

# Advent and Sabbath Advocate.

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

VOL. XXIII.

STANBERRY, MISSOURI, TUESDAY, APRIL 2, 1889.

No. 49

## Advent and Sabbath Advocate

ISSUED WEEKLY BY THE  
General Conference of the Church of God  
Stanberry, Mo.

Gen. Con. Com. { A. C. LONG, San Diego, Cal.  
J. BRANCH, Wayland, Mich.  
W. C. LONG, Stanberry, Mo.

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

Address  
SABBATH ADVOCATE, Stanberry Mo.  
Remittances made payable to Sabbath Advocate.

### Advent Hymn.

Oh! King of Kings thou Lord of all,  
Whose righteous rule in heaven is known  
When wilt thou list thy people's call,  
And here on earth erect thy throne?

Our hearts believe thy promise, Lord;  
We gaze expectant toward the sky;  
We read with joy the unfailing word,  
Trusting the longed-for day is nigh.

The church on earth waits thy return;  
Their sad dissensions then shall cease;  
And all who name thy name shall learn  
To live and serve in perfect peace.

The groaning earth repeats her sighs;  
Waiting release from sin's embrace;  
And upward toward the silent skies,  
She turns an eager suppliant's face.

We plead thy sure prophetic word,  
Lifting our hearts in prayer to thee;  
Let now the herald cry be heard;  
Let us thy advent glory see.

In glorious majesty descend,  
Thy rightful power on earth possess;  
The reign of sin and sorrow end,  
Begin the reign of righteousness.

Oh, quickly come! Let earth behold  
Her sovereign Lord with glory crowned;  
Oh, bring the day so long foretold,  
Let us thy advent praises sound!

—Selected.

### The Sermon.

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

### Second Probation.

BY A. C. LONG.

"Be not deceived, God is not mocked! for whatsoever a man soweth that shall he also reap." Gal. 6: 7.

This warning of the apostle,—*"Be not deceived,"*—should claim our earnest attention amidst the perils of these last days. When God puts up a warning there is always danger, and mankind do well to take heed to it. We are further assured in this passage that the propagation of seed from its own kind is not less universal nor invariable than will be the sentence of the Judge according to the works of each individual. Whatsoever a man soweth that shall he also reap, is the law in the moral world as well as in the physical. Notwithstanding the repeated exhortations

on this line contained in the holy Scriptures, yet there are many false and deceptive doctrines advocated in all ages of the world. Among these might be mentioned the Catholic doctrine of purgatory, universalism, restorationism, second probation,—another opportunity, fair-chance theory, etc. All these doctrines indirectly give encouragement to the sinner to continue in his sins, holding out to him an opportunity in the future by which he may finally be saved. The advocates of these doctrines have been pointed out by the prophet as follows: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way by promising him life." Eze. 13: 22.

These various doctrines have so permeated society that the masses of the people are entertaining the hope, however delusive, that after death or the resurrection an opportunity will be afforded them for securing eternal life. These doctrines are congenial to the carnal heart and are keenly relished by it; but the question is, Are they true? Does the Bible warrant such a belief? Does it hold out a hope to the wicked? It certainly does not as the following passages show: "But the eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." Job 11: 20. "When a wicked man dieth his expectation shall perish, and the hope of unjust men perisheth." Prov. 11: 7. "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." Job 10: 28. "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Job 11: 32. Paul further informs us that all those that have failed to enter into covenant relationship "have no hope and without God in the world," and of some having died without hope. Eph. 2: 12; 1 Thess 4: 13. "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth." Isa. 38: 18.

Hope springs forever in the human heart, and when firmly based upon the sure promises of God is a fountain springing up into eternal life; but when destitute of such promises is a snare and a delusion. The above passages teach that while the righteous have hope in their death, the wicked have none, even their expectations shall perish. The last text quoted teaches that while living men can praise God, the dead cannot praise him; and then further adds, "They that go down into the pit (grave) cannot hope for thy truth." God's truth is to prepare us for eternal life; but if neglected until we go down into the grave, we are assured by this scripture that it is then too late to be benefited. Therefore probation is limited to this life.

This is true of the righteous as well as the wicked as the following scriptures teach: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10. Again Paul, in his dying testimony, says, "I have fought a good fight, I have finished my

course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." 2 Tim 4: 7. This teaches that Paul as well as all other Christians finish the course of their probation at death. Now, if the probation of the righteous is finished at death, why not the wicked? In the face of these facts it would be as reasonable to conclude that the righteous would be raised to a state of probation as if a the wicked would? If probation, or time of trial, is extended to the wicked after the resurrection, why may it not be to the righteous also?

That probation is limited in time is evident from many passages of Scripture. "Friday is the day of salvation." This clearly implies that the time of salvation is limited to the present, and may not be obtainable to-morrow. Again, "Seek ye the Lord while he may be found; call upon him while he is near." This would imply that there will be a time when he will not be found and when he will not hear. But if there is a second probation, why not a third, fourth, fifth, and on indefinitely? Why not extend probation to the wicked for a thousand years? God may have a good reason for not doing this although men may be ignorant of it. But it is a fact that seven-eighths of the Christians at the present time turn to serve the Lord before thirty years of age and only one-eighth after that time. This simply shows the strength of habit. A course of life continued in for thirty years usually continues through life. The strength of habit increases with increasing years as many can testify who are addicted to the use of tobacco, alcohol and other evils. This being the case a second probation would be an entire failure or nearly so. In fact during the earlier age of the world man's probation was extended to nearly a thousand years. But instead of this being a benefit to the human race, it simply gave them an opportunity to increase in wickedness until all flesh had corrupted their way, and God swept the earth with the flood of destruction.

Since that time God has mercifully shortened man's probation to about three-score years and ten, and this has to a great extent checked the increase of sinfulness so that a similar destruction of the earth by fire has so far been averted. But that this destruction is impending is an evidence that man's probation is yet too long and that his evil propensities and habits are yet in the ascendancy and control him to his own destruction.

