

Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, SEPT. 25, 1888.

NO. 23

THE ADVENT & SABBATH ADVOCATE

IS PUBLISHED WEEKLY BY THE

General Conference of the Church of God,

AT STANBERRY, GENTRY CO., MO.

W. C. LONG, Stanberry, Mo. } General
JOHN BRINKER, Wayland, Mich. } Conference
A. C. LONG, Azusa, Cal. } Committee.

TERMS.—Two dollars per year. One dollar and a half to new subscribers. Specimen copies sent free.

Address 'Sabbath Advocate,' Stanberry, Mo.
Remittances made payable to W. C. Long.

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

The Consecrated Will.

Laid on thy altar, O my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-framed sacrifice to make;
But here I bring within my trembling hand
This will of mine—a thing that seemeth small,
And only thou, sweet Lord, canst understand
How when I yield thee this, I yield mine all.
Hidden therein thy searching eye can see
Struggles of passion, visions of delight,
All that I love, or am, or hope to be,—
Deep loves, fond hopes, and longings infinite,
It hath been wet with tears and dimmed with sighs;
Clenched in my grasp, till beauty it hath none,
Now from thy footstool, where it vanquished lies,
The prayer ascendeth, May thy will be done,
Take it O Father, ere my courage fail,
And merge it so in thine own will that e'en
If in some desperate hour my cries prevail,
And thou give back my gift, it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as my own,
But gaining back my will, may find it thine.
—Selected.

THE SERMON.

"And as ye go, preach, saying, The kingdom of heaven is at hand.—Matt. 10: 7.

Evidences of Christianity.

BY A. C. LONG.

"WHAT think ye of Christ; whose son is he?" Matt. 22: 62.

In a former discourse we showed conclusively that there is a supreme intelligence, the Creator of all things, and that the Bible is a revelation of his will to man. In this discourse we shall give additional evidence on this subject.

Christ is the central figure of the Bible, the corner stone and foundation of Christianity. He comes to us as no other person ever came. His claims are as high as the heavens. He says: "I am the way, the truth and the life, no man cometh unto the Father,

but by me." "I am the light of the world." "I am the true light." "I am the resurrection and the life." "I am the good shepherd." "I am the bread of heaven." "I am the living bread which came down from heaven, of which ye eat, ye shall never die." "I and my Father are one." Prophecy foretold his coming. Angels announced his birth, and gave him the name of Emmanuel—God with us. He was with the Father before the world was. All things were made by him. He is the Lord of glory, the Prince of Life and of Peace. He demands recognition on the penalty of eternal death. In his name alone is salvation.

These are some of the claims put forth by Jesus of Nazareth. No other person has ever claimed such high titles and prerogatives as he. It is pertinent to ask, upon what evidence does he base his claims? What credentials does he bear to prove his claims? These extraordinary claims require extraordinary evidence. This question was put directly to Jesus by John the Baptist when he sent two of his disciples to him saying, "Art thou he that should come? or look we for another?" Please mark the answer of Jesus to this question. "Then Jesus answering said unto them, Go your way and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached." Luke 7: 19-22.

Here is the evidence upon which we are to receive him as the divine Son of God. As he was associated with the Father in creation, "all things being made by him," John 1: 3, he here exhibits this same creative power. A watch-maker has the ability to repair a watch as well as to make one. A shoemaker has the ability to repair a shoe as well as to make one. So Christ has the ability to restore the eye of the blind, seeing he possessed the power to create it in the beginning. He is also the proper person to cause the lame to walk, seeing he originally created man capable of walking. He is also the proper person to restore life to the dead, seeing that he originally imparted life to man. Jesus of Nazareth proves his divinity by exercising the power of divinity. And he everywhere appeals to his miraculous works as evidence of his divinity. John the Baptist bore witness that Jesus was the Son of God, but Jesus appeals to his works as superior evidence to his claims, as follows:—

"But I have greater witness than that of John; for the works that I do bear witness of me." 10: 25. "If I do not the works of my Father believe me not, but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me and I in him." v. 37, 38.

Again, "Believe me that I am in the Father and the Father in me; or else believe me for the very work's sake." John 14: 11. "If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated me and my Father." John 15: 24.

"And many other signs (miracles) truly

did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life in his name." John 20: 30, 31.

These texts abundantly teach that the miracles of our Savior are his credentials; they are the evidences of his divinity. These miracles were not performed alone for the benefit of that generation that witnessed them, but they are recorded that we may believe that Jesus is the Son of God, and that believing we may have life through his name. About forty have been recorded for this purpose.

We next wish to inquire what effect these miracles had on the minds of the people? Whether they tended to convince the people of his heavenly mission? This was the design of these miracles. Did they fulfill it? This question is clearly answered by a competent witness, a member of the Jewish sanhedrim. "There was a man of the Pharisees named Nicodemus, a ruler of the Jews, the same came to Jesus by night and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest except God be with him." John 3: 1, 2.

The overwhelming evidence of these miracles forced the high Jewish ruler to confess that Jesus was associated with the Creator in order to the performance of these wonderful works.

Upon an other occasion our Savior had restored the sight of one who was born blind, we have the following acknowledgement. "Now we know God heareth not sinners, but if any man be a worshiper of God and doeth his will him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man was not of God he could do nothing." John 9: 31-33. This work proved to the people that Christ must be at least in some way associated with the Father.

After our Savior had performed the wonderful miracle of raising Lazarus from the dead, and which had been witnessed by many Jews the chief priests and Pharisees, convened a counsel and said, "What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him." This again proves that his miracles are the evidence of his divinity. Again, when the earth quaked and the rocks were rent and darkness covered the earth for three hours at Christ's crucifixion, the captain and the soldiers who crucified him were forced to confess, "Truly this was the Son of God." Matt. 27: 54. All these passages of scripture clearly teach that the miracles of Christ are evidences of his divinity.

