

Advent and Sabbath Advocate.

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

VOL. XXIII.

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NO. 9

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.

Comfort, Joy and Pleasure.

O 'tis comfort, joy and pleasure
To the soul who trusts in God;
Love and peace in fullest measure
In our hearts are shed abroad.

Comforted with best assurance
That in Jesus we're secure,
Bearing toil with great endurance,
Knowing the reward is sure.

Joy to know our name is written
In the blessed book of life,
Though oft times our hearts are smitten
By the cruel hand of strife.

Pleasures by the world unfeared
Fill our souls with pure delight;
Not by sin's allurement garnished,
But adorned with heavenly light.

May this ever be our portion
As we journey on the way;
Joyous with divine emotion,
Soon we'll reach the golden day.
—G. L. Rice.

Salvation.

For the grace of God that bringeth salva-
tion hath appeared to all men,' Titus 2: 12.

'Salvation! O the joyful sound!
What pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.'

Salvation forms the theme of many a dis-
course preached by the clergy of the various
sects and denominations of modern Christi-
anity. It is presented to their hearers in va-
rious ways so as to attract their notice, and
many reasons are given and motives present-
ed in order to induce them to accept the
proffered gift of God; but I am sorry to say
that there is too much vagueness and uncer-
tainty attached to their definitions of the
word and methods to obtain the blessing. In
a subject of such vast importance everything
should be plain, and according to the word of
God.

We read that 'now is the accepted time; be-
hold, now is the day of salvation.' Of course
present salvation is indicated and taught by
this language. The promise of forgiveness

of sins in the name of Jesus implies it. The
apostles offered salvation through the gospel
to all who heard them preach it, and declar-
ed that 'there is none other name given un-
der heaven among men whereby we can be
saved, than the name of Jesus,' Acts 4: 12.
'All men have sinned, and come short of the
glory of God.' 'There is none righteous, no
not one.' Jews and Gentiles are all under
sin. 'They are all gone out of the way; they
are together become unprofitable; there is
none that doeth good, no, not one.' Rom. 3:9-
12. All the world has become guilty before
God; consequently all are under condemna-
tion, and in need of salvation. Peace with
God, justification, freedom from condemna-
tion, forgiveness of sins, are freely offered to
all who 'believe on him who raised up Jesus
our Lord from the dead; who was delivered
for our offences, and was raised again for our
justification.' Through this man the apos-
tles preached and offered the forgiveness of
sins. Acts 13:38. This was present salvation,
and this salvation gives to the recipient of it,
the hope of future salvation. This future
deliverance is not what many say it is, a sal-
vation from eternal misery. The Bible does
not teach such a doctrine. It gives to the
believer the hope of life, through a resurrec-
tion from the dead. This will be salvation or
deliverance from the condemnation and conse-
quences of sin, giving victory over death
and the grave, through our Lord Jesus Christ.
God's love for us has provided a Savior,
'who is able to save to the uttermost all who
come to God through him.' 'God sent his
Son into the world, not to condemn the world,
but that the world through him might be
saved.'

The salvation offered to us in the gospel is
individual or personal matter. The apostles
have been appointed as Christ's ambassadors,
as Paul writes in 2 Cor. v. 20, 'as though God
did beseech you by us; we pray you in
Christ's stead, be ye reconciled to God.' To
them was committed the ministry and word
of reconciliation, and if we would know the
way of salvation, we must learn it of them.
They are the only safe guides. Consult them
and follow their guidance and you are safe.
Paul tells us that 'the gospel is the power of
God unto salvation to every one that believ-
eth.' Rom. 1: 16. Belief then is necessary.
'Without faith it is impossible to please God.'
Belief of the gospel is required. God sent a
message by his Son, and says to us by a voice
from heaven: 'This is my beloved Son; hear
ye him.' If we believe on the Son, and hear
him, we shall respect the message he brings
to us from his Father. Jesus said that he
was appointed and sent to preach the king-
dom of God. Luke 4: 18-19-43. This word
was sent to the children of Israel. Acts 10:36.
Many of them heard and received the word,
but they were only wayside hearers; a few re-
ceived the good seed into honest hearts.
These brought forth fruit unto life eternal,
but the others when tried and tested were
found wanting, and rejected the Messenger
whom God had sent. If we would be saved,

we must receive both the messenger and his
message. He has the words of eternal life.
John 4: 68. The Father has given him pow-
er over all flesh, that he should give eternal
life to those who believe on him. John 17: 2.
He has life in himself, and promises to give
this eternal life to all who come unto him.
He says: 'I give unto them (my sheep) eter-
nal life, and they shall never perish.' John
10: 28. But his sheep hear his voice, and
follow him. They know him as the Good
Shepherd, and he knows them, 'and this is
life eternal, that they might know thee the
only true God, and Jesus Christ whom thou
hast sent.' John 17: 3. Then in order to have
salvation we must know God and his Son, and
this knowledge can only be obtained through
the scriptures of the prophets and apostles.