But we are told by some that unless God saves the majority of the human race the plan of salvation will be a failure. This statement seems to be plausible, but is defective in attempting to pass judgment on God's plans, as though man could, by his limited knowledge, comprehend the far-reaching and infinite plans of God's government. Besides, according to this, God's plan was a failure at the flood when millions were destroyed and only eight saved; and also at the destruction of Sodom and Gomorah when only three persons escaped. And according to this standard of judgment it will be a failure



are throughout, for our Savior informs us that "broad is the way that leadeth to destruction and many there be which go in thereat, while narrow is the way which leadeth to life and few there be that find it." Matt. 7:13, 14. As the heavens are higher than the earth so are God's ways and thoughts higher than ours. The above statement from Christ is sufficient to settle this question forever. It is a square denial of that theory.

Moreover, we are told that in order that God may not be a respecter of persons he must give each individual the same amount of gospel light in order to accept or reject it. This will require a resurrection of all past ages to another opportunity, or a fair chance, as they call it. Now, if the above principle be correct, God must give to each individual the same talent and capacity to receive this gospel light. But does he do this? He does not. God seems to delight in variety, for of the many millions of the human race no two have exactly the same talent and capacity. But there is no injustice in this, for we are taught in his word that where much is given much is required, and where little is given little is required. So where there is a little amount of gospel light, God holds persons responsible for the proper use of that little.

And this will apply equally to the heathen who have not the written law, but yet "show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15. If such sin without the written law, by violating their conscience, we are told they shall perish without law, and Paul informs us that these are without excuse. Rom. 1:20. The evident reason is that they neglected the little light they had. The Scriptures declare over and over again the wages of sin is death, that the soul that sinneth shall die, and that the wicked shall not go unpunished. To-day is the day of salvation, and we are exhorted to work while it is called to-day for the night cometh wherein no man can work. "Whoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest;" "for those that go down to the pit cannot hope for thy truth."

San Diego, Cal.

### "The Engrafting Word."

"Of his own will begat he us by the word of truth that we should be a kind of first fruits of his creatures," James 1:18. The engrafting word is equal to the engrafting hand, or power by which a branch of one tree is placed into living union with another so as to live upon the substance of the other.

The same result is attained by the begetting word of truth. The begotten one is changed from the common stock of God's creatures into one of the first fruits. As it is the word of truth which contains or is the medium of God's will it is of the utmost importance to all who are of the common stock of his creatures that they should know this word of truth, as apart from it no one can rise from the common to be one of the first fruits.

No one of the common stock can by any act of his own raise himself out of it. It is true in this case as it was before declared by Jesus "that which is begotten of the flesh is flesh, so in like-manner that which is begotten of the common stock is the common stock. Branches have not self engrafting power. This power is in the hands of the owner of the root and of the branch. Every good gift and every perfect gift is from above

and cometh down from the father of lights. So this good and perfect gift of raising man out of the common stock of God's creatures into the first fruits stock comes down from him. The gift, or power comes down from him, let this be carefully noted.

Of his own will, this is the source or cause of any difference in the stock of his creatures. He first willed to have a common stock and then he created it. Afterwards he willed to raise from out of the common stock into a first fruit stock. Having willed, he next chose the means for doing it. This means James calls the word of truth. This is the divine instrument or begetting power. It is the adaption of a means to an end. As it is to raise the lower up to the higher, it must begin with the lower and lead them out of their condition and place them in the higher. The state of the lower is described as one of sin or disobedience. The first adaption of the word of truth must reach the disobedient ones.

Disobedience stands related to its cause and also to the punishment due to it. These two parts must be met in the begetting word. If the cause only were met then it would simply stop the continuance of disobedience but fail to settle the past. The wages of sin is death. This death would still be due to him who had sinned and could not be settled for by simply stopping the practice of sin. The effect of disobedience is therefore fairly met in the begetting word by the voluntary death of the first born of the first fruits. Christ died for our sins according to the Scriptures. The just one died for the unjust.

He was buried and raised up again the third day for our justification from all past sins. This is the central fact in God's begetting word of truth that he so loved the world which was perishing in disobedience that he gave his only begotten Son up to be put to death that whosoever in this perishing world believeth in him might not perish but might have eternal life. It is the knowledge of this love towards us that destroys the disposition to disobedience, for the love of Christ constraineth us because we thus judge, that if one died for all, then were all dead, that they who are made alive or quickened by it should not henceforth live unto themselves but unto him who loved them and gave himself for them. The begetting word of truth therefore embraces all the details of the history of Christ as all these have come out of the one moving cause in the mind of the father of lights who first willed to take a first fruit of his creatures out of a perishing creation.

The word or message of God to us is perfect in all its parts. It is formed round his will to save from death a world worthy of death, and that these saved should be a kind of first fruits. This gracious will, disposition or purpose of God took shape in his own mind when he determined to raise up a special son a first fruit. All the references to this purpose from the first time it was formed became a foundation for forming this company of first fruits. These promises at the time they were given were God's begetting word of truth to every one who believed them.

The fulfillment of these great and precious promises in the history of God's Son from his conception in Nazareth until his exaltation to God's right hand in the heavens forms the begetting word to us in these times.

The begotten one is alive. He has passed from death into life. He is taken out of the common perishing world, and is numbered

among the living. He is one of the first fruits of God's creatures. He has believed the message of God's favor toward the race as it is found in the history of Christ Jesus. He has put on him the name of Christ by being baptized into him. He has become one of Abraham's seed and an heir according to the promise of God made to him.

This is the special word of God given to men in these times for salvation from death. In its smallest form it is the name of Christ, God's first-born, and in its widest compass it embraces all the promises of God, for all the promises of God are yea and amen, in Christ Jesus to the glory of God the father. Unto Jehovah therefore be all the glory through Christ Jesus unto the unending age. Amen.—Sel.

### The Reason of Unbelief.

JESUS, when in Jerusalem, in attendance upon the feast of the tabernacles, about six months before his crucifixion, said to the Jews in the temple: "And because I tell you the truth, ye believe me not." John 8:45. In the same discussion with caviling Jews, Jesus had previously said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." Verse 12.