Christ leads the mind from the natural to the moral by means of miracles. Upon a certain occasion the people brought on a bed a man sick of the palsy. Christ said unto him "Son be of good cheer, thy sins be forgiven thee." This language shocked some, while others claimed he blasphemed, for to forgive sins belongs alone to God. Christ

le at this Office

at; a compend of
ing the essential
sual Advertisers.

short Treatise on
of the Bible Sab-
th day of the week
be authority; by
—price 8 cts.

by A. F. Dugger,
and Gentiles, by

, 2 cents, by S. E.
ance work on the

tion, giving the
re seventh day of
ing the meeting of
y I. N. Kramer, 25
dozen.

I. N. Kramer, 16
40 cts per dozen.
s the meeting of
ng that there is
e of the Sabbath,
on the Sabbath
sideration of the
the Sabbath in
Brinkerhoff, 48

the Week, 16
its absence of
cts per dozen.
Who Authorized
that it was not
by the Pope of
price 4 cts.
s Law of Ten
Jacob Brinker-
r dozen.

g that the Holy
Seal. By S. E.,

the Earth, its
set up at the
acob Brinker-

-by W. C. Long,
ity of the popu-
its true appli

ing it to be lit
hoff, 8 p 2 cts.
be in the sec-
resurrection
off, 8 pp., 2 cts.
om Bible testi-
ve, and not in
ages, 2 cents.
ing the appli-
Blanchard, 8

the Earth to be
erhoff, 24 pa-

coming of

m, by W. H.
er dozen.

—1 cent.
ii., showing
C. Long, 24
t.

eventh Day
8 pages sets
brief Exam-
rature, rel-
ss, Mrs. E. G.
1 ct., 10 cts
r attention
hing.

Inspiration
ng her vis-
d of divine.

ination by
dozen.

pared with
ages, 16 cts.
Mrs. E. G.
wing the
heir erro-
r dozen.

and to be
rinkerhoff

the Wick
action, by
er dozen.

ring their
urch, by

perceiving the thoughts of their hearts said, "Wherefore think ye evil in your hearts? For which is easier, to say thy sins be forgiven thee, or to say, Arise take up thy bed and walk? But that ye may know that the Son of man hath power on earth to forgive sins, I say unto the sick of the palsy, Arise take up thy bed and go into thine house; he arose and departed. But when the multitude saw it, they marveled and glorified God which had given such power unto men." Matt. 9: 2-8. To prove that he had power to forgive sins, he heals the paralytic man; to prove that he is the bread of life, he feeds five thousand with five loaves and two fishes; to prove that he is the light of the world, he opens the eyes of one that was born blind to see the natural light; to prove that he can cleanse people from their moral filth, he cleanses the leper from his physical filth. He says, "I am the great physician," and then in proof of his statement he heals all manner of diseases. He says I am the resurrection and the life, and then to prove his statement he raises Lazarus from the dead. Thus he goes on trying to raise the minds of his hearers from the natural to the supernatural, from the physical to the spiritual, from the present world to the world to come.

That these miracles were performed as recorded must be apparent to all from the fact that they were done publicly. They were not done before a select few, or in a dark room, but publicly where they were witnessed by thousands. Take for instance the feeding of thousands of people on two occasions, the healing of the sick on various occasions, the raising of Lazarus from the dead in the presence of many of his enemies. Had these not occurred as recorded thousands would have condemned the record as false, unworthy of belief, deceptive and spurious. But no such denial has ever been raised, even the infidels of the first and second centuries admitted that the miracles were actually performed, but some claimed that they were performed through the power of magic which of course is absurd. Infidels to day are unable to give a plausible explanation of them and simply pass them by with a sneer of contempt. That may be argument with them, but it is not with Christians.

Out of the many miracles that Christ performed about forty have been recorded in the New Testament, a number sufficiently large to prove his divine mission but entirely too large to be accounted for on the ground of imposition. Even infidels acknowledge the power of miracles to convince, for Ingersoll says, "Show us one genuine miracle and we will believe." Here are forty, let him believe them. They lose nothing by age, if they were acknowledged by both friend and enemies in whose presence they were performed as is the case of those referred to. They stand unimpeachable, attesting the divine mission of our Savior. We have then learned that while the claims of our Savior are extraordinary he establishes those claims by extraordinary and supernatural evidence. To this might be added the evidence of prophecy; that Christ fulfilled every prediction concerning himself even to the time and place of his birth, life, betrayal, crucifixion, and resurrection. But we have not the time to bring out all this evidence now, but will promise to present the evidence on the resurrection in our next. But in conclusion I wish to ask, "What think ye of Christ? Whose son is he?" Does not this evidence prove him to be the divine Son of God, Emmanuel—God with us, our Savior and Redeemer? Let us therefore come unto God by him, seeing he ever liveth to make intercession for us.

Courtesy.

COURTESY is a Christian duty, as well as prayer. The perfect Christian is a perfect gentleman, and will not only render himself useful, but also agreeable. It is a high commendation to say that a man is honest, but honesty does not comprise all the excellences of Christian character. We often see honesty, and vulgarity of manner, coarseness of language, and rough demeanor, existing in the same person, and certainly the manners of a boor by no means add to the attractiveness of honesty. Good manners are an element of usefulness as really as good principles, and should be as carefully cultivated.

