

Advent and Sabbath Advocate.

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

VOL. XXIII.

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THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week), together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the 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, the
future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

'Thy Kingdom Come.'

Our Father, thou hast taught us thus to pray,
And as we lift our longing hearts to thee, our
God,
At morning, noon, and evening of each day,
We come to thee, low bending with life's heavy
load.

Thou knowest, Father, we so long to see
Thy kingdom come in all its power and glory,
That it is inlaid with all plans and dreams,
And is the burden of each prayer and song and
story.

Till then we bear each cross, endure each pain;
Till then we suffer scoffs and jeers;
Till then we come scalding tears and grief and
shame;
Till then we bear it all, for then comes our re-
dress.

And then the bitter curse shall be no more;
And then the New Jerusalem from heaven de-
scends,
And then God dwells with men as ne'er before;
And then tears, sorrow, pain and aches forever
end.

Then, instant, in the twinkling of an eye,
At the sounding of the last mighty trump of
God,
This mortal puts on immortality;
And death, the last enemy, is then destroyed!

Yea, we will daily wait, and watch, and pray
For thy coming and thy kingdom, our blessed
Lord,
When thou wilt dwell with us for aye and aye,
And we shall reign with thee according to thy
Word.—Andrew Watson.

Divine Truths.

THE following statements are believed to
be words of truth revealed from heaven for
man's instruction, and future welfare. As
such they are commended to the careful per-
usal of the reader.

1. That man is a sinner. The Psalmist
wrote—'Behold, I was shapen in iniquity,
and in sin did my mother conceive me.' Psa
51: 5 Again he says—'The fool hath said in
his heart, there is no God.' They are corrupt,
they have done abominable works, there is
none that doeth good. The Lord looked
down from heaven upon the children of men,

to see if there were any that did understand,
and seek God. They are all gone aside, they
are all together become filthy: there is none
that doeth good, no, not one.' Psa. 14: 1-3.
The apostle Paul endorses the same in Rom.
3: 9-18. 'The Scripture hath concluded all
under sin.' Gal 3: 22. 'For all have sinned,
and come short of the glory of God.' Rom.
5: 23.

2. Man is therefore subject to death. 'The
wages of sin is death.' Rom 6: 23. 'Sin
when it is finished, bringeth forth death,
Jas. 1: 15. 'By one man sin entered into
the world, and death by sin; and so death
passed upon all men for that all have sinned,'
Rom. 5: 12. 'To be carnally minded is death'
Rom 8: 6. 'The end of these (fleshly)
things is death,' Rom 6: 21. 'He that sow-
eth to the flesh shall reap corruption,' Gal
6: 8. 'The soul that sinneth, it shall die,'
Ezek. 18: 4-20. These texts prove that man
is mortal, or subject to death. It is an error
to say that man is immortal, for if that were
true he could not die, but would live on in
sin forever. When Adam and Eve sinned,
they were sentenced to death. The sentence
was executed by cutting them off or prevent-
ing them from partaking of the tree of life,
lest they should eat, and live forever, Gen.
3: 22-24. This act prevented them from
perpetuating their existence. In consequence
all their posterity partake of their sinful na-
ture, and are subject to death.

3. The favor of God has opened a way of
escape from sin and death. The apostle
Paul wrote in this manner. 'When we were
yet without strength, in due time, Christ
died for the ungodly. . . . God commendeth
his love toward us, in that while we were yet
sinners, Christ died for us,' Rom. 5: 6-8.
'Christ was once offered to bear the sins of
many,' Heb. 9: 28. Peter wrote, 'Who his
own self bare our sins in his own body on
the tree.' 'Christ also hath once suffered for
us, the just for the unjust, that the might
bring us to God,' 1 Pet. 2: 24; 3: 18. The
prophet Isaiah also spoke of the sufferings
of the Messiah, and of his death. 'All we
like sheep have gone astray; we have turned
every one to his own way; and the Lord hath
laid on him the iniquity of us all.' 'He was
cut off out of the land of the living; for the
transgression of my people was he stricken.'
'He hath poured out his soul unto death;
and he was numbered with the transgressors;
and he bare the sin of many, and made in-
tercession for the transgressors,' Isa. 53: 6-12
The Savior himself said, that the Son of
Man gave his life a ransom for many.' Matt.
20: 28. Many more texts might be quoted
to show how through the mercy of God a
means of escape for sinners has been provid-
ed, but these are sufficient to prove the
point. Man could not save himself from the
condemnation of sin, nor give to God a ran-
som for another, consequently all hope of
escape from death, which is the wages of
sin, was cut off. 'The grace of God bringeth
salvation.' Titus. 2: 11.

4. Freedom from sin and its consequences
is offered through Christ. Jesus invited the
heavy laden sinner to come to him for rest.

See Matt. 11: 28-30. 'He came to rescue
the perishing, by giving them life; 'God so
loved the world that he gave his only begot-
ten Son, that whosoever believeth in him
might not perish, but have everlasting life.'
John. 3: 16. To perish is to die without the
hope of living again. The promise of the
Good Shepherd to his sheep is that they
shall never perish, John. 10: 28, 29. 'He
that believeth in him is not condemned,'
John 3: 18, 'and shall not come into condem-
nation, but is passed from death unto life,'
John 5: 24. The apostle says 'There is there-
fore now no condemnation to them which
are in Christ Jesus,' Rom. 8: 1. Those who
are in Christ Jesus are justified, reconciled,
at peace with God, made free from sin, and
are no longer under its power and dominion.
Therefore,

5. Those who are thus delivered from sin
have the hope of life everlasting. 'He that
believeth on the Son shall have everlasting
life; but he that believeth not the Son shall
not see life; but the wrath of God abideth
on him,' John 3: 36. This everlasting life
is not in actual possession. It is a promised
gift. 'The gift of God is eternal life.' Rom.
6: 23. 'In hope of eternal life, which God
that cannot lie, promised before the world
(ages) began,' Titus 1: 2. Hence this be-
comes to the believer 'the promise of life,
which is in Christ Jesus,' 2 Tim. 1: 1. The
apostle John tells us that we have this life
only in promise yet—and this is the promise
that he hath promised us, even eternal life.'
John 2: 25. And he further informs us where
it is on deposit. 'And this is the record,
that God hath given to us eternal life, and
this life is in his Son.' 1 John. 5: 11. Thus
it is, that though the believer is subject to
death, yet having the promise of life, it is
sure to him; for the apostle Paul says, 'Your
life is hid with Christ in God.' 'When Christ
who is our life, shall appear, then shall ye
also appear in glory,' Col. 3: 3, 4.

6. This future life comes only through
Christ, and is conditional. Jesus said to the
Jews, 'I am the way, the truth and the life:
no man cometh unto the Father, but by me,'
John. 14: 6. Christ is the appointed medi-
um through which eternal life may be ob-
tained; but only to such as believe on him.
To the Jews he said—'if ye believe not that
I am he (the Messiah) ye shall die in your
sins,' John 8: 24. To believe on the Son is
to have eternal life, John. 3: 36; but no one
can believe on him without believing his
words or messages, for he has 'the words of
eternal life,' John. 6: 68. The words of
life are contained in the gospel—called by
the apostles—the word of this life,' Acts. 5: 20.
And Paul gives forth the same idea when we
read in Col. 1: 5, that 'the word of the truth
of the gospel,' which was then preached, con-
tained the hope laid up in heaven, and hid
in Christ. When those who heard the gos-
pel preached, but rejected it, they refused
the offer of eternal life, Acts 13: 46; but
those who believed are said to be ordained
to eternal life, ver. 48.

7. This eternal life is given to believers at

E

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reference, embracing a list of the prin-
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the coming of Christ. It will be given to those who sleep in Jesus by a resurrection. See 1 Thess. 4: 13-18. 'I will raise him up at the last day,' John 6: 40. 'Though he be dead, yet shall he live.' 'The dead (believer) shall be raised incorruptible,' 1 Cor. 15: 52. And if we who believe are waiting for the Lord from heaven, though we shall not anticipate, or go before the dead in Christ, we shall be changed from mortality to immortality, in a moment, and be joined in company to the quickened dead ones. To meet the Lord. See 1 Cor. 15: 52-55; 1 Thess. 4: 15-17; John 11: 26.

