

Advent and Sabbath Advocate.

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

VOL. XXIII.

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NO. 11

THE ADVENT & SABBATH ADVOCATE

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

Sabbath Eve.

MARY E. WELCH.

I saw the sun go down to-night,
And as it sank in the golden light,
I thought of the Sabbath fair and bright
Just on the other shore.

And over my weary care-worn breast
There came a feeling of thankful rest,
This eve of the day our God hath blest,
The day we all adore.

And I see the shades of Hefest on,
As the shade of night o'er the setting sun,
I know my work will soon be done,
My race for the prize be o'er,

Though weary and sad I sometimes be,
I know there's a rest remains for me
On the beautiful banks of the crystal sea,
That peaceful, restful shore.

Oh! beautiful gates that stand ajar,
Beautiful robes the saints shall wear,
Beautiful home I long to share,

Just over the weary way,
Beautiful songs we there will sing,
Beautiful anthems there will ring,
Beautiful loving heavenly King,
One endless Sabbath day.

No wonder, dear friends, we long for home,
And pray so often 'Thy kingdom come,
Thy will on earth as in heaven be done.'

While watching and waiting here,
Dear Father, we ask thee to hold us fast,
'Till the trials and troubles of life are past,
And anchor us safe in port at last,
Beyond this vale of tears.

Alamy, Mo.

Coming of Christ.

SERMON BY J. H. NICHOLS.

Therefore be ye also ready; for in such an
hour as ye think not the son of man cometh.
Matt. 24:44.

These words of the Savior are of special
importance to those that are living in close
proximity to the coming of the Lord, and
who will be living witnesses of that grand
event. And as we firmly believe from the
facts given in the 24th chapter of Matthew,
as well as in many other portions of Scrip-
ture, that the coming of the Lord, as brought

to view in our text, is an event now pending,
it is important that we pause a moment and
reflect how we stand in reference there to.
Death is not the subject under consideration
here, but the coming of the Son of man in
the end of the world coming, 'in the glory of
his Father,' 'coming in power,' 'coming in all
his glory,' 'coming with all his holy angels,
to reward his servants and give eternal life
to all those who fear his name, and to execute
judgment upon the ungodly. When here
upon the earth, before he went away he spoke
words of comfort to his disciples, saying, 'Let
not your hearts be troubled,' ye believe in
God, believe also in me. In my father's house
are many mansions; if it were not so I would
have told you. I go to prepare a place for
you. And if I go and prepare a place for you
I will come again and receive you unto my-
self; that where I am ye may be also. John,
14:1-3. 'This same Jesus,' which is taken up
from you into heaven, shall so come in like
manner as ye have seen him go into heaven;
Acts, 1:11. His coming will be personal.
The Lord himself shall descend from heaven
with a shout, with the voice of the archangel,
and with the trump of God, 1 Thess., 4:16.
It will be visible. Behold he cometh with
clouds; and every eye shall see him, Rev. 1:7.

But it is not our purpose in this discourse
to present this subject as a theory. It gilds
the sacred pages of God's word, as with the
light and glory of the noon-day sun. It is
the hope of God's people penetrating the
darkness of the grave and revealing light
beyond. Paul when about to enter the por-
tals of death could exclaim, 'Henceforth there
is laid up for me a crown of righteousness
which the Lord, the righteous Judge shall
give me at that day and not to me only, but
unto all them also that love his appearing.' 2
Tim., 4:8. As Jesus sat upon the Mount of
Olives, the disciples came unto him privately,
saying, tell us when shall these things be and
what shall be the sign of thy coming, and of
the end of the world. In answer to these
questions Jesus delineated events that would
transpire along the highway of time, till his
coming, together with signs by which it might
be known when his coming is near. Among
other things he describes the condition of the
world at the time of his coming, comparing it
to the days of Noah before the flood.
'We believe that we are now living in this
time.' 'That the way marks are in the past.'
The signs given by which to know when his
coming is near have been witnessed, and now
we are standing as it were on the very eve of
this world's history, on the threshold of eter-
nity, and not knowing the day and hour of his
coming it is important to give heed to the
Savior's command to 'Watch, therefore,'

'Watch, 'tis your Lord's command.'
And while we speak he's near,
Mark the first signal of his hand,
And ready all appear;
Oh happy servant he,
In such a portion found,
He shall his Lord with rapture see,
And be with glory crowned.
Be ye also ready lest coming as a thief, the

Son of man comes and finds you sleeping.
Peter speaking of this terrible day, declares,
'But the day of the Lord will come as a thief
in the night; in which the heavens shall pass
away with a great noise, and the elements shall
melt with fervent heat, the earth also, and the
works that are therein, shall be burned up;' 2
Peter, 3:10, and in view of this adds, 'Seeing
then that all these things shall be dissolved,
what manner of persons ought ye to be in all
holy conversation and godliness, looking for
and hastening unto the coming of the day of
God.' In order to be ready and looking for the
coming of the Lord, we must be living lives
of holiness, conforming to the will of God,
constantly keeping our mind stayed upon the
truths of God's word, and having our eye
fixed upon the recompense of reward.

The Antdiluvian world perished in the
flood, notwithstanding God had sent Noah to
proclaim a message of warning and provided a
place of safety for those who would enter in, but
the warning was unheeded and the people
rushed blindly on seeking only to gratify the
lusts of the flesh, till at length the door of the
ark was closed, the fountains of the great
deep broken up, and the multitude perished
from off the face of the earth. But as the
days of Noah were, so shall also the coming
of the Son of man be. This is the condition
of the world at the present time and soon the
door will be closed, and the storm of God's
wrath will burst with fury upon an ungodly
world. The sinners in Zion (ungodly profes-
sors,) will then be afraid. Fearfulness
will surprise the hypocrites. Who among us
shall dwell with the devouring fire? Who
among us shall dwell with everlasting burn-
ings? He that walketh uprightly, and speak-
eth righteousness; he that despiseth the gain of
oppression, that shaketh his hand from hold-
ing of bribes, that stoppeth his ears from hear-
ing of blood, and shutteth his eyes from seeing
evil, he shall dwell on high, his place of
defence shall be the munitions of rocks:
bread shall be given him; his water shall be
sure. Thine eyes shall behold the king in his
beauty. Isaiah, 33:14-17.

Reader are you ready for the coming
of the King of Kings, and Lord of
Lords. If so happy are ye, but if not, heed
the admonition of our text, and at once get
ready for the coming of the Lord. Lonely
ones, waiting pilgrims, to you let me say in
conclusion, cheer up, lift up your heads, re-
demption draweth nigh, 'And what I say unto
one I say unto all, watch.'

Waterville, Kan.

The Coming of the Lord.

MARY E. BRYAN.

LET us refer to a few of the many passages
of the Bible that uphold to us these precious
and solemn truths, the promise of John 14:
1-3. How cheering, how comforting. I will
come again! He does not say, I will send
for you, or I will come again; never once
in Scripture has Jesus said to come person-

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ally to his saints in death. If the Lord meant it he would have said so; he surely did not say one thing and mean another. The Bible is very definite about the saints falling asleep in Jesus, and his coming again for them. Look at Acts 1:11. This is to my mind the most forcible scripture on this subject: 'And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.' What a blessed promise in this precious testimony sent home to their wondering and sorrowful hearts, I will come again! this same Jesus! No stranger, oh no, but the same loving, sympathizing friend Jesus, who was taken from them shall so come again. In 1 Thess. 1:10 you will find that Paul did tell them something about the Lord's coming. Paul did not tell them to look for death but to wait for the Son from heaven. Paul wrote that precious fourth chapter of his first epistle, and he says in the 13th verse 'I would not have you to be ignorant, brethren, concerning them which are asleep.' Paul tells these Thessalonian brethren that they also who sleep in Jesus will God bring with him. He says this by direct revelation from the Lord; please read the whole chapter. We have dear ones lying in their silent graves, but they are waiting for the glorious change at the coming of the Lord Jesus. The sea shall give up its sainted dead; not one shall be kept back; we who are alive shall be changed and made like unto his body of glory, and then be caught up together with them to meet the Lord when he comes for his saints 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing.' Paul loved the appearing of the Lord. There is the blessed hope that Jesus is coming, and there is another blessed thought that we shall be like him. When our Lord was going away he said, 'Don't be troubled in heart, I will soon come back, be of good cheer, and be always looking and expecting my return. What comfort! Blessed Master, hasten thy coming! Those who are mourning the loss of loved ones, what comfort to think in that glorious morning of resurrection there will be a reunion never to be again broken. Dear child of sorrow, dry your tears; your husband you so dearly loved, that child you so fondly cherished, that child you so tenderly cared for, torn from your embrace by the cruel hand of death, will on that morn of the Master's return be united to you again.