We must hear the voice of the Good Shep-
herd, and follow him. This implies belief of
his message, the glad tidings of the kingdom
of God which he preached, and sent his dis-
ciples to preach; also, obedience to his au-
thority. He requires nothing of us, but what
he practiced. 'Though he were a Son, yet
learned he obedience by the things which he
suffered; and being made perfect, he became
the author of eternal salvation to all that
obey him.' Heb. 5: 8-9. There is only one
way of salvation open for us. Jesus is 'the
way, the truth and the life.' There is only
one 'Lord, one faith, one baptism.' Belief of
the gospel, repentance or reformation, and
baptism in the name of the Lord Jesus for
the remission of sins, Acts 2: 38, is the only
legitimate course to be followed in order to
be on safe ground, or in harmony with the
Bible record. Let every reader be careful
what he adopts and follows as truth in the
important matter of personal salvation, for
'many false prophets are gone out into the
world,' teaching for doctrines the command-
ments of men, which are by no means able
to save the sinner. Such teachers worship
God in vain, and are not safe to follow. They
are only 'blind guides.' 'And if the blind
lead the blind both will fall into the ditch.'
Matt. 15: 14. How important it is then for
us to be guided by the truth! Jesus is the
truth, and the light of men. To be enlight-
ened by him is to pass out of darkness into
light, from error into the truth, and the truth
will make us free.

Reader, do you desire salvation? You can
have it through Jesus, in the appointed way.
He is the Savior of sinners, 'neither is their
salvation in any other.' But he does not
save sinners in a direct manner, as some
teach. The apostles are his ministers, as ap-
pointed by him to teach men 'the way of sal-
vation.' To hear them is to hear Jesus; and
to hear him is to hear and obey God. There
is no other safe way. God heareth not sin-
ners except in the appointed way. Then seek
to know that and follow it, and you will be
saved.—B. Wilson in Restitution.

The preaching that stirs no conscience, startles
no dreamer, convicts no sinner, is as the
sounding of a bowstring without an arrow.

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Watch the Signs of His Coming—Christ Commands it.

WE are often pointed to the disappointments of Christians in this matter. Men, we are told, have often thought that they discerned the signs, and have thought the Lord was near, and yet he has not come. And with this, multitudes think that they have sufficiently excused themselves from obeying the Lord's command. But what should we think of reasoning like this in earthly affairs? What, for instance, would you think of the sentinel who, on perilous picket duty, because he could not tell with certainty when the rustling of the leaf or the distant tramp of horsemen betokened the enemy's approach because he had often misinterpreted such facts and been alarmed for nothing, should therefore excuse himself from any further attention to such things and suffer all such signs to go unheeded? Would you like to feel that your life was in the hands of such a soldier?

Or what, at sea, would you think if, with angry clouds gathering round, the sea and the waves roaring, the commander should refuse even to pay any attention to these things, on the ground that he had often misinterpreted such signs and thought a storm was coming when it was not? Would you like to be at sea with a commander of that kind? And shall we act more wisely, is our conduct more excusable, if being warned that Jesus Christ is certainly returning, that his coming will be as the lightning in its suddenness, bringing glory to the ready, judgment to the unready, charged too by himself to keep a vigilant outlook for him; yet, because we are not made infallible, take no heed to signs which may be heralding his approach—signs which, he has told us, shall as surely go before his coming, as the cloud before the storm, the dawn before the sunrise? Shall we act on this wise? God forbid! Enough let it be for us that our Lord has bidden us be vigilant; he knows better far than we wherein our wisdom lies! Let it not be that any of us for our unwatchfulness, should have to hear from Christ at last that sad reproof to some of old: 'How was it that ye did not discern the signs of the times?'—*Rev. S. H. Kellogg.*

Time Setting.

A very popular objection to the proclamation of the Lord's coming, is that it leads to time setting. At the prophetic conference in Chicago, this matter was very fairly put by Rev. J. M. Orriek of Boston, as follows:

It is said that premillennialism leads to time setting, and by consequence of failure to discouragement and infidelity. As Dr. Gardner Spring puts it: 'It is calculated to produce mischievous and fanatical impressions upon the minds of men in relation to the period of Christ's second coming.' (The Glory of Christ, vol. 1, p. 145.) To this we reply: Time is an essential element of all biblical truths. There are prophetic periods mentioned in the Word, which have reference to Christ, his cross, his crown, and Church. It is our privilege to prayerfully study these passages, but do not suppose that we are thereby to be made prophets. Postmillennialists, as well as premillennialists, have erred in calculations of definite time. The passing of a few years does not affect great historical events which are marked out on the pages of sacred prophecy. To illustrate: Suppose a person stands beside a marble monument in the midst of a group of others.