Reader, search the Divine record and see whether the truth is not to be found in the above statements. If so, receive them as such; and may the truth make you free.—
B. Wilson.

The Place of Help in Bible Study.

In these days of multiplied helps to Bible study, there is the twofold danger of giving too much prominence to such helps, and of giving too little prominence. There is on one side the error of studying the helps to an understanding of the Bible, instead of studying the Bible by means of helps to its understanding; and, on the other side, there is the error of supposing that helps to an understanding of the Bible are uncalled for in Bible study. Both these errors are to be recognized and guarded against; for it is not easy to say which of them is the more misleading and dangerous.

It is unmistakably true that many teachers study their lesson-helps a great deal more than they study the Bible. This fact it is that gives the ground for the widespread fear that lesson-helps stand in the way of Bible study; and that prompts the frequent calls for the abandonment of all such helps, and return to the simple texts of the Bible as the subject of lesson-study, without the aid of any outside helps whatever. It is also unmistakably true that an intelligent study of the Bible without the aid of helps to its understanding is an impossibility; that both the study of the Bible itself and a knowledge of the truths of the Bible have made progress, in the church and in the community, in proportion as lesson helps have multiplied; and that, to day, those who are most intelligent and the most thorough students of the Bible make use of and value highly the largest variety of helps to its study and its understanding. The fact it is which shows the baselessness of the frequently pressed claim that Bible study would be promoted by diminishing the number of lesson helps available to the Bible student.

There is no department of human knowledge in which a man can study to advantage without the aid of outside helps to its understanding. A gardener who would know his business thoroughly needs to know something about botany, and something of chemistry, and something of Latin, and something of mathematics, and something of the laws of color and perspective, and something of a good many other branches of knowledge; and all this is unattainable without helps to its acquirement. In the long run, the best gardener will be the man who most values, and who makes the freest use of, good helps in the various lines of knowledge which are needful to his highest success in his special field of labor. A school boy cannot fairly comprehend Virgil without the help of Latin lexicon, of an English dictionary, of a dictionary of classical antiquities, of a historical atlas, of a treatise on Latin poetry, of a good

metrical translation of Virgil, and of notes and comments at obscure passages all along in the course of his study in Virgil. As it is in these spheres, so it is in every other sphere of knowledge. Study without helps is an impossibility. He who studies most and to the best advantage is sure to avail himself of all the helps he can find, and to be ready to make use of others as soon as he can lay hold of them.

There is certainly no less need of helps to Bible study than to any other branch of study. Indeed, the very fact that the range of Bible truths is so much greater than that of any other compendium of truth, and that the truths of the Bible are much more important than any truths presented elsewhere, increases the need and the value of fitting helps to its understanding. Our ordinary English Bible is, in itself, a help to the understanding of the original Hebrew and Greek Testaments. The Revised Version of the two Testaments is a help to the understanding of our ordinary English Bible. Marginal references and a concordance are indispensable helps to the comparison of Scripture with Scripture. An English dictionary is a needful help to an examination of the words employed in the English text. A Bible atlas is an important help to the localizing of the scene of any portion of the Bible narrative under immediate consideration. A Bible dictionary is an essential help in throwing lights on manners and customs and rites and ceremonies referred to as involved in the statements of the Bible text. Helps are required to make clear the main facts concerning the authorship and the time and circumstances of writing, and the special aim, of the particular portion of the Bible which is being studied. Unless one is willing to be ignorant of the results of the choicest scholarship of the ages in connection with the reverent study of the Book of books, he must have helps to an acquaintance with those results. If he would have the gain of the best thought of the best thinkers of all time as prompted by the truths of the passage he is examining, he will have to avail himself of helps in that direction also. In short, the more desirous one is of thoroughness and accuracy in his Bible study, the more helps to such he will make available in the course of that study.

As a matter of fact, it is ordinarily the man who knows little or nothing about the Bible study who would think of attempting to study the Bible without helps. Now and then a parent or a preacher, who remembers the time when he memorized the Bible words as Sunday school exercise, without any helps to an understanding of their meaning, look with dismay, or distrust, on the multiplied helps which are put in reach of the children of to day; and he is afraid that lesson helps are standing in the way of Bible study. Yet if that man could bring into immediate comparison the best results of Bible study of then, and of the Bible study of now, in the average Sunday school, he would find that both in a general and in a particular knowledge of the Bible the Sunday school pupil of to day is far in advance of the Sunday school pupil of a generation ago. The multiplication of helps to Bible study has resulted in an increase of intelligent Bible study; and even though lesson-helps are too often studied by themselves, instead of being made helps to Bible study, no Bible student can have too many such helps for wise use in his study, any more than a student in any other realm of research can have too large a

library to select from in course of his special studies.

But how can a man be sure he is using lesson-helps as an aid to Bible study, instead of studying the lesson helps themselves, when he ought to be studying the Bible? That is the practical question; and it is a question that can be answered with comparative ease. From the beginning to the close of the study of a Bible lesson, it should be of the Bible itself that is object and center of study. Whether the student has a library of separate volumes available to him, or is making use of a compend of lesson helps in some single volume, or in some periodical, he ought first to look at the Bible text rather than at the notes or comments which are designed to make it clear. And from that time onward he should study the text with the help of the helps, and not the help in the light of the text.

In examining the particular Bible text of his lesson, a teacher may need to consider who wrote it; and when, and where, and to whom, and under what circumstances, and why, it was written; and what is the context of this passage. This knowledge would, perhaps, have to be obtained from the start, and so to be looked up forthwith out of some available lesson help. In the light of this knowledge the text should be examined anew. The words of the text should be weighed carefully in the sense in which they are employed just here. As a help to their understanding, critical notes can be consulted; but constantly the student should turn back from the help to the text, using the help only in order to make clearer the text. The meaning of the text as a whole ought to be sought in itself as it stands, rather than in the comments on it which are available to the student; but when the student has gained his own idea of the meaning of the text, he can wisely turn to the writings of others in order to ascertain whether the meaning he sees in the text is a correct one. So, again, as to the thought and applications of that text, the student ought first to seek them for himself in the text, and then test or correct them, or add to them, by means of the best helps which are secured to him. The text is the center of his study and of his interest. The helps are looked at and are made use of only as helps to an understanding of that text. They are not counted as of value in themselves, nor are they studied by themselves.

To suppose that the Bible can be sufficiently studied without the aid of any human helps to its understanding, is to presuppose the inspiration of the student of the Bible, rather than its writers. To suppose that the best helps to Bible study in the world can be compared with the Bible text itself, is to presuppose the inspiration of the commentators rather than of the Bible writers. The place of helps in Bible study is that of an auxiliary aid to the understanding of the text itself, as that text is studied under the guidance of the Holy Spirit who inspired it, and who can make its teachings clear to him who studies it reverently, with the assistance of all available helps, in dependence of the Holy Spirit's guidance.—S. S. Times.

Without God in the World.

THE remark is said to have been made by Dr. Johnson, that a 'man was never happy except he was drunk,' shows how little that great moralist, as he is styled, knew of that faith, the fruit of which is 'joy unspeakable and full of glory,' and 'peace that passeth all

understanding.' Such a man may be in natural endowment with Christ in the heart, is a world.

Lord Chesterfield, the pleasure seekers, says: 'I have run through business and pleasure, and am not content with them all. I know their future regret their loss. I look upon them as one of those romantic pleasures commonly occasions, I desire to repeat the dose of 'fugitive dream.' But was anything better for his so life or the next, he says: 'but killing time the best he has become my enemy to sleep in the carriage of my journey.' What a state is this!

