we do believe in the true and everlasting God, who created all things in six days and rested the seventh day. We are then commemorating God's great memorial rest day. No other day but the seventh, which God rested upon and sanctified, can fill this place. Would we be satisfied in celebrating any other day for our birth day but the very one upon which we were born? No. Would it be the truth to celebrate any other day for our Independence than the very one upon which it was declared? No. Neither can it be truth to celebrate for God's rest day any other day but the definite seventh day upon which he rested. To read any other day of the week into the fourth commandment but the seventh day, would make the commandment state a falsehood. Try it.

Was David mistaken in saying that all God's commandments are sure, and that they stand fast forever and ever, and are done in truth and uprightness? Ps. 111: 8, 9. Was Jesus also mistaken in saying, And it is easier for heaven and earth to pass, than one tittle of the law to fail? Is not the Sabbath a part of God's law of ten commandments? Has it failed and proved Christ's teachings untrue? Would Christ tell us not to break the least one of the commandments and teach men so, see Matt. 5: 19; and then go to work himself and not only break one but do it entirely away at the cross? And is it not remarkably strange, if he did do this, that his apostle James would still declare, about thirty years afterwards, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all? See James 2: 10, 11. Indeed, it would be strange if this was the case. To take such a position would be to go in direct opposition to the plain teachings of God's word. It makes complete havoc of the whole Bible.

The apostle John gives us a description of the true church of God in Rev. 14: 12. They are designated from all others by their peculiar faith and practice. We read: Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus. One of the commandments of God says the seventh day is the Sabbath of the Lord thy God. This is the day that this same apostle was in the Spirit on. He tells us in the last chapter of this book, that those who keep the commandments will enter the glorious city of God.

It is claimed by some, that the term Lord's day, as in our text, is a new phrase, or expression, and therefore means a new institution, and not the old seventh day Sabbath. But if they are right in this then we have another new institution. For we find the term Jewess, which is a new phrase or expression, applied to a Hebrew or Jew woman. See Acts 16: 1. Does this also prove this woman has turned to be a new institution under this dispensation? Every body will say no. Neither does the term Lord's day mean a new

Sabbath or institution. We are ready to admit, however, that Sunday is an institution; it is one of the inventions of man. It is only of human origin. There never was any law given touching it as a sacred day? and sin is not imputed where there is no law, see Rom. 5; therefore it is perfectly right and lawful to work upon it.

And besides, we are commanded to work six days and rest the seventh. And you can no more make the first day the seventh than you can make the figure one, seven. If we choose to keep Sunday as our Sabbath, it will simply be our Sabbath, not God's Sabbath; it is simply the first day of the week, a day that God did not rest upon; a day that he did not bless? a day that he did not command you to keep, and promised no blessing for keeping it; but rather a rebuke, for God has commanded us to turn away our feet from the Sabbath, from doing our pleasure on his holy day, and honor him, not doing our own ways, &c. See Isa. 58: 13. Then to disregard God's Sabbath and devote its hours to our own pleasure, and take a day that he never commanded nor blessed, is to do our own ways, and dishonor God. Thou that makest thy boast of the law, through breaking the law dishonorest thou God? Rom. 2: 23. O may the Lord help us to keep all his commandments, and thus follow the example of our blessed Redeemer.

Neosho, Mo.

Th Sabbath Question.

HEADLEY IS DISGUSTED.

ED. ENTERPRISE: After reading friend Ebert's article of the 17th inst. I have come to the conclusion to close my part of the discussion on the Sabbath question.

In my first effort I said that Jesus sent his apostles to preach the gospel to all the world, and promised salvation to all that would believe. Friend E. has not denied this statement. He dare not deny it. I have also challenged him to show where Jesus or his apostles taught the people to keep the Sabbath day holy, and he has utterly failed to give even one instance in all the New Testament, for the best of reasons—it is not there.

I would say in conclusion to my astute opponent that I entertain no unkind feelings toward him, but think him a misguided man, and am sorry he does not use his great ability strictly in the defense of Christianity instead of Judaism.

Believing that no good will result from further discussion, I close for the present.

Aroma, Ind., Sep. 24, 1887.

AMOS HEADLEY RETREATING

ED. ENTERPRISE: Notwithstanding that our friend, A. Headley, has sounded his retreat instead of surrendering as he ought to have done to those truths which have been presented to him in my articles, which he could not answer for the very simple fact that they are unanswerable, as he has thus fired back as he retreats, it is yet admissible by the rules of all warfare that I should give him one more fire as he runs.

Our friend Headley took upon himself the prerogative to open this discussion all by himself, and 'upon his own hook,' (but I guess he had better have consulted the elders of his church before he gave so much of their 'no-law fallacies' away), and he now brings the discussion to a close at his own option.

Will say that I did not expect Mr. Headley to answer my arguments, for I knew he could not do it. And friend H. fully realizes the

situation into which he so unadvisedly intruded himself, and now realizes, too, that the Bible truths are like 'rolling snow in sunshine'—the farther we go the bigger they get.

It is commendable policy for him to now beat even an inglorious retreat rather than to continue trying to defend his 'no-law barracks,' but it would have been a much greater manifestation of wisdom on his part never to have undertaken it. For our Bro. Headley has shown full well in all his articles that he does not understand public discussion, and that he was entirely ignorant of what he was assailing. Hence we must allow him to beat his retreat as best he can, while we fire this one respectful missile after him.

We commend Mr. H. to the merciful clemency of the elders and brethren of his church, that they may deal tenderly with him for giving away as much as he has of their 'no-law' theory.

We will conclude our part of this discussion by adding a very brief summary, with a few references, showing the correctness of our position and the strength of the claims of the Seventh Day Sabbath, as they stand unanswered. Having shown that the seventh day of the week was established and ordained for the use of man at creation, by the Great Creator, and that all those ancient worthies who lived righteously, from Adam to Abraham, did so by obeying all God's commandments, and that the fourth commandment was always one of God's precepts, as well as the other nine, and that God reiterated his law to man at Sinai, and wrote it with his own finger upon stone, signing his own name to it, that no other power could abolish it, and that there is no account that it ever was so abolished by him, and that Jesus declared that he did not come to destroy the law, but to fulfill it, and that the apostles as long as they lived alluded to 'The Law' in the present tense, and that when they said 'The Law of God' they did not mean the law of Moses, and when they said 'The Law of Moses' they did not mean the law of God; and that the apostles, as their custom was, met regularly upon the Sabbath to preach to the people, as quoted before—Acts 17: 2. And 'every Sabbath for one year and six months at one place, Acts 18: 4: 11. which gives us at least eighty Sabbath days of meetings held at these times, as his custom was. And then again at the river side—Acts 16: 13. And that the Marys kept the Sabbath day after Christ's death, and that, too, according to the commandment. Luke 23: 56. And that the Gentiles were observers of the Sabbath day, or they would not have asked that these 'These words might be preached to them on the next Sabbath.' Acts 13: 22: 24. And Jesus taught his disciples to respect the Sabbath day at least by specific time up to A. D. 70, when Jerusalem should be destroyed, for he taught them to 'pray that their flight should not be upon the Sabbath day.' Matt. 24: 20. And, then when we take into the consideration of this Sabbath question the fact there is not on record one single statement where any one of the apostles, or the disciples of Christ, ever violated the Sabbath day, or that they ever authorized anybody else to do it, for more than three hundred years after Christ, we can but wonder at the position taken on the Sabbath question by many of the Protestant people at the present time, and that, too, with full access to the Holy Scriptures, and in a land and time of religious freedom. And it is equally strange that they should be observing Sunday, when there is not a Divine command or example

for it, it resting solely upon the the Papal Church.