He has in his mind a matter in which they are materially interested, and in his effort to bring before them his ideas, he takes a piece of chalk and on the stone before him makes figures and marks of different kinds. The months come and go, the winds blow and the rain falls, the frosts and snow of winter come and pass away. You stand the following summer by the side of that monument, but do you find that it is destroyed? No. The chalk-marks are gone, but the marble shaft rears its head just as it did before. So the passing of 1843, without bringing the Lord, was as the chalk mark; the passing of 1866 without bringing the millennium, as some postmillennialists expected, did not effect great historical facts. The passing of the year does not throw us back in the image of empires (Dan. 2): into the head of gold—Babylonia; nor into the breast and arms of silver—Medo-Persia; nor into the belly and thighs of brass—Greece; nor into the legs of iron—Imperial Rome; but we still stand, as we have stood for more than thirteen hundred years, in Rome divided, awaiting the action of the mystic stone by which all world powers will be overthrown and destroyed and the kingdom of our God established. There are some who hold that the Lord may come to day; perhaps more that he will come soon; but all of us are agreed that when he does come that it will be before the millennium. The position we endeavor to occupy is that of waiting, watching and working in the blessed hope of the second coming of our Lord.

'Kindling.'

SOMEBODY, I have forgotten who, wrote a book a few years ago about 'kindling.' It was, no doubt, a learned treatise on the philosophy of spiritual quickening. But we don't need to philosophize elaborately. We know how to kindle fires in fire places, we must kindle them in the house of God just as we do in our own. Coming home the other day I found a heap of ashes on the hearth and a pile of dry wood near by. Knowing that there were live coals in the ashes, I soon raked them out, brought them together, and laid my kindlings over them. The coals began to glow and brighten from contact with the air and each other. Their heat made the dry kindling still drier. But there was no blaze. Then I took a piece of paper from my waste basket and threw it upon the coals. In an instant it flamed up and was gone, but it started the fire. The flames which it brought out of the coals kindled upon the wood and soon the whole pile was aglow.

And then I thought how many churches need just what was needed in my fire-place. There are hearts in them that love God, and that long for his salvation. There are souls around them that are interested in the truth, but not yet kindled by it. The problem is, how to bring the piety of the church so in contact with the men and women in the congregation, or the community, that they shall be awakened and converted. The church is exerting some influence upon the people within its sphere, just as the coals on my hearth were gradually seasoning the wood. But this does not satisfy the true minister or the earnest Christian. He wants to see the impenitent, not merely respecting religion and attending Sabbath services, but rejoicing in the hope that is full of glory. Can not the minister or the Christian do just what I did just now? Can't he start a blaze? Can't he do something that shall kindle to a glow his own faith, and that of his brethren?

Can't he, by one earnest effort, make the latent piety of the church active—set its burning coals aflame? It did not require much to change my smoking brands to a cheerful fire—only a bit of paper. And it may be that a little thing, which you hardly think worth trying, will be blessed of God in the revival of his work.

It is not necessary to appoint a series of meetings, or to send for an evangelist. You have the live coals and the partially seasoned wood, and they are in contact with each other. It ought to be easy to kindle that wood. The Holy Spirit is ready to fan the flame as soon as it is kindled. He waits for us to do something in faith that he can energize for good. We are going over and over a round of duties, and asking God to bless us. He does, and he will. But if our work is formal, our prayers will be; and though the coals be kept alive, and the wood will be slowly seasoned, we will not be as happy or useful as if we had that living faith which sets the heart aflame.—*The Occident.*

The Sunday Sabbath Creed.

1. I believe that the Sabbath has been changed from the seventh to the first day of the week.
2. I believe that the commandments requires only one day of rest after six days of labor, no matter which; hence there has been no change.
3. I believe, nevertheless, that all ought to keep Sunday; for though God did not appoint a particular day, yet agreement is necessary; for to have every day a Sabbath would be just equal to no Sabbath at all.
4. I believe that the Sabbath precept is one of those ordinances which was against us, contrary to us, and was blotted out, nailed to the cross. Still a day of rest and convocation is necessary, and therefore the day of Christ's resurrection has been chosen.
5. I believe it is impossible to know which is the true seventh day from creation; that for want of accurate chronology, it has been irrecoverably lost.
6. I believe that Sunday is the original seventh day, the true Edenic Sabbath, the day on which God rested, and which he blessed and sanctified; and that this has been demonstrated by chronology founded on the exactness of the science of astronomy.
7. I believe that those who keep the seventh day are trying to be justified by the law, and are fallen from grace.
8. I believe that every one should be fully persuaded in his own mind whether to keep this day, or that, or none at all.
9. I believe that it is impossible to keep the seventh day on a round and rolling earth.
10. Therefore I believe that Sunday is the Sabbath, the world over.

Reader, the above creed is no fancy sketch. Every one of these contradictory positions is held by the advocates of the First day Sabbath; and thousands can be found who will advocate in turn almost every one of them. Is this your creed? If so, let me recommend to you a better one. It is found in Ex. 20: 3-17, and, like the above, consists of ten articles. In its fourth article will be found a complete refutation of every one of the principal articles of the above creed.—*Eld. R. F. Cotterell.*

Don't Lower the Standard.