Lord Byron, the flatterer, says: 'The flatterer whom even kings could reckon only two while a poor, old Christian said, within a few miles praised God that he had sunshine. This good many years the fullness no wonder his life shine. He that followed of the world, 'shall not shall have the light of.'

Thank God that Christ joyless present, nor ray follow Jesus. Its full philosopher's stone, true adversity into golden light affliction work exceeding and eternal witness.

A Rochester

MRS. H. D. JENKIN Miss Kate Fox, one of is imperishably associated or the 'knockings' of a *Post Express* reportation that her widow of the Arctic Glasgow in response received from Britain, meaning to consult her in the ken of ordinary visible to spiritual.

Mrs Jenken said from New York, sister on her invitation before her departure that her visit of letters she had royal family urged the invitation. It nobleman, included wood, Sir Travis and others whose requesting her visit England.

friends of late, something about They say John letter was worded It said? 'Don't with the money, fore and she did her abundance her not to want had received a Princess of Wales London and des my sister sailed all to the New

course of his special

be sure he is using a Bible study, instead of helps themselves, studying the Bible? question; and it is answered with comparison beginning to the close lesson, it should be object and center of adent has a library of ble to him, or is making lesson helps in some some periodical, he e Bible text rather omments which are ar. And from that study the text with and not the help in

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re been made by was never happy s how little that rd, knew of that 'joy unspeakable o that passeth all

understanding.' Such a man, great as he may be in natural endowments, being without Christ in the heart, is without God in the world.

Lord Chesterfield, the prince of pleasure seekers, says: 'I have run the silly rounds of business and pleasure, and have done with them all. I know their futility, and do not regret their loss. I look upon all that has passed as one of those romantic dreams that opium commonly occasions, and I by no means desire to repeat the dose for the sake of the fugitive dream.' But without seeking for anything better for his soul, either for this life or the next, he says: 'I think of nothing but killing time the best way I can, now that he has become my enemy. It is my resolution to sleep in the carriage, during the rest of my journey.' What a prospect for the future is this!

Lord Byron, the flattered, praised, titled genius whom even kings delighted to honor, could reckon only two happy days in his life; while a poor, old Christian man, living it is said, within a few miles of Newsted abbey praised God that he had seen fifty years of sunshine. This good man had known for fifty years the fullness of God's love, and no wonder his life had been one of sunshine. 'He that followeth me,' says the Light of the world, 'shall not walk in darkness, but shall have the light of life.'

Thank God that Christenitty has no such joyless present, nor rayless future for such as follow Jesus. Its fullness of love like the philosopher's stone, transmutes every rocky adversity into golden delights, and makes our 'light affliction' work for us 'a far more exceeding and eternal weight of glory.'—*Christian Witness.*

A Rochester Spiritualist.

MRS. H. D. JENKEN, of Rochester formerly Miss Kate Fox, one of the ladies whose name is imperishably associated with spiritualism, or the 'knockings' of early days, imparted to a *Post Express* reporter the interesting information that her sister, Mrs. Margaret Kane, widow of the Arctic explorer, had sailed for Glasgow in response to a summons or invitation received from the royal family of Great Britain, meaning Queen Victoria, who wants to consult her in regard to matters beyond the ken of ordinary mortals, supposed to be visible to spiritual mediums.

Mrs. Jenken said: 'I have just returned from New York, where I was visiting my sister on her invitation to call and see her before her departure to England. She told me that her visit to Europe was the result of letters she had received lately from the royal family urging her to go over. I saw the invitation. It is signed by a committee of noblemen, including Judge Oliver Wedgewood, Sir Travis Twiss, Sir Henry Pennell, and others whose names I do not remember, requesting her on behalf of the Queen to visit England. The queen has lost many friends of late, and she is anxious to learn something about them from the other world. They say John Brown is her medium. The letter was worded in the most urgent terms. It said? 'Don't fail to come; I'll trust you with the money.' They sent her money before and she did not go, but they again gave her abundance of money this time and told her not to want for means. She told me she had received a large sum. The Prince and Princess of Wales have heard my sister in London and desire to see her again. When my sister sailed she told me to go and tell it all to the *New York Herald*, but I was tired

and the *Post Express* is just as good for making the fact known to the world. She sailed for Glasgow, where the committee is to meet her and and take her to London.—*Rochester Post Express.*

The above extract is from a paper published in Pawpaw Mich., and sent to us by Bro. Philip Strong. If spiritualism is as many believe, one of the three unclean spirits spoken of in Rev. 16: 13 which go forth unto the kings of the earth to gather them together to the battle of the great day of God Almighty, it appears from the above extract that the work has already commenced.—*Ed.*

Faith.

As restlessly backward and forward flies the swift shuttle, ceaselessly weaving the web of our lives, mingling with relentless persistence the dark tints with the light one, happy indeed are we if it is carrying the golden and double thread of faith and prayer. As this thread runs along with the bright tints, it shows some sweetness; but it is when it takes up the dark pattern of sorrow, and edges it round with its sparkling brightness, that it shines forth in its true beauty.

In the hour when there seems no 'silver lining' to our cloud, and we feel that in the darkness our feet are slipping, if we will but lift our hearts and voices to Him Whose ear is never heavy that He can not hear, we may claim the blessed assurance in Psalms 45: 22 'And he shall sustain thee.' And if we will by faith reach out our hand to him whose 'arm is not short that he cannot save,' we shall find it with a clasp so firm, loving and helpful, that though it be dark, we shall know we walk hand in hand with our 'Elder Brother,' the Christ of our salvation.

Only let us pray that our faith fail not; for, O, how dark and almost unbearable he comes out life, if by some temptation yielded to the golden cord is broken. There never will come to us the peace for which we so long, till faith grasps firmly the promises of God. He is so good, so ready to forgive, so filled with mercy and compassion, that from 'scarlet sins' he makes us 'white as wool.'

Though there are many things now that to us seems tangles in the web of life, many places where the pattern seems to go wrong, and many times when there seems to be no pattern, only a wearisome weaving of the same thing over and over, it gives us joy and comfort to know that God is watching the work, that he guides the threads, and it is not to be long before he is to show us the 'other side,' when we shall say from sight what we now say by faith: 'Surely he doeth all things well.'—*Sel.*

A Clean Heart.

'CREATE in me a clean heart,' cried David. In other words he might have said with the same meaning, 'implant within me right motives. Motives makes the man, i.e., the moral or immoral man, as the case may be, whether they are good or bad, Good men may, as it were, accidentally go wrong, but when a man deliberately goes wrong, knowingly, there is trouble in his motives. No amount of winding will make a watch go right when the internal vital parts are dirty. I took out my watch the other day to ascertain the time of day. It pointed gravely at nine o'clock. I knew better than that: it was nearly noon. What was the matter? Didn't I wind it the last thing the previous night before retiring? Yes. Then I opened it and with a magnifying glass I looked down into the gear. No wonder it would not run;

it was entangled with lint. I released it with a needle and away it went and has been going promptly ever since. Some people go through the routine of piety; they have prayers, they 'say grace' at the table, they honor Christ with their lips while their heart is far from him. But they do not run in the way of his commandments; they do not walk in the light. What is the matter? Ah! there are worldly entanglements. They need the power of the Holy Spirit with which to look into their own hearts; they need to see themselves as God sees them, and be cleansed.

We need not only to get clean and free but we must keep so. What would be the use of cleaning a watch and then to carry the works loose in your pocket with dirt? We want God as a shield from the moral filth of this world as we go through it doing good; we want to be shut up in him dirt-proof.—*C. E. Copp.*

Cause and Effect.