We will conclude by a quotation from Alexander Campbell, whose opinion is of a careful consideration by all especially by those of the Disciples. He said: 'Some say that the Sabbath from the seventh day to the first day when? and by whom? No man it never was changed, nor could creation was to be gone through the reason assigned must be the observance or respect to the be changed. It is old wife's tale the change of the Sabbath from day to the first day. If it be that august personage changed it times and laws. I think his name Christ.'—Christian Baptist Vol. 1, 1821—page 164. We could from him, but this is enough. been no change made by any Dispensation. As Paul has said: 'Therefore a rest for the people of 4: 9. This alludes to nothing Sabbath of the Lord, who created in six days and rested on the seventh and hallowed it. So, Farewell!

Frankton, Oct. 2, 1887.
[From the Frankton Enterprise]

The Significance of B

CONYBEARE and Howson's well entitled *The Life and Epistles of Paul* contains the following translation of 1 Cor. vi: 3, 4: 'Or have you forgotten us when we were baptized in Christ with Jesus Christ were baptized in baptism with his death? With whom we were buried by the baptism which shared his death [when we saw in waters, and were raised from the dead by the glory of the Father, wise might walk in the newness in a foot note they say, 'This passage be understood unless it is born the primitive baptism was h

And a subsequent note from chapter reads thus: 'Paul's view of Christian life, throughout the sixth and eighth chapters, is that it consists of a resurrection; the new man dies to sin, to the world, to the law; this death he undergoes at entrance into communion with Christ, is both typified and realized, buried beneath the baptismal water, sooner is he thus dead with Christ, rises with him; he is made partaker of his resurrection; he is united to Christ, he lives in Christ and to Christ, as he lives 'in the flesh,' but 'in the Spirit.'

These are remarkable admissions. Remember they are made by men, who practiced sprinkling or christening as they call it. It is conceivable how they reconcile their science to regard this ceremony as necessary to baptism, understanding, as from the remarks above quoted, the significance of the ordinance. It is that custom or habit is stronger than conscience or intelligence, in the actions of individuals.

An eminent American scholar, M. B. Riddle, author of the *Revision Commentary on the Epistles of Paul*, who is also a Pedobaptist, has the following comment on Rom.

for it, it resting solely upon the decrees of the Papal Church.

We will conclude by a quotation from Alexander Campbell, whose opinions are worthy of a careful consideration by all men, and especially by those of the Disciple Church. He said: 'Some say that the Sabbath was changed from the seventh day to the first day. Where? when? and by whom? No man can tell. No, it never was changed, nor could it be, unless creation was to be gone through again; for the reason assigned must be changed before the observance or respect to the reason can be changed. It is old wives' fables to talk of the change of the Sabbath from the seventh day to the first day. If it be changed it was that august personage changed it who changeth times and laws. I think his name is Dr. Anti-Christ.'—Christian Baptist Vol. 1, 2nd edition, 1821—page 164. We could give more from him, but this is enough. No, there has been no change made by any Divine appointment. As Paul has said: 'There remaineth therefore a rest for the people of God.' Heb. 4:9. This alludes to nothing else but the Sabbath of the Lord, who created all things in six days and rested on the seventh day and blest and hallowed it. So, Bro. Headley, farewell!

Frankton, Oct. 2, 1887.

[From the Frankton Enterprise, Ind.]

The Significance of Baptism.

CONYBEARE and Howson's well known work entitled *The Life and Epistles of St. Paul*, contains the following translation of Romans vi: 3, 4: 'Or have you forgotten that all of us when we were baptized into fellowship with Jesus Christ were baptized into fellowship with his death? With him, therefore, we were buried by the baptism wherein we shared his death [when we sank beneath the waters, and were raised from under them], that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in the newness of life.' And in a foot note they say, 'This passage cannot be understood unless it is borne in mind that the primitive baptism was by immersion.'

And a subsequent note from the seventh chapter reads thus: 'Paul's view of the Christian life, throughout the sixth, seventh and eighth chapters, is that it consists of a death and a resurrection; the new made Christian dies to sin, to the world, to the flesh, and to the law; this death he undergoes at his first entrance into communion with Christ, and it is both typified and realized when he is buried beneath the baptismal waters. But no sooner is he thus dead with Christ, than he rises with him; he is made partaker of Christ's resurrection; he is united to Christ's body; he lives in Christ and to Christ; he is no longer 'in the flesh,' but 'in the Spirit.'

These are remarkable admissions, when we remember they are made by Episcopalian clergymen, who practiced sprinkling of babes; or christening as they call it. It is inconceivable how they reconcile it to their conscience to regard this ceremony as equivalent to baptism, understanding, as they clearly do, from the remarks above quoted, the real significance of the ordinance. But we often see that custom or habit is stronger than even conscience or intelligence, in determining the actions of individuals.

An eminent American scholar, Professor M. B. Riddle, author of the *International Revision Commentary on the epistle to the Romans*, who is also a Pseudo-Baptist, makes the following comment on Romans vi: 4: 'That

the custom of baptism by immersion is alluded to is generally admitted but the emersion is as significant as the immersion. The death of the old man is at the same time the birth of the new.' Thus he admits that the real significance of baptism lies not so much in the element of water, but in the actions of immersion and emersion. How, then, can he justify the action of sprinkling as carrying any significance with it? Only by an argument, or rather an assertion by which he assails his own previous admission. He denies the necessity of a quantity of water, sufficient to immerse the candidate, and thus stultifies himself. Notice what a contradiction in the following words he says: 'One form may be more striking than another, may have the earliest usage in its favor; but it seems improper to make the efficacy of the rite depend upon the quantity of water, or upon the mode of its application.' What does he mean by the 'efficacy of the rite?' He does not believe in baptismal regeneration. The efficacy of the rite must consist in its being an act of obedience to God. This being the case, what good reason can be given why we may so change it as to leave out the meaning or significance which Professor Riddle himself admits lies in the immersion and emersion? Whatever efficacy attaches to the rite of baptism as an act of obedience must be connected with its significance, and if we so change it as to destroy its admitted symbolism all we have left is a meaningless ceremony instead of a God-given and significant rite.—Bible Banner.

Tobacco and its Effects.