'Therefore, my brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' Perseverance in the Lord's work is greatly needed in these last days. We should live as if He were coming to night. What love, what righteousness, what purity marked his path in the world! These should mark ours. O! what a blessed thought we shall be like him. When we see him what a glorious future is in store for us—like him, and with him. Well may John add, 'Every man that hath his hope in him purifieth himself even as he is pure.' He says if a man love me he will keep my words. We can see the cross and the glory in the Lord's supper; Ye do show forth the Lord's death till he comes.

May we be ready when he comes, and we all have in our hearts this blessed hope, so that we may be as men that wait for their Lord's return.

Paul Paul, Mich.

The Anastasis.

That the 'resurrection of the dead'—the *anastasis*—is a theme made very prominent in the gospel no one disputes, for it would be rashness to deny what is so abundantly manifest to every Bible student. In other words, it is conceded by all that the Bible teaches a resurrection of some kind, to be experienced at sometime, by some class.

With this unanimous concession, we should inquire, What is the nature of this resurrection? At what epoch is it due? And what part of man is to be resurrected—spirit, or soul or body? A hasty glance at various theories of the resurrection that are not tenable may pave the way for a comprehension of the true theory. When the untenable theories are invalidated, we shall be better prepared to search for the truth, and appreciate it when discovered. We now proceed to the examination very briefly:

I. The theory of a moral resurrection has many advocates. There are three potent reasons why this claim will not fill the divine contract for the resurrection of the just: first, a moral one involves a moral death to be raised from, and saints have no such death to be resurrected from, for they are already morally alive instead of being morally dead; secondly, Christ by his resurrection became 'the first fruits' or sample, of the better resurrection; but Christ was not raised from a moral death, having never been a sinner; so it was not possible for him to be 'the first fruits' of a moral resurrection, but must be raised on some other principle if ever resurrected. To insist that there is a moral death—a 'death in trespasses and sins'—is not to meet the difficulty, for this is a death experienced only by sinners, and when they are raised therefrom they are constituted saints, and being saints they are still destitute of the promised resurrection: 'The dead in Christ shall rise first,' 'they that have done good, unto the resurrection of life,' and are to 'be recompensed at the resurrection of the just.' Saints cannot be resurrected from a moral death; Christ was never resurrected from such a death; nor do sinless children need a moral resurrection.

II. The theory of a spirit resurrection is being extensively received—a theory which discards a physical resurrection, and insists that the spirit is raised from the body at the epoch of death—a mere separation of the spirit from the body; but this theory is confronted with irreconcilable objections which demonstrate the fact that it is a counterfeit claim. Take a sample:

1. This would simply be a resurrection of the deathless, instead of the dead, according to the current view of the spirit; but the Scriptures affirm: 'The dead shall be raised'—not the deathless; 'They dead men shall live'—not thy deathless men.

2. If the resurrection is simply the release of the spirit from the body, Christ's resurrection could not have been 'the first fruits' of any resurrected class—saints or sinners; he could not have been 'the first born from the dead' in the sense of being the first one to have the spirit separated from his body, for that work of the spirit separation had been going on thousands of years before his own death, as all know.

3. Though Christ's spirit left his body at

his death, his resurrection did not take place till the 'third day' after this release of his spirit; so his resurrection did not consist in the release of his spirit from the body; then why should ours?

4. When Christ raised the maid, instead of separating her spirit from her body, it is said: 'Her spirit came again'; so the true theory of the resurrection, instead of indicating spirit separation, rather involves the epoch of the spirit's return to the body, whether it be a personal entity, or a vitalizing element.

III. The nature of the promised resurrection depends upon the nature of the death to be raised from. It is no more possible to have a spiritual resurrection from a literal death, than it is to have a literal resurrection from a spiritual death. If the death is literal, the resurrection therefrom must be just as literal.

This was true in the case of Christ, who died literally, and was raised literally; 'Christ being raised from the dead, dieth no more: death hath no more dominion over him.' This is the sacred hinge on which the whole question turns—the death to be raised from, and the resurrection therefrom. To literalize the death, is virtually to literalize the resurrection therefrom; or, to spiritualize the resurrection, is virtually to spiritualize the death raised from: 'For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' 1 Cor. 15: 21, 22.

What death came by man? Literal, or spiritual? If spiritual death is meant, then 'all' shall be 'made alive' spiritually—a sweeping support of the doctrine of universal salvation. But if literal death is meant, then 'all' shall be 'made alive' literally, 'but every man in his own order' (with his own character), to appear in judgment.

Death came by one man, Adam, but that death, instead of meaning sin, is the result of sin, and was preceded by sin; and hence cannot be sin: 'Sin entered into the world, and death by sin; sin introduced death into the world; sin came first, and death followed. Adam committed the sin that brought death upon the race—so all die as the result of that sin—die a literal death; and from that literal death shall all be 'made alive' literally. All died 'in Adam' or by means of Adam, so all shall be 'made alive' hereafter 'in Christ' or by means of Christ; or as others render the text, through Adam all die' and 'through Christ shall all be made alive.' All shall hear his commanding voice, and shall come forth at his bidding regardless of character, 'They that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. Life eternal is then due the one class, and damnation, or condemnation to the second death falls on the other class. Some 'awake to everlasting life, and some to shame and everlasting contempt,' or abhorrence; beyond which the risen saints shall forever shine in a sinless world.—W. S., in *World's Crisis*.

Moses and Elias on the Mount of Transfiguration.

M. B. SMITH.

In the *Advocate* of May 1st, appeared a short article from Bro. G. B. S. Miller, giving some reasons why he could not accept the position which I took in an article of mine published in the *Advocate* of March 27th. That Moses and Elias appeared there in their glorified and spiritual bodies. Bro. Miller

thinks this could not be true, from that Paul says in 1st Cor. 15:20, that he has 'become the first fruits of the dead.' Now it certainly can not be that Paul in this language wished to be understood as meaning that Christ was the first to arise from the dead in respect to time, for we have positive cases where persons have been raised from the dead prior to Christ's resurrection. We have the case of Lazarus in the New Testament and also others in the New and Old Testaments.

The word first, as used in the Scripture, has the sense of most excellent, most distinguished. If understood in this sense it is pre-eminently true of Christ's resurrection, for it is on his resurrection that the future and general resurrection depends, for not until Christ is raised from the dead can there be any resurrection. Paul in his letter to the Romans treats of the fact of Christ's resurrection, and its relation to the general resurrection; he was raised from the dead and his resurrection was the first, as regards pre-eminence. This would not in the least detract from the fact that God had for some purpose known only to himself, raised individuals from the dead prior to Christ's resurrection. And right here let me say that Christ as recorded in John, 5:21 sets the point. 'For as the Father raiseth the dead and quickeneth them; even so the Son quickeneth whom he will.'

This language seems to carry the thought that God had already at that time raised some from the dead, and we know that this harmony with the language, Christ was raised up from the dead, would, prior to his own death at the point.

I do not know what position is taken concerning the transfiguration seems to me that there is only one position for him to take. Either the common view of immortal-soulist and Elias were there as disembodied or 2nd. that this transfiguration was merely an optical illusion instead of glorious reality. I hardly believe that the first position, and as far as one it seems to me to be equally true.