Causes produce their own effect, legitimate effects, and as one sows, so shall he reap. As travelers are descending through the pass of St. Bernard they are cautioned by the guide not to utter a single word, as the very vibration of the voice may loosen some part of the overhanging snow, which would result in an avalanche sweeping everything before it. Who would think of an effect so formidable from a cause so small? Yet it is not out of proportion. The voice loosens only a small piece of snow, but that in falling becomes a cause for a larger fall, until the glacier is moved, and the mountain is shaken to its foundation by the avalanche. Who can tell what moral effect a single word may have? It is a cause which starts a series of causes, and thus progressing the effect becomes tremendous. But there are very few people who pay any regard to such effects; they are such a long way off that they do not affect us, and yet they are the most serious things in the universe. However indifferent we may be, these causes are at work and will bring about their results. Some day we will overtake them, we will find them real things close at hand, and traceable to us. Beware what causes you set in motion, lest the effects bring you life long sorrow!—*Christian at Work.*

Defying the Almighty.

EIGHT headstones in the cemetery of a city in New York state, have a remarkable narrative connected with them. They stand in a row, and are exactly alike except in the names on them. A stranger visiting the locality last week noticed them and inquired about the circumstances. He was informed that they were memorials of the entire family of a well known physician, whose eight children died in eight consecutive weeks. In the town where the physician resides, an epidemic of diphtheria broke out recently. He thoroughly studied the disease and became very successful in treating it. At last he gained such confidence in his skill that he began to boast that he could cure any case, and being a man notorious for his profanity, he went so far as to defy 'the Almighty to produce a case of diphtheria which he could not cure.' In less than a week his youngest child was seized with the disease, and in spite of the doctor's skill grew worse and died. One after another of his children took the infection and died, until all the eight were gone, and the last was buried just two months after his blasphemous defiance was uttered. It was an awful answer to the challenge his pride had prompted. *Conservator*

ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion Ia. Tuesday, May 22, 1883.

A. C. LONG, Editor.

Life and Immortality.

'Christ hath abolished death and brought life and immortality to light through the gospel.' 2 Tim. 1: 10.

When Christ was raised from the dead to die no more, death having no more dominion over him then death was abolished in his own person. In a sense it was also abolished when Christ raised Lazarus, Jairus' daughter and others from the state of death, to life. But this text looks forward to the future at the second advent, when death's dominion over God's people will be completely and forever abolished.

This life brought to view in my text is the eternal life, the associate of immortality. They are inseparably connected together and stand related to each other as cause and effect. Infortality is a change wrought in our physical systems by which we become death-proof. Eternal life is the result of this change. For the apostle says, 'We shall all be changed in a moment in the twinkling of an eye.' This change we are further told is from corruption to incorruption, from mortality to immortality, and then death is swallowed up in victory, or ceases his dominion over the righteous.

This life and immortality is brought to light, not by Plato, or Socrates, or by the light of nature, nor even by the first Adam our representative head, but by Christ the second Adam, the Life-Giver, the Lord from heaven, our Savior and Redeemer. To him, and to him alone do we look for this life. He has brought it to light—within our reach, so that we can lay hold on eternal life—on its conditions as we are commanded, 1 Tim. 6: 12.

This life and immortality is brought to us through the gospel. The gospel is the means through which we receive it. In other words, we are to receive it by obeying the gospel which embraces faith, repentance and obedience to all of God's commandments.

The above passage of scripture teaches clearly and positively that eternal life and immortality are conditional, to be received through Christ in obedience to the gospel. Consequently the doctrine that all mankind by virtue of their creation possess immortal souls is in direct opposition to this passage of scripture, and further, it is not only in opposition to one text of scripture, but to the whole tenor of Scripture from Genesis to Revelation.

In this article however, we wish to confine ourselves to an examination of the words immortal and immortality. Immortal is defined by Webster as follows: 'not mortal, exempt from liability to die; connected with immortality.' Can this definition be applied to man? Is man 'exempt from liability to die?' Our graveyards are a standing rebuke to such a claim. Every pain, ache and disease which our flesh is heir to, is in direct conflict with the popular theory that the real man is immortal and survives the stroke of death.

The word immortal is found but once in the Bible and is there applied to Jehovah, as follows: 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen.' 1 Tim. 1: 17. Here the inspired penman properly applies the word immortal—exempt from lia-

bility to die—to God. It is one of the titles that glitter in the crown of Jehovah.

Several years ago the learning, the eloquence and the wisdom of the Catholic world were assembled in solemn convention in the city of Rome, and after due deliberation they pronounced an old man infallible. Immediately the Protestant world held up to public view with scorn and derision the mad folly of that convention, claiming that infallibility alone pertained to God. But the vast majority of these Protestants are equally as inconsistent as their Catholic neighbors, for they proclaim man immortal, an attribute which alone pertains to God, and which is alone applied to him in the Scriptures of divine truth.

In direct conflict with this claim, the Scriptures represent man as a being of but a few days; his life is compared in brevity to the flowers of the field that bloom to-day, but tomorrow is cut down; to the grass that withers away, and to the vapor that for a moment mantles the stream and then vanishes from view. The sentence of God—'dust thou art and unto dust shalt thou return,' is true of all mankind. Gen. 3: 19. In consequence of sin God 'has appointed unto all men once to die.' Heb. 9: 27. In view of this testimony how can man be immortal—exempt from the liability to die? if this is so then God's sentence can never be executed. But the daily increase of our graveyards is a corroboration of the truthfulness of the scripture, and a standing rebuke to the folly of man.

That desire to 'become as gods,' which prompted our first parents to partake of the forbidden fruit in Eden, has assumed gigantic proportions in these last days, prompting the human family not only to proclaim an old man infallible, but to reach forth and pluck the title, immortal, from the crown of Jehovah and apply it to mankind. This they do in the very face of Scripture statement that man is mortal, Job 4: 17, and that God only hath immortality 1 Tim. 5: 16. The doctrine of the immortality of the soul, exemption from death, is the pure unadulterated doctrine of Satan in Eden, 'Ye shall not surely die,' and this doctrine is proclaimed from the pulpit of the so-called orthodox churches of to-day. And in so doing they dishonor and rob Christ of the glory that properly belongs to him for his labor in bringing life and immortality to light through the gospel. If Christ has brought it to light, Satan has not.

In my next article we will consider this subject more fully.

The Man of Sin, or Antichrist.

After the reception of Christianity by Constantine, and its establishment as the religion of the empire, corruption and worldliness, which had long been ripe in the church, increased with fearful rapidity. At the close of the fourth century the bishopric of Rome was already deeply sunk in these and other vices, and full of earthly ambition; rival bishops contended for the episcopal authority with the carnal weapons and fierce passions of secular rulers, and indulged in luxury and pomp that imitated those of the emperors.

When the empire expired under Augustulus, (the hindrance mentioned in Thessalonians being at last removed,) the mystery of iniquity so long working began to develop itself rapidly. The spiritual power and pretensions of the papacy were great, though some time elapsed ere it became a temporal

ROOTING UP OF THE FIRST HORN.

When the dismemberment of the Roman world by the barbarian invasions began, Italy fell to the share of Odoacer and the Heruli. But theirs was never a strong or firm kingdom. The bishops of Rome hated the autonomy to which they were obliged to submit, and desired its overthrow. In about twenty years from its establishment this was accomplished, and the first 'horn' that had sprung up in Italy and hindered (like the defunct empire) the development of the 'little horn,' was rooted up before it.

ROOTING UP OF THE SECOND HORN.

A new power, however, succeeded, and for two generations held dominion over Rome and her bishops. Theodoric the Ostrogoth became master of Italy, and the popes for sixty years had to own him and his successors as superiors and ruler. But their own pretensions and claims were rapidly increasing and keeping pace with the growing corruption of the church. The Gothic yoke became unbearable to them, and, mainly through the influence of the popes, Belisarius, the great general of the Eastern Emperor Justinian, expelled the Ostrogoths from Italy. A second 'horn' had now fallen before the rising power; the Exarchate of Ravenna was established, and very shortly a third barbarian power obtained the greater part of Italy.

ROOTING UP OF THE THIRD HORN.