Some pride themselves in being blunt, and reckless of the feelings and tastes of others and call it honest-heartedness, plainness of speech, etc.; but their forms of speech deserve no such names of flattery; they are no more honest, frank and plain than the perfect gentleman; their names are far more indicative of ill breeding and coarseness of nature than of honesty, or unusual frankness. And yet how common it is for some persons to be reckless of the feelings, opinions and tastes of others; to rush over them in word and deed, with the inconsideration of a battle-horse, offend every sentiment of refined and gentlemanly accomplishment, and then complacently pretend that they have done it all from an impulse of honesty and open-heartedness superior to others. A most unreasonable and untruthful plea. Superior honesty! Far from it. Such persons usually excel only in coarseness, and recklessness of others' comfort. Even when they wish to speak kindly, they often choose the style of the rowdy, and employ abusive terms in jest. And when they rebuke wrong, or express their disapprobation, their words are vinegar and gall. No forms of speech are too harsh, no tone of voice too denunciatory and bitter; they are not satisfied unless they rasp, and saw to the very quick; and they ring the changes upon biting epithets with a relish, and then claim that this is all an evidence of superior honesty. Strange pretensions! Much of the strife and difficulty that occur in churches, and that prevent a loving union among believers, results from such severity and coarseness of remark. Every corner and lane of social life is often made rough, unpleasant, and the brotherhood kept constantly, chafed, fretted and wounded by these boorish manners. There never can be any fusion, mellow, genial unity, where such things are indulged.

The true Christian rule is to choose kind words, to study not to wound the feelings of others, to avoid even giving offense to the weak, and ignorant, and prejudiced, and strive to impart good cheer and comfort to all around us. Such a course involves no loss of dignity, honesty, frankness, nor fidelity; but it does involve a high state of religious culture, a refinement and ripeness of benevolence to which all is agreeable, easy, home-like, around them. They shed a genial happiness wherever they go, and seem instinctively to read the feelings, weaknesses, wants, of those around them, and to say and do just the thing that will afford pleasure. And we can also call to mind those who are forever chafing, rasping, wounding, the sensibilities of their associates. They are like certain flies, that are always annoying, and are especially keen in watching the most sensitive points, and irritating every tender wound.

Now some are constitutionally coarse and blundering; some are appreciative and kind.

But culture is the grand means of refining. The roughest stone from the ledge can be hewed, hammered and chiseled until it wears a smooth and beautiful polish. And Christianity is designed to polish the rough characters which yield to it, and render them courteous, agreeable, kind. But this work demands effort, study, attention. He that is careless about his words or manners will never improve. Much less will he who prides himself in his vulgarity, and is disposed to justify his coarseness by the plea of superior honesty. But he who resolves to say no unkind thing, to avoid every act that will be likely to give offense, or wound the feelings; who speaks as softly and charitably of the faults of others as truth and duty will allow; who never employs harsh and cutting words to give emphasis to a sentence, or to gratify excited passions; who studies to be honest; who prefers to suffer in his own feelings rather than wound the feelings of others; who strives to allay irritation and make peace by the use of soft words and kind demeanor, such a one will grow, and ripen in the qualities of a Christian gentleman, and will very soon learn that there is a vast amount of religion in prayer. No Christian should consider himself more than a novice in the cause, who has not gained such a control over his passions, and whose heart is not so full of kindness, that he is found to be agreeable in his family, in the church, and in the social circle.—*Morning Star.*

The Offering of Christ.

BY M. A. BRANCH.

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 28. In olden times the high priest made an offering once a year for the people and himself. "But Christ being come an high priest of good things to come, . . . neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place, having obtained eternal redemption for us." There is a lesson in this that perhaps many have overlooked. Let me illustrate: If my son should disobey the laws of our country, and he is unable to pay the cost, he must suffer. But if I step in and say, My son, I will pay the debt for you this once, and thus he is free; but should he violate the law again would the payment I have made satisfy the law again? No, indeed; it would take another sacrifice.

So Christ was offered once for all, not for all sin, but for all men. But, says one, you believe the blood of Christ is able to cleanse us from all sin? I do; the Bible tells me it will, but only once was Christ offered to bear the sins of many. Paul says, "Whom God hath set forth to be a propitiation through faith in his blood, to declare righteousness for the remissions of sins that are past." Rom. 3: 25. "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is free from sin." Rom. 6: 3-8. This is when the blood of Christ is applied, but never after, knowing that Christ being raised from the dead dieth no more; for in that he died he died unto sin. Now, the

question is, what willfully against ye yield yourself shall fall away them again unto cruelly to them

Brethren, read great importance blood of Christ for our own sins Christ is our ad careful about Christ and cruc be earnest and den treasure.

White Cloud

REV. J. H. Sabbath at Ho old city, of Nu pearance and a vast amount — "sculpture, mosaic." His he saw the Yu eribes as follo a woman came to whom I ag

Die eiserne brought a key ed her down, winding stair every turn, sl

was struck in a series of la rid array, eve torture of wh ed: rude, rou grim and gh ted lashes, ti poles, and e of the body; stocks of va other in thei confine the

sitions. H bone-break variety of ments and quisite pai ceivable w a high chr like a hatc

top was an of the vict acled hand of about fi

feet as th inches for a rough, r sort of sp ed till his

In anot with ring were sect through the hand these cor py victim were dis their utn limbs we

In an ble, wit purpose tortures back. N

question is, what will be our fate if we sin willfully again? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are?" Paul further says, "If these shall fall away it is impossible to renew them again unto repentance seeing they crucify to themselves the Son of God afresh."

Brethren, read this carefully for it is of great importance, and do not depend on the blood of Christ for everything. Christ frees us from sin once, after that we must answer for our own sins, but if we do not sin willfully Christ is our advocate. We should be very careful about doing wrong after we put on Christ and crucify the Savior again. Let us be earnest and search God's word as for hidden treasure.

White Cloud, Mich.

The Iron Virgin.