TOBACCO is an aromatic plant and leaf, and probably its sweetness and slight acrid taste, its stimulus and its power to appease hunger, had at first more to do with its use than any other cause. It has been variously claimed to be a food, a tonic, a condiment, a stimulant, a nervine, and an intoxicant. It is when we turn to a materia medica, or to some work on toxicology, that we find the fullest account of it. Its first free use generally causes giddiness, trembling of the limbs, faintness, depression, sickness of stomach, and cold sweats. The pulse is weak and quivering, the breathing hurried or embarrassed, and the vision impaired.

Its evil effect upon young persons has been accurately set forth by Dr. Decaisne, and Dr. A. C. Gorgas, Medical Inspector U. S. N. This testimony is the more significant because there was a return to the use of tobacco on the part of the students of the Naval Academy, but the contrasted facts caused a subsequent renewal of the order to desist from its use. The evidence has been such from other sources that a prohibitory law applicable to youths has been enacted in Germany. While during the growing period of life all are more susceptible to the evil effects of tobacco, those of full age are affected in a milder degree. There is a constant tendency of the bit to increase.

Even among those who have the belief that the moderate use of tobacco does not injure all persons, there is such agreement as to its effect upon the young, that most of them favor laws which make it a punishable offense for those under age to use tobacco in any form.

There is reason to believe that our young population is being greatly injured thereby, and also that the use of tobacco has become so general, and often so excessive among adults as to be traceable in special injurious effects upon them and their descendants. Tobacco

smoking increases pulse rate. Both in chewing and smoking there is unnatural stimulus of the salivary glands. Their office as aids to the first process in digestion is interfered with. While it is true that the evil effects of very occasional smoking are transitory to many, it is equally true that the excess in the habit which generally occurs makes in time a permanent impression upon the nervous system.

Its effect in checking growth is unmistakable. So far as the young are concerned, it is doing more harm to bodily health than alcohol. A substance which will produce such profound impression as it does when first used, and which has by its irritation induced cancer, surely ought not to be in ordinary use among mankind.

The cigarette has been found to be even more harmful than the other forms of smoking. Beside many evils which its use involves, not the least is one already noted as to alcohol. It not only becomes a habit that it is hard to abandon, but the very failure which so many make in their efforts to quit its use shows too plainly that it undermines the power of self-control, and so is a weakening of that vigor of trained will, of the mastery of self, which is a part of the physical as well as of the intellectual welfare and prowess of manhood. As an interest both of the individual and the State, the use of tobacco in any form by children should be prohibited under proper penalties. As a matter of public and personal health, and in the interests of the vigor of the coming generation, this restraint is demanded. Some of the States have already passed laws prohibiting the sale of tobacco to those under sixteen years of age.

There seems to be good evidence that modern modes of life, and the pressure of excessive business, incline many to indulge in that class of substances which produce a slight exhilarating effect, followed by a calm such as occurs in the first stages of narcotism. There is great occasion for the young to guard themselves against all plausible excuses for any of these indulgences.—Independent.

Evil Thoughts.

'We shall not be hanged for our thoughts,' cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than evil acts, it may sometimes happen that the man may be worse in the thought than in the deed. He may not be able to carry out all the mischief that lurks within his designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and actions; and within the thought, lie, compact and condensed, all the villainy of actual transgression. If men would more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge the thoughts of evil, and then the imagination of evil; nor is the process staid there. Picturing it before their mind's eye, they excite their own desires after it; these grow into a thirst, and kindle into a passion. Then the deed is speedily forthcoming; it was long in the hatching, but in a moment it comes forth to curse a whole lifetime.

Instead of fancying that evil thoughts are mere trifles, let us regard them as the root of bitterness,—the still in which the poisonous spirit is manufactured. Our Savior puts evil thoughts first in the catalogue of evil things; and he well knew their true nature. If we would be lost, we have only to indulge these; if we would be saved, we must conquer these. Let us make a conscience of our thoughts; he that does not do so will not long make a conscience of his words or deeds.—C. H. Spurgeon.

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, Nov. 1, 1887.

JACOB BRINKERHOFF, Editor.

With this number of the ADVOCATE another Conference year ends, and also most probably my relation to the ADVOCATE as its Editor. The position of Editor and Publisher has always been of much difficulty and close application, taxing to strength and energy, and one in which it has always been necessary to practice strict economy and careful management. The means received for the carrying on of the work has never been what it should, nor corresponding with what is paid for other publications of the kind. But money is not all that is required, and there are other reasons for leaving the work where my life interests have so long been and have centered. I have experienced no recent change of views or doctrines of scripture teaching. I hold no views of scripture teaching or Bible doctrine which I have not held for many years. As time has passed and the Bible evidence has been examined I understand them better, and have taken pleasure in writing them out. Thirteen years ago when we became individual publishers of the ADVOCATE and gave the Sabbath a more thorough investigation, to properly advocate and defend it, the truth of the subject appeared in its clearness. And so it is with all other subjects; as they are examined to see the love of God and his ways with the people of earth, the brighter they shine and the truth is clearer. On any Bible doctrine wherein I differ from some others of the Conference, the difference is of no recent occurrence. I have ever been a seeker after truth, and open to conviction, and hope to ever be thus found.

With the readers of the ADVOCATE, and many of them have become personal friends, though I have met but few of them, it is very hard indeed to sever this connection, and I cannot say the customary farewell in thus taking leave of my readers. Conference now in session will make other arrangements for carrying on the work.

JACOB BRINKERHOFF.

Election and Elected.

THESE are times of political excitement as Election Day draws near, and the candidates for the offices of government and its administration in the gift of the people, see the time approach when they will know if they obtain the positions with the salaries they bring from the public treasury. Some of the candidates must be disappointed, for rival candidates for the same place cannot both obtain it. There is much interest felt and taken in a political campaign by the people as well as by the candidates themselves, for with many, politics affords the chief theme of life. Election Day decides the matter, when the largest number of votes proclaims the successful candidate, and the race is over. There is much electioneering done by various ones in the political canvass to induce people to take one side or the other, and the arguments used are the special merits of the men running for office, or the principles which compose the platforms of the respective parties. And then, the elected candidate is expected to labor for the best interests of the government and the people composing it.

But we are more deeply interested in another

election, and another race for office; a race in which all the candidates may be successful and obtain the desired office. We are seeking a position in the government of God, the place will be in his everlasting kingdom, we expect to become citizens there, and we are running as candidates for office. Unlike the political campaign, all the candidates may obtain the office and be elected. Unlike a political election, our success depends upon ourselves, everything essential for our success having been provided and made ready to our hand, so that if we but properly use the means provided we may not be defeated in the campaign. The electioneering, or persuasion, used to induce men to run this race is unlike the political argument and evidence used to obtain favor, for not the personal merit of the candidate is set forth, but his entire unworthiness; and being utterly unworthy the merits of another, his Advocate, his Intercessor, is set forth as the grounds whereby he may be admitted into the desired situation. But personal merit has something to do with it insofar as the individual has constancy in the race for the election.