Albin and his Lombard followers held sway over its fairest territories, though they avoided making Rome their capital. Degraded to the rank of a second city, Rome was left to the care of her bishops, whose authority began to assume a mixed temporal and spiritual character. They had as yet no temporal dominion, but they were striving to take their place among earthly sovereigns, and even already asserting a superiority to them in certain respects. The ancient metropolis of the world had at this time sunk very low in political influence and power.

The lofty tree under whose shade the nations of the earth had reposed, was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. The ministers of command, and the messengers of victory, no longer met on the Appian Way, and the hostile approach of the Lombards was often felt, and continuously feared. . . . The Campagna of Rome was speedily reduced to the state of a dreary wilderness, in which the land is barren, the waters impure, and the air infectious. . . . Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion. A vague tradition was embraced, that two Jewish teachers, a tent-maker and a fisherman, had formerly been executed in the circus of Nero; and at the end of 500 years, their genuine or fictitious relics were adored as the Palladium of Christian Rome. . . . The temporal power of the popes insensibly arose from the calamity of the times, and the Roman bishops who have (since) deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace. . . . The misfortunes of Rome involved the apostolical pastor in the business of peace and war.' (Gibbon's 'Decline and Fall,' ch. 45, p. 791.)

The Lombard sway, in its turn, became intolerable to the ambitious popes of Rome; and at last through their earnest entreaties and awful threats, Pepin and Charlemagne came to their rescue, uprooted the Lombards

from Italy, overthrew their power, and sent their dominions as a free pope.

The third horn had fallen before the power of the papacy, and it stood firmly settled in its place on the Roman beast. 'The ancient patriarch Roman Church, consisting of these kings into the temporal cities and provinces; and the do exarchate to the pope was the victories of Pepin. . . . The s tion was granted in supreme dominion, and the world beheld time a Christian bishop inves prerogatives of a temporal prin of magistrates, the exercise o imposition of taxes, the wealth of Ravenna.' (Gibbon's 'Declin 49 y. 885.)

Thus as to the time, place at its origin, the power of the p fulfilled the symbolic predic sidered the horns; and behold among them another little hor there were three of the first up by the roots.' 'The ten h (fourth) kingdom, are ten ki arise; and another shall be di first, and he shall subdue thr

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 and mouldering into dust. In Rome the power
 of the successors of Peter grew side by
 side with and under the protecting shadow of,
 that of the emperor; and such was the in-
 creasing influence of the popes, that the maj-
 esty of the pontiff was likely ere long to dim
 the splendor of the purple.'

'The removal by Constantine of the seat of
 empire from the West to the East, from the
 historic banks of the Tiber to the beautiful
 shores of the Bosphorus, laid the first broad
 foundation of a sovereignty which in reality
 commences from that momentous change.
 Practically, almost from that day, Rome,
 which had witnessed the birth, the youth the
 splendor, and the decay, of the mighty race
 by whom her name had been carried with her
 eagles to the remotest regions of the then
 known world, was gradually abandoned by
 the inheritors of her own renown; and its
 people, deserted by the emperors, and an easy
 prey to the ravages of the barbarians whom
 they no longer had courage to resist, beheld
 in the bishop of Rome their guardian, their
 protector, their father. Year by year the
 temporal authority of the popes grew into
 shape and hardened into strength, without vi-
 olence, without bloodshed, without fraud, by
 the force of overwhelming circumstance,

fashioned, as it visibly, by the hand of God.'
H. Grattan Guinness.

Watch in Little Things.

There was a lighthouse far out at sea. It
 was there to warn the ships where the rocks
 were. One night, the lamps were lit by the
 men in charge as usual; some time after they
 were astonished to find that there was no
 light reflected on the water. They examined
 the lamps inside, and found them all right,
 but, on going outside, they found the glass
 covered with millions of little insects, one on
 the top of the other. In the morning they
 found a ship had been wrecked close by, and
 all because these little creatures had covered
 the glasses of the lighthouse.

Kind reader, is it not true sometimes, in a
 'spiritual sense? There are little things, as
 we call them, the instincts of pride, half-
 heartedness, coldness of heart, selfishness,
 temper, and a hundred and one little things,
 that hinder the manifestation of the life of
 Christ, and some precious soul stumbles.
 Some weak brother is offended, or, alas! some
 unsaved one kept away from Christ by us.
 Oh! believer, if it is so in your case strive
 to let the Master take these hindrances away,
 that his life may be manifest in your mortal
 body.—*Watchman.*

God's Children in Dark Hours.

No human life is all sunshine, and over
 smooth water. Some of the noblest charac-
 ters in Bible history were men who traveled
 to heaven through dark nights and in the
 teeth of many a "blizzard." Abraham was
 the "Friend of God" rich and prosperous;
 yet it was a faith trying journey, enveloped
 in painful mystery, which he made to Mount
 Moriah with his beloved son marked for the
 sacrifice. Joseph was led through deep pit
 and dark prison to the Premiership of Egypt.
 Daniel praised God in a lion's den, and Jere-
 miah, the sorrowful Dante of Hebrew litera-
 ture, looked up to the stars of the divine prom-
 ises from the depths of a dungeon. The cat-
 alogue of Paul's trials embraces almost every
 thing that human nature can live through.
 And time would fail us to recount all those
 heroes of faith described in the epic of the
 eleventh chapter to the Hebrews.

As it was in those days, so it is in our days.
 The very best people, those who love God,
 and whom God loves, are not always happy.
 Our heavenly father never promises unbro-
 ken sunshine to any of his children. That
 might be an appeal to our selfishness—a bribe
 to serve God for the immediate happiness it
 would insure. No opportunity would be af-
 forded to test the capacity of faith in hard
 weather if its voyages were only over placid
 seas. Clipper-ships are not tested at the
 wharves—but out in the hurricanes. Hard
 as it is to believe, yet it is a Bible truth that
 whom God loves, he chastens and scourges;
 and he does it just because he loves them.
 Chemists never throw gravel stones into their
 crucibles; it is only the ores which contain
 gold or silver, which are subjected to the red
 hot furnace. Old as this truth is, we have to
 make a fresh application of it every time we
 are called to face afflictions.—*Rev. T. L. Cuy-
 ler, D. D.*

Christ in The Vessel.

We have little idea how much we lose by
 not leaning more on the arm of Jesus, day
 by day. We are so easily terrified. Every
 breath of wind, every wave, every cloud, ag-
 itates and depresses us. Well may he say to

us, as he said to his disciples, 'Why are ye so
 fearful? How is it that ye have no faith?'
 Mark 4: 40. But oh, his tender love! He is
 ever near to shield and succor us, even though
 our unbelieving hearts are so ready to doubt
 and suspect. He does not deal with us ac-
 cording to our poor thoughts of him, but ac-
 cording to his own perfect love toward us.
 This is the solace and stay of our souls in
 passing across life's stormy ocean homeward
 to our eternal rest. Christ is in the vessel.
 May there ever be, at the very center of our
 hearts, that deep repose which springs from
 real trust in Jesus; and then, though the
 storm rages and the sea runs mountains high,
 we shall not be led to say, 'Carest thou not
 that we perish?' It is impossible we can
 perish with the Master on board, nor can we
 ever think so, with Christ in our hearts.—*Sel.*

A NEGRO who was mortally wounded in
 the riot at Sandy Ridge, Lowndes County,
 Ala., last Thursday and has since dis-
 revealed an alleged plot, making a statement under
 oath in the presence of four witnesses. The
 negroes, he said, appointed Friday night as
 the time for the massacre of the whites.
 Meetings were held and money raised to
 buy ammunition. Bob Robinson and Neal
 Mangum were the leaders of the lodge of
 which it is claimed there are societies through-
 out the United States, formed, as they say,
 to avenge their fallen ones and to protect
 their color in the future, and they threaten
 negroes who did not take part in the propos-
 ed killing with death: 48 negroes engaged
 in the riot have been arrested, and the
 Sheriff's posse and State's troops seem to
 have put an end to the trouble for the pre-
 sent, but another out break is expected soon-
 er or later.

