

Advent and Sabbath Advocate.

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

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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 restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Star Crowned Ones.

I sat alone with life's memories,
In sight of the crystal sea;
And I saw the thrones of the star-crowned ones,
With never a crown for me.
And there the voice of the judge said, "Come."
Of the judge on the great white throne;
And I saw the star-crowned take their seats,
But none could I call my own.
I thought me then of my childhood days,
The prayer at my mother's knee—
The counsels grave that my father gave,
The wrath that I was warned to flee;
And he said, "Is it then too late, too late?
Shut without must I stand for aye?"
And the judge, will he say, "I know you not,"
How'er, I may knock and pray?
I thought, I thought of the days of God,
I'd wasted in folly and sin—
The times I'd mocked when the Savior
knocked,
And I would not let him in.
I thought, I thought of the vows I'd made
When I lay at death's dark door—
Would he spare my life, I'd give up the strife,
And serve him forevermore,"
I dreamed as though I woke from a dream,
How sweet was the light of day!
Melodious sounded the Sabbath bells
From towers that were far away.
I then became as a little child,
And I wept, and wept afresh;
For the Lord had taken my heart of stone
And given a heart of flesh.
Still oft I sit with life's memories,
And think of the crystal sea;
And I see the thrones of the star-crowned ones,
I know there's a crown for me.
And when the voice of the judge says, "come,"
Of the judge on the great white throne—
I know 'mid the thrones of the star-crowned ones
There's one I shall call my own.
—Selected.

Prove All Things.

ELSIE L. ROBINSON.

PROVE all things, and hold fast that which is good.—1 Thess. 5: 21.

I am glad that while living, as we are, in a world where sin abounds and the love of many is waxing cold, with the many saying "lo here" and "lo there," and amidst the conflicting opinions of men, we have the Bible, which is the law of the Lord, perfect, converting the soul. It is the testimony of the Lord making wise the simple. In it are the statutes of the Lord, which are right, rejoic-

ing the heart. The Bible also contains his commandments, which are pure, enlightening the eyes; it teaches the fear of the Lord, which is clean, enduring forever.

The Bible is not contradictory in its teachings, each of its blessed truths shines forth in its own beauty. Yet some dare to tell us that the Bible is not inspired. The inspiration of the Bible is a question which has already been up for discussion through the length and breadth of the land for years. What are we to do with this wonderful book? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or is it man's book?

Our text says, Prove all things. Now how shall we prove it? We find men on all sides of this question. There are persons who tell us the Bible is a good book; but then there are others just as good; the Bible is inspired, and so was Socrates, and so is the almanac; in fact every thing is inspired; the books of Mormon, Mahomet, Shakespeare, and Thomas Paine were inspired. But when I open Shakespeare I do not read at the commencement, "thus saith the Lord God of hosts." When I peruse the almanac I do not read, "Hear ye the word of the Lord;" hence you see the Bible must be judged from a different standpoint. The Bible over and over again says, Hear ye the word of the Lord. Now, dear friends, the message is the word of the Lord, or else it is a lie and fraud. To illustrate: A man tells me that Jesus of Nazareth was a good man; but then there are other men just as good. He was a Spiritual medium; but there are other mediums just as powerful in these days. But, dear brethren, I do not remember of any spiritual mediums giving a public dinner for nothing, to five thousand hungry people. I have not heard of a spiritual medium hushing the winds or calming the storms at sea. And while Infidels tell, "He was simply one of many remarkable men," He says "I came forth from the Father and am come into the world;" and again, "I leave the world and go to the Father." Then he says, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Now how can any one say he was a good man and yet he told lies? What is your idea of a good man? I do not believe a good man will tell lies. So I do not believe that a book that is packed with lies from beginning to end is a good book. And I do not want any one to come and tell me Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I tell you the Bible is what it professes to be, or else it is a swindle. Jesus of Nazareth was what he professed to be or else he was an impostor. We must accept his claims entirely, or else we must reject the whole Gospel as the grandest and most stupendous fraud the world has ever known.

But I tell you brethren, there is not another book like the Bible in the world. Now let us notice some of its peculiarities. Here is one; the Bible is a book that has been refuted, demolished, overthrown, and exploded

more times than any other book you ever heard of. Every little while somebody starts up and upsets this book. But I want to tell you it is like upsetting a solid cube, it is just as large one way as the other; and when it has been upset it is still right side up; and when you overturn it again it is right side up still. Every little while somebody blows up the Bible, but when it comes down it always lights on its feet and runs faster than ever through the world. They overthrew the Bible a century ago in Voltaire's time. In less than a hundred years, said Voltaire, Christianity will be swept from existence, and pass into history. Infidelity ran riot through France at that time. But a century has passed away, and Voltaire's old printingpress, it is said, has since been used to print the word of God; and the very house where he lived has been packed with Bibles from cellar to garret. Thomas Paine also demolished the Bible, and finished it off finally. But after he had crawled despairingly into a drunkard's grave, in 1809, the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world than ever before since the creation of man.

I have heard of a man going around showing up the mistakes of Moses. I wish we could hear Moses showing up the mistakes of the Infidel. But they can abuse Moses, now that he is dead; but when he was alive and could talk back, he was rather a hard man to deal with. Pharaoh tried and sank like lead, beneath the waves. Jannes and Jambres withstood Moses, and were buried in the Red Sea. And so it is; and after all the Bible seems to stand abuse and to thrive upon it; it seems to outlive its foes and its enemies. If you could gather all that has been written against it you could build a Bunker Hill monument. Surely it is no fool of a book to live through what it has. Infidels have been at work for 1800 years, firing away at it without making any impression whatever.

But you see God sent the Bible into the world, and it is going to stay; it is certain that the Bible could not have been written by the Devil for we read that a house divided against a house cannot stand; so Satan can not be divided against himself; and certain it is the Bible condemns the Devil all the way through; it could not have been written by wicked men, for it condemns wicked men all the way through. Then the question is asked, by whom was it written? I answer, By holy men of God who spake as they were moved by the Holy Ghost. And O what a blessed book it is!

Was there ever a book that has done half for the human race that the Bible has done? Was there ever a man that could say he was wretched and lost until he commenced reading Bob Ingersoll's Age of Reason? No; but we can find men by the score who will tell you they were wretched, lost sinners, and fornicators, until God's word saved them. They were struck by some passage, it might have been, "Come unto me all ye that labor, and are heavy laden, and I will

give you rest." Or "God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life;" and now they have become honest, respectable, and God-fearing men, and all on account of this blessed book that skeptics despise so.

How glad I am that we still have this book of the ages! If we were to take away any portion of the Bible the whole would be impaired; add to it one new idea and it would be distorted. The Psalmist, in speaking of it, says, "The very entrance of thy word giveth light," it "giveth understanding to the simple." Now lay aside the Bible and prove to me, if you can, that you are a man. How do you know but what you are a beast? You can find no proof outside of the Bible that you are a man. The Bible is the only book that teaches us that we are men and women. In these last days it seems to be the work of infidelity, not to exactly deny that there is a God, but so to neutralize his Bible image as to have mankind feel that he is not what they require. But bless his name! we still have his word which is like the sun, its light lighteth every man. We accept it as the truth; therefore it is the standard by which all moral, political or religious opinions must be tested. It seems as though the enemies of the Bible were intent on making it of none effect through science falsely so called, and Phrenology, Geology, and Spiritism. But it still remains immutable. And even those things are revealed and foretold in the prophecies of divine truth.

Perhaps most of us would say, "I believe it is able to make us wise unto salvation; I accept the truths contained in the Bible." But, dear brethren and sisters, has it been a chart, and have we examined it carefully that we may be able to shun all quicksands, rocks and shoals, and at last enter the haven of eternal rest. Is there not utterly a fault among us in not commencing family worship and reading a portion of God's blessed word? How often we would find that the word of the Lord is powerful, sharper than any two edged sword! And how often we retain in the memory what we read, and are blessed through the day! The Bible should be our text book and guide, the foundation for the prayer of faith. Then let us be Bible students, taking it as the man of our counsel.

We read that his word is to judge us at the last day; also that it liveth and abideth forever. What is more cheering to the aching hearts of God's children, as they endeavor to patiently bear their lot in life, and try