At the battle of Alma, at a critical moment, an English ensign perceived that a particular hill top was the key to the whole

position. Who of it was master slightest hesitation the height, and they are hardy, his comrades colors down to an inch the day answer: 'Bring the command off victorious, allies vanquishly point out the daring feat of much is sure, at hand of our the prize of the Jesus, or rat standard. We selves into the not called. St not be held ag

The only qu the banner ind particular poi deed given th we shall stand of Refreshing

'Be mighty said a hard lo had assured h mighty sure w are a great m on ye.'

'Yes, I belie body will be s of oxen if I ki 'I believe e miser to one smooth thing you \$1000 if mistake.'

Men are rig they want to for. And if a some mistake dream, and di find that afte catechisms, t touched—the abideth fore that 'The w 'The soul tha mourn at las hoods and u make the m the Lord, an through him

Su

Str J. W. University, sides of the educators at was shown l of the Briti ment of Sci called 'The p. 396, he fi gard to the which some He says:

'As appli gle for exis though the ism at pres and most man not m takes his k

I Wonder Why.

'I wonder why this world's good things
Should fall in such unequal shares ;
Why some should taste of all the joys,
And others only feel the cares !
I wonder why the sunshine bright
Should fall in paths some people tread,
While others shiver in the shade
Of clouds that gather overhead !

'I wonder why the trees that hang
So full of luscious fruit should grow
Only where some may reach and eat,
While others faint and thirsty go !
Why should sweet flowers bloom for some,
For others only thorns be found,
And some grow rich on fruitful earth,
While others till but barren ground ?

'I wonder why the hearts of some
O'erflow with joy and happiness,
While others go their lonely way
Unblest with aught of tenderness !
I wonder why the eyes of some
Should ne'er be moistened with a tear,
While others weep from morn till night,
Their hearts so crushed with sorrow here !

'Ah well ! we may not know indeed
The whys, the wherefores of each life !
But this we know—there's One who sees
And watches us through joy or strife.
Each life its mission here fulfill,
And only He may know the end,
And loyng him, we may be strong,
Through storm or sunshine he may send ?
—Bernard Fontaine.

A Letter From the Holy Land.

JERUSALEM, March 12, 1888.

We arrived in Joppa Sabbath morning, Feb. 26. Approaching Joppa from the sea one will be struck with the beauty of the scene. The strange sensation of looking upon a land sacred above any earthly place, the country of Jacob and David and Ruth and Rachel, amongst which the prophets of Israel taught, and the Savior of all men lived and was crucified. The stony hillside town of Joppa to which the cedar wood was sent for the temple, the port from which Jonah sailed on his tempestuous voyage. Down by the shore to the south, is the flat roofed house that tradition says is where Peter slept and had his vision. The rude stairway we ascended and which led to a view which gives us all that is needed for the hour—the wide heavens above and in front the wide sweep of the blue Mediterranean sea, its nearer waves broken by the reefs—fishermen are standing and wading among the rocks, such as might have been there of old, recalling to mind the apostles and their long forgotten nets by the lake Genesareth, the first promise of the future call to be a fisher of men.

The town of Joppa is beautiful from the sea, but the reverse of this is true concerning its streets which are dirty, narrow and winding. The houses are built promiscuously and although looking picturesque from a distance, commands no admiration from a nearer view. Donkeys and camels heavily laden may be met in the streets, but no wheeled vehicles are seen. The city, until recently, was surrounded by a stone wall which has been taken down by the Turkish Government and the stone sold for building purposes. We visited a missionary school which was established by an English lady several years ago. We heard them recite scripture verses and sing, and they seemed very bright children. A very interesting feature is the orange groves in and around Joppa, which are very extensive and the fruit is exquisite. On the trees myriads of ripe luscious oranges may be seen oval in shape and very large. Other fruit too, lemons, pomegranates, water melons, figs, dates

also come to great perfection. For miles around the scene is of luxuriant beauty. We saw the foundation of the house where Peter raised Dorcas to life, (See 9th chap. of Acts.) We left Joppa Monday morning, coming over to Jerusalem in carriages. We had a good dragoman with us who could point out the places of the Bible and we would open our Bibles and read right on the spot. We stopped at old Ramleh, ascended a tower from which we could see the sea; the mountains and many villages. We came through the valley of Ajalon, (See Joshua 10:12), passed the traditional birth place of John the Baptist, the sight of Emmaus, and the valley of Gihon in which Solomon was anointed king of Israel, and Mizpah and Kirjath Jearim where the Ark of the Lord rested 20 years. (See 1st Chron. 13: 5-8.) From thence our course leads us to the top of a very high hill, with deep valleys on our side as the wild high table land is approached, and we cannot crowd out of our thoughts the many associations connected with the road we are traveling. Along this highway the Ark of the Lord was borne in triumph to Jerusalem, and at some point on the line of this route, Christ joined the two disciples who were on their way to Emmaus. From age to age, thousands of Israelites have wended their quiet way along this road in order that they might attend the feasts at Jerusalem. After reaching the hill top, the Mount of Olives—and a sight of the city—the old Jerusalem—bursts upon our vision. It was about 5 o'clock in the evening when we reached our hotel, very weary and our eyes tired from seeing the grand sights which had greeted our vision during the day. But the next morning we were thoroughly rested and ready to proceed on our inspiring march.