ONE of the strangest natural phenomena
 in this country, and one that scientists have
 failed to explain, it is said, is the unceasing
 change in the depth of Lake Michigan and
 Chicago River. Carefully recorded measure-
 ments of the light of the surface of the lake
 have been made daily since 1850, and these
 figures reveal a remarkable fact. The whole
 surface of the lake gradually rises and sinks
 alternately, and the period between the
 greatest altitude and the lowest depression,
 is about three and a half years, constituting
 an entire cycle of seven years. Engineers,
 geologists, and meteorologists have been ask-
 ed for an explanation of this phenomenon,
 but in vain. The total distance between
 the highest period and the lowest period is
 about five feet, making a very serious ques-
 tion in the problem of navigation. The wa-
 ter in the river is now so low that a number of
 vessels are stranded in the mud, and accord-
 ing to the record of the past, the water next year
 may be expected to be lower than it is this
 year. Since the last low stage in the water,
 seven years ago, the size of vessels, and their
 loads have increased enormously.

THE project of church union in Japan be-
 tween Presbyterians and Congregationalists
 has advanced another step. A joint com-
 mittee of seven missionaries and thirteen
 natives have formed a constitution, and the
 matter now goes to the churches. If they
 decide the case favorably, five denominations
 will have united to form a Japanese church.

The Christian graces are like perfumes, the
 more they are pressed, the sweeter they
 smell; like stars that shine brightest in the
 dark; like trees which, the more they are
 shaken, the deeper root they take, and the
 more fruit they bear.—*Ex.*

I am His and He is Mine.

'I am my Beloved's, and my Beloved is mine.'

Loved with everlasting love,
Led by grace that love to know!
Spirit, breathing from above,
Thou hast taught me it is so.
Oh, this full and perfect peace!
Oh, this transport all divine!
In a love which cannot cease,
I am his and he is mine.

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue!
Christless eyes have never seen;
Birds with gladder songs o'erflow,
Flowers with deeper beauty shine,
Since I know as now I know,
I am his and he is mine.

Things that once caused wild alarms
Cannot now disturb my rest,
Closed in everlasting arms,
Pillowed on his loving breast.
Oh, to lie forever here,
Care, and doubt, and self resign!
While he whispers in my ear,
I am his and he is mine.

His forever, only his!
Who the Lord and me can part?
Ah, with what a rest of bliss,
Christ can fill the loving heart!
Heaven and earth may fade and flee,
First-born light in gloom decline,
But while God and I shall be,
I am his and he is mine.—Sel.

Will You Work for Jesus?

MRS. E. G. MOSLEY.

A true story is told of a Swede who lives in Jefferson, Iowa, and does odd jobs about town for a livelihood. The Christians had been holding revival meetings for a number of nights. Finally something prompted this late arrival from Sweden to stroll into the church one night and while there he was accosted (rather abruptly I think) by a good old deacon, with, Mr. Nelson 'Will you work for Jesus?' No, said Nelson, 'I have another job. If he had comprehended the deacon's question he would doubtless have given a different answer, but ludicrous as his answer appears he told the whole truth.

That individual who does not hold the salvation of souls as paramount, has some other work which his actions would lead us to suppose he regarded of more importance. Perhaps one has bought a farm and promises himself when he has paid for that he will work for Jesus. Another must sow a few wild oats but by and by he means to settle down and work out his own salvation forgetting that every day he puts off making a start to walk in the straight and narrow way he is drifting farther and farther from God. Some may have children that they want to see comfortably settled in life before they can spend much time or money for the building up of God's cause, forgetting that the people of God have in heaven a better and a more enduring substance. Heb. 4: 34. Some want to be sure that they have enough to keep them as long as they live and then they will give the Lord all that is left. But what saith the scriptures about food and raiment? 'Seek first the kingdom of God and his righteousness and all these things shall be added unto you. Matt. 6: 33.

The Psalmist said: 'I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread.' Again, 'Trust in the Lord and do good and verily thou shalt be fed.' Elijah trusted in the

Lord and he was fed during a long famine. But with our modern notions of good living would not some of us have complained of the fare? He did not, and was afterward translated to heaven. Mark the difference between his conduct and that of the children of Israel in the wilderness. They were fed upon the 'corn of heaven,' yet they murmured against the Lord and complained of their food and for their discontent and disobedience were destroyed in the wilderness, only their children were permitted to see the promised land. Hence we see the exhortation of the apostle was well timed when he said: 'Be content with such things as ye have, for he hath said, I will never leave thee, nor forsake thee.' Heb. 13: 5.

We are all liable to expect too much in this life, forgetting that our heavenly Father knows what is best for us, better than we know ourselves. Such is our surroundings and such is human nature that few can enjoy worldly honor or worldly prosperity without having their affections fixed upon the things of this life (and thereby lose the eternal inheritance) for where our treasure is there will our hearts be also. If a Christian is made to feel the chastening hand of the Lord it is for his profit, as Paul has so beautifully demonstrated in the 12th ch. of his letter to the Hebrews; and if he does not have much to enjoy in this life he is not disappointed, because he expected little. But 'verily there is a reward for the righteous' Ps. 58: 11.

We will enumerate some of the things promised, and then we want you to ask yourself if you can do any better that to work for Jesus. First, I will mention we are promised everlasting life in the kingdom of God where there will not be any sickness, sorrow, pain or death; for raiment, 'fine linen, white and clean.' Rev. 19; for food, 'the tree of life bearing twelve manner of fruit, and yielding its fruit every month. Rev. 22. As a landed estate we are promised the whole earth for an inheritance. Ps. 37: 9; Matt. 5: 5; for a habitation, a city of pure gold. Rev. 21 for wealth, the unsearchable riches of Christ. Eph. 3: 8; for a bounty the unspeakable gift of God 1 Cor. 9: 15. And what shall I say more; for 'eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for those that love him. 1. Cor. 2: 9, Isa. 64: 4. Reader is it enough? Will you work for Jesus?

Scranton, Iowa.

Something Wrong.

Eliminate from modern theology every hint, word and expression concerning the resurrection and the Lord's coming; so far from marring its beauty or casting a shadow on its brightness by so doing, you actually add to its lustre (if it has any) and relieve it of a heavy burden. But should you expunge the resurrection and Christ's second personal appearing upon the earth from the foundation of the prophets and apostles, the whole structure of apostolic hope at once tumbles to the dust. The resurrection of all men from the grave and Christ's return to earth are the great headlights of revealed hope. Put these lights out and atonement is a failure. Why are these two doctrines such great lights in divine theology, while they are only unlighted, cumbersome dark lanterns in modern theology? 'An enemy hath done this.' He has smuggled from demon-land into holy lives the dogma of man's innate immortality, and

that has turned theology upside down. Something is wrong.—Sel.

What's Under the Cover.

There are some things in God's providences and in his word as well as many in his works, which we cannot understand. But if we receive with childlike faith what he has made plain by natural and supernatural revelation, the hidden things will appear in due time. A lad when carrying home the family dinner from the baker's, was met by an acquaintance who inquisitively wanted to know what was under the cover. The lad replied: 'If father had wished you to know he would not have put the cover on.' There is more food in God's word uncovered than the household of faith has yet tasted. Let us not waste time discussing about what's 'under the cover,' but let us wait on God till he lifts it and invites us to share it.—*Messiah's Herald*.

Fanaticism.

David prayed, 'Quicken thou me according to thy word.' But when God answers this prayer and brings his people up to the Bible standard of faith, love and joy in the Holy Ghost, there arises from the cold-hearted formalists the cry, 'Fanaticism, fanaticism.' So cried the Romish priest against Luther, and the Church of England against Wesley, and so it is still, if any one can be found who breathes a deep, full inspiration of holy life from God. While we do not encourage wild-fire, yet our hearts do respond most fully to the sentiment of the eloquent Dr. John Cumming of England, expressed while living, in these words: 'Mine be the rolling waves of the ocean rather than the putrefying Dead Sea; mine be the roaring cataract rather than the stagnant marsh; mine be all the excitement of living truth rather than the quiescence of pettitional error. 'A living dog is BETTER THAN A DEAD LION.'