Jesus, in both these utterances, assumed to be an infallible truth-teller, and so wise and competent in himself as to be "the light of the world." He was such, and such he was proved to be, not only by the wisdom with which he spake, but also by the miracles which he wrought as evidence that he had come forth from God. Nicodemus reasoned correctly when he said to him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." And yet the fact that Jesus spoke the truth, and that, too, with infallible certainty, is by him, in the first of the above-quoted passages, assigned as the reason why these Jews did not believe him. "Because I tell you the truth, ye believe me not."

It was the truth that offended them, and it was the truth which they refused to believe, because it was unwelcome. They did not love it, even if it were the truth. It rebuked and condemned their practice; and this was not pleasing to their feeling. Their own depravity stood in the way of faith, and made them cavilers against a ministry of truth to which the infinite God had annexed his seal. They treated that ministry as if it were false, and the words of Jesus as if they were idle tales. Their infidelity had its seat in their hearts. Light had come into the world in the person of Jesus; but they loved darkness rather than light, because their deeds were evil. A vast amount of the scepticism that exists among men is of the same character. One's reason in spiritual matters operates at an enormous disadvantage when it is turned aside by a deceived heart. His heart disrelishes the truth, and this fact shuts the eye of thought to what he ought to relish, and would relish but for his own perverseness. He who rejects the truth because it condemns him, is in a terrible predicament for himself.—*The Independent.*

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."—John 20:27.







## Advent &amp; Sabbath Advocate.

"The Entrance of thy Words giveth Light."

W. C. LONG, - - } Editors.  
 J. W. OSBORN, - - }  
 J. W. OSBORN, Business Manager.

STANBERRY, Mo., APRIL 2, 1889.

## The Memorial Supper.

ON Monday night, April 15, is the time for the annual observance of partaking of unleavened bread and drinking of the fruit of the vine, remembrances of the broken body and shed blood of Jesus that occurred upon Wednesday, 14th day of Nizan and first month of the year, Jewish time, (apart of our March and April) over 1800 years ago. We think the types of sacrifices reached their ante-type in the blood of Jesus who is "the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Able." The blood of former victims could not take away sin but in these offerings a faith and confidence was manifested in the complete and acceptable sacrifice which was to come even Christ who Paul declares in Heb. 9:28 "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

Especially was the paschal lamb annually slain upon the 14th day of the first month typical of the great sacrifice; "a male without blemish, not a bone broken, innocent, and Paul in 1 Cor. 5:7 speaks out plainly "Christ our passover is sacrificed for us." Then he continues, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." The memorial supper was instituted at the passover on the 14th day of the first month, sacred time, on Tuesday night, Luke 22:1-20. We know the record says our Savior partook of this with his disciples at that time, and that he did not partake of it one single time at any one of the six Sundays after his resurrection until his ascension. The Apostle Paul in his first letter to the church at Corinth, chapter 11:23-29, gives them special admonition and direction as follows: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

This is the language of Paul more than twenty years after the death of Christ. How careful he is to give particular directions for the observance of this ordinance. "Took bread . . . given thanks, he brake it, and said, Take, eat." . . . "After the same manner also he took the cup." When we remember that Paul "shunned not to declare the whole coun-

sel of God." "kept back nothing that was profitable." If it were necessary to keep in the minds of Christians fresh and vivid the death of Christ by having the eucharist weekly, monthly, or quarterly he would have told us. Question: Why did not the apostle allude to its annual observance? He does.

For near fifteen hundred years God's chosen people upon the 14th of the first month by observing annually a feast and saying the lamb memorialized their departure and also pointed forward to the death of Christ. This 14th day was an annual Sabbath, "a shadow of things to come," that passed away at the cross; as to the Sabbath, or slaying the lamb, for as already quoted, "Christ our passover is sacrificed for us;" and in Heb. 10:14 we read, "For by one offering he hath perfected forever them that are sanctified." In the 7th chapter we read that perfection was not attainable or remission of sins realized under the Levitical priesthood. Then only a remembrance of sin from year to year. Since the priesthood was changed, the law of the priesthood was also changed, and Christ once a sacrifice now liveth, "and continueth ever, hath an unchangeable priesthood." 1 Peter 1:19 says: "Of the precious blood of Christ, as of a lamb without blemish and without spot." Paul would have us keep the feast; not use bitter herbs, mutton or make a fall meal on this sacred occasion; but the appropriate emblems, unleavened bread and juice of the grape designated by the Savior himself the night of his betrayal. The slaying of the lamb annually at this stated time was a national and long known custom. Both Christ and Paul explain the change and how long this institution is to continue "till he come." And it appears that after Paul saying "Christ our passover," "keep the feast," to further impress the special time says: "I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed," etc. No explanation in the sacred word of any different time for the observance of this ordinance pointing back to the Savior's death, than the one so well known among God's people that pointed forward to this same event for more than a thousand years before. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come," does not necessarily require its observance at every coming together, or more than once at the same meeting. As often as we celebrate Washington's birthday we manifest a reverence for the father of our country, but does not intimate that the Fourth of July would be appropriate for said celebration.

I hope the brotherhood as much as practical will observe this sacred ordinance, for the command is to do and show forth this event until he comes. I feel that as long as this life lasts I will try to be obedient in this and every other known duty. Should I not be able to meet with a church annually at any time, I would use the emblems alone or with others as opportunity afforded. The rigid test at the peril of damnation is, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." If this is done "unworthily," that is, not prompted by the proper motives, the anathema of divine wrath will rest upon him.

"Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done." Luke 22:42.

## Blood.

We now have blood-life, or as expressed in Gen. 9:4 of life, "which is the blood." The disobedience of our first parents forfeited their lives and from then till now their posterity have been returning to dust as a consequence of their transgression. The plan of redemption was devised; the promise of the seed of the woman to bruise the serpent's head was given; the lost life was to be restored through the second Adam, and the human family yet can obey and have life (beyond this blood-life), or for their continued disobedience will for their individual iniquities sink and crumble beneath their own calamities that will pass them to the second death in the fires of the last day.