REV. J. H. PETTINGELL gives us, in the *Sabbath at Home*, an account of his visit to the old city, of Nuremburg, with the ancient appearance and its antique churches, on which a vast amount of labor has been bestowed—"sculpture, carving, painting, gilding, and mosaic." His visit to the old castle, in which he saw the Yungfrau, or iron virgin, he describes as follows: After waiting some time a woman came to me from an adjoining house to whom I again uttered the significant words, *Die eiserne Yungfrau*; and she at once brought a key and a lighted candle. I followed her down, down, through a long, dark, winding stairway, hewn in the solid rock. At every turn, she lighted a tallow candle that was struck in the wall, till we came, at last, to a series of large cells. Here I found, in horrid array, every sort of instrument of human torture of which I have ever heard or conceived: rude, rough, and rusty, most of them, but grim and ghostly. Here were goads and knotted lashes, thumb-screws and gags, yokes and pokes, and every sort of gear for every part of the body; and chains and manacles, and stocks of various patterns vying with each other in their power to twist and wrench and confine the body in the most unendurable positions. Here were limb-stretchers, and bone-breakers, and flesh-crushers, and a great variety of nameless and nondescript instruments and machines, adapted to produce exquisite pain and prolonged agony in every conceivable way. In the corner of one cell was a high chair, the seat of which was filled, like a hatchet, with blunt iron spikes; at the top was an iron collar to fit around the neck of the victim, who was placed in it with manacled hands; and there were two iron weights, of about fifty pounds, to be attached to his feet as they hung dangling some eighteen inches from the floor. In another room was a rough, roomy cradle, filled with the same sort of spikes, in which the sufferer was rocked till his flesh was pierced and torn to tatters.

In another room was a hoisting machine, with rings in the floor below, to which the feet were secured; and rings in the walls above, through which went cords to be attached to the hands; and a windlass around which these cords were carried; and then the unhappy victim was drawn upward till all his bones were dislocated and his muscles stretched to their utmost limit of endurance, or till his limbs were torn away one by one.

In another place there was a horizontal table, with a windlass, attached, for the same purpose, with devices for inflicting various tortures upon him as he lay stretched on his back. My guide attempted to tell me in broken

English how many hundreds met death by this instrument, and how many by that; but I made no note of these details.

I surveyed the hellish instrument of torture till my heart was sick and my curiosity was satisfied; then I was led through a narrow crooked passage, into the last cell of all. It was some ten or twelve feet square, hewn out of the rock, and utterly dark, excepting as it was lighted by two or three bits of tallow candles stuck in the wall around, and so far beneath the ground that no noise within could reach the world outside. Here, by the dim light of the tapers, I found myself in the presence of the monster I had come to see. This Yungfrau is an image of a woman with a fair face, hooded and ruffled, and from the neck downwards, apparently enveloped in a long cloak. The image is about seven feet high, and seems to be constructed of wood, but incased in iron. On either side is a pair of hinges, and in front two doors open by a spring, revealing a space within large enough to hold a full-sized man, and all bristling with rusty spikes several inches in length. Two of them at the top are so placed as to penetrate the eyes of the body. Opposite the mouth is a small orifice for introducing cordial to strengthen him, or through which, perhaps, he might also utter his confession. On closing the door, a screw braced against the opposite wall was applied to bring them gradually together; and at the bottom, underneath the feet, is a trap door, through which he is finally dropped into a cavern below, filled with water, "unknelled, unconfined and unknown."—*Messiah's Herald.*

The Prophecy Fulfilled

THE prophecies that prognosticated the destruction of the various empires—the desolation of Babylon, Tyre, Nineveh, are met with the objection of the non-believer, that it is the fate of all governments to have their rise and fall, hence it was only shrewd guessing on the part of the Hebrew prophets. But what can be said to Moses' prophecy of the utter dispersion of the Jews among all the people of the earth? Here was not destruction, but a species of perpetual preservation; particularly is this miraculous from the fact that no other people can exist under every climatic change or condition.

The English of India and the Dutch of Java become sickly in the second generation, and would cease to be if it were not for fresh importations of vigorously healthy young people, while the Jews are peculiarly and mysteriously true cosmopolitans, ubiquitous everywhere, from the coral strands of India to the frozen shores of Greenland, always rivaling the natives in bodily health and mental vigor, so that Dr. Nott and George R. Gliddon, while maintaining in their book that each race of men had a distinct and separate origin, are forced to admit: "As the single exception to all this may be noted in the Jews. Among all men they are isolated in religion; their isolation in a pathological sense is just as complete. There is a line of demarcation between them and the people among whom they dwell. They are neither born nor do they die like their neighbors. They have more children and more old men. They have better health and are less subject to epidemics. Their laws of marriage, their regulation of married life, their cooking, and their general hygiene distinguishes them from other men. The low, crowded and abominably filthy district of Rome, in which

the Jews reside with impunity, could hardly be inhabited by another people. Their ability to exist in nearly every climate of the world is a fact, however it be explained. They were domiciled in China in the third century of our era. Mungo Park found them in the heart of Africa eight hundred miles from the coast. They do as well in Norway as they do in Jerusalem, and they are located all round the equator, and are settled from pole to pole."—*Hebrew Journal.*

Breaking Down.

WORKING for God is often painful as well humbling. It entails suffering, and we are fitted for it by suffering. Why is this? Because the suffering brings us into closer fellowship with our Lord, who was the Man of Sorrows; because it brings us into sympathy with our brethren suffering all around us; because it humbles us. Do you know what is God's chief difficulty with us? It is not the filling us; it is the emptying us. It is not the edifying us; it is the pulling us down. And therefore it is that God's chief instrument of edification is the pix-ax. He must break us down, down, down, and whatever he gives us to do for his service, he will first of all show us that we are not able to do it.

In our armies, when a man is wounded, they take him at once out of the ranks, and put him in the rear to take care of him. He is not fit for fighting till his wounds are healed.