Perhaps you would like to have me describe my first impressions of the Holy City. There is a stir and a sound of moving to and fro the buzz and hum of a multitude such as might have been heard two thousand years ago. I looked for a city which, even in hoary age, had some remains of its former magnificence and I looked also for something that should remind me of ancient people and ancient worship, i. e., venerable Rabbis with long, gray beards and flowing robes, chanting the psalms of David, but I found very little to admire in its inhabitants. The city itself is very picturesque in situation: standing on the mountain height, and when seen from a distance with its walls and towers, its appearance is very striking, but when in its streets it has all the unsightly features of an oriental town with narrow streets where there is no distinction between the roadway for beasts of burden and the path for human feet. Men and women are often crowded to the wall by horses, asses and camels, as humanity strives to pick its way over the rough stones, mire and filth. More than this, a peep through the open doors reveals the squalid wretchedness of the people and makes it hard to realize that this is really Jerusalem. It is about three thousand feet above the level of the Mediterranean sea and very compactly built. The best way to get a general idea of the city, is to walk about 'Zion and go about her.' This we obeyed literally, making a complete circuit of the city inside and outside the walls. After visiting the Holy Sepulchre, David's tomb, the house of Caiaphas and many other sacred places in Jerusalem, we made arrangements with our dragoman for a trip to the Jordan and the Dead sea, an excursion which consumed three days and which is full of pleasant memories. There were fourteen of us all, mounted on horses, besides our don-

keys, muleteers, guide and sheik, armed with sword and pistols. We made a very formidable looking party. The day we went and the day we spent at the Dead sea, were beautiful, but we returned in a dreadful storm of wind and rain.

Among the objects of interest we saw Elisha's fountain, (see 2nd Kings 2:21.) the site of ancient Gilgal (see Joshua 5), and the valley of Achor (see Joshua 7), and we ate our lunch at the ford of Jordan, that place famous in sacred history where the children of Israel crossed over from their long journeyings in the wilderness. The men all went bathing in the dead sea and also in the Jordan. The Dead sea has a lovely beach—lined with beautiful shells. The water is very clear, while the Jordan is very muddy. I took off my shoes and stockings as a child would do, and waded in the sacred stream to my heart's content. On our return trip, we stopped at Bethany and saw the remains of the homes of Mary and Martha, and the tomb of Lazarus. We have climbed the Mount of Olives twice, where we saw Absolon's tomb, and those of Mary and Joseph, and the Judges, Kings and Prophets. We spent some time in the garden of Gethsemane, a sacred spot to every Christian heart. In fact, we visited all the hills and valleys around Jerusalem, and made a two days trip on horses down to Bethlehem and Hebron, 20 miles south. On the way we saw Rachel's tomb, and Abraham's and Sarah's tomb at Hebron in the cave of Machpelah. We also saw Abraham's oak, by the side of which his tent was pitched when he entertained the angels who visited him just before the destruction of Sodom. We have been here two weeks yesterday, and have plans in store for another week, but we are so very busy that time flies very rapidly.—Mrs. W. F. Harned.

Selected by E. G. MOSELEY.

A Paradox.

ALONE, and yet not alone am I; sad and yet not sad. No human form intrudes upon my solitude, and yet He who fills creation with himself is surely with me; sad I am, for there are many earthly thoughts that contribute to cast a shade upon my soul, and yet heavenly thoughts soon dispel such mournful ones. Oh, that my whole affections might be placed upon things above, and not on things on the earth! Why should my heart be gloomy when such a glorious prospect opens before me?—a world of immortal beauty, enlivened by the presence of God himself, and a glorious city, even the New Jerusalem. 'Fly lingering moments, fly away, and bring that long expected day' when Christ shall appear in glory to take his weary children home.—Miss H. M. Johnson.

Safe Where The Bible is.

A story is told of a ship which was wrecked off one of the islands of Fiji. A boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay wondering what would become of them, one suddenly called out to his companion, 'All right Jack; there is a Bible on this chair; no fear now!'

Many a sailor, who has been in fear from the natives of islands once heathen, has found only comfort and good cheer, because the gospel has been preached to these natives, and they have become Christians.—Mission Dayspring.

Coming.

'Behold I come quickly.' Rev. Coming to take His waitin' Close to his wounded, spea' Coming to bid her cease to And enter her eternal hon' Coming to lush all grief a' Coming to end the mortal Comin' to show the victo' O'er sin and satan, death Comin' to raise the right And prove himself their l' Comin' to slay the foes a' Comin' to wield the aveng Comin' to cleanse from e' The 'field' be purchas'd Comin' to raise the wick' Comin' to still derision's Comin' to punish every Comin' to ye' coming, u' —Mrs. A. Robinson.