To take the position that the transfiguration was not a reality in all its details to me to do violence to the whole concerning it. The whole account of it seems to be a plain statement of what they saw with their eyes and heard with their ears, agrees with what the Apostle Peter afterwards in referring to this second Epistle, 1-16:18. 'For he followed cunningly devised fables, made known unto you the power of our Lord Jesus Christ, but witnesses of his majesty. For from God the father, honor and there came such a voice to him as he was in the glory: This is my beloved son whom I am well pleased. Which came from heaven and were with him in the holy mountain to Peter's testimony this was not a dream nor an illusion; it was a true representation of the character of the Redeemer when he shined in glory.

I am sorry that any *Advocate* should explain this as a vision in the sense of being a reality. What part of it reasonably say was not literal

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death, his resurrection did not take place the 'third day' after this release of his spirit; so his resurrection did not consist in release of his spirit from the body; then 'should ours'?

When Christ raised the maid, instead of raising her spirit from her body, it is said: 'her spirit came again'; so the true theory of resurrection, instead of indicating separation, rather involves the epoch of spirit's return to the body, whether it be personal entity, or a vitalizing element. The nature of the promised resurrection depends upon the nature of the death to be raised from. It is no more possible to have a literal resurrection from a literal death, than it is to have a literal resurrection from a literal death. If the death is literal, the resurrection therefrom must be just as literal. This was true in the case of Christ, who

was literally raised from the dead, and was raised literally. Christ being raised from the dead, death had no more dominion over him. This is the sacred hinge on which the question turns—the death to be raised from, and the resurrection therefrom. To raise the dead, is virtually to literalize resurrection therefrom; or, to spiritualize resurrection, is virtually to spiritualize death raised from: 'For since by man's death, by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.' (1 Cor. 15: 21, 22.)

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All shall hear his commanding voice, all come forth at his bidding regard character. 'They that have done good to resurrection of life, and they that have done evil, unto the resurrection of damnation. Life eternal is then due the one and damnation, or condemnation to the death falls on the other class. Some to everlasting life, and some to everlasting contempt,' or abhorrence beyond which the risen saints shall shine in a sinless world.—W. S., in *Crisis*.

And Elias on the Mount of Transfiguration.

M. B. SMITH.

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The word first, as used in the Scriptures in some cases has the sense of most excellent or most distinguished. If understood in this sense it is pre-eminently true of Christ's resurrection, for it is on his resurrection that the future and general resurrection depends. I see no reason however, for not understanding this language of Paul to convey the idea of priority. Paul in his letter to the Corinthians treats of the fact of Christ's having risen from the dead and its relation to the future and general resurrection; he was the first fruits both as regards pre-eminence and priority. This would not in the least contradict the fact that God had for some specific purpose known only to himself, raised certain individuals from the dead prior to Christ's resurrection. And right here the language of Christ as recorded in John, 5:21 seems to be to the point. 'For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will.'

This language seems to carry the idea that God had already at that time raised persons from the dead, and we know that in perfect harmony with the language, Christ did quicken and raised up from the dead whom he would, prior to his own death and resurrection.

I do not know what position Bro. Miller takes concerning the transfiguration. It seems to me that there is only one of two positions for him to take. Either 1st, the common view of immortal-soulists that Moses and Elias were there as disembodied Spirits, or 2nd, that this transfiguration scene was merely an optical illusion instead of a grand and glorious reality. I hardly believe you will take the first position, and as far as the other one it seems to me to be equally unscriptural.

To take the position that the transfiguration was not a reality in all its parts seems to me to do violence to the whole narrative concerning it. The whole account that we have of it seems to be a plain matter-of-fact statement of what they saw with their natural eyes and heard with their ears, and this agrees with what the Apostle Peter says years afterwards in referring to this scene in his second Epistle, 1-16:18. 'For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the father, honor and glory, when there came such a voice to him from the excellent glory: This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount.' According to Peter's testimony this was a real sight, not a dream nor an illusion; it was a miniature representation of the coming kingdom of the Redeemer when he shall come in power and glory.

I am sorry that any Adventist should try to explain this as a vision in the sense of not being a reality. What part of it could we reasonably say was not literal or real? James,

Peter, John and Jesus certainly were really and personally present. The glory and brightness which enshrouded the Savior was a reality and visible to their natural eyesight. The record says that Moses and Elias appeared and talked with Jesus concerning his death which he should accomplish at Jerusalem. Is it not plain that Moses and Elias were really and personally present on this occasion? If they were not personally there, how could they talk with Jesus? They certainly could not. Elias, or Elijah which is one and the same had been translated bodily the same as Enoch so 'that he should not see death,' and it is reasonable to suppose that the body underwent the same change that the bodies of those believers, who shall be alive at Christ's coming shall then undergo, and if so then he must have been there in his glorified and spiritual body. Moses had long before this, away back in the wilderness died, and was buried in an unknown sepulcher. If he was present on the mount, he must have been raised from the dead, perhaps for this definite purpose and if we turn to Jude, 9th, we find that such seems to have been the case.

Thus it seems to me that Moses was really on the mount with Jesus in his spiritual body, and that he really and personally talked with him concerning his death at Jerusalem, nor can I see that Paul, in 15 Cor., in any way contradicts this fact. Looking forward to the general and future resurrection of which Paul was writing, Jesus was the first fruit; in regard to pre-eminence as well as priority. I look forward in faith and hope to that blessed day when Jesus the first fruits shall come to raise those to life eternal who shall at that day be sleeping in him. His resurrection as the first fruits is both an example and a guarantee of resurrection of those who are in him. The resurrection of those who are in the Lord is just as absolutely certain as it is that Jesus himself has arisen. What a blessed and glorious hope. I have not written this article for controversy. I hope it will satisfy Bro. Miller, and help to throw some light on the subject discussed. Truth is what we want for it alone can do us good. *Jewell City, Kansas.*

What to do in Dark Hours.

We often find ourselves involved in deep perplexities as to the course we ought to pursue. When we have light it is easy enough to walk in the light; no one need to go astray in broad noonday. Then we can walk by sight. Faith is trusting God in the dark. Prayer is often the cry of the soul in the darkness to an unseen Savior; and lo! he appears to us in the fourth watch of the night walking as over the billows and speaking to us the assuring words: 'It is I; be of good cheer; be not afraid.' Wonderful deliverances and guidances often come to us in these seasons of perplexity. 'Light is sown for the righteous.' And as we tread the plowed fields of duty, light is hidden in the furrows and breaks forth. A poor widow of my acquaintance consecrated her only son to the service of Christ, and as she trudged along in her deep poverty, wonderful interpositions of Providence sprung up in her path like rays of light bursting from the ground. The education of that son—who became afterwards an eloquent minister of the Word—was a constant struggle and venture of faith. She got great help and uplift from this very passage: 'He that walketh in darkness let him trust in the

name of the Lord, and stay upon his God (Isa. 50:10). This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm, with the perfect assurance that the arm will never break and never fail us.

The grandest triumph of faith is to trust an all wise and loving God in the darkest hours. We cannot discover the 'why' or the 'wherefore' of our special afflictions. Our heavenly Father did not consult us before the trial came, and does not explain to us why he permitted it. He owns us, and has as perfect a right to appoint for you and me a path through a pitchdark tunnel or a valley of the shadow of death as he has to direct our footsteps over a meadow purpled with flowers. The dark path may prove to be the most richly profitable portion of our life-journey. The eye of Faith, like the eye of the body, has the power to enlarge its pupil and so comes very soon to see in the dark. It discovers new beauty in Bible-truths which it never noticed before. It discovers the preciousness of a hope in Christ as never before; and gets new views of the unchanging love of Him who sticketh closer than a brother.

Then to all my readers who are learning hard lessons and working out difficult problems in God's school I would say, gird your loins with the girdle of his truth, and keep the strong staff of faith well in hand. Trust your Guide in the dark. You are safer with him in the midnight, than without him in the noonday. He will not suffer thy foot to stumble. Why you have been brought into such dark hours you know not now, but you will know hereafter; for part of the sweet discoveries of heaven will be to find out the mysteries of earth. Push on cheerfully, for if sorrow camp with us over night, joy cometh in the morning. It is not a great way to heaven, at the farthest, and then will burst upon our eyes the exceeding and eternal weight of glory.—*Rev. T. L. Cuyler, D.D.*

'Thine Eyes shall See the King in His Beauty.'