Not so in the Lord's army. There the faint are in the heat of the battle, and the wounded lead the vanguard. Look at the history of the church, and you will see that most, if not all, of those whom God has employed in a signal manner for his glory, have been in one way or another, amongst the most afflicted of men, either in heart or in body—sometimes in both. Therefore do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps it on. When therefore we offer our prayers to God, and ask him to take us and make us, don't let us forget to put up another petition between the two, and ask him also to break us. That is a short and comprehensive prayer: "Take me! break me! make me!" God answering that prayer can do something with us.—*Theodore Monod.*

A Great Demoralizer.

DEBT: there is no worse demoralizer of character. The sad records of defaulting, embezzling and dishonest failures which we meet with so constantly in the daily press, are often, indeed most frequently, the result of the demoralization of debt, and consequent desperate efforts at extrication. The financial props have given away. The little debt, which at first was small as a grain of mustard seed, like the rolling snow-ball, has gathered weight and multiplied itself a thousand fold. And still it grows, and like the fabulous hydra which Hercules was sent to kill, you no sooner strike off one head than two shoot up in its place. The struggle is severe, but in the end decisive; either confession is made of a hopeless bankruptcy which might and should have been avoided, or integrity is sacrificed to the temptation of the moment. Debt ruins as many households, and destroys as many fine characters as rum; it is the devil's mortgage on the soul, and he is always ready to foreclose.—*Christian at Work.*

—Nothing ages like laziness.—*Lytton.*

ADVENT & SABBATH ADVOCATE.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - - - - EDITOR.

STANBERRY, Mo., SEPT. 25, 1888.

Colossians 2:16.

"LET no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." The context reads, "Blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to the cross, . . . which are a shadow of things to come, but the body is of Christ."

Strange as it may appear, this text is used both by the Antinomians, and by those who are trying to bolster up Sunday as the Sabbath. The above scripture is a clear record of the fact that sabbath days have ceased; and if there is but one class of sabbaths it is evident that those who keep the seventh-day, and others who observe a day, are mistaken, and are adhering to that which has passed away—has been nailed to the cross. If there are two kinds of sabbaths recognized in the Bible it would be very unwise to conclude that the Sabbath of the Lord ceased; yes, as unreasonable as to conclude that the God of the Scriptures had been destroyed, because we read that "gods were destroyed." The word "which" in the text is a relative pronoun, and its antecedent is found in the preceding verse, where the apostle closes up with reference to the sabbaths. All must admit that the shadow referred to by Paul in this reading shadows forth the world's Redeemer. Such shadows were introduced not before, but after there was a necessity for a redeemer; or after man needed redeeming. By turning to Lev. 23 we learn that the Jews had seven annual sabbaths which were not embodied in the law of ten commandments, but in the typical or shadowy law of ordinances. These sabbaths were known as "your sabbaths," "her sabbaths," but of the weekly Sabbath the Lord says "my holy day," "the Sabbath of the Lord thy God," etc. Isa. 58:13; Ex. 20:8-11. The weekly Sabbath comes to us from the very beginning, consequently was not a shadow, but is a memorial of creation pointing to that event. Ex. 20:8, 11.

Now we wish to know the meaning of the apostle's language. Does he wish us to believe that the Lord's Sabbath was nailed to the cross? or that it was "her sabbaths" which the nails pierced? Here we wish to introduce a prophecy: "I will cause all her mirths to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts," Hosea 2:11. It was her feast days, her new moons, and her sabbaths which were to cease. These are the identical days the apostle has under consideration, for he says, "Blotting out the handwriting of ordinances that was against us, that was contrary to us, and took it out of the way, nailing it to the cross. . . . Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or the sabbath days;" then to make it plain he adds, "which are a shadow of things to come." Who would say that the weekly Sabbath was a shadow? No one. It antedates the fall of man, which places it back of all shadows. The annual sabbaths were shadows and pointed forward to Christ. The moral law of ten commandments is not under consideration in this chapter. Do we

read in the ten commandments anything about meat? We do not. Anything about drink? We do not. Anything about sabbaths? We do not. That Col. 2:16 does not refer to the weekly Sabbath ought to be a settled fact. We here wish to subjoin the renderings in different versions:

"Let no man, therefore, judge you in food, or in drink, or in respect to an holy day, or the new moon, or the sabbaths.—*Wesley*."

"Let no one, therefore, call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths.—*Wakefield*."

"Let no one, therefore, disquiet you about food and drink, or about the distinctions of festivals, and new moons, and sabbaths.—*Syriac Testament*."

"Let none, therefore, judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days.—*Wesley*."

"Let no man, therefore, judge you in meat, or in drink, or in respect to a festival day, or of the new moon, or of the sabbaths.—*Douay Bible*."

"Wherefore let no one judge you in meat, or in drink, or in respect of a festival day, or of a new moon, or of sabbaths.—*MacKnight*."

"Let no one, therefore, rule you in food, or in drink, or in respect of a festival, or of a new moon, or of sabbaths.—*Emphatic Diaglott*."

"Let no one, therefore, judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths.—*Darby's Version*."

All are united in declaring that it was the Jew's festival days and sabbath days that were done away, while the Sabbath of the decalogue, which was vouchsafed to us in the imperishable records of Sinai, stands.

This Sabbath is not a Jewish institution; yet we are told by many that we keep the Jewish Sabbath; but we inquire where in the Bible is the Sabbath of the Lord called the Jewish Sabbath? As well might it be called a Dutch Sabbath, an Irish Sabbath, the Sabbath of the Russians or Prussians, as to call it a Jewish Sabbath. It existed hundreds of years before there was a Jew, and comes to us from the very beginning. It was appointed as creation's memorial—creation's birth day. It was not designed for a certain country, but for the whole world; not for a nation, but for all mankind; not for an age, but for all time. Yes, it survived the catastrophe of Eden; it was not lost in the Babylonian captivity; it was not destroyed in the extermination of the Jewish nation; but on this side of our risen Lord we find it taught and observed.