FAULT FINDING and censur to have their cause in the who complains, than in the ness of that of which he ma To the man of kindly spirit, side to every thing he looks ill natured man not, even t is without its disfiguring come wars, and whence con you? Come they not hen pleasure that war in you you would improve your s should improve your menta sight; for if there were mo you, things outside would better to you.—S. S. Times

LETTER DEPA

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

From Bro. Alm

DEAR ADVOCATE: YOUR welcomed by the writer as friend, though partaking imperfections of human na and compositors are only fore need to exercise muc bearance towards each o avoid severity, when critic writings. Your cheering letters and edifying articl terest and appreciated; a medium through which though residing at vario each other, can speak oft think you should be higl member on that account. from all who write to would be glad to hear fro have never done so, and e on account of criticism cause have ceased to writ culation may be greatly your weekly visits may your many readers, by their minds the precious tinguish us as a people.

I am still endeavoring requirements of the gospe clude the keeping of 'the also the 'keeping of th God.' See Rev. 14: 12, 14 5: 19. And though some no one of like faith to having no church privile Auburn, which is twelv so far away that I seldo

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by E. G. MOSELEY.

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Coming.

'Behold I come quickly,' Rev. 22: 7-12-20.

Coming to take His waiting bride
Close to his wounded, spear-marked side;
Coming to bid her cease to roam
And enter her eternal home;
Coming to bush all grief and strife;
Coming to end the mortal life;
Coming to show the victor's gain,
O'er sin and satan, death and pain;
Coming to raise the righteous dead;
And prove himself their living Head;
Coming to slay the foes of God;
Coming to wield the avenging rod;
Coming to cleanse from every stain
The 'field' he purchased back again;
Coming to raise the wicked host;
Coming to still derision's boast;
Coming to punish every foe!
Coming? Yes coming, no more to go.
—Mrs. A. Robinson.

FAULT FINDING and censure are more likely to have their cause in the spirit of the one who complains, than in the objectionableness of that of which he makes no complaint. To the man of kindly spirit, there is a bright side to every thing he looks at; while to the ill natured man not, even the noonday sun is without its disfiguring spots. 'Whence come wars, and whence come fighting among you? Come they not hence, even of your pleasure that war in your members? If you would improve your surroundings, you should improve your mental and moral eyesight; for if there were more good inside of you, things outside would look a great deal better to you.—S. S. Times.

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. Almon Hall.

DEAR ADVOCATE: Your weekly visits are welcomed by the writer as a tried and faithful friend, though partaking somewhat of the imperfections of human nature. Your writers and compositors are only human, and therefore need to exercise much patience and forbearance towards each other; and should avoid severity, when criticising one another's writings. Your cheering and encouraging letters and edifying articles, are read with interest and appreciated; and since you are a medium through which the whole family, though residing at various distances from each other, can speak often one to another, I think you should be highly prized by each member on that account. I am glad to hear from all who write to your columns, and would be glad to hear from many others who have never done so, and even from those who, on account of criticism or from any other cause have ceased to write. I hope your circulation may be greatly increased; and that your weekly visits may prove beneficial to your many readers, by bringing vividly to their minds the precious truths which distinguish us as a people.

I am still endeavoring to live up to the requirements of the gospel, which not only include the keeping of 'the faith of Jesus,' but also the 'keeping of the commandments of God.' See Rev. 14: 12, 1 Cor. 7: 19, and Matt. 5: 19. And though somewhat lonely, having no one of like faith to associate with, and having no church privileges nearer than New Auburn, which is twelve miles distant, and so far away that I seldom go to church; yet

having daily communion with God, and the fellowship of the Spirit, I have peace and joy in believing in Jesus, and a hope of eternal life in his soon coming kingdom. And I can say from the heart as sang the angels after the announcement of Christ's birth, 'Glory to God in the highest, on earth peace, good will toward men.'

There are several churches of the Lutheran order nearer than New Auburn, where the services are in the German and Swede languages; the inhabitants about here being mostly Swedes and Germans. At New Auburn there are two Seventh day churches S. D. Adventist and S. D. Baptist; the latter of which I usually attend when I go to church, feeling a little more at home there than at the former, though not a member of either.

If there should be a general interest to hear the evidences of the truthfulness of the main points of our faith, in the vicinity of any of the isolated ones in Minnesota, if they will write to me I would gladly correspond with them in regard to the matter.

In my last published letter I spoke of Matt. 28: 1, as being the only passage of scripture that could fairly be construed to favor the view that the resurrection of Christ occurred on the Sabbath; meaning the seventh day of the week as counted by Sabbath keepers generally, i. e., commencing and ending the day at sunset. Bro. E's criticism of that statement made it imply that one plain statement of scripture, is not sufficient evidence. Such an idea, I think is not implied in those words, and therefore I regard his criticism as unfair and severe.

I have had some hesitancy about writing for the paper, not knowing how many have (from reading criticisms on some of my past writings), become so prejudiced as not to care to see anything more from my pen. I may have imagined more than was true—would be glad to learn that it is all imagination.

Hoping that severity in criticising one another's writings may be avoided in the future I close with good will to all. Very sincerely yours.

Winthrop, Minn.

From Sister Julia Lamb.