The thought is ever present, Shall these eyes indeed see the Maker of the universe? shall these feet indeed walk in the Golden City? shall these hands wave the palm of victory, and strike the chords of the glorious harp whose music shall be sweeter than that of David's? Can this be possible, and do I weep and mourn because of present affliction? O the future, the future! what has it in reserve for me? Glories of which mortal never dreamed: eternal life—eternal happiness—perpetual youth—knowledge unbounded, yet ever increasing. Fly, fly, fly, days of pain and sorrow! Hail, all hail! bright morn of deliverance. It will come, and I—oh, the thought overpowers me—I, poor and wretched and sinful, shall be blessed forever, forever, forever!—*Helen M. Johnson.*

Study the Bible.

The Book of God is a store of manna for God's pilgrim children; and we ought to see to it that the soul get not sick and loathe the manna. The great cause of our neglecting the Scriptures is not want of time, but want of heart. Satan has been marvelously wise to entice away God's people from the Scriptures. A child of God who neglects the Scriptures cannot make it his business to please the Lord of glory; cannot make him Lord of his conscience; ruler of the heart; the joy, portion, and treasure of the soul.—*See.*

ADVENT & SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

Stauberry, Mo., June 29, 1888.

W. C. LONG, EDITOR.

Salutatory.

I PRESUME that all the readers of the *ADVOCATE* are by this time acquainted with the circumstances which make it necessary for a change of Editors. I have had no expectation or desire to enter into the relationship which I have now assumed, but duty and an earnest love for the truth has prevailed. In taking charge of the publishing work of the *ADVOCATE* and *MISSIONARY* I feel a deep sense of the great responsibility assumed, and with the Lord as my helper will go forward, trusting in his rich promises and believing that he will aid and assist in every time of need.

The *ADVOCATE* will continue to pursue the same straight-forward course in promulgating Bible truth which we hold so precious as a people, and will be the medium of communication for all who have espoused the glorious truths which we as a denomination are trying to disseminate. An earnest invitation is given to all lovers of truth to heartily co-operate with us both with your pen and means, as you have with the retiring Editor. During the past six months of the present Conference year there has been a marked degree of prosperity attending the publishing work; yet we are doing but little. We are in the rear, and in order to get to the front we will have to make a long pull, a strong pull, and all pull together. Will we do this? What we see occurring on the earth, and in the heavens, conspire to prove that the last days are upon us; that the night is far spent, and what is to be done must be done quickly.

With God as my strong tower of defence I enter heartily into the work assigned me, asking the prayers of all lovers of truth, that the work may continue to prosper and for still greater developments of the work, so that in the great gathering time we may see many souls garnered as the fruit of our labors in the Master's vineyard.

W. C. LONG.

"It Makes No Difference."

In promulgating the peculiar tenets of our faith, and especially the Law and Sabbath, we are confronted on every hand by the untrue statement that it makes no difference what we believe, only so we are sincere in believing it, and thus are covered up some of the most monstrous and ungodly opinions of men. If such is the logical sequence why has not God said somewhere, in his revealed will to man, 'It don't make any difference what you believe,' or in the absence of such a declaration an intimation that such was the import of His word.

As we have neither such a statement, nor implication is it not very unwise and likewise unsafe to take such a position? To the law and to the testimony? God's word should be our guidance in all things pertaining to our eternal salvation. If we are sincere in believing that which God has commanded, we are all right; but if on the other hand we are sincere in believing and practicing what he has not commanded, we are all wrong; for it is an utter impossibility to be Scripturally wrong and religiously right. It is God's prerogative to command and ours to obey.

The natural law is a very good type of the

divine or Scriptural law. Violate natural law and it makes no difference how ignorant or sincere we may be, we will have to suffer the consequences.

A man imagines he can fly. He is sincere. He ascends on high eminence, applies for patent, intending to sail off like a bird. And he violated the law of gravitation, and falls to the ground, and is taken up a corpse.

A physician thinks he has found a specific for a dangerous malady, but in compounding the herbs he inhales a deadly poison and dies. A man trusts a rascal with his business. He believes him strictly honest, and is sincere in that belief; but his sincerity does not save him from ruin.

These few analogies teach us a lesson. What shall we say? Shall we find it different in things pertaining to the Scriptural or divine laws. The Scriptures says, 'There is a way that seemeth right unto a man, and the end thereof are the ways of death.' Paul says the woman was deceived. Eve was sincere. See the result of the expulsion of our first parent from Eden in the curse fixed upon their posterity. Did it make no difference what they believed, only so they were sincere? Doubtless Paul was as sincere in persecuting the people of God, as after his conversion. He did it 'ignorantly.' Did it make any difference? Is there no difference between the great persecutor of the church and the zealous apostle of the Gentiles?

Christ told his disciples that some would think it doing God's service to kill them. Quite a difference in receiving a disciple in the name of Christ, and slaying a disciple, yet sincerity is claimed in the latter, as well as in the former. If Sunday keepers are justified in rejecting the true Sabbath on the plea of sincerity why other articles of faith or practice could be disregarded in the same manner, and hence God does not care whether we believe him or the devil, if we are only sincere in believing one or the other, for what is not of God is of the devil. It must be conclusive if God does not care which we believe, he does not care which we obey; for obedience emanates from faith. If the idea we are trying to refute be true, why did he turn Adam and Eve out of the Garden, and follow them with penalties? Why did he not accept of their sincerity. If that doctrine be true why did God send his son into the world to die for the redemption of man, if simply being honest in any kind of belief and conduct is sufficient effort upon our part to be accepted of him. Why did Christ pray that the disciples might be sanctified through the truth, if this sincerity argument is true, for they could be sanctified through a lie as well?

Whosoever committeth sin is of the devil, and sin is the transgression of the law. No one need be deceived by this deceptive argument, yet many will be for we read, 'Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity.' Their sincerity will not save them, however great their claim to good works. Pilate asked the great question, 'What is truth?' Truth saves; sincerity does not. Truth will save us, but falsehood will damn us.

May all cling to the pure uncorrupted word of truth, be found walking in strict obedience to the same, and then in the great day of the

Lord's coming we will hear the joyful 'Well done good and faithful servant' ring upon our ears. '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.'

By doing so we will be upon the side which is infallibly safe.

The Ten Commandments in Eden.

WERE the ten commandments known to Adam in Eden? and were they transgressed in the sin of eating of the forbidden fruit? We take the ground that they were known, and that the restriction laid upon Adam was so comprehensive that it could not be disregarded without involving the violation of the principles of positively nine of the commandments of the decalogue; and that the other, the Sabbath commandment, which was possibly not involved in the transgression, had a specific commandment given for itself, so that we may be sure that all the ten were known and binding.

Standing beneath the shadow of that fatal tree of the knowledge of good and evil of which Adam and Eve were forbidden to eat, and beginning with the last commandment, let us examine.

1. Eve saw the tree that it was one 'to be desired.' Gen. 3:6. She coveted that which did not belong to her. Over the broken tenth commandment she approached the tree.

2. God had said that if they ate they should die. The devil said that they should become as gods. He bore false witness, and they believed it. In so doing they themselves bore false witness against God in their own hearts, and thus broke the ninth commandment.

3. They reached forth the hand and took that which did not belong to them, and in so doing broke the commandment, the eighth, which says, 'Thou shalt not steal.'

4. They listened to the tempter, entered upon terms of intimacy and friendship with him, gave their allegiance to him instead of God, and thus formed a connection of the most unlawful kind. To enter into the friendship even of the world, James says is spiritual adultery. Jas. 4:4. How much more intensely so was the union Adam and Eve there entered into with the great enemy of their souls. Thus they broke the seventh commandment.

5. Inasmuch as God had told them that if they ate they should surely die, by transgressing they incurred death. They killed themselves and all their posterity. It was the most wholesale act of murder, the broadest violation of the sixth commandment, ever committed.

6. 'Thou shalt honor thy father and thy mother.' Parents are dishonored by children when the children are disobedient to their parents' commands. Adam bore to God the relation of a son. Lk. 3:38. In being disobedient to God, he therefore broke the fifth commandment.