Unlike the political election, where the successful individual gets his place by the votes of others, in the Christian race he elects himself by the use of the day and means of grace which the Lord of the election has placed within his reach. That our election depends upon ourselves as to its ultimate success, is evident from Peter's exhortation to 'make our calling and election sure,' 2 Peter 1: 10. This could not be said of its success did it not depend upon ourselves. And Paul also urges us to lay hold upon eternal life, which is the same thing, for the Christian's election is unto eternal life, in the kingdom of God, as Peter adds in his exhortation. Peter's epistle is to 'the elect, according to the foreknowledge of God.' In the foreknowledge of God it was known that a people would constitute the body of Christ, would accept him as the Redeemer and Savior of the believing world; but it depends upon our individual selves whether or not we become members of the body of Christ, which is the church, and elect ourselves unto eternal life. Every individual Christian knows by observation and experience that many fall away after making the good profession, which proves that conversion is not ultimate election, but is the start toward it, and if there be faithfulness the election will result in gaining the outcome of it, which is eternal life.

The apostle Paul makes an illustration of what was familiar in his days among the Greeks, where, at the Olympic games, every four years, there was a foot race, to see who would be winner, or the champion as it is now called. The prize which was received, was of comparatively little value, merely a token of having won the race, corresponding to the medals of the present day. In that race and the games, only one person could gain the prize, no matter how many were running. To this race Paul alludes in 1 Cor. 9:24, where he says, 'Know ye not that they which run in a race run all, but one receiveth the prize. So run that ye may obtain.' Were it so concerning the heavenly prize we should strive to be the one who would gain it. Were there but one person to be saved in the kingdom of heaven we would certainly want to be that one person. But Paul addresses the brethren, and says, So run that ye may obtain, for it is possible for all the believers to obtain 'the prize that lieth at the end of the race.'

Paul's illustration of the Christian race is further exemplified by his allusion to it in Heb. 12: 1, 'Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.' In the Olympic races the runners, while practicing, encumbered themselves with weights, so that they could acquire great endurance and agility and when the test race came off and they threw aside their weights, they could run more swiftly, and be the more likely to gain the prize. In the Christian race the individual is exhorted to lay aside every weight that might encumber him, so that he may give all his energies to the one great enterprize, may carry out his probation, stand the test, and win the prize. It is only the believer in Christ, who repents of his sins and turns to God, that is on probation. The impenitent sinner is making no effort for eternal life, is under no promise of eternal life, and is making no trial of life for it, therefore he is not on probation for it. But the believer in Christ and in God's plan of salvation for giving us everlasting life, has started on his probation and it depends upon his faithfulness if he obtains that for which he is running. This is his election, and if he holds out he shall receive the prize which lieth at the end of the race. If he is faithful he makes his calling and election sure; and he is faithful who has promised, and he will bring it to pass.

The Soon Coming of the Lord.

By the prophecy of Daniel.

Turn to Daniel 8th chapter 13th verse: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.' Now listen to what the angel says: 14th verse, 'And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Now the angel has told Daniel that there were 2300 years in the future before the sanctuary would be cleansed. Are the 2300 hundred years ended yet, or not? No, there are 7 years yet in the future before the 2300 years are full. Now this is what I believe, and the Bible will hold me out in my belief.

Now turn with me to Daniel 9: 24, and it reads like this: 'Seventy weeks are determined upon thy people and upon thy holy city.' Seventy weeks make 490 years. This you all will agree with me, and the 490 years reaches down to the destruction of the holy city, Jerusalem. Well, we now have 490 years of the 2300, which was spoken by the angel, and this 490 years were before the destruction of Jerusalem; they were not after that either. Well, we have 1887 years since the birth of Christ. Now take the 490 years and add them to the 1887 years, and you will have 2377 years. And now I want you to remember that the 1887 years laps back on the 490 years just 70 years. Now take 70 years that reaches from the birth of Christ to the destruction of Jerusalem from 2377 years, and you will have 2307 years left, just 7 years more, and the 2300 years will be full or complete.

And now I want to say to one and all that read the columns of the ADVOCATE, not to say he is a time setter, for the Lord has set the time when he is coming to reign on this earth; and according to the chain of events that the

Savior has had re the time is even Savior says when find faith on the to see very many time, for the love out; for envy an of the day. For that he loves me a ments is a liar, a But the Lord say tinue. And in a soever hateth his in another place, goods and seeth shutteth up his him, how dwelle It is not there. ren, hath not G world, rich in fa dom, which he love him.' Me thysel' wholly t may appear to a From one that in hope of eterna

Bishop, Kans

Punishm

EVERLASTING BUT granting the general judg aionio is to be sense of endless nor conceded, true original ter ly in a subjectiv suffering, as our has an objectiv which they wou may be a punis as that of stripe of punishment as much as poss ony prolonged t the dark ages t ment it was sup and tradition h this day, among But under all C ments, now ex tive, rather than the object of w ony they can in long they can best maintain t the governme sists more larg than otherwis and in the de been forfeited. punishment, ca sists in taking and yet this is possible.

So, under t sinners who t be unworthy blotted out of they are cast a na, like the ta chaff from the are comparo 'perish in the be said to be process of des it is finished, t ishment.' Fo privileges wh others, and w ever enjoyed,

Savior has had recorded in the book for us, the time is even at the door now. And the Savior says when he comes he will hardly find faith on the earth. So I need not look to see very many have faith at the present time, for the love for one another is dying out; for envy and back-biting is the order of the day. For the Lord says, He that says that he loves me and keeps not my commandments is a liar, and the truth is not in him. But the Lord says, Let brotherly love continue. And in another place he says, Who soever hateth his brother is a murderer, and in another place, But whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? It is not there. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all.

From one that loves the brethren. Yours in hope of eternal life when the Savior comes.

DAVID OGLESBEE.

Bishop, Kansas.

Punishment of Deprivation.

EVERLASTING PUNISHMENT, MATT. 25: 46.

BUT granting that this passage describes the general judgment of individuals, and that *aitio* is to be taken here in the infinite sense of endlessness, it is not to be assumed, nor conceded, that *kolasin*, if this were the true original term, is to be understood merely in a subjective sense, as meaning simply suffering, as our opponents would have it. It has an objective and administrative sense, which they would ignore if they could. There may be a punishment of deprivation, as well as that of stripes. It is the barbarian's notion of punishment to make it consist entirely, or as much as possible, of positive pain and agony prolonged to the utmost limit. During the dark ages this was the kind of punishment it was supposed that God would inflict, and tradition has handed the notion down to this day, among a certain class of theologians. But under all Christian and civilized governments, now existing, punishment is vindictive, rather than vindictive; it is not so much the object of wise rulers to see how much agony they can inflict upon offenders, and how long they can protract it, as how they can best maintain the authority and majesty of the government. Hence punishment consists more largely of the denial of privileges than otherwise might have been enjoyed, and in the deprivation of rights that have been forfeited. The very highest kind of punishment, called 'capital punishment,' consists in taking away the life of the criminal, and yet this is inflicted with as little pain as possible.