BRO. LONG and Brothers and Sisters: We are cheered from week to week by the visit to our homes of our highly appreciated ADVOCATE laden with choice articles from the many isolated ones which show a quiet submission to their allotted sphere, as one and the same hope cheers them on their way. In a little while the sorrows of this life will give place to that long wished for time soon to be ushered in by the appearing of Jesus, the Life giver; when the loved ones now sleeping in the dust shall come forth clothed in immortality, and the living that are found worthy shall be changed from mortal to immortal and made like Christ's glorious body.

When we contemplate the glories that are reserved for Christ's little ones, we are lost in wonder at the wonderful condescension of the Father in giving his only beloved Son to die on the cross for a lost and sinful world. In order to be saved we must repent of our sins, believe on his name, and by obedience to his commands buried in the likeness of Christ's death by baptism; and being transformed into the same likeness that the glory which shines upon us is reflected by us even as it proceeds from Christ influenced by the Holy Spirit. For in that way Christians are to become the light of the world. Even now this treasure is lodged in our frail bodies, and we are constantly reminded of our inability

to perform one good act, thinking to merit eternal life; but it is by God's grace or favor, for if we have not this we have never been adopted into the family whereby we cry, 'Our Father.' Now that one hope in Christ constitutes us one body regardless of names, which Paul makes plain in the 4th chapter of Ephesians. He says, 'I therefore, the Lord's prisoner, exhort you to walk worthy of the calling, wherewith you were called in all lowliness and gentleness, forbearing one another in love, striving to maintain the unity of the Spirit, bound together with the bond of peace.'

Brethren, let us not be envious of each other, but remember that different gifts and offices are combined to build up the church, or 'God's building.' Paul labored hard, as we learn by his epistles, to bring all the church on one common belief in Christ, and in summing up he exhorts them to be of one body and one spirit, even as you were called to share one common hope. You have one Lord, you have one faith, you have one baptism, you have one God, one Father of all, who is over all, and works through all and dwells in all; and have all received the gift of grace which each possesses as it was given by Christ. Now wherein do we differ? And in order to be successful in the work of the Lord we must be knit together in love. Let us all seek to be filled with the Spirit which is given without measure; and whatever befalls us be thankful that our lot is no worse, remembering that afflictions are the lot of the whole family of the first Adam. But in the second Adam which is the Lord from heaven, all things lost will be restored, and all the earth shall be filled with his glory as at the beginning when the sons of God shouted for joy. It seems so sad that some are turning away, it seems like leaving Christ alone in the garden, and deserting the glorious cause which they so long have professed to love, and that too in these last days. How careful we ought to be lest we be overcome and led astray by false teaching, but cling close to the truth as given in his Word which we ought to consider is not too strait for us. We are inexcusable if we turn away from keeping the Sabbath, because some others have become weary of restraint, choosing to have their own way while following the teachings of man to avoid ridicule, forgetting that they that live godly in Christ Jesus shall suffer persecution. Let us ever keep in mind the words of the apostle: 'Let him that thinketh he stands, take heed lest he fall.'

Impetuous Peter was an example of many in these days of religious excitement; he told the Savior he would be the last to forsake him, so with those that have born testimony to the perpetuity of the seventh day sabbath, set apart in Eden before man sinned. Did God then make a mistake when he sanctified that as a day of rest? Was Christ mistaken when he said the Sabbath was made for man and not man for the Sabbath? Let us be careful that we be not wise above that which is written, and substitute a day that never received the divine blessing. Let us not forget that God has declared in his word that his ways as the heavens are higher than the earth; and his thoughts as far above their thoughts.

I for one appreciate the communications from the many brothers and sisters; it seems we are acquainted. Let us hear from each other through the ADVOCATE often, and may your spirits be refreshed from time to time from the fountain of living waters. Your sister in Christ, hoping to be gathered with all those that are Christ's at his coming,

Denver, Mo.

ADVENT & SABBATH ADVOCATE.

Marion, Iowa, May 29, 1888.

EDITORIAL NOTES.

AFTER publishing the next paper the printing material will be moved to Stanberry, Mo., at which place the ADVOCATE and MISSIONARY will be published.

Providentially money has come in so that we can make this change without financial embarrassment from the funds of the General Conference, yet we hope the brethren will assist in this work by their means so that this money can be replaced, and also sufficient means raised to purchase the press and printing material.

ITEMS OF INTEREST.

THERE is a struggle in France to get rid of alcoholism.

THE Supreme Court of Michigan has unan- imously declared the local option law unconstitutional.

FIRE at Palouse city. W. T. Thursday night destroyed seven business blocks, at a total loss of \$250,000, with a total insurance of \$75,000.

A CYCLONE in Baxter County, Arkansas, wrecked many dwellings and destroyed many crops, causing heavy losses to farmers. No lives are reported lost.

THE population of the Kansas Penitentiary has decreased 60 per cent during the past year, and several poor houses have closed for lack of patronage.

THERE are as many poor houses and gin- palaces in London as would, if their fronts were placed side by side, reach a distance of seventy-three miles.

'CHURCH union' is agitating the Christians of Canada. The Ottawa Evening Journal is publishing interviews with the leading Meth- odist and Presbyterian divines of the Do- minion.