7. Passing by the fourth as possibly an exception, so far as the letter is concerned, we come to the third. To take one's name in vain is not only to speak it irreverently, but to hold it in no esteem, to regard it lightly. And thus Adam must have regarded God's name before he could so bodily violate his express command. He thus broke the third commandment.

8. The second commandment forbids the worship of images. It is violated in esteeming the creature more than the Creator. Rom.

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Commandments in Eden.

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to honor thy father and thy mother. Thus they are dishonored by children who are disobedient to their parents. Adam bore to God the penalty of death. Lk. 3:38. In being disobedient, therefore broke the fifth commandment.

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commandment forbids the taking of the name of the Lord in vain. It is violated in esteem less than the Creator. Rom.

1:25. Adam pusillanimously said, "The woman whom thou gavest to be with me, she gave me of the tree and I did eat." Gen. 3:12. In the act of yielding to her (though not in his subsequent excuse), Adam idolized his wife, and thus broke the second commandment.

9. As to the first commandment, "Thou shalt have no other gods before me," all will admit that when, in the mind of Adam, God's authority went down before that of Satan, Adam took another master before Jehovah, and thus broke the first commandment.

10. And lastly, as the fourth commandment, the record expressly states that a commandment was given for the Sabbath; for it was sanctified or set apart to a sacred or religious use, which could have been done by only telling Adam and Eve how to use it; and that was law.

Thus in the instructions which we know from the record were given to man in Eden, and in the wonderful method God took to test man's loyalty to himself, the whole law was comprehended. Let no one say that there was no law till Sinai.—*Sol.*

The Shield.

One of the principle arms of defense anciently was the shield. Let us notice a few of its peculiarities. 1. The shield of the infantry was frequently large enough to cover and protect the whole body of the soldier. 2. It was either made of wood covered with tough hides, or of metal. 3. The strongest shields were made of one solid piece. 4. The shield was an emblem of the soldier's honor, as on it was either painted or engraved his escutcheon or motto, frequently representing the cause for which he was fighting. 5. Consequently the loss of the shield was considered an indelible stain upon his character. 6. The result of the combat depended largely upon practice in handling the shield. 7. Without the shield he could not fight successfully, and the brave soldier rather give his life than his shield. We are told that the Spartan women had this adage: "Be careful that thou comest home either with thy shield or on thy shield." The striking similarities between the shield of the ancient warrior and the shield of faith, appear in the following expression: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. The word rendered shield in this instance is *thureon*, put together like a door, or a large oblong shield. The apostle certainly has reference to the large shield of the Romans, which in some cases was four feet high, and two and a half feet broad, and curved so as to fit the body of the soldier.

We notice, then, (1) That such a shield is the Christian faith in the battle for the crown of life able to completely protect under all attacks from the enemy of our souls, adapted to the wants of any one that will use it, being 'able' to quench 'all' fiery darts. (2) The shield of the soldier was made of the most durable material. The Christian faith also endureth, "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2:3. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life." James 1:12. (3) The shield made of one solid piece was the strongest. The Christian faith is a strong and solid unit: "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Eph. 4:4, 5. (4) On the soldier's shield was his motto inscribed. The Christian shield was

this inscription: "This is the victory that overcometh the world, even our faith." 1 John 5:4. (5) Losing the shield, the warrior's honor was lost. Losing the faith is an irreparable loss: "Which some having put away concerning faith have made shipwreck." 1 Tim. 1:19. (6) By practice; the shield became a perfect defence for the soldier. So by practice the Christian faith is made perfect. "Knowing this, that the trying of your faith worketh patience." James 1:3. "Seest thou how faith wrought with his works, and by works was faith made perfect?" James 2:22. (7) A soldier without a shield was useless, and a brave one would rather give his life than his shield. So no one can be a Christian soldier without such a perfect shield of faith and he would rather lose his life than give up his faith. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

... And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah; of David also, and of Samuel, and of the prophets; who through faith, subdued kingdoms; ... others were tortured, not accepting deliverance, ... these all having obtained a good report through faith." Heb. 11:32-40

Such a perfect shield is provided for the Christian soldier by the perfect Workman. "Looking unto Jesus, the author and finisher of our faith," Heb. 12:2. Looking to him we may have that perfect faith which manifests itself in childlike trust, implicit confidence, and perfect obedience. We may, then, as the apostle at his life's evening, exclaim, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. The conflict is ended, the battle is over, I 'have kept' the 'shield of faith' says the apostle. Because a great battle is before us, and the Spirit speaketh expressly that in the latter times some shall depart from the faith, therefore let us act in such a manner that the trial of our faith, being much more precious than gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ. 1 Pet. 1:7.—*Sol.*

Have You Seen Him?

Communion with the Sinless One is the only sure method of excommunicating sin. Gazing into the face of Christ, and beholding the light of the knowledge of the glory of God that shines there, will surely disenchant our hearts from all worldly objects. Ephraim shall say, "What have I to do any more with idols? I have heard him and observed him." Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so blended that beholders wept as they looked upon it. Subsequently being solicited to employ his great talent on the statue of Venus, he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen goddess? Here is the true secret of weakness from worldly idols, 'the expulsive power of a new affection.'"

I have heard a voice of Jesus,
Tell me not of aught beside;
I have seen the face of Jesus,
And my soul is satisfied.

—Selected.

Many otherwise good people seem to think there is a passage of Scripture which reads: "Feebly ye have received, feebly give."

FROM THE FIELD.

"Lift up your eyes, and look on the fields for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."—John 4:35.

Michigan.

WHITE CLOUD.—Dear Brother Long, and readers of the ADVOCATE: I once more write to let you know I am yet alive and of good cheer knowing my redemption draweth nigh. Although we are living in an age most perilous to spiritual Christianity of any in the history of the past, yet all these things go to fill up the measure of prophecy; and when we consider that God is able to carry into effect all his original purposes and designs, he will turn and overturn until he sees the travail of his soul and be satisfied. I am still in the battle field striving to hold up the banner of truth the best I can. I have no desire to lay aside the armor until I am lawfully discharged by the Captain of my my salvation, knowing there is a rich reward waiting the faithful ones. Praise the Lord.

The brethren in this part of Michigan are in good working order, and the cause is steadily onward. One weak ago last Sabbath I baptized five of our Sabbath-school scholars, and everyone present seemed to think it was the most beautiful sight that they ever saw. They walked down into the water as bold as people of riper years. Let me say, my brethren, if the Sabbath school is properly conducted it will do much good for the young. May God grant, that we as a people, may take courage and come up to the help of the Lord, is my prayer. From your brother in the Lord.

ELD. G. CHANMER.

WAYLAND.—Dear Brethren: We must now submit to one more change which I for one much regret, not but what Bro. W. C. Long will do his part and do it well. But our much esteemed paper has been growing rapidly the past six months for which I thank God, but the past is in the past. And now let us with many thanks to Bro. A. C. Long and confidence in Bro W. C. Long, continue to press this battle to the front, and see that no time is lost.

I will here say that I met the brethren at Grand Haven on the time appointed and enjoyed a good meeting; two were received into the church by the hand of fellowship, and one sister came and gave her hand as a token that she would there commence to serve the Lord, and requested baptism on my return to that place.

May 19, I met the brethren at Hartford and had a good time. We there decided to purchase a tent; and any one wishing to aid us in this move can do so by sending your mites to Bro. A. E. Case of Hartford, Mich.

May 26, I met the brethren at Lacota, and there we enjoyed a good time, the Lord was truly with us. All the brethren appeared to be awake to a sense of duty. May God bless us all.

JOHN BRANCH.

The Right Way.

We feel best if we give to the Lord something of our own—something that it has cost us an effort to get. Said a little girl to her father, "Please let me have an apple tree this season."

"Why, my daughter?
"So that I could call it my own and use the fruit as I wish."
"But how do you want to use it?"
"I want to pick the fruit and sell it, and make missionary money, which will then be truly of my own getting."

It would be well for boys and girls to have a chicken, a sheep, a tree, a patch of ground, or something, and use the proceeds for charitable work.—*Young Disciple.*

Coming of the Lord.

My eyes are lifted up to thee,
O come, my Saviour, come,
Thy sacred face I long to see,
And rest with thee at home.