—*Messiah's Herald*.

Base-ball and Sunday.

THE Omaha ministers are having a lively time of it in tackling the subject, Sunday base-ball playing. The cause of all the trouble is an article that recently appeared in the *World* declaring in favor of Sunday games, and a number of the ministers who preached against them took the editorial for a text and paid their respects to it, in many cases in not very complimentary style. The *World* retorts by telling the ministers that Sunday was originally a heathen institution, that the Sabbath is a rest day, that there is no law to prevent a man from resting in any way he wants to, and that there is nothing in Genesis, Exodus, Deuteronomy, Nehemiah, Ezekiel Revelations or any other book in the Bible to prohibit Sunday base-ball.—*Elkhorn Valley News*.

The *World* is correct when it says that Sunday was originally a heathen institution and we would advise the Omaha ministers to first inform themselves on the subject, before attempting to discuss the question. To prove that secular labor or amusements of any kind performed on Sunday are a violation of divine law, is to say the least, beyond the possibilities of man, from the fact that no such law can be discovered, in the absence of law there can be no transgression. Sabbath and Sunday are two different words, and relate to two different days, Sunday is the first day of the week. Sabbath is the seventh day,

each day has received its name from its sources. The first day of the week, which the heathens named Sunday, they worshipped the sun, hence it was called Sunday, or the sun's day, because he rested on it from all his works. The weekly cycle had its origin in the Babylonian period. In the Bible the week are denominated by the second third etc. The seventh day the Deity thought proper to give it the sacred title 'the day of rest,' and the other day in the week, is by thus honoured. Deity calls it Sabbath and commands his intelligent creatures to honor it as such. These solemnly demonstrate the falsity of the sumed by the *World* and 'On Wisdom would suggest that turning the air, open wide the Book of the week learn from its pages honor the Creator by keeping Sabbath.—*Bassett Herald*.

Rome Proves the Bible.

ABOUT twenty-five years ago a Romanist saying to a Christian minister, 'I cannot prove you wrong for the Holy Catholic Church great men.' To which came the reply, 'The Bible predicted that just such an apostate church and here you are, just as I predicted.' Rather a sharp answer, but it was correct may be seen by 7, 2 Thes. 2, 1 Tim. 4, and R

An advocate will never see more interest in the cause than he has in it himself. I hope to do is to transfer his heart to his hearers. He will do that. This is a truth for every bear in mind.

For Pastors and

'FEED MY LAMB'

Ho! Ye that rest beneath
On pastures gently green
Or roam at will, a favor
By waters gently flow
Hear ye upon the desert
A voice of woe come
Where, cold upon the hill
God's little lambs are

See the great Shepherd
From fields of light
'Go, feed my lambs, at
From moor and mountain
Ye favored flock, the
And from the desert
Lead those who faint
Or wander, lost and
—E. H. Sears.

LETTER DEP.

'Then they that feared the Lord, and the Lord is with them, and a book of remembrance is written for them that feared the Lord, and they shall be called by his name. And they shall be the Lord of hosts, in the day of my jewels.' Mal. 3: 16-17.

From Bro. B.

BRO. LONG: I still live for his great mercy in kindness in good health another instance, if I live till then, I shall be eighty-eight years. He continues I know not, but

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Under the Cover.

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Rome Proves the Bible true.

ABOUT twenty-five years ago we read of a Romanist saying to a Christian: 'You Protestants could not prove your Bible if it were not for the Holy Catholic Church and her great men.' To which came the reply: 'True, for the Bible predicted that there would be just such an apostate church and priesthood, and here you are, just as the Bible said.' Rather a sharp answer, but a good one. That it was correct may be seen by a study of Dan. 7, 2 Thes. 2, 1 Tim. 4, and Rev. 17.—*Sel.*

An advocate will never secure from others more interest in the cause he represents than he has in it himself. The best he can hope to do is to transfer his enthusiasm for it to his hearers. He will do well if he does that. This is a truth for every teacher to bear in mind.

For Pastors and People.

'FEED MY LAMBS.'

Ho! Ye that rest beneath the rock,
On pastures gently growing,
Or roam at will, a favored flock,
By waters gently flowing;
Hear ye upon the desert air
A voice of woe come crying,
Where, cold upon the barren moor,
God's little lambs are dying!

See the great Shepherd bend and call
From fields of light and glory,
'Go, feed my lambs, and bring them all
From moor and mountain hoary!'

Ye favored flock, the call obey,
And from the desert dreary
Lead those who faint along the way,
Or wander, lost and weary.
—E. H. Sears.

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. B. G. St John.

BRO. LONG: I still live to praise the Lord for his great mercy in keeping me alive and in good health another year. On the 15th inst. if I live till then, I shall enter upon my eighty-eighth year. How much longer it will continue I know not, but God knows and he

is all my trust. He that hath kept me in life and supplied all my needs hitherto, will keep me to the end; and when that is reached I have directed my people to send notice of my obituary to Marion for publication in the *ADVOCATE* and to order the paper stopped for none of my people will read it. Enclosed I send you two dollars for the renewal of my subscription to the paper for I see the time for which it is paid is nearly up.

After I read the *ADVOCATE* I send it to the Old Ladies' Home on Golden Gate Avenue, this city, where I have an acquaintance who is a Sabbath-keeper, and who takes pains to circulate it among the other inmates of the institution, where it is doing some good. I can write but little now and must close. Hoping to meet you and all the friends of righteousness at the soon coming of our Lord. I remain, your brother in Christ.
San Francisco, Cal.

From Bro. J. J. Moss.

BROTHERS AND SISTERS in the Lord: It gives me such pleasure to read the cheering letters from the dear ones of like precious faith that I thought perhaps they might be pleased to know that I am still on the Lord's side, striving to have part in the first resurrection by keeping the commandments of God and the faith of Jesus. Four years ago I moved to Nuckols Co, Neb. in hope of having church privileges, but alas! I was sadly disappointed. I then moved to Warwick, Republic Co., Kan. for the same purpose, and thanks be to God I found good substantial brothers and sisters in Christ, ever ready to join in the worship of God and the upbuilding of the Master's cause. How I pity those isolated ones, for I feel there is strength in oft assembling ourselves together. Dear brothers and sisters, if deprived of that great privilege seek the great truths contained in God's word, and read the *ADVOCATE*, which comes weekly to cheer and comfort us. Dear brothers and sisters, pray for unworthy me that I may be found ready and worthy to meet our blessed Savior at his coming. From your brother in hope.
Warwick, Kansas.

From Bro. Samuel McEvony.

DEAR BRO. LONG: I have long waited to get some money to send to you for the paper. It has been a source of comfort to me; and now as I am left alone, and in poor health, all that I have to comfort me is the Bible and the paper. I am 83 years old the 18 day of this month. There are none of my faith to go to see; so I am always glad to get the paper. It is the desire of my heart to keep all of the commandments and be ready to say: 'This is my Lord, I have waited for him.' From your unworthy brother.
Sandusky, Wis.

From Bro. J. F. Flory.

DEAR BROTHER LONG: As I have a little means to send you again, I thought I would write you a few lines to accompany it. I have often thought that I would sit down and write a long letter, but it seems that I have not yet got it done. We have had so much sickness within the last year which has so disorganized our temporal affairs, that it seems impossible to arrange them again in a shape so that I have time to write. We have the typhoid fever in the family, and for over

six months we had from one to three down to wait on. But we have this consolation that such things will not always continue; that soon, if faithful yea very soon the Lord will come. Then we will forever be freed from all the troubles that are so annoying here.