The fatal decree went forth, death was passed upon all, and man would forever remained in its stillness had not one mightier than human power provided a re-living by a resurrection from the dead to the judgment of the last day, where all will appear and stand or fall upon their own acts of merit or demerit toward fellow man and our Creator. If we have been begotten by the word of truth, our hearts made pure by faith, our lives reformed by repentance, and been adopted as a child of God, not allowing the soul to wither and die, having our sins cleansed by "the blood of Jesus Christ," and then "never fall," we will be hid in chambers "as it were for a little moment until the indignation be overpast," and then if our one, or ten talents have gained as many others; we will be honored accordingly.

But on the other hand if we have "trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing and done despite unto the spirit of grace, Paul says in Heb 10:27 of such there awaits "a certain looking for of judgment and fiery indignation which shall devour." How careful we should be that this blood for us was not spilt in vain. Can we not behold what manner of love the Father hath manifested in the gift of his Son to die the just for the unjust? Could we for a moment imagine a throng thirsting for blood, jealous towards a dutiful son because of his excellency, not only in knowledge but in humble meekness, child like obedience, and in every particular a pattern of good works worthy of patronage by the most noble, and commanding admiration from all. Then to see such a corps of mad men seize the truthful honest and innocent by force when a near friend betrayed him; drag him through a mock trial by his enemies, and of such a court to render verdict of not guilty, nothing against him worthy of death; yet with a rush of enraged people drive nails through the live flesh of his tiny hands, sink a crown of plaited thorns into his brow and force a spear into his tender side, so little by little his life ekes out as his own mother near to him beholds his agonies but is not allowed to minister to his wants. Men think we would have some faint idea of the Father's love.

Should any father or mother of the present day be called to this sore trial in day-time before a multitude though they might not be able to speak with the tongue, yet something of their intense desire and paternal affections would readily be manifested and if able with an audible voice to express one hundredth part of their realizations it seems to me would move a heart of stone. Then let us consider the analogy of this to the facts of Christ who was bruised for our transgression, "who his own self bare our sins in his own body on



the tree," and "by whose stripes ye are healed," and so we not be faithful, obedient and reciprocate this love, knowing "aliens from the commonwealth of Israel and strangers from the covenants of promise having no hope and without God in the world are made nigh by the blood of Christ" which "cleanseth from all sin."

"For this is the love of God that we keep his commandments." 1 John 5: 3 so says the inspired apostle in the year A. D. 90. O.

#### God's Love for the Sinner. John 3: 16.

God does not love the sinner because he is a sinner. A mother does not love her daughter because she has got a cancer in her breast; she loves her because she is her child, and in spite of the cancer. She may bestow more anxiety upon her than upon a well child, more sympathy, more love and interest in her, which the well one does not need, that she may be restored to health. There is more concern in heaven over one sinner than over ninety-and-nine just persons. The angels must look upon a saint with an eye of comfort, but upon the sinner with one of anxiety.

God loves you, my friend, because you are his offspring—you were made in his image once. You have marred and soiled the image, but God loves you yet if you are a wayward child; and the latch-string still hangs out of the heavenly home. God loves the sinner as considered apart from his sins, what he was once, and what he might be if sin were removed. God hates sin and loves the sinner. He sees sin when we can see none, and virtue where we never imagined there was any. He has a masterly eye and a mighty hand. A workman goes through a forest in search for timber; his eye sees beauty in a stick that you and I would not. Ah! here is one with gnarls and crooks; that is just the one he wants. He does not admire the gnarls and knots, but he sees in it what he wants, minus the gnarls and knots; those will come off easy enough under his hand. All men are worth saving, and are the objects of God's love, but some are chosen vessels. He takes them as they are, and utilizes them after sin has been removed.

A young sculptor appears to an old master as a student. "Can you see a lion in that block of marble, sir?" "No, sir." Then you will never be a success as a sculptor." God sees a saint, a preacher, a poet, a worker, no doubt, in many a slum and den of sin, that is, material there to make one of if taken out of such a place and cleansed from sin—some one worth saving, anyway. It is somebody's son, somebody's father, somebody's brother. A diamond is a diamond, if it is in the gutter and covered with mud. The mud will wash off. Is your brother down there? Somebody's is. The Son of man came to seek and save that which was lost.—C. E. Copp, in *World's Crisis*.

#### Palestine.

FOUR-FIFTHS of Bible history has for its field Palestine. At Abraham's day two early nations had occupied it, so that while we do not know its most ancient name, the earliest name by which it is known to us is Canaan; after the conquest it is called Israel; in Christ's day Judea; now Palestine, which is derived from Philistine.

It is about the size of New Hampshire, Canaan, comprising the portion between Jordan and the Mediterranean Sea, contains 6,600 square miles, or about one and one-

half as much as New York. Israel, on both sides of the Jordan, contains 12,500 square miles. The coast line, from Tyre to Gaza, is 180 miles in extent, and Jordan, from its source in Palestine to the southern extremity of the Dead Sea, is 152 miles. In the north the distance between Jordan and the Mediterranean is sixty miles.

Its waters, including its one river, the seas and mountain torrents, were named and located. The name Jordan means *descending* and at its source the river is 1,800 feet above sea level, whereas the Dead Sea into which it empties is 1,300 feet below. A canal from the Mediterranean to the Sea of Galilee would fill the Jordan valley from Merom to the Dead Sea inclusive and greatly increase the commercial importance of Palestine.