The Savior, in Matt. 24:20, speaking of the destruction of Jerusalem, which occurred A. D. 70, says, "Pray ye that your flight be not in the winter, neither on the Sabbath day." Here the Savior carries the Sabbath beyond the cross, beyond Paul's nailing to the cross; hence it could not be included in the things nailed there, but must belong to another class.

If the Sabbath was binding 40 years in the Christian age or this side of the cross, is it not binding in 1888? We ought to "call the Sabbath a delight, the holy of the Lord, honorable." We ought to hail the truth that has come to us, and with gladness walk in the light which makes manifest all darkness, and reveals to us the "old paths."

"Then as we would our God obey,

In letter and spirit too,

Oh! let us keep the seventh day,

For it is plainly brought to view."

How differently our Antinomians act! Instead of calling the Sabbath a delight, and honorable, they seek every opportunity to speak against it. May the Lord pity them.

Preaching Righteousness.

THERE are many things which are subjects of public proclamation which God has not ordered to be declared; and there are many messages which bring neither reward to those who bear them, nor blessing to those who hear them. Indeed, there are truths in the Scripture which at times are not appropriate; there are words which are closed up and sealed, and until their proper time can not be understood, nor properly unfolded. There are also subjects which have ceased to be of importance, and truths which, though vital once, are obsolete to day.

But there is one theme that never becomes obsolete, which is ever a "present truth" to the sons of men. And that theme is righteousness. Not the righteousness of the scribe or Pharisee, with his tithes of mint and anise and cummin, with his washing of pots and his devouring of widow's houses; not the righteousness of the lawless, who disclaim responsibility and turn "the grace of God into lasciviousness;" not the righteousness of will-worshippers, who believe that all they do is right simply because they do it; not the righteousness of men who profess to be free from sin because they do not know what sin is, and to justify themselves in wrongs of which ordinary sinners would be ashamed; not the righteousness of bigots or sectarians, with their blinded eyes and narrow prejudices; not the righteousness of the partisan, which permits in a saint what it condemns in a sinner, and which justifies in a supporter what it opposes in an adversary; not the righteousness of men, weak, ignorant, and full of imperfection; but "the righteousness of God," as proclaimed by those who can say with Elihu of old, "I will tetch my knowledge from afar, and will ascribe righteousness to my Maker." Job 36:3.

There is much preached in this world besides righteousness. There are those who preach philosophy which they do not understand, science which they have never mastered, precepts which they fail to practice, strifes which disturb and divide Christ's flock, opinions which are erroneous or trivial, prophecies which come from their own minds and not from the inspiration of the Holy Ghost, interpretations which prove to be untrue, systems which erring men have contrived, ordinances which God has never ordained, and creeds which Christ and his apostles never constructed. And right under the preaching of all these things, grow up wrongs, abuses, sins, iniquities which disgrace the church, displease the Lord, and, by their infamies startle even worldlings with astonishment.

God sends forth men to preach righteousness;—"the righteousness of God in Jesus Christ." "Noah was a just man and a preacher of righteousness;" the Psalmist "preached righteousness in the great congregation;" Paul was "not ashamed of the gospel of Christ," for therein was revealed the righteousness of God by faith unto faith; and in the presence of Felix he reasoned of "righteousness, temperance, and a judgment to come;" and the Holy Spirit which was sent to "reprove the world of sin, of righteousness, and of judgment" attended the word, and caused the guilty ruler to tremble at the sound.

This preaching of righteousness is not an exhibition of pretty talk and dainty sentiment; it is rather an unfolding of the principles of absolute, unalterable, and eternal right, which stand strong as the pillars of heaven, and rest in the heart of Him who hath "loved righteousness and hated wicked

...and who is anointed with the oil of wisdom, to reign in righteousness over all the earth.

It was this righteousness which rolled the judgment over a rebellious world; which dashed in the fires that consumed the cities of the plain; which wrought wondrous judgments in the land of Egypt, burying Pharaoh and his host in the Red Sea; which overthrew Nineveh in her iniquity, which destroyed Tyre, which cast down Babylon, which desolated Jerusalem, which scattered Israel as wanderers in all the earth, and which spared not the only begotten Son of God, when sin was laid upon Him "who knew no sin, that we might be made the righteousness of God in Him;" and which from the flaming sword which kept the way of the tree of life, to the lake of fire in which the ungodly shall have their portion at last, descended from heaven against all unrighteousness, which displeases God, and works ruin in the world which he has made.

And this same righteousness shall be seen in all the fullness of its manifestation, in that appointed day when "God shall judge the world in righteousness, by that man whom he hath ordained;" when "the Lord, the righteous Judge" shall give "a crown of righteousness" to all that "love his appearing;" when the armies of heaven, clothed in fine linen, "which is the righteousness of the saints," shall follow Him who "in righteousness doth judge and make war;" when the redeemed of the Lord shall have their inheritance in that "new heaven and new earth, wherein dwelleth righteousness," beneath the reign of Him who is King of righteousness and King of peace, whose kingdom is not meat and drink, but "righteousness and peace and joy in the Holy Ghost;" and beneath whose benignant reign "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

And if the minister of God would meet the divine approval, and have the presence of the Spirit which reproves "of sin, righteousness, and judgment;" if he would stand accepted in the "presence of the Lord, the righteous Judge," he must make this a grand theme of steadfast testimony, and bear witness to the world of those great and eternal principles which are fixed and settled, firm as the throne of God. Whatever doctrines he may omit, he must preach righteousness; whatever theories he may hold, he must insist upon righteousness. No correctness of opinion, no soundness of faith, no orthodoxy of teaching, will compensate for neglect of this great principle. The world has been cursed by men who proclaimed their thumbworn theories and petty opinions while winking at iniquities and conniving at crimes. And men need to learn that, while in every nation "he that feareth God and worketh righteousness is accepted," no faith, no devotion, no profession will supply the lack of this great requisite, for "he that doeth righteousness is righteous," and "he that committeth sin is of the devil."—*The Christian*.