So, under the Divine government, those sinners who are found in the judgment to be unworthy to live, and whose names are blotted out of 'The Book of Life,' whether they are cast at once into the fires of Gehenna, like the tares from the wheat field, or the chaff from the threshing floor, to which they are compared, or whether they are left to 'perish in their own corruption,' may truly be said to be punished, not merely while the process of destruction is going on, but when it is finished, to have suffered an 'eternal punishment.' For they have been cut off from privileges which will be enjoyed forever by others, and which they also might have forever enjoyed, but for their sins, and their re-

jection of the salvation once offered them. There is nothing said of torment in the text. Nor is there anything in the word, *kolasis*, to indicate it. It simply reads 'everlasting punishment.' The verb *kolazo*, from which this noun is derived, means 'to prune,' 'to cut off,' 'to check,' 'to repress,' as well as 'to inflict torture,' and this idea of cutting off forever, express quite as well, if not better, the meaning of the noun *kolasis*. And when we find the punishment of sin everywhere else in the Word of God declared to be death, and when in 2 Thess. 1: 9, this is expressly said to be the PUNISHMENT OF EVERLASTING DESTRUCTION, what right has any one to say it is not?—J. H. Pettingell.

Partial Obedience.

WE do not follow Christ because we wear a crucifix; we are not Christian martyrs because we put ourselves, or are put to occasional inconveniences of a very superficial kind; we do not keep the ten commandments because we obey the first. Jesus Christ does not call us to a partial pledge. Upon this point he is very severe, both himself and his apostles teaching that if we offend in one we offend in all. If we have dishonored our father and our mother, we have broken ten commandments in one; if we have taken that which does not belong to us, we have shattered the decalogue at a blow. Beware of partial morality, sectional respectability, rags and patches of orthodoxy. There are hardly any civilized men who are not, apparently, good in some points. Some have pet commandments which they would not break for the world. Almost every man has chosen one commandment, and thinks that in keeping that he is keeping the ten. There are persons who would not steal for the world, yet they would break all the other nine commandments as quickly as they could be handed to them. This is not obedience. It is the worst kind of disobedience. The man who will have nothing to do with the commandments at all may take to himself some kind of a reputation for grim consistency; but he palter with pledges and histories and vows and moralities, pleases himself, and is not exemplifying a spirit of unquestioning obedience. How, then, does it stand with men to day? We cannot rid men of this sophism, that to do one good thing is to have at least so much reputation for goodness.—Dr. Joseph Parker.

The Papacy in Prussia.

PRUSSIA appears to be degenerating. Pastor Thummel, of the Lutheran Church, who some time ago was sentenced to a fortnight's imprisonment for 'insulting the Roman Catholic Church,' and who was released by order of the Emperor after a week's confinement, has again been brought up at Everfield. With his publisher, he is charged with contempt of court, and with again insulting the Romish Church, by certain passages in a pamphlet. He has been sentenced to nine months' imprisonment, the publisher escaping with only two. One of the 'insulting remarks, is to the effect that the Roman Apostasy is 'built upon superstition and idolatry,' an opinion all Christendom will share with Pastor Thummel, and one which 'the land of Luther' ought to be the last to repudiate.—Canadian Baptist.

Catholic prophets are not wanting who predict the recovery of all that has been lost to the Papacy since the time of Luther. Father Hecker of New York, made the prediction several years since that Catholics would be in the majority and have control of the United States in the early part of the next century. Cardinal Manning, Archbishop of Westminster, has recently uttered the prophecy that the

great European conflict between Romanism and Protestantism would be fought out at Berlin, and result in the complete triumph of the former, and the return of Germany to the faith it held before the days of Luther and Melancthon. This prediction does not seem so wild and improbable after a candid examination of the facts. Bismarck, who ten years since, was the author of the 'May laws,' has been compelled, for the sake of Catholic support, to rescind them, and has furnished the modern example of a great ruler 'going to Canossa.' The Prussian government paid in 1886-7, as much to the support of the Catholic as to that of the Protestant church, although the Lutheran is the state church, the church of the Emperor, of all the princes and of Bismarck. The census reports in Prussia, 17,200,000 Protestants, and 9,600,000 Catholics, but the latter are a single compact body, while the former are divided into more than a score of sects. There are no less than twenty-four Lutheran bodies, all state churches, with as many shades of belief and practice, all of which the king is the head and chief bishop. It is the weakness caused by these divisions and by skepticism that makes it possible that the work of Luther may be undone in the country of Luther.—Christian Evangelist.

From Sister Mattie Brady.

Bro. Brinkerhoff; and Brothers and Sisters: I will try to write a few lines for the Letter Department. I am still trying to serve the Lord with my whole heart and mind. I am not one bit weary in trying to serve him. I want you all to pray for me that I may live better each day. I love to read the ADVOCATE too, and I am so sorry that the means to publish it are so slow and slack in coming in. I would have responded to the call long ago, and would now if I could. I am not without hope, and I am going to try and send something before long. I have to depend on my husband for every thing, and he gives me money to pay my subscription, and he thinks that is enough. When we lived in Illinois I got work to do once in a while, so I could send money to the ADVOCATE then. I would like to ask a question or two. Will a willful murderer be forgiven? I know Christ says, 'All sins shall be forgiven unto the sons of men, and blasphemies; wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. I never thought much about it, till one of my neighbors said he thought that a murderer would be forgiven, and he quoted the above scripture, but somehow I can't believe that a murderer can be forgiven. I have been told by a Bro. that he thought to commit murder was sinning against the Holy Ghost. Please some one or all of you give your thoughts about it. And the other question is this; Do Sunday keepers keep nine of the commandments? In breaking the fourth, don't they also break the ninth? 'Thou shalt not bear false witness?' And here is another question, Is it unbecoming of a professed Christian lady to make her dress with a basque and overskirt or polinaise, with a ruffle or two on the skirt? and to wear a breast pin or a ring? I would not have asked this question, but I have heard a good deal of talk about these same things, some saying they thought it was no sin, and some it was a sin, so I thought I would like to know what the brothers and sisters of our faith thought about it.

Remember me at a throne of grace. From your unworthy sister.

Monterey, Mich.

A Dirge.

'EARTH to earth and dust to dust !'
Here the evil and the just ;
Here the youthful and the old ;
Here the fearful and the bold ;
Here the matron and the maid ;
In one silent bed are laid ;
Here the yassal and the king
Side by side lie withering ;
Here the sword and scepter rust ;
'Earth to earth and dust to dust.'

Age on age shall roll along
O'er this pale and mighty throng ;
Those that wept and those that weep
All shall with these sleepers sleep,
Brothers, sisters of the worm,
Summer's sun or winter's storm,
Song of peace or battle's roar,
Ne'er shall break their slumbers more ;
Death shall keep his sullen trust
'Earth to earth and dust to dust.'