CHORUS:

Thou come, Saviour, come, we long to see
The scepter in thy hand,
And take thy waiting, ones with thee,
To dwell in Beulah's land.

Thy weeping ones, now saddened see
The war king lift his hand,
A shout for blood floats on the breeze,
Distress is in the land.

We know the kingdom's drawing near,
All things proclaim it nigh,
We watch to see thy sign appear
With glory in the sky.

We long to see thy saints awake,
A pure and spotless throng;
And the bright morn of glory break
And join the jubal song.

There saints and martyrs all shall meet
Upon that peaceful shore,
And friends and kindred all shall meet
In life forevermore.

—Sel. by *Adelle L. Marine.*

The Spirits in Prison.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened in the spirit: by which also he went and preached to the spirits in prison; which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 1 Pet. 3:18-20.

Who did the preaching? Who were the spirits in prison? What caused their imprisonment, or bondage? There are three different theories on this text, 1. The theory that Christ often descends to the place of prison, where the wicked spirits of the dead are, for the purpose of reforming them if possible; 2. The time when he preached to those imprisoned spirits was during the three days he was buried in the earth; 3. The preaching was done by Noah through the Spirit of Christ in warning the wicked world of the coming deluge.

We are disposed to favor the third proposition for several reasons. 1. Were the doctrine of immortality true, we fail to see the consistency in Christ's preaching to spirits already condemned; 2. As a man dies, so will the Judgment find him (Heb. 6:27); 3. We are not informed that Christ taught the spirits in prison personally, but by his Spirit.

We learn by the teachings of Christ that all true Christians are in possession of his Spirit. John 14:17. From this we would naturally conclude that all true teachers would preach by his Spirit. The Spirit also worked with them in the old dispensation, which we will notice more fully as we advance. The text shows that by the Spirit of Christ the preaching was done, and that it was in the days of Noah; for it says (1 Pet. 3:19, 20). 'By which [Spirit] also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing wherein few, that is, eight souls were saved by water.'

The pronoun 'which' relates to the Spirit of Christ, telling by what the preaching was inspired. The adverb 'when' informs us of the time in which the preaching was done, pointing back to the days of Noah. It is

certain that Noah did the preaching in those days. We learn that he was 'a preacher of righteousness' for a hundred and twenty years; since he was a preacher of this character, he would be quite a proper subject to receive the Spirit of Christ: so the text informs us that by the Spirit of Christ the preaching was done. Hence, those who were the spirits in prison are the ones to whom Noah preached by the Spirit of Christ, warning them of the coming flood. Paul represents individuals who are standing in sin as being in bondage (in prison). Gal. 4:24, 25. Sin caused the bondage of old Jerusalem. In Acts 8:23, we read: 'For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.' Again we read from Paul (Rom. 8:15) 'For ye have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father.' These statements of Paul are equivalent to Peter's expression concerning the spirits in prison, each presenting the idea that the wicked are in prison, or bondage.

1 Pet. 3:18-20 not only brings to our minds the subject of the spirits, but also the doctrine of Christ and the state of the dead. As we turn directly to the subject of Christ, we will see that his Spirit has worked with his people ever since the gospel plan was devised. There is no difference in either dispensation, as touching the plan of salvation. We are all saved through Christ, and aided by his Spirit; the only difference is in the way by which we show our faith in the same Savior. We will refer to a few texts which prove that Christ's Spirit worked with them in the former dispensation. In 1 Pet. 1:11, we have positive evidence to this effect: 'Searching what, or what manner of the time the Spirit of Christ which was in them did signify,' etc. Again we read (1 Cor. 10:4), 'For they drank of that spiritual Rock that followed them; and that Rock was Christ.' They showed their faith in a coming Savior by their offerings. Moses knew of Christ (Deut. 18:18), and he esteemed his reproach of more value than to be honored as king of Egypt. Heb. 11:25, 26.

The Spirit of Christ will be in readiness to bring to life the 'dead in Christ.' Rom. 8:11. Eternal life is conditional. Rom. 6:23. Death is the opposite of life. When a man dies, he ceases to live. If we ever have immortality, it is because God gives it through Jesus. The time when we receive eternal life is when Jesus comes with his reward. Rev. 22:12; 2 Tim. 4:6-8; 1 Pet. 5:4; Luke 14:12; Job. 14:14. Job expected to wait until his change came. Paul informs us of the time of the change. 1 Cor. 15:51, 52. Then, upon the authority of Paul, Job will not be changed or made alive until the last trumpet sounds. Solomon informs us that the dead know not anything, that 'our thoughts perish when we die. Ps. 146:4. Hence 1 Pet. 3:18-20 cannot refer to the dead, but to the living, to whom Noah preached by the Spirit of Christ.—Sel.

Saved by Kindness.

JOHN ROACH, the famous ship builder, believes in the law of kindness in dealing with erring men. Out of the twenty-five thousand men employed by him first and last, there were seventy found guilty of criminal conduct. He saved sixty of them. This is his story of the way he reformed a 'confirmed drunkard.' The man was a 'master workman.'

'He had terrible sprees, and had them

pretty often. He would come raving into the shops, disgracing himself and disgusting everybody. When sober he was penitent, and I forgave him and took him back again and again. I appealed to him till there seemed to be nothing left to appeal to. One morning he came in after one of his sprees and said: 'Mr. Roach, I want you to discharge me. You can't make anything of me. I have broken my promise and abused your trust over and over. You took me up when I had nothing to do, and you learned me your trade and paid me good wages, and have bore with my faults till it aint human to ask you to bear any more. Now discharge me.'

'Mike,' says I, 'I won't discharge you, but I'll let you resign. I'll write your resignation,' for an idea struck me. I went to my desk and wrote:

'John Roach—Sir: You helped me when I was penniless. You gave me work when I was idle. You taught me when I was ignorant. You have always paid me well. You have borne with my infirmities over and over. But I have lost my self-respect, and have not enough regard for you or love for my wife and children to behave like a man, and therefore I hereby withdraw from your employment.'

'I gave it to him, and said, 'I want you to promise me one thing—that you will always carry this with you, and that, when about to take a glass of liquor, you will take this out, sign it, and mail it to me before you drink.' He promised solemnly that he would. He stayed in my employ for years, and was never drunk again.'—Sel.

A Blind Man's Cutting Rebuke.

Mr. R. B. Stewart said: 'There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out: 'May I speak?' After getting permission, he pushed his way through the crowd, until he was standing on the platform beside my friend. 'Friends,' he exclaimed, 'I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I never saw any of them. He continued talking in this way for awhile, when another voice was heard from the crowd: 'May I speak?' The infidel sat down, and the next man began: 'Friends, you say there is a river running not far from this place, the River Clyde. There is no such thing; it is not true. You tell me that there are grass and trees growing around me where I now stand; there is no such thing; that also is untrue. You tell me that there are a great many people standing here. Again I say, that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I never have seen one of you, and while I talk, it only shows that I am blind, or I would not say such things. And, 'you,' he said, turning to the infidel, 'the more you talk, the more it exposes your own ignorance, because you are spiritually blind, and cannot see. Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy.'—Sel.

Faithfulness Demanded.

Many fill their lives with regrets for being confined to such a narrow sphere of usefulness; if they were only in the ministerial office, or had millions of money, they would do so-and-so; but what can an ordinary laborer, a

poor Sunday-school teacher Friend, be content to serve God, has placed you; for precisely that accomplish the most. It is be the best of what you have than you for what you have not. T one talent is never accountable for his one he must give as stri as the other for his five. It more humility to husband on five; and, so far as the improve vement of either is concee both equally important in the 'The king's million and the wit worth the same with the Eter

Duty.

I held a flower in my hand
'Twas night, I could not see
And judging from the
The flower must ugly
But when the morning
With its transforming
I did forget all else exce
The beauty of the flow
God placed a duty in
Before mine eyes cou
Its rightful form, that
A bitter thing to me
The Sun of Glory rose
Then duty I forgot,
And thought with wh
The Lord had blessed

LETTER DEPARTMENTS

'Then they that feared the Lord he to another; and the Lord heard it, and a book of remembrance him for them that feared the Lord upon his name. And they shall be the Lord of hosts, in the day my jewels.' Mal. 3:16-17.