The natural divisions of Palestine are:

1. The maritime plain.
2. Shephelat, which means low hills.
3. The mountain region, which was largely the home of the Israelites, as the Canaanites continued to occupy the valleys.
4. The Jordan valley.
5. Eastern table lands, called Gilead, which means high. In the conquest all east of the Jordan was taken from the Amorites, or mountaineers, and Midianites in three decisive battles west of the Jordan. Joshua showed himself a strategist in fighting the battles of Jericho and Ai and marching on to Shechem in the centre and thus dividing his enemies from one another, after which the greatest decisive battle of the world's history was fought at Bethoron at the south, a battle more important in results than Gettysburg, Waterloo, or Marathon.—*Ex.*

#### Practical.

THE theory is clear, beautiful, and scriptural. The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We may have a theory in our head that does not affect our heart. We may help to publish the truth to others while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board ourselves.

Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? Or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know it. How often are they grieved, and in sorrow turn from us! To know ourselves and be right before God is the all important point. How easy to deceive ourselves; but God is not deceived.—*Sol.*

#### Its Weakest Link.

If a chain can be made up of a thousand links, and nine hundred and ninety nine are strong, but one is weak, the chain will be in

danger of breaking at that one weak link. We may be strong in a thousand excellences, and yet have one weakness which endangers us. That is the reason that we sometimes see men distinguished for a whole round of virtues collapse and go down. The weak link in the otherwise stout chain gave way under the pressure.

The first chain bridge was built in Scotland. Walter Scott tells how the French imitated it in a bridge across the river Seine. But there was one weak point in that chain bridge. There was a middle bolt that was of poor material, but they did not know how much depended on that middle bolt of the chain bridge. On the opening day a procession started, led on by the builder of the bridge; and, when the mighty weight of the procession was fairly on it, the bridge broke and precipitated the multitudes. The bridge was all right except in that middle bolt. So the bridge of character may be made up of mighty links strong enough to hold a mountain, but if there be one weak spot, that one point unlooked after may be the destruction of everything. And what multitudes have gone down for all time and all eternity because in the chain bridge of their character there was lacking a strong middle bolt!—*Selected.*

#### Don't Complain.

A COUNTRY merchant was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to the skin. At this time he was quite vexed, and murmured because God had given him such hard weather for his journey. He soon reached the border of a thick forest. What was his terror on beholding on one side of the road a robber, who, with leveled gun, was aiming at him and attempting to fire! But the powder being wet with the rain, the gun did not go off, and the merchant giving spur to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair I should not probably have been alive at this hour. The rain which caused me to murmur came at the fortunate moment to save my life and preserve to me my property."—*Sol.*

#### Anxiety.

The following, culled from an old preacher, is beautiful: "Patience to yourself a member of a family of the Israelites in Egypt, the day before the night of the Passover—the eldest son—going to his father, and saying, 'Father, I am afraid the destroying angel will this night take my life.' Would not the father, by every means in his power, strengthen his son's faith in the promise, taking him to the door and saying, 'See, my son, my first-born! the door is sprinkled with the blood; and the promise is that the angel will not destroy in that dwelling which is stained by the blood. Why don't you believe *all* that God has spoken? When he says the avenger will visit the land to destroy the first born, you believe him; why don't you believe him also when he adds that he will *not* destroy where the blood is sprinkled upon the door-posts?'"

A good name is rather to be chosen than great riches.—*Bible.*



### The Ten Commandments.

An old author in England in 1689 thus rhymes a divine truth :

In heaven shall dwell all Christian men  
That know and keep his biddings ten.  
Have thou no other God but me ;  
Unto me Image bow thy knee.  
Take not the name of God in vain ;  
Do not the Sabbath day profane.  
Honor thy father and mother, too ;  
And see that thou no murder do.  
From vile adultery keep thee clean ;  
And steal not though thy state be mean.  
Bear no false witness shun the blot ;  
What is thy neighbor's covet not.  
Write these thy laws, Lord in my heart,  
And let me not from them depart

*Selected.*

### A False Report.

EDITORS ADVOCATE: Quite a number of the brethren have written to me that a report is being circulated that I have renounced the seventh day Sabbath, and have expressed their desire to have me correct said report in ADVOCATE. With your permission, I will say that the report is absolutely false. The latter part of next Nov. it will have been seven years since myself and family left Mo. During this whole time we have been faithful to the claims of the Bible Sabbath.

In the last seven years J. A. Nugent and myself have been engaged in several branches of business, have lived in and near Bassett (now the county seat of Rock county) nearly four years. While there edited and published the Bassett Herald. Should this meet the eyes of any who are opposing the seventh day Sabbath and circulating said report, who should think that though I have not given it up, yet in the work of publishing a secular newspaper we must necessarily have been slack in its observance; seeing that the seventh day is the world's business day, we refer them to J. H. Berry, editor of the *Rock County Republican*, and C. P. Willse, editor of the *Herald*, Bassett Neb., who will tell you our office was always closed on Friday evening at sundown, and opened on Sunday morning for business.

We now reside in Ainsworth, the county seat of Brown county and are engaged in transcribing the records for Rock county. Our place of business is in the court house in the office of the county clerk. Now should any one who opposes the Bible Sabbath, and who are always elated to hear that some one has given it up, have a curiosity to know whether in this place and business we are not slack in its observance, (seeing we have not given it up) such persons may have their morbid curiosity satisfied by inquiring of D. H. L. Hevre, clerk of district court, or of C. H. Bogue, county clerk at Ainsworth, Neb., who will tell you that our books are all laid away in the vault on Friday evenings before sundown, and that we do not make our appearance at the court-house any more until Sunday mornings. I will say that we are known all over this county as Sabbath-keepers, and the people have shown their respect for our religious faith in more ways than one. They have appointed their mass meetings (political) and conventions on days suitable for us to attend. When we first located here their conventions, etc., were held on Saturdays and of course we did not attend, neither have we ever attended a political speech delivered on the Sabbath in our own town.