"Pa, are you in favor of the Bible in public schools?" asked a West Side youngster at the breakfast table the other morning. "Why, of course I am," responded the father, pleased that such an important subject should engage the attention of his youthful offspring. "What makes you ask such a question, my son?" "Oh! nothing," rejoined young hopeful. "Only I thought maybe you was n't, as you never have had one at home."

Two Errands to the Throne.

We are bidden to come boldly to the throne of grace, and we have two errands there. First, that we may obtain mercy, or pardon for our sins and forgiveness for all our transgressions. Second, that we may find *grace* or favor to help in time of need. We have no right to ask or expect favor until we have first obtained mercy. We must be pardoned before we can be blessed; we must leave the position of enemies and take the place of friends before we can expect favor from God. We may come boldly to obtain mercy. God has invited us. His Word gives us warrant to come, his Holy Spirit prompts and encourages us, and throughout the entire gospel the invitations are sounding in our ears, "Whosoever will" come let him come, and "Him that cometh unto Me, I will in no wise cast out." Hence, we may "come boldly" seeking pardon and mercy which is freely given to all who come in the name of Jesus Christ.

Having thus come boldly and obtained mercy, we may then, in every hour of need or trial, seek at God's hand for grace, or favor, to help in time of need. A little help "in time of need" is often of great importance. A favor granted, a gift bestowed, a good word spoken, a guiding hand outstretched, wise counsel given, encouraging and helpful words spoken to cheer a weary heart—these are most important and most helpful in time of need,—and these and multitudes of other helps are freely granted.

Who will come boldly to the throne of grace? In their trials the Heavenly Helper is at hand. In their sorrow he is most kindly and sympathetic, for he is touched with the feeling of our infirmities, and he has been tempted in all things like we are, yet without sin. In all our afflictions he is afflicted and he knows how to help and succor those who are in any trouble.

Happy are they who learn the blessed way of peace and rest, and who, coming first to the Lord as their Saviour, find him, henceforth a never failing friend, a gracious comforter, a present help in every time of need and trouble.—*Selected*.

Our own Faults.

LET us not be over-anxious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, for then we shall be well-pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily he will sin himself; when he perceives he hath in aught excelled, very easily he becometh arrogant. He who conspires to oblivion his own excellencies, and looks at his failings only, whilst he is a curious engineer of the excellencies, not the sins of others, is profitable in many ways. And how? I will tell you. When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which we are promised, through the loving kindness of our Lord Jesus Christ.—*Chrysostom*.

—It is not desirable to be one of those men who possess almost all gifts except the gift of the power to use them.

A Kind Word.

A KIND word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly to one another. We have burdens and worries, but let us not therefore rasp and irritate those near us,—those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."—*Sal*.

Unsuccessful Workers.

DESPOENDING Christians do not make successful workers or valiant soldiers. "Feeble-Hearts" and "Ready-to-Halts" and "Little-Faiths" win no battles, and wear no crowns. They are so occupied with themselves, with their own experiences, their own evidences, their changing moods and feelings, that they have no time for manly, noble service. They are so busy in trying to perform "acts of faith," and having performed them they are so intent upon analyzing them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for "joy in believing," and no room for the large-hearted labor to which such joy cannot fail to lead.

Tossed up and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason for doubting God; putting away peace, and giving full scope to gloom; refusing light, but letting darkness reign within them,—they are not in a condition to do hard work—nay to do any work at all.

Strength comes from joy, and of that joy they have none. They refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital, than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Laboring under what physicians call atrophy, the more they eat the less they seem to be fed.—*Bonar*.

OBITUARY NOTICES.

"Precious in the sight of the Lord is the death of his saints.—Psa. 116: 15.

COGDILL.—Died at North Bend, Neb., Sept. 11, 1883, of consumption, Sister Emma B. Cogdill, aged 22 years. Sister Emma resided in Stanberry, Mo. before moving to Neb., and was a member of the Alanthus Grove church. She started while young to serve the Lord, and with her mother kept the Sabbath which was set apart in Eden. She sleeps the sleep that knows no awakening till the trump of God shall sound and then, if worthy, will come up in the first resurrection.

She leaves a husband, father, mother, brothers and sisters to mourn her loss; but they "sorrow not as others who have no hope."

W. C. LONG.

ADVENT & SABBATH ADVOCATE

STANBERRY, MO., SEPT. 23, 1888.

In sending stamps to this office in payment for subscription, tracts, or pamphlets, send 2c. stamps and 1c. stamps. Do not send 10c. stamps.

NOTICE of place and time for holding the General Conference will be given next week. As this will be an important meeting we hope to see a good attendance of the members of the Conference.

THERE is a right way and a wrong way to stop a paper. The right way is to pay up every cent you owe on the paper, and then request the editor to stop it. A debt of one, two, three, four, or five dollars for a religious paper would be a terrible thing to come up against one in the day of judgment.

ITEMS OF INTEREST.

—Mr. Sankey hopes to go to England in October for evangelistic work.

—The courts of Kansas have decided that hard cider is an intoxicating drink.

—At Spokane Falls, M. T., a fire on the 15th destroyed property valued at \$100,000.

—In the business portion of Florence, Wis., fifty-six buildings were destroyed by fire on the 15th.

—It is said that the marriage of the young Emperor of China will cost some \$6,000,000.

—Through the death of an elder brother the husband of Nellie Grant has gained abundant riches.

—Oregon's peach crop is reported the best, both in size and quantity, that that State ever produced.