But a day is coming fast,
Earth thy mightiest and thy last !
It shall come in fear and wonder,
Heralded by trump and thunder ;
It shall come in strife and toil ;
It shall come in blood and spoil ;
It shall come in empire's groans,
Burning temples, trampled thrones,
Then, Ambition, rue thy lust ;
'Earth to earth and dust to dust !'

Then shall come the judgment sign,
In the east the King shall shine ;
Flashing from heaven's golden gate,
Thousands, thousands round his state ;
Spirits with the crown and plume ;
Tremble, then, thou solemn tomb,
Heaven shall open on our sight,
Earth be turned to living light,
Kingdom of the ransom'd just !
'Earth to earth and dust to dust !'

Then thou mount Jerusalem,
Shall be gorgeous as a gem ;
Then shall in the desert rise
Fruits of more than Paradise ;
Earth by angel feet be trod,
One great garden of her God !
Till are dried the martyr's tears,
Through a thousand glorious years !
Now in hope of him we trust,
'Earth to earth and dust to dust !'

Selected by C. DE VOS.

Symbolic Prophecy, its Object or Use.

E. S. SHEFFIELD.

PROPHECY is of deep interest to all those believing that future life and rewards can never be had till the second coming of Jesus to raise the dead and give to every one his reward as his work has been. This is plainly shown by Peter, for after stating they had not followed cunningly devised fables, when they testified respecting the power and coming of the Lord Jesus Christ ; and his proof of the correctness of their position was because they were eye witnesses of his majesty while with him in the mount of transfiguration, he adds, 'We have also [in addition to what we saw] a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise.' Now, if any feel like doubting this statement, or think it illusive about their seeing Jesus in majesty, as Thomas doubted their statement respecting his resurrection, the prophecy was to be implicitly relied on.

Prophecy consists of two kinds, or classes. First, plain statements of future events, as in the case of the destruction of Jerusalem and the temple, as foretold by Jesus. Second, symbolic prophecy, that needs an interpretation, or correct application of the event that transpires. I think Peter had reference to this last kind. Jesus, when predicting the destruction of Jerusalem, and would have his

disciples escape its calamities, instructed them to study symbolic prophecy, which belongs to that event and period of time, saying, 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand), then let them which be in Judea flee into the mountains.' Here, then, we see that while Jesus told the disciples of the then future destruction of Jerusalem, and its attendant calamities, yet they were to depend on the correct understanding and application of certain symbolic prophecies, to know just when to expect the event, and to act on the instruction and advice of Jesus to escape the attendant calamities. Paul, also, when some were thinking the second coming of Christ was to quickly transpire, corrected their errors on this point by calling their attention to certain symbolic prophecy that was then unfulfilled, and Christ could not come till after its fulfillment. Well, then, may it be called a light which shineth in a dark place before the dawn of day. Surely, then we do well to heed, study to try and not misapply, and thereby dim this God given light.

I think all will agree with me that Paul used the prediction respecting the man of sin as light on the subject of time concerning the day of the Lord. He is very positive and emphatic about the fulfillment of the prediction referred to by him, being then mostly in the future ; but as he does not name either the prophet or the power referred to, how shall we know to what statement, or statements of the prophets he referred ? I know of no way but by comparison, and if we can arrive at a correct conclusion on this point, it may aid us as a rule, or key, to understand others. I find two statements in Daniel that seem to me to contain the embodiment of what Paul calls the man of sin. As synonyms they can best be seen by comparison.

DANIEL, OR RATHER THE ANGEL.

'And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time.' Dan. 7: 25.

'And the king shall do according to his will: and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god, for he shall magnify himself above all.' Dan. 11: 36, 37.

PAUL.

'Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God.' 2 Thess. 2: 3, 4.

I am well aware that some understand the wilful king of Daniel 11 to have direct reference to Mohammedanism, but I hope the brethren will bear with me while I look at it quite differently. As far as I know, all the believers in the personal second coming of Christ, and the Protestants, as many as has given any thought to the subject, admit that Paul's man of sin has its fulfillment in the papal power, but it is readily seen this is not an original prediction with him, hence he refers to something spoken, or written at some other time, but does not use the exact words

in describing the power referred to. Hence, when he calls him the man of sin, the son of perdition, he describes him not by name, but by his acts, which are : 'Who opposeth and exalteth himself above all that is called God, or that is worshipped.' Here is another description of a power by his acts only : 'And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, . . . nor regard any god ; for he shall magnify himself above all.' Do these two describe the same power ? If not then Paul would have told of two men of sin to be developed as exalting themselves above God. As far as I know there are none among us that deny the identity of the little horn of Dan. 7, with Paul's man of sin. Then I must be permitted to believe the same in regard to the wilful king of the 11th chapter, as the descriptive language is stronger and nearer identical with Paul's than that of chapter 7. And does not the title assumed by, and accorded the pope by his adherents answer the description perfectly ? claiming to be 'The Most immaculate (i.e. spotless, pure,) Lord God the Pope.' If I was writing for the purpose of opposing Bro. Brinkerhoff's application of the wilful king to Mohammedanism, I would here introduce the claims of Mahomet in comparison with those of the pope ; but as that is not my object I will pass that and proceed to the subject at issue, viz., symbolic prophecy, which may be described as predictions thro' signs, symbols, or illustrations ; but while they are of the same general character they may be properly divided into two parts. First, those explained or interpreted so the name of the object they represent is given. Second, those which are left for an application by those seeing the event transpire. This might be again divided as some are partially explained while others are given and not a word of direct explanation.

Of the first part, we find the head of the image of Daniel 2nd, it is said to Nebuchadnezzar king of Babylon, 'Thou art this head of gold,' while the other parts are said to represent three successive kingdoms, but the name of neither one is given in this connection. We pass to the 7th chapter and there we find four beasts as symbols of four nations to precede the establishment of the kingdom of God, with the addition of another symbol of some changes to take place in the fourth kingdom that are not seen in the second chapter, but the name of neither power is given ; still we are agreed that the metallic image of the second chapter, and the four beasts of the seventh chapter, represent Babylon, Medo Persia, Greece, and Rome. Why are we then agreed so perfectly when the names are not given ? It is evidently because the starting point is made plain by the head of gold applied to the king of Babylon, and we know by history the other nations have followed in successive order ; the ten toes corresponding with the divisions first occurring in the Roman empire, the ten horns also of the beast symbols representing the same, while the coming up of the little horn denotes still another change that took place in the Roman government, viz., the establishment of the papacy.

We have still another reason for being agreed that the second figure in these represented Medo Persia. In chapter 8 another view is seen by the prophet in which the representative of Medo Persia is first in the series, as Babylon then was approaching the time of its dissolution, and in this eighth chapter we are plainly told the first figure

means Medo Persia, but when we come to this vision we find it the name of the power and while we are peering the metallic image of the four beasts of the Babylon, Medo Persia we find quite a difference in the meaning of the vision of the eighth chapter it but another and last great establishment of the power just as honestly as the vision in the eighth chapter the chain of successions, and represent the not turn aside to proof or arguments as that would be for article.