In our experience we have not found the Sabbath a burden but a delight; neither have we found it inconvenient in any busi-

ness we have yet engaged in. Those persons who are circulating that I do not now believe the views set forth in my book, "Bible Sabbath Defended," are grossly mistaken. I am just as firmly established in this God-given truth as it is possible to be. So are all the members of my family. I wish to bring my children up in this truth, and in all truth as revealed in the Christ. Could I only have been brought up in the knowledge of the ten commandments which God gave to man it would have been worth mountains of gold to me. There is no truth more clearly taught in the Bible than that the seventh day is the Sabbath of God, and vain are the efforts of mortal man to set it aside. It is just as enduring as the throne on which the Eternal sits. Human ingenuity can never limit and terminate that holy institution which God designed should be perpetual and universal. The devil and all his emissaries can never obliterate it. Since I saw the Sabbath in its true light years ago in the old Union church in Daviess county, Mo., not the least shadow of a doubt has ever arisen in my mind in reference to its perpetuity and binding force. Submitted in love. A. F. DUGGER.

*Ainsworth, Neb.*

### Reasons Why Sunday Needs a Civil Law to Sustain It.

BY E. S. SHEEFIELD.

First, because it is not sustained by God's law as a day of rest.

Second, it is universally admitted that Sunday is the First day of the week, and God tells us to labor on that day. Therefore, it needs a human law to make it a day of rest.

Third, God's law commands us to rest on the Seventh day; therefore, if Sunday is to be kept as a rest day the command for such rest must be of human origin.

Fourth, as God's law commands us to labor the first six days of each week, and in them do all our work, and then strictly forbids our work on the Seventh day, he cannot command us to rest on the First day until he has changed the words he once uttered: "My covenant will I not break nor alter the things that is gone out of my lips." Therefore, if Sunday is commanded to be kept it must be a command of men, because God cannot give such a command without stultifying his own words uttered before.

Fifth, God gave a reason why the Seventh day should be kept as a day of rest that it is impossible for God or man to transfer to any other day. Therefore, a reason is assigned for keeping it which is not once named in the Bible; thus the necessity of civil law to sustain it.

Sixth, Jesus said he kept his Father's commandments, and the apostle said that "he did no sin, neither was their guile found in his mouth." But as Sunday-keeping was not among his Father's commandments he never kept it, therefore it is not walking in his steps to keep it, nor following his example which we are commanded to do. Thus Sunday-keeping cannot be taught from his precept or example; hence it needs the support of civil law.

Seventh, God promised by the prophet great blessings to all who will keep the Sabbath, and also do no evil at the time when his salvation is near to come and his righteousness to be revealed; but as there is no blessing promised for Sunday keeping, therefore a law is needed to compel its observance.

REASONS WHY A SUNDAY LAW IS AN INSULT TO THE CREATOR.

First, because a law commanding the observance of Sunday as a rest day is in direct opposition to the law of God respecting the Sabbath.

Second, it is also in direct opposition to God's law respecting the First day of the week.

Third, it is claimed that Christ rose from the dead on the First day of the week, therefore it is the Christian Sabbath. But it is nowhere said in the Bible that he rose on the First day; neither is it once intimated that this event would have any effect on the Sabbath; and it is recorded that late on the Sabbath the sepulcher was empty, and the term Christian Sabbath is an invention of men as it is not in the Bible; hence the basis for Sunday observance exists only in imagination and tradition.

Fourth, a Sunday law is in opposition to the Constitution that guarantees to all the right to follow the dictates of their consciences in worship.

Fifth, Sunday law is but a command of men, and Jesus said worship based on such commands was vain before God.

Sixth, a law made by men in opposition to the law of the Creator is treating God with all contempt possible. God requires obedience as the highest honor man can render to him; but obedience to a Sunday law encourages all that keep it from obeying God. How forcible the statement that at the close of this age the great mass will be found worshipping the beast.

*Woodward, Ia.*

### The Will of God.

BY E. G. BLACKMON.

WHAT we understand to be the will of God is his revelation to man—the Bible. God's will is something that man is required to do in order to enter heaven. Matt. 7: 21. It was Christ's work to do the will of his Father. The work of doing God's will consists partly in obeying his law which our Savior did to the smallest jot or tittle. In him could no sin be found; he was perfect like that of the law of his Father, which is said to be perfect, converting the soul. Ps. 19: 7. Christ taught us not to brake the least one of God's commandments, but to do and teach them. Matt. 5: 17-19. To do and teach them is to do the work or will of God. Thus saith the Bible: "Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12: 13. If the will of God is not couched in his law, that includes man's whole duty to him, where shall we go to look for it?

God's will must be carried into every thought and act of our lives—into the field and out of the field; in every dollar we earn and spend, for we are his and all we possess in this world comes from him, and he has made us responsible for the use we make of it. The will of God requires more than to simply read our Bibles, and offer up our praise, and go to church to hear preaching, etc. It must be carried into our every day lives—to the full extent of the commandments, and they include our whole duty.

*Neosho, Mo.*

THE value of a truth does not depend upon its popularity, nor does the fact that everybody believes a thing, prove that it is true at all. And what God says may well be accepted as true without any proof. But no amount of proof will make anything true that does not accord with what God has said.



## Job's Enthusiasm.

WHAT inspired Job's enthusiastic speech recorded in Job 19:21-29? If a man was born poor, brought up poor, and has always been poor, it would seem he might be somewhat inured to poverty. But for a man that has the advantage of wealth and position to be reduced suddenly to abject poverty as Job was, is a very serious matter. When we are introduced to Job in Job 1:1-5, he is the greatest of all the men in the East. But in the 19th chapter we find him stripped of all that he had. His flesh also has been consumed so that bones and skin come together. Bones, skin, and the breath of life are about all there is left of him. So he might well say, "I am escaped with the skin of my teeth." What an object of pity! What a sad condition! Does this in any way represent Christ's poverty for us?

In addition to this, Job's friends sought to break his soul in pieces with their vexatious and reproachful words: "These ten times have ye reproached me." Bildad seems to class Job with the wicked, and charge him with a lack of the knowledge of God. In reply, Job could say, "Be it indeed that I have erred, mine error remaineth with myself." Job understood that God had overthrown him and stripped him of his glory and taken the crown from his head. And all his brethren, acquaintance, kinsfolk, familiar friends, his maids, his servants, his wife, young children, and those whom he had loved, turned against him and treated him with great indignity and disrespect, so that he cried bitterly from the depth of his soul, and plead with his friends for pity. This hour of sorest need became God's opportunity to inspire his heart with a knowledge of lost things, which changed the voice of pathetic pleading into the voice of exultation and triumph, with a desire that this knowledge might be preserved and handed down to the last man.