—Charles L. Bodendieck, an Anarchist, was caught manufacturing bombs in Chicago on the 14th.

—Four Trenton (N. J.) Sunday liquor-sellers were recently sentenced to six months in the county jail.

—The Topeka Capital estimates that Kansas has saved not less than \$12,000,000 since her prohibitory law went into effect.

—Of the seventeen patients admitted to Bellevue Hospital, New York, Monday, Sept. 2, nine were found suffering from alcoholism.

—Reports from the interior of California show much greater damage was done grapes by the recent warm weather than was at first reported.

—At Winfield, O., on the 14th Richard Jones, while sick with typhoid fever, cut his throat in the presence of his wife and mother because they would not permit his children to see him.

—At a meeting of soldiers and sailors in London, to take action on the death of General Sheridan, Lord Wolseley said: "I felt as proud of his achievement as if he had been commissioned by the Queen instead of by the President."

—ANDREW RUIH, a farmer living near Manchester, Mo., while in a drunken rage on the 15th visited the house of Fred Fink, a neighbor, shot him and his sister Minnie fatally and then returned home and killed himself.

—In the National flouring-mill in Cleveland, O., an explosion on the 15th caused a loss of \$125,000 and the death of Peter Seierman and Emil Husgen. Four other men were injured.

—While the oldest daughter of Byrd Smith, of Devine Station, Texas, was attempting to start a fire on the 15th with kerosene oil the can exploded, scattering the burning oil over the girl and two sisters and baby brother, all of whom were burned to death.

—RELIABLE information regarding the yield of wheat crops in all parts of the American producer. There is increasing evidence of the bad quality and light weight of the crops in Western Europe. A terrific storm ended all chance of a decent crop in England, and that country will import at least 170,000,000 bushels, while the shortage in France is estimated at 91,000,000 bushels. There is also a failure of the potato crop in England and Ireland, and the United States will be expected to export at least 83,000,000 bushels.

—The International Association, having for its aim the mitigation of the evils of intemperance, is to hold its next session in 1889 at Cristianna, Norway is making great progress in the cause of temperance, and restrictive legislation with regard to the consumption of intoxicating drinks appears to have been attained with the most satisfactory results. About fifty years ago the annual consumption of alcoholic liquors per head of the population was estimated at about seventeen quarts; at present it is only three quarts. Sweden is advancing as rapidly as Norway, but there is much greater room for reform. She has succeeded in reducing her annual consumption from fifty two quarts to about ten quarts.

—Jacksonville, Fla., continues to suffer under the ravages of that terrible scourge, the yellow fever. The cause of the outbreak now is said to be the failure last year to destroy the infected clothing. "The saving of a few dollars has cost the State the loss of nearly a hundred lives in that city alone, and hundreds of thousands of dollars. There have been seven hundred cases of yellow fever in Jacksonville, and to the distress and death must be added the sufferings and deprivations of quarantine, and the cessation of business and traffic. When the infection has once taken hold of a city only frost will stop it." Various cities and localities are raising funds to aid the destitute and suffering.

RECEIPTS.

- J W Erwin, \$3.00; Daniel Tiffany, \$2.00; Hattie Belden, \$1.50; Jacob Hogboom, \$2.00; Thomas Howe, \$1.50; Harriet Walker, \$1.90; Mattie Brady, \$1.00; O C Stickney, \$2.00, for Osborne Steele, \$1.00; Temple Leach, \$1.50; H Vandecar, \$1.00; L J Newton, \$1.00; John P Parish, \$2.00; Levi Watkins, \$2.00; Almon Hall, \$2.20.

SABBATH SCHOOL MISSIONARY.

ISSUED EVERY TWO WEEKS BY THE

General Conference of the Church of God,

AT STANBERRY, GENTRY CO., MO.

TERMS:

- SINGLE COPIES, per year, (in advance) 50 cts. NEW SUBSCRIBERS, - - - - - 35 " SAMPLE COPIES sent free.

CORRESPONDENCE.

All communications for publication should be addressed to "SABBATH SCHOOL MISSIONARY" Stanberry, Mo.

All subscriptions should be made payable to W. C. Long, Stanberry, Mo.

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. 3 pages—price 5 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 Sabbath Desecration; 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, 26 pages. Price 5 cents, 50 cts per dozen.

The Changed Ordinance, by I N Kramer, 26 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, 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. cts.

The Kingdom of Heaven upon the Earth, its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 1 cent.

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, 2cts.

Where are the Dead? Showing from Bible texts many 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, cts.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

God's Sermon on the Second coming of Christ, 8 pages, price cents.

Faith, Repentance, and Baptism, by W H Ebert, 15 pages, price 2 cts, 30 cts per dozen.

Materialism, by Jacob Brinkerhoff, 1 cent.

The Two-Horned Beast of Rev. xiii., showing its application to the Papacy, by A C Long, 24 pages,—price 5 cents, 50 cts per dozen.

Mrs White's Visions and the Seventh Day Adventists, by Jacob Brinkerhoff, 16 pages 3cts

Marks or Ellipsis—Is it Right? A brief Examination of Seventh Day Adventist literature, relative to the Visions of their Prophetess, Mrs E G White, by C De Vos, 8 pages, price 1 ct., 10 cts per dozen. This tract calls particular attention to the work of suppression in republishing.

Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be ering 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.

The Testimonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts.

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 —3 pages,—price 9 cents

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.

The Seven Last Plagues of Rev. 16, showing their fulfillment on the Roman Catholic church, by W H Ebert. 16 pages, 3 cts.

VOL. XX THE AD is General C AT W. C. Long JOHN BR A. C. Long TERMS and a had sent free. Address Remitt THE A of the de Sign observe 1 week, to God, the in death stored to future in the Kin future i the Pro Bible s