We ask, then, a system of symbolic mode of prophetic vision is perhaps as any of the figures Bible, and in the Hitchcock's Anal. respecting it : 'It is eighty commentaries are worth reading many there are the ly is meant by the mysterious picture is unknown, and unfulfilled, and the stand.' But we this statement : Christ, which God unto his servants come to pass.' N revelation it must his disciples while the day nor hour being known by this revelation was known to the be might through these prophetic might look for an The same kind of disciples respect salem. He did years would elap but he told them one stone of the upon another, l us when shall th tell them when or years, but he figure of a certain the armies of position they v make haste to thinking, perhaps much about th perhaps they n applied then, b were unanimo plication, and cape ; they did hand the mont to be prophet event, hence it events then.

Even so with days, months, come, but we l and we all a thus not be event, as Paul take the unt

means Medo Persia, and the second Grecia; but when we come to the third symbol of this vision we find it described by its acts, but the name of the power meant is not given; and while we are perfectly agreed respecting the metallic image of the second chapter, and the four beasts of the seventh representing Babylon, Medo Persia, Greece, and Rome, we find quite a difference of opinion respecting the meaning of the last figure in the vision of the eighth chapter, some of us believing it but another figure given of the fourth and last great empire of earth, prior to the establishment of the kingdom of God. Others just as honestly believe this last symbol in the vision in the eighth chapter to turn from the chain of succession or universal monarchies, and represent Mohammedanism. I shall not turn aside to examine at this time the proof or arguments adduced for either view, as that would be foreign to the object of this article.

We ask, then, what is the object of this system of symbolic, and to many, mysterious mode of prophecy? The book of Revelation is perhaps as imperfectly understood as any of the figurative predictions in the Bible, and in the history of the Bible in Hitchcock's Analysis I find this statement respecting it: 'It is reckoned that there are eighty commentators on the Apocalypse who are worth reading; it may be guessed how many there are that are not. What precisely is meant by the gorgeous, impressive, and mysterious pictures of this part of the book is unknown, and much of it is undoubtedly unfulfilled, and therefore impossible to understand.' But we find the book opens with this statement: 'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.' Now it seems to me, to be a revelation it must be understood, Jesus told his disciples while with them he did not know the day nor hour of his second coming, that being known by the Father only; but after this revelation was given to him he made it known to the beloved disciple, that others might through him be informed through these prophetic pictures, just when they might look for and expect his coming to reign. The same kind of information was given the disciples respecting the destruction of Jerusalem. He did not tell them how many years would elapse before it would happen; but he told them the time was coming when one stone of the temple should not be left upon another, hence they say to him, 'Tell us when shall these things be?' He did not tell them when by the number of days, weeks, or years, but he referred to prophecy by a figure of a certain power, and when they saw the armies of that power occupy a certain position they were to know it was time to make haste to leave the city. I have been thinking, perhaps, they had never thought much about this prophecy in Daniel, and perhaps they might not be agreed to what it applied then, but when the time came they were unanimous in making the correct application, and thereby made good their escape; they did not need to be told beforehand the month or year, because there was to be prophetic guide posts in a predicted event, hence it was needful to watch passing events then.

Even so with us; we cannot compute by days, months, or years, when the Lord will come, but we have pictures of passing events and we all are commanded to watch, and thus not be in darkness in respect to the event, as Paul said although it would overtake the unbelieving world as a thief, it

would not be so with the true believer and disciple. What can be plainer than the contrast as drawn by Paul? 'But ye, brethren, are not in darkness that that day (or by which means) should overtake you as a thief; ye are all the children of light and the children of the day.'

How do they obtain this light not seen by others? Answer, By heeding these symbolic pictures that are ridiculed by the world, of which Peter says, 'Ye have also a more sure word of prophecy whereunto ye do well to take heed as unto a light that shineth in a dark place, till the day dawn.' This light will shine with increasing brightness for all the children of light.

The same idea is very prominent in the 12th chapter of the book of Daniel. After giving many important changes and conflicts among the nations, beginning before the birth of Christ and reaching down to the resurrection, which we know by other scriptures will take place at the second coming of Christ, the angel said, 'The wicked shall continue to do wickedly and none of the wicked shall understand; but the wise shall understand.' Understand what? Doubtless the predictions in the previous chapter, which culminates in a time of trouble such as there never was since the first nation existed upon the earth; and the last act given in the drama among the nations is generally a successful campaign of the King of the North, but on account of reverses to his arms in the East and North, he becomes furious, plants his tent palace in the glorious holy mountain, there the drama ends, there he comes to his end, but not a word about his being subdued by any of his cotemporaries with whom he is at war, and they succeed to reign in his stead. Whatever may be believed respecting the king that should do according to his will, and magnify himself above all, or the king of the South that pushed at him in the time of the end, I do not see how there can be any doubt in regard to what power is referred to as the king of the North, with resources sufficient to carry on so successful and prodigious a war as ascribed to him. We now see Russia controlling all the northern part of both continents of the old world except a small part of Europe (compared to the rest of her territory), Sweden and Norway. We know also there is a question that is open for adjustment of the nations, known as the 'Eastern Question.' Forty years ago it meant simply the disposition of the Turkish empire at its dissolution, which was supposed to be imminent, but now the Eastern Question embodies a great deal more. It means the entire boundary line between Russian and British power, ambition and influence across the entire continent of Asia. It is a question that has troubled the minds of many prominent statesmen of Europe for years, more especially of England, while in this country many have been watching with deep interest the ever changing phases it presents, and not least interested are students of prophecy.

We conclude, then, that symbolic prophecy was not given to convert the world; the only means provided for the conviction of the sinner to induce repentance was the preaching of the good news of the kingdom of God, and salvation promised to all that are moved by their convictions to repent of their transgressions, and comply with all the requirements of God by following the example given by Jesus the Son of God, and as it was to be one almost continual time of trial and persecution of believers, till the time when the kingdom comes.

Symbolic prophecy, then, I understand is given for the benefit of the servants of God to serve as way marks, or stations to be passed by in the history of the church, or world, before the Lord comes. Hence as we approach the end of the journey—the more we will study and appreciate them, if we love his appearing. I saw this principle demonstrated each time I went to San Francisco. No sleeping after passing the last station, all was stir and bustle in order to be ready.

Then with trusting, we still will go on,
As the light from the truth shines more clear,
While we wait for the crucified one
In his glory on earth to appear
'In the sweet by and by,' &c.

While the world is in darkness and doubt,
As the signs are now passing them by,
We have light, shining light, all about,
That the coming of Jesus draws nigh.

Then with courage and vigor press on,
Till this age with its trials are past,
When the saints will the victory have won,
And eternal life all have at last.
Woodward, Iowa.

From Sister Rachel Munn.