From Bro. M. N.

DEAR ADVOCATE.—As we place of residence and as we were left behind requested to avail ourselves of the privilege of writing a few thoughts to the columns. We bid adieu Mankato Kan., May 16th., on the 17th., greeted our dear friends after a week's visit with rented a good situation for business and gardening, about the city on the south g branches of business press here. I have come expect from asthma in this climate we have a fine view east, and of the mountain mountains form a semi-circle extending from the north Denver. On a clear day lofty peaks stand out in the most prominent and Peak ninety miles to the Peak nearly the same distance. At times they look to be fifteen miles distant, and or seven miles distant to two miles.

As I view these craggy peaks to mount Sinai, we are ed in his majesty and family the ten great prophets. The mountains great sacredness attached went up to the top of the up his son Isaac. It where Moses saw the b

would come raving into the himself and disgusting ev- sober he was penitent, and I took him back again, and led to him till there seemed to appeal to. One morn- after one of his spees and I, I want you to discharge me anything of me. I have and abused your trust you took me up when I had I learned me your trade wages, and have bore with aint human to ask you to Now discharge me. I won't discharge you, but I'll write your resigna- struck me. I went to my

Sir: You helped me when You gave me work when taught me when I was ig- ve always paid me well, with my infirmities over and I lost my self-respect, and regard for you or love for dren to behave like a man, rebely withdraw from your

im, and said, 'I want you re thing—that you will al- with you, and that, when ass of liquor, you will take and mail it to me before you ed solemnly that he would, employ for years, and was I.—Sel.

n's Cutting Rebuke.

wart said: 'There was a aching on Glasgow Green when some one from the : 'May I speak? After on, he pushed his way , until he was standing on ide my friend. 'Friends,' do not believe what this ing about. I do not be- do not believe in a judg- lieve in a God, for I never He continued talking in e, when another voice was wd: 'May I speak?' The nd the next man began; here is a river running not , the River Clyde. There t is not true. You tell me and trees growing around stand; there is no such untrue. You tell me that any people standing here. is not true; there is no e save myself. I suppose I am talking about; but, blind. I never have seen hile I talk, it only shows r I would not say such ' he said, turning to the ou talk, the more it ex- norance, because you are nd cannot see. Dear that Christ lived. There and love and everlast

ess Demanded.

es with regrets for being arrow sphere of useful- ly in the ministerial of- of money, they would do an ordinary laborer, a

poor Sunday-school teacher accomplish? Friend, be content to serve God where he has placed you; for precisely there you can accomplish the most. It is better to make the best of what you have than to fret and pout for what you have not. The man with one talent is never accountable for five; but for his one he must give as strict an account as the other for his five. It may require more humility to husband one talent than five; and, so far as the improvement or unim- provement of either is concerned, they are both equally important in the sight of God. The king's million and the widow's mite are worth the same with the Eternal.—Adapted.

Duty.

I held a flower in my hand;
'Twas night, I could not see;
And judging from the perfume, thought
The flower must ugly be.
But when the morning came, and light,
With its transforming power,
I did forget all else except
The beauty of the flower.
God placed a duty in my hand.
Before mine eyes could see
Its rightful form, that duty seemed
A bitter thing to me.
The Sun of Glory rose and shone;
Then duty I forgot,
And thought with what a privilege
The Lord had blessed my lot.
—Anna Temple.

LETTER DEPARTMENT.

'Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels.' Mal. 3: 16-17.

From Bro. M. N. Kramer.

DEAR ADVOCATE.—As we have changed our place of residence and as many friends whom we left behind requested to hear from us, we avail ourselves of the privilege of communicating a few thoughts to them through your columns. We bid adieu to our friends in Mankato Kan., May 16th., and by nine o'clock on the 17th., greeted our children in Denver. After a week's visit with them in the city we rented a good situation for the poultry business and gardening, about two miles west of the city on the south golden road, which branches of business present a good opening here. I have come expecting to find relief from asthma in this climate. Where we reside we have a fine view of the city on the east, and of the mountains on the west. The mountains form a semi-circle around Denver, extending from the north, east and south of Denver. On a clear day their snow-capped lofty peaks stand out in sublime grandeur. The most prominent among these are Pike's Peak ninety miles to the south, and Long's Peak nearly the same distance to the north. At times they look to be not more than ten or fifteen miles distant, and the mountains six or seven miles distant look to be from one to two miles.

As I view these craggy peaks my mind reverts to mount Sinai, when the Lord descended in his majesty and wrote for the human family the ten great precepts upon tables of stone. The mountains in Holy Writ have a great sacredness attached to them. Abraham went up to the top of the mountain to offer up his son Isaac. It was in the mountain where Moses saw the burning bush and from

the top of a mountain viewed the promised land. It was on a mountain where Aaron died, on another where Moses bid adieu to earth. Our Savior often resorted to the mountains for prayer. It was upon the mountain he chose his disciples and upon a mountain he was transfigured before them, and upon a mount he was crucified. But we are told that a day is coming when the mountains will be thrown down.

As I wander through the city among the wilderness of costly buildings I am reminded that a time is coming when they shall all be burned up and most of their owners shall become ashes under the Saint's feet. I am also reminded that Jesus has gone to prepare a place for them who love him, and when he comes again he will receive us unto himself. Then let us not envy the short lived pleasures of the rich, for we are heirs of more grandeur, riches and glory that this world can afford, for the Golden City with jeweled foundations shall be our home, when there will be no more separations, sorrow, suffering and death, though now we are separated, when Jesus comes he will send his angels to gather us home.

If there should be any others of like faith in this part of the world, I would like to receive a communication from them.
Denver, Col.

From Bro. W. R. Kerns.

DEAR Brethren and Sisters scattered abroad: I thought I would write a few lines for the ADVOCATE. We are still on the Lord's side, striving to obey all of God's commandments. I love to read the letters from the brethren and sisters, and to hear them speak of their earnest desire to be gathered with the redeemed. Myself and family are alone in this neighborhood in keeping the Lord's Sabbath. I wish we could have regular monthly meetings here. We have built a church house and can have one fourth of the time. The second Sunday is taken but any other time we can use if any of the preaching brethren will send me an appointment I will announce it. Any one coming here will come to Pattonsburg and call on Bro Joseph Merrifield who will bring you out to the church house. I think there are some who will accept the truth in its fulness.

I ask the prayers of the brethren and sisters that we may hold out faithful to the end and be gathered with the redeemed when he comes to make up his jewels.
Your brother in Christ.
Pattonsburg, Mo.

From Susannah Newton.

DEAR Brethren and Sisters in the Lord:—I thought you would like to know how I am getting along in the Divine life. I am trying to keep all the commandments and I am looking for the soon coming of the Lord and longing for the glorious event, though I have not heard a sermon of our faith for five years. I have the ADVOCATE and I read it on the Sabbath, and there is something cheering in the letters from the brethren and sisters. I cannot write much on account of my hands being so distorted with rheumatism. I am now 74 years old and I feel that there is no hope of my ever paying for the paper; I have no friends who would help me pay for it. They think I am in a great error, but God being my helper I shall still hold to the truth which I believe will land me safe in the kingdom of God, for if necessary we must

forsake father and mother, brother and sister, and follow Christ. I thank you for your kindness in the past. I leave it with you to send me the paper or not. Pray for your unworthy sister. Yours in the hope of the soon coming Redeemer.
Hickory Corners, Mich.

From Sister E. B. Wright.

DEAR BRO. LONG: I have taken the ADVOCATE three years, and have never written for it, so I will write a few lines. I am 73 yr of age, and have been a soldier of the cross many years, and I have kept the Sabbath sixteen years. I have seen some trouble in this world. My son died in the war, and I have buried two husbands. They were both Bible readers and Sabbath keepers, and if I hold out faithful I know I shall meet them in the kingdom when Christ comes to gather his jewels together. I hope that I may be one among that number and walk the golden streets.
Neosho, Mo.

From Brother James Bartlett.