Hear him: "Oh, that my words were now written! Oh, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold him and not another, though my reins be consumed within me."

Job's earnest desire and prayer has been answered, the words have been printed in a book and preserved, and brought even to us, and we believe that the burden of evidence goes to show that Job will soon live again and behold his and our Redeemer standing on the earth.—*Sel.*

## Crossing the Bridge.

CROSSING the bridge is ably illustrated by the following story:

"Don't cross a bridge until you come to it." There was once a man and woman who planned to go and spend the day at a friend's house which was some distance from their own. So one pleasant morning they started out to make the visit, but they had not gone very far before the woman remembered a bridge she had to cross, which was very old, and was said to be unsafe, and she immediately began to worry about it.

"What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way."

"Oh," said the man, "I forgot that bridge;

it is a bad place; suppose it should break through and we should fall into the water and be drowned!"

"Or even," said his wife, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," said the man, "what would become of any of us, for I couldn't work, and we should all starve to death."

So they went on, worrying until they got to the bridge, and, lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed over it in perfect safety, and found they might have spared themselves all their anxiety.

—*Sel.*

## The Temper.

If people generally knew what an advantage to them it was to be cheerful, there would be fewer sour faces in the world and infinitely less ill temper. A man never gains anything by exhibiting his annoyance by his face, much less by bursting into passion. As it is neither manly nor wise to yield like a child pettishly to every cross, so it is alike foolish and absurd to allow feelings of anger to deprive us of self control. There never was a man in any controversy who lost his temper who did not come near losing his cause in consequence. If ever a person plays a game of his enemies it is when he is in passion. Acquaintances shun men of proverbially ill temper; friends drop away from them; even wives and children gradually learn to fear them more than to love. Thousand of men owe their want of success in life to neglecting the control of their temper. Nor have they the excuse that it is an infirmity which cannot be restrained; for Washington, though naturally of a most passionate disposition, disciplined himself until he passed for a person utterly impassive. No man who neglects his temper can make those happy around. Good temper is gold, is beyond price. Bad temper is a curse to the possessor and society.—*Exchange.*

KIND reader, is it not true, sometimes? 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.*

## Letter Department.

Then they that feared the Lord spake often one to another: and the Lord hearkened 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 that day when I make up my jewels. Mal. 3: 16.

## From Sister Sarah Bledsoe.

DEAR Brethren and Sisters: I love to read the letters so well, I thought I would write also. It has been sometime since I wrote to our much loved paper; but it is not because I am growing cold; no, for I am trying to walk in the light of God's truth and to keep his blessed commandments. I don't find them hard to keep but my most trying work is to get my children to keep them, especially the Sabbath. They see others go to

town on Sabbath and they want to go too. I can make them keep it but they would not enjoy it. I will try and take the Missionary and probably that will interest them. I like to read the ADVOCATE, and when I read the sermon and then the letters, it is like going to meeting and after preaching is over, greeting the brethren.

Well, we heard one sermon preached this winter by Bro. Bartlett. He and Bro. Wells held meetings near here and we did not hear of it till it was most over. I had the pleasure of forming their acquaintance, and also Sister Edwards, who are the first Sabbath-keepers I have met since '83. Bro. Wells promised to come and preach for us again. When he comes I desire to be baptized. I am sorrow I can't send some money for the paper, but I expect to send it soon. Truly we are living in the last days when people won't endure sound doctrine. I meet some one every day who don't like the old path; they want to go their own way and be saved too. I want you all to write; I like to hear from you all. Your sister in the blessed hope.

Amity, Mo.

## From Sister Jane C. Childs.

DEAR Brethren and Sisters: This is my first letter to the ADVOCATE. I love to read the letters from the brethren and sisters. My prayer is that we will all live so that we may meet in the kingdom where we will see one another and behold our blessed Redeemer. I feel it is our duty to write and encourage one another to press on to the end and be overcomers. Let us try to help others to come to Christ and enjoy the pleasure and blessing of knowing Christ. I never fully realized how important it was for Christians to try to lead others to Christ until lately. I have resolved, the Lord helping me, that I will try more earnestly to convince others of their need of Christ. When I think of the great love of Christ I feel unworthy, but then it gives me courage to press on and look to Christ for strength. I ask you all to pray for me and my family that we may hold out to the end. Oh, brethren and sisters, let us labor to help the young, and especially those who have the courage to confess Christ. My heart almost fails when I look on the world and think of temptations and snares that are before the young.

I send one dollar toward what I owe on the paper. I wish I could send all, but cannot at present. Yours in hope.

Formosa, Kan.

## Obituary.

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

DIED, at the home of Albert Eaton, in Geneva, Mich., March 18, 1889, Mrs. Ann Tobey, mother of Mrs. Eaton and Sister James Young of White Cloud, aged 73 years, 5 months and 18 days. She was born in New York and came to Michigan in an early day. She leaves five children to mourn her loss, one being taken away by death a few years ago. She was conscious of what she had to pass through and felt resigned to her trouble, which was palsy. Before she died made selection of Revelation 14: 13 as the text to be used by the writer. Only one of her children, Mrs. Eaton, was able to attend the funeral, and a large concourse of friends were present to sympathize with the bereaved.

L. J. BRANCH.



Advent and Sabbath Advocate.

STANBERRY, Mo., APRIL 2, 1886.

MONDAY night April 15, Memorial Supper. "This do in remembrance of me until I come."

MEETINGS with the Church of God at their hall on Second street conducted by Elds. Bartlett and Long are instructive and continue over Sabbath and Sunday.

Our sermons are mostly used, let the sermons writers continue to unfold the riches of God's grace and the gospel which is the power of God unto salvation to all that believe made known to man in the word of truth.