ADVICES from Warsaw state that Russia is in a ferment of war preparation. The milita- ry and civil authorities of Poland have been instructed to ascertain what quantities of corn, flour, and forage they will be enabled to furnish.

EXPERIMENTS with 'bellite,' a new explo- sive, invented by Lamm of Stockholm, show that it is more powerful than dynamite, but that its explosion is quieter. There is less scattering of fragments, and it is much safer to handle.

THE British government has ordered that two modern thirty ton guns be mounted on the central bastion, facing the sea, at Sheer- ness. Other measures of defense will be adopted on the Thames.

THE Greek Christians of Chicago are to have a church of their own. It will be the third Greek Catholic church in the United States, there being one in San Francisco and another in New Orleans. Assistance is ex- pected from the church authorities in Russia.

A HAILSTORM passed over Pratt, Kan., Thursday night, destroying fruit and killing cattle over an area of miles in extent in that

county, injuring people caught out, breaking all windows with south or west exposures, and in some cases breaking roofs of houses with the weight of stones.

AT Troy, N. Y., a telegraph wire fell across an electric light wire on Franklin Square and the end of the smaller wire dropped into the street. A horse ran against it and was in- stantly killed.

THE late conference on the 'Christian Prin- ciple of Civil Government' passed a resolu- tion declaring that it is the 'imperative duty of political parties to declare themselves on the moral issues which are now before the nation, and that no party which refuses to do so deserves the suffrage of Christian citizens.'

WHILE the Santa Fe train known as the Thunderbolt, was standing at Fountain, Col., early Monday morning, a caboose and some cars, one being loaded with naphtha, got loose and dashed into it. The naphtha exploded and set fire to the train and also to a car con- taining powder, the explosion of which killed three persons and wounded fifteen others. Sixteen cars and a locomotive were badly wrecked, and two cars, the depot, and a dwell- ing were burned. A church and other build- ings were damaged by the explosion.

EXTREME destitution and suffering exist all through the Lehigh region in Pennsylvania, result of strikes. Appeals have been put forth by committees on behalf of sufferers, which say that death from starvation and ex- posure will be the consequence in numerous cases, unless aid is speedily furnished.

IN Denmark, Norway and Sweden, there have been received into the Mormon Church about 40,000 persons; about 18,000 besides children under eight years of age, have im- migrated to Utah.

THE Rev. C. Purington, of Irving Park, Ill., has a new plan for Christian union. Denom- inations he says will not give up their organ- izations to unite with other bodies, but it is possible, he thinks, to overcome the difficul- ty by instituting an 'organic Christian fel- lowship,' whatever that expression may mean. This, he says, would interfere with no honor- able Christian's privilege. The growth of organic Christian fellowship would ultimate- ly overpower denominational barriers. Mr. Purington has prepared a form of constitu- tion for Christian fellowships.

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James H Titus \$1; A Thompson 1; Walter O Leach \$3; Polly P Cooper \$1; M H Thrash- er 54 cts.

S. S. MISSIONARY.

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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 prin- cipal 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 Sab- bath, 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, 18 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 Brin- kerhoff. 8 pages, 2 cts, 15 cts per dozen.

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

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

The Rich Man and Lazarus,—by W C Long, 16 pages 4 cents, showing the falsity of the popu- lar view of the parable, and also its true appli- cation.

The second coming of Christ, Showing it to be lit- eral and personal, by J Brinkerhoff, 8 p 2 cts.

The Christians' Hope—shown to be in the sec- ond coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2cts.

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The Rich man and Lazarus, showing the appli- cation of the parable, by H C Blanchard, 8 pages, 2 cents.

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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 Wick- ed, showing it to be their entire Destruction, by W C Long. 16 pages, price 4 cts, 40 cts per dozen.

Materialism, by Jacob Brinkerhoff, 1 cent.

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

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

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Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her vis- ions to be erring and human, instead of divine. Price 18 cents, post-paid.

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Comparison of the Early Writings of Mrs E G White with Later Publications, showing the suppressions made in them to deny their erro- neous teaching. 16 pages, 5 cts, 50 cts per dozen.

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

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VOL. XXIII

THE ADVENT & SAB

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TERMS.—Two dollars and a half to new subscri- bers free.

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THE ADVOCATE is devot- ed to the doctrines of the Signs of the Times, observe the Bible Sabbath, together with the Nature of Man, the End of the world, the future inheritance and the Kingdom of God. future Judgment, the Prophecies, the Christ

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If you could but l That shall light Or your heart cou Of that holy, h

If your soul could That shall thrill Or could feel the j You'd ne'er fat

—By Eld. H. H.

Save Y

SERMON BY

'THEN Peter said u be baptised everyon Jesus Christ, for the ye shall receive the For the promise is un dren, and to all that ny as the Lord our (many other words d saying, save yoursel generation.' Acts 2:

These are the wo- rable occasion; an- subject to which the called; and they an- and great significan ken eighteen hund- they remain just a- cant to us and to al- were those who them on the day of

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