TO OUR DEAR BROTHERN AND SISTERS, scattered abroad, we send greeting:—Believing as we do that this present age is drawing to a close as revealed in Holy writ, it behooves us, one and all to be up and doing the part assigned us individually in the advancement of the truth we so much cherish. We are a unit in the belief that each of us has a part to perform. To accomplish this we must have heart preparation; hence, self examination. Prove ourselves by His Word. All we have and are is His, time, talents and means. Let us enter into new covenant relation with God, consecrating our all to Him and His cause.

Brothers, let us rally to the support of our paper. Every Sabbath keeping family should have it and urge others to take it: It's power for good, temporal and eternal cannot be measured. The judgment only can reveal its fruit. As one of the lonely ones I am determined, God helping, to do all in my power by precept and example to keep the ensign of love continually before the people; which is the 'Royal Law' of ten commandments—Supreme love to God and equal love to man. Let us 'watch, work and pray.' Let us emulate the example of our Savior, in meekness, patience, and endurance, and be prepared for our final reward in His everlasting Kingdom.
Your Bro. in hope.
New Hampton, Mo.

OBITUARY NOTICES.

DIED.—At Lawson, Ray Co., Mo., Jan. 1, 1888, of consumption, Sister Enojene Kirk, aged 37 yrs. 3 months and 17 days. Sister Kirk was one of the first to embrace the Advent doctrine at Albany, and was baptized by Bro. N. A. Wells. She grew stronger in the faith as she grew weaker in the flesh, and died in the blessed hope of that grand spiritual birth when the trump of God shall sound, and the Lord himself shall descend from heaven to receive unto himself the tried and faithful ones. We sympathize with the sorrowing friends, but rejoice in her victorious end of troubles. She was well known and loved by the writer.

We are listening, sister, every day
To hear the trumpet sound,
When Christ shall roll the stone away
And all the lost be found.

M. E. WELCH

ADVENT & SABBATH ADVOCATE.

Stanberry, Mo., June 26, 1888.

EDITORIAL NOTES.

J. N. BUNCH is not dead as reported, but has had his left hand amputated at the wrist and is recovering from the wounds received by the robber.

THE shipping of the press and material to Stanberry, Mo., was accomplished in the best of order, and was immediately set up in the commodious office building on Second street, and worked commenced on the papers. Have now issued one number of each paper, and hereafter it can be expected that each number will be issued promptly on time. The subscription list has been re-written, and should any mistakes have been made they will be corrected at once if due notice is given.

THE Church at Stanberry had the labors of Eld. James Bartlett the second Sabbath and Sunday in June. He spoke to the Sabbath school after which he gave a very interesting talk to the Church, also preached Saturday and Sunday nights to good audiences. He is a good, logical reasoner, and well calculated to do much good in the Gospel field.

Having moved but a few years ago from Michigan to Missouri, he is just beginning to get acquainted with our people, and we hope the way will open for him to labor more in heralding forth the soon coming Savior and kingdom, and in holding up the law and Sabbath.

ITEMS OF INTEREST.

According to insurance statistics more fires are extinguished by the use of pails of water than by all other means.

A compositor employed on the New York World set up 2,000 ems one morning recently, from the dictation of Edison's new phonograph.

A dispatch from St. Petersburg, Russia, dated May 29, says: 'Leprosy is spreading at a dreadful rate in Russia. Thirty cases have been officially reported in Darbat alone.'

Trees are standing on the old Indian battle-ground near Dawson, Ga., that still bear the scars of the rifle balls fired into them during the fight of July, 1836.

Fully fifty centenarians are said to be living in New England, Maine leading the list with sixteen, and Connecticut coming next, with eleven.

A recent report states that there are 130,000 Mormons in Utah, of whom 80,000 are under eighteen years of age; one third of them are living in polygamy.

A Greek church is to be established in Chicago for the benefit of the Servians, Bulgarians, Greeks and Russians, resident in that city.

Recent statistics show a total of about five hundred church members within the walls of Peking, connected with the five Protestant missions in that city.

It is said that Prince Bismarck speaks all the most important languages, including even Russian, which is by far the most difficult to acquire of the European tongues.

Governor Hill, of New York, Monday, signed the bill abolishing hanging and sub

stituting therefor death by electricity, for all murders committed after January, 1889, for which sentence of death shall be decreed.

At the General Conference of the African Methodist Episcopal Church, recently held at Indianapolis, Ind., the sessions were opened with prayer by the Rev. David Smith, who is 104 years old, and has been a professing Christian ninety years.

Advices from Warsaw state that Russia is in a ferment of war preparations. The military and civil authorities of Poland have been instructed to ascertain what quantities of corn, flour, and forage they will be able to supply in a given time. Exiled Russian Jews are arriving in Moldavia.

The largest Sabbath school in the world, it is said, is the one in connection with the "North Side Central Church," Chicago. It has 5,000 scholars, with an average attendance of 3,000. In addition to the Sabbath school services, there are kindergartens conducted every week morning, with a daily attendance of 500.

Mr. Spurgeon states that his church has now 37 mission stations, with sitting accommodation for 4,900 persons, and 130 local preachers, and 22 Sunday and ragged schools with 584 teachers and 7,731 scholars; while between 80 and 100 mission stations, which had been commenced by the church, had already developed into self supporting churches.

While Elder James Quinter, editor of the *Gospel Messenger*, of Huntington, Pa., and president of the Normal college at that place, was upon his knees on the rostrum in the center of the tent leading in prayer at the German Baptist Conference, at North Manchester, Ind., surrounded by an audience of 3,000 persons, he was stricken with apoplexy and died almost instantly. While praying, it was observed that he grew incoherent and as he uttered the words: "We are glad to meet again," he expired.

MEN often commit grave mistakes in their judgment of each other. God, however, makes no mistakes in his judgment of men. The Bible tells us that he, "without respect of persons, judgeth according to every man's work." The deepest secrets of the human heart are known to him. We can commit no sin that he will not see, and for which he will not bring us into judgment at last. Every man should carry with him through life this solemn thought.—*Ex.*

APPOINTMENTS
Quarterly Meeting.

No preventing Providence we will hold a two day's meeting Sabbath and First day, July 20 and 21, at the Switzer Gap school house, Jewell Co., Kansas. Meeting will begin at the commencement of the Sabbath. Let as many as can attend this meeting.

J. H. NICHOLS.

Received on Subscription for Advocate

Edward P Mitchell, \$2.00; Tobias Rauch, \$4.00; To Gen. Conf. by a friend, \$1.00; Joseph M Moore, \$1.00; W H Afolter for A Yount, \$2.20; John M Epley, \$1.32; Samuel Genaway, \$2.00; Mary E Bryan, \$1.00; C F Roberts, \$2.00; A S Price, ADVOCATE to poor, \$4.00; For Gen. Conf. Fund, \$5.00; E J Wells, \$1.00; S A Moore, \$3.50; S E Bowen, \$2.00; E L Williams, \$2.00; W B Gearhart, \$1.50; J W Osborn for John L Logan, \$1.50; for James Poff, \$2.00; for C Gearhart, \$2.00; for J A Boner, \$1.50; for himself, \$4.00; W W Sheffield, \$2.00; D W Lamb, \$1.00.

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 Sabbath-keepers. Price, 10 cents.

The Seventh-Day Sabbath.—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages Price 25 cents.

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

Sabbath Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

The Time of Christ's Resurrection, giving the evidence of its occurring on the seventh day of the week and not on the first, and a harmony of the texts on the subject, by I N Kramer, 23 pages, Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 16 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples, showing that there is no evidence in them for a change of the Sabbath.

Review of J M Stephenson, on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

Thoughts on the First Day of the Week, 16 pages, by A F Dugger, showing its absence of sacredness in the Bible, 4 cts, 40 cts per dozen.

The Change of the Sabbath, Who Authorized It? an excellent treatise showing that it was not changed by divine authority, but by the Pope of Rome. By A. C. Long, 16 pages, price 4 cts.

No condemnation in Christ; God's Law of Ten commandments Perpetual; by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Kingdom of Heaven upon the Earth, Its literally 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 texts 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 Prophets, 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, 8 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

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VOL. XXI

THE ADV

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JOHN BRAN

A. C. LONG

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