WHEN I taken charge of the publishing work the supply of paper was near exhausted and it required some of the subscription money afterward to finish paying Bro. Long for his work of publication. From my individual funds I purchased about \$60.00 worth of paper which will soon have to be replaced. Office help postage and other expenses must be met weekly. At present the amount of money received is short of the expenses of publishing \$129.85, which if received would be quite a favor.

Items of Interest

-Chili has excluded Chinamen.  
-Great Britain is in full accord with the United states on the Samoan question.

-Oklahoma, that portion of the Indian Territory lying near its center, which is not occupied by any Indians, is about to be opened to settlement.

-Owing to the civil war raging in that republic, flour now costs \$20 per barrel in Hayti.

-Letters from Rome suggest the probability, on what is claimed to be good authority, that the next Pope will be Cardinal Gibbons of the United States.

-Bishop Hurst, of the Methodist Episcopal Church, says that in Mexico 8,000,000 persons have never seen a copy of the Holy Scriptures.

-March 15 information was received at Fort Smith Ark., of the murder of Deputy United States Marshal W. A. Moody in Indian Territory by men whom he was trying to arrest. Moody is the sixteenth deputy killed in the territory within a year.

-The Oklahoma, Ind. Ter., "boomers" are again in trouble with the military authorities, and it is rumored that fire-arms have been brought into use by the contestants, and that serious trouble is imminent.

-The severest hail-storm on record swept over New Hanover County, North Carolina, on the 20th ult. A colored man who was out in the storm was pelted to death by the huge hail-storm.

Anarchism is still rampant. It is not dead in any civilized centre; it lives and spreads. A mob in the city of Rome wrecked and plundered houses with a loss to the owners of \$75,000. Anarchist leaders fomented the riot. At a Socialist meeting in Hyde Park, London, red flags were displayed and a banner bearing the inscription "Remember Chicago."

Paris is ever and anon in fear of an Anarchist rising. At an Anarchists' meeting in Chicago speakers demanded that carrying mails, the

post-office, railroads, telegraphs and public schools all be destroyed. With Ferdinand in "The Tempest" one is led to exclaim, "Hell is empty and all the devils are here."

LIKENESS to Christ should be the aim of his disciples. We know how he deported himself amid the scenes through which he passed while on earth. In the various positions in which we are placed we need to ask, "Is this what Jesus would say or do?" This should be the test for our conduct. As planets are held by the sun, so we are to be kept constantly by Christ's secret but almighty power, and to receive life and light from him. The farther a place is from the sun, the colder and darker. As a planet is near the sun it receives more heat and light. For a Christian to be at his best estate he must be near to Christ, with heart and face toward him.

A Kind Word.

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

ANCIENT AMERICAN RUINS.—Many millions of dollars and the labor of many life-times have been spent in the work of preserving the ruins of ancient Greece. Nothing has been done to preserve the ruins of ancient America. Yet we have in this country ruins no less imposing, no less interesting, probably no less ancient, and certainly much more mysterious than any that Greece can show. When the early Spanish explorer penetrated into what is now the central region of Arizona they found there a majestic pile of masonry, even then a hoary ruin, the relic of a civilization many centuries extinct, and telling the story of a dense population inhabiting what is now a desert waste. The Spaniards named it the *Casa Grande*. It is the most striking example of ancient American architecture now known to exist, but it is not the only one. There are scores of others in the far Southwest, erected centuries before the landing of Columbus.

ON Monday night, April 15, the Church of God at Alantus will meet for the annual observance of the memorial supper. I hope to be able to meet with the household of faith at the above time and place.

J. W. OSBORN.

Letters and Money Received.

TITLES	DON.	ADVOCATE.
Emma Hurley	-	1.50
Capt Joseph Morgason	-	6.00
Jane C. Childs	-	1.00
E. A. Mullett Genl. Conf.	3.00	
Mrs. Harriet Davis	-	2.00
" " " for A. C. Long	1.00	
Thomas Howe	-	

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 sanctarian Adventists. Price, 10 cents.

*The Seventh-Day Sabbath*.—A short Treatise on the Scriptural Evidence of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 3 pages—price 5 cts.

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

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

Sabbath Desecration—8 pages, 2 cents, by S. E. 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, 3 pages. Price 5 cents, 50 cts per dozen.

The Chaldean Ordinance, by I. N. Kramer, 1 pages, price 4 cents single copy, 40 cts per dozen. This tract particularly examines the meeting of Christ with his disciples showing that there is no evidence in them for a change of the Sabbath.

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

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

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

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

The Three Angels' Messages of Revelation xiv 17-18 pages, 3 cts, by A. C. Long.

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

The Rich Man and Lazarus,—by W. C. Long, 16 pages 4 cents, showing the falsity of the popular view of the parable, and also its true application.

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

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

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

Faith, Repentance, and Baptism, by W. H. Ebert, 15 pages, price 3 cts, 30 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.

God's Law Perpetual; its eternal obligation by W. H. Ebert; 16 pages; single copies 4 cts, cts per dozen.

Materialism, by Jacob Brinkerhoff,—1 cent  
The Two-Horned Beast of Rev. xii. Showing its application to the Papacy, by A. C. Long, 24 pages,—price 5 cents, 50 cts per dozen.

Mrs White's Visions and the Seven Adventists, by Jacob Brinkerhoff, 16 pp

The End of the Ungodly, the Fate of the Wicked, showing it to be their entire destruction, by W. C. Long, 16 pages, price 4 cts, 40 cts per dozen.

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

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

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

Mrs White's Visions, a candid Examination by A. H. Cleaves, price 8 cts, 75 cts per dozen.

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

The Sanctuary trodden under foot and to be cleansed, of Daniel 8: 14, by Jacob Brinkerhoff 7—3 pages,—price 9 cents

The State of the Dead, by J. H. Nichols; showing from Bible evidence facts in harmony with reason; that dead men do not know more than the living,—8 pages, price 5ct.