Why don't the brethren adopt the tithing system for the support of the cause we so dearly love? I am satisfied that from a financial point, in our own private affairs we would be none the worse for it. I have often thought about it, and felt that I would not be afraid to offer to make up every dollar that any one would be deficient at the end of the year, provided it was done in a proper spirit, and from a proper motive. I commenced tithing about seven years ago. I then gave a tenth of my property and a tenth of my increase and I have prospered beyond my expectation ever since. Bear in mind it is not a Mosaic institution. But had its origin according to record, under the Melchisedee priesthood, which was a type of Christ's priesthood, under which we are now living. On the first day of each week I set down and figure up what my sales have been, and then take out one tenth and lay it away for whatever purpose that I think the Lord would have me use it for to honor his great name. Your brother in hope.
Lenore, Cal.

OBITUARY NOTICES.

DIED: near Marion Iowa, May 11th, of typhoid fever, Charles W. Manson, Jr. aged 23 years, 4 months and 14 days. After a struggle of ten days with this terrible disease being unconscious most of the time he was compelled to yield to the King of terrors and was laid away to await the resurrection trumpet. He was a young man of good business qualifications and had a great ambition to succeed in life, which no doubt hastened his premature death. He made a profession of Christianity about five years ago and was baptized by the writer. About that time he composed the following beautiful verses entitled, 'Follow Him,' which we here republish as an appropriate tributes to his memory.

In this world where many trials,
Test the faith of every one,
Where restraint and self-denials
Make life's race so hard to run,
We are sinful, often failing;
But to us great mercy's shown:
For our efforts unavailing,
Christ is willing to atone.

Oft this vain world's fleeting pleasure,
Makes our hearts grow hard and cold;
Oft the strife for earthly treasure,
Leads to wickedness untold.
But when lives of sin we're leading,
When the cares of life engross,
Hear the Savior gently pleading,
Follow me and bear thy cross.

He knows we're by foes encompassed,
And that Satan tempts mankind,
Still he bids us to be steadfast,
And through him salvation find.
He will lend us his assistance,
Till life's battles all are o'er,
And reward us with existence
In a life that ends no more.

Nothing in our past condition
Should discourage or depress,
For past deeds there is remission,
Still there's time for usefulness.
Though our lives when conscience reckons,
Wasted seem in years of sin,
Yet an unseen hand still beckons
Us to turn and follow him.

A. C. LONG.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, May 22, 1888.

EDITORIAL NOTES.

In consequence of the failing health of my companion, we are compelled to make some change in the ADVOCATE office. We are contemplating a removal to Stanberry, Missouri. We ask to be remembered by the household of faith in our affliction, and that heavenly wisdom may direct our way. We shall say more on this next week.

The destruction of property by the breaking of the levees along the Mississippi River is immense and appalling. It appears that fires and floods and storms have conspired together this year for the destruction of life and property, causing distress of nations with perplexity, the very condition in which the world is to be when Christ comes. The great demand of the hour is a righteous King that will execute judgment and justice in the earth, and remove sin and its consequences.

We are much encouraged by the letters we receive from time to time from the household of faith. Recently we have been cheered by the old veterans, some of whom have passed their four score years. In this paper we have two letters from persons over eighty years of age, one in his eighty-third, and the other in his eighty-eighth year. With the latter we have a personal acquaintance and know him to have a ripened Christian experience. These fathers in Israel have not only preceded us in climbing the rugged hill of life, but they have already descended far down the other side into the twilight of death. And from this point in their journey they send back to us words of courage, trust and hope. May the Everlasting Arms uphold, and finally bring them into the kingdom of glory.

ITEMS OF INTEREST.

Less than ten per cent of the people of London attend church.

OVER 1,000 laborers and miners at Duluth Minn., struck on the 4th inst for higher wages. St Louis, Mo., will vote on prohibition June 30 under the Wood local option law.

ANOTHER prohibition editor, John H. Martin, of Jacksonville Miss., was shot dead last week.

An epidemic resembling cholera is raging in Madrid, Spain. Its spread is attributed to hot weather and impure milk.

WHEN prohibition became a law in Iowa there were in the State, outside of the river counties, 3,000 saloons. In the same territory to day there are only twenty four.

It has been estimated that only 2,000 men are at present employed around mines in the Shamokin, Penn., district. Heretofore 6,000 have usually been at work at this time of year. Strikes did it.

Two million of logs in Hamlin's Lake, Mich., belonging to Pardee, Cook & Co., were washed away Thursday by the floods breaking the dam, and went into Lake Michigan, carrying seventeen houses with them.

NINE telegraphic cables connect Europe and America. Altogether there are now in use 113,000 nautical miles of cable.

The Indian Grave and Sny levees above Quincy, Ill., broke Monday, in spite of the utmost efforts, and thousands of acres of

winter wheat on bottom lands were flooded. Late at night the dam at Rock Island gave way, and two or three hundred families were reported in danger.

TWENTY persons were poisoned in a boarding house at Cornwall N. Y., on Monday from eating canned corned beef; it is expected that all will recover.

A committee has been investigating the condition of the poor of the east end of London and it finds men working for fifteen shillings per week, and eighteen hours per day, and the only food is bread and coffee and poor at that.

The Atlanta Journal has compiled a table from the police records showing the comparative arrests during four months of local option and four months of license. This table shows an increase in arrests during the license months from 273 to 818.

RECENT dispatches from India announced that Delloi and Moradahad had been visited by disastrous hail storms, about 150 persons having been killed. The hail stones were flat and oval in shape, and some of them weighed as much as two pounds. At Racehatti, in Bengal, twenty persons were killed, 200 severely injured, and 2,000 houses were destroyed by hail stones.

A NEW and authentic case of France, or suspended animation, has lately been reported in medical circles. Emma Toms, a young girl, at Attica, N. Y., has been in a trance since March 11th. She had lain awake for the previous eight days and nights. A little liquid nourishment is administered, but she does not move, and her limbs are white and cold.

ADVICES from Evansville, Ind., state that the army worm now threatens a large part of the Ohio valley. The worm is marching north through Kentucky, over an area of several hundred miles, from Owensboro to Cadiz. It is attacking and destroying every piece of vegetation. Large farms in the rich valleys of the Green and Ohio Rivers have already been stripped of all vegetable life as completely as though swept by fire. Young wheat, clover, and all other grasses, as well as flowers, shrubbery, and hedges, are disappearing. Nothing seems to escape it, nor is there any remedy to stay its ravenous march. Heretofore some remedy has been obtained by turning swine into the fields, but the worms are so numerous that the hogs do not seem to diminish them.

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Noah Ricard \$2; B G St John \$2; Mrs A S Price for Diantha Tickner \$1.50; W A H Gilstrap \$2, to send ADVOCATE to the poor \$2.20; S E Griffin \$3.

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Books and Tracts for Sale at this Office.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

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

The 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 the 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.

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The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

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The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff, 24 pages, price 8 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.

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The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff—32 pages,—price 9 cents

Advent

"Thy Word"

VOL. XXIII.

THE ADVENT & SABBATH ADVOCATE

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Bible subjects.

Comfort, Joy and Plea

O 'tis comfort, joy and plea

To the soul who trusts in

Love and peace in fullest

In our hearts are shed ab

Comforted with blest assu

That in Jesus we're secu

Bearing toil with great en

Knowing the reward is

Joy to know our name is

In the blessed book of li

Though oft times our heat

By the cruel hand of st

Pleasures by the world ur

Fill our souls with pure

Not by sin's allurements

But adorned with heav

May this ever be our port

As we journey on the

Joyous with divine emot

Soon we'll reach the g

—G. L. Rice.

Salvation.

'For the grace of God that thou hath appeared to all men

'Salvation! O the joy!

What pleasure to our

A sovereign balm for us

A cordial for our life

Salvation forms the theme

course preached by the clerg

sects and denominations of

anity. It is presented to th

rious ways so as to attract th

ted in order to induce thei

proffered gift of God; but I

that there is too much vagu

tainty attached to their d

word and methods to obtain

a subject of such vast import

should be plain, and accord

God.

We read that 'now is the

hold, now is the day of sal

present salvation is indica

this language. The prom