DEAR brothers and sisters:—I like so well to read your letters in the *ADVOCATE*. I think it is the best paper that I ever read in my life. I think the sermons from the preaching brethren make it so much more interesting; there is spirit and power in them; it does seem as though that reading them would wake us up to our duty. Dear brethren and sisters, how I wish I could write out what I feel in my heart about the cause I love so dearly. I cannot express how bad it makes me feel to think that the Lord's cause, the best of all causes, has to be begging for support; that had not ought to be. I do not want to censure any of my brethren, I am as much to blame as any one. Brother Long asks the question, If we do not love the cause, or what is the matter? I do not wonder that he asks the question, for it is not as it should be. Dear brothers and sisters, let us try and see if we cannot do better in the future. Let us seek first the kingdom of God and his righteousness, and I firmly believe that all things else needful will be given us. In olden times they gave the first fruits of all they had to the Lord, and we are worshiping the same God that they were, and his promises and blessings are for them that obey him now the same as they were then. So let us claim them and live for them, that we may let our light so shine before men that they may see our good works and glorify our Father which is in heaven. I feel to cry out, as did David of old, Oh Lord, create in me a clean heart and renew a right spirit within me, that I may at all times walk in thy law blameless.

Dear brothers and sisters, every thing around us tells with unmistakeable evidence that Jesus soon is coming in his kingdom, to rule and to reign. Let us lift up our heads and rejoice, knowing our redemption draweth nigh.

Bloomington, Mich.

THE Russian Church, which has been in the process of construction during the last ten years on the Mount of Olives, is now finished. A small convent or pilgrim house has also been completed, new roads have been made, trees planted, and grounds laid out, by the same Russian ecclesiastics, who are exhibiting of late unusual activity in the acquirement and improvement of sites. Above all, on the highest point of the mount rises the square tower, which forms so novel a feature in the character of the Holy City; already carried to the height of three stories, another remains to be added from whose apex it is hoped that the Mediterranean Sea may be visible. As a campanile it lifts aloft a chime of a dozen bells, lifts them even now in place—bells the peculiar antipathy of Mohammedans.

THE ADVENT & SABBATH ADVOCATE

Bro. Sheffield's article on prophecy, in this paper, will repay you for a careful reading. He truly says that the Eastern Question is an important one to the student of prophecy, as marking out the events just preceding the coming of Christ. Bro. Oglesbee's calculation of the prophetic period of 2300 days is worthy of consideration.

We are all very much interested in the Christian work going on among the Jews, particularly in Southern Russia, and query in our minds if those Christian Jews observe the Sabbath. A sketch of the work comes under our notice from the pen of John Wilkinson in the illustrated Missionary News, where he says, 'Neither Rabinowitch nor his followers at present see the necessity of keeping Sunday as the Sabbath, but continue the observance of the Jewish Sabbath.' This is a good work, and they are in the way of their highest duty by adding the faith of Jesus to the keeping of the commandments of God.

The Annual appointment of Thanksgiving Day is announced for Thursday, November 24th.

The Seventh Day Baptists are doing a good work in the way of their foreign missions, maintaining one in China, and having taken under their patronage and support the Holland paper published by Eld. G. Velt huysen in that country.

The Statue of Abraham Lincoln, in Lincoln Park, Chicago, was unveiled to the public Oct. 22nd. The unveiling was fittingly done by the grandson of the martyred President. It is proper for a grateful country to render fitting testimonials to its illustrious dead.

It seems that Christian missions were never eliciting more interest than at the present time, nor were ever more wide-spread. Yet it is reported by a traveler in Africa that he had traveled 7000 miles among people who had never heard the name of Christ. The Sultan of Turkey is unlimbering himself in his opposition hitherto, and now allows the Scriptures to be sold in a part of his dominions. The gospel was to be sent into all the world for a witness to all nations, and the redeemed host sing their deliverance from every nation, kindred, and people.

CHOLERA has its home in India. It is generated by the filthy habits of the people of certain districts, and the germs are carried westward into Europe. It always exists in that country, and there is no year when 100,000 do not die there of this disease, while a full report of the deaths in 1885 would have exceeded half a million. It is for this reason that intelligent Englishmen residing in India are now urging the British Government to assist them in popularizing sanitary knowledge.

Will You Rob God?

In reading the columns of the ADVOCATE, time after time I see the call after call for money to help to sustain the cause of God. Methinks that something is wrong, or you would not see the calls so often in the paper. Methinks the grand cause is in those that start out to work in the cause of God, and they see that there is a great work to be done, and

they set about to devise plans how means may be gotten to carry on this good work, and they are readers of the Bible. Well, says one, I think we ought to have a printing press to spread the truths that are in the Bible, don't you? O yes, says another, but who is able to buy it. I am not able, for I can hardly make a living now, although I have got one hundred and sixty acres of land, and it is worth about 2,000 dollars. Well, says another, I am not able to go out and preach the gospel truths 'that are revealed in this book,' for it takes all my time to make a living for my family, and I don't see how I can go. Well, says one, I will tell you what I will do. I will buy the press myself, and publish a paper and call it the Light of the World, because we think we are the light of the world, and we will publish the truths that are in the Bible. And we charge them for the paper one year \$2.50 cts

Well, says one, how many are there to take the paper? Well, there are about 50 members that will take the paper. Well, that will make one hundred and twenty-five dollars to support you and family, and I don't think that amount will keep you. Well, says another good hearted member, I think it is a good thing to have a press and to publish the truths but I can't do any thing now, for I have just paid out for a farm \$2,500 and am thinking of putting up a large barn and corn cribs to hold all of my corn, and I can't see how I can help any now. Well, says another, I love the Lord and his cause, and love to see his work going on, but am not able to do any thing now for I have sold about 2000 bushels of corn, and had not quite enough to satisfy my wants, so you see that I can't do any thing.

Well, says another good member, I have been talking with my wife about this matter of helping the cause along, and she says she has often thought that we ought to do something for the cause, but we have so many things to buy that it seems like we can't do any thing now. Well, says another sister, I think it is hard for the brother to buy the press and the paper, and print it and send it to them for 125 dollars. I think he will have a poor living, and I told my husband we could do a little to try to help the cause some, when God owns all of the land and cattle, and sheep, and hogs, and everything that grows.

Well, I have been thinking of what God has said about giving the tenth to him of all the increase, and I think he is worthy to devise plans how his work might be carried on, and this is the reason why we see from weak to weak, call after call for help, because the storehouse is empty. Why is it empty? because some one else has devised a plan how the work might be carried on, and it is running it in the ground. Now let me say to one and all, Give God the tenth and quit stealing, for you will have to settle with the Lord in the end.

Yours in hope of eternal life when Jesus comes.

DAVID OGLESBEE.

Bishop, Kansas.

Received on Subscription for Advocate

W H Ebert 75 cts, W W Gillespie 75 cts, Rachel Munn \$1.50. Almon Hall \$1 donation, E C Marrs \$2 General Conf. fund. For indentedness on publishing—Cora J Booth \$2.75, B G StJohn \$1, E Leach \$1.

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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 cts. Price 25 cents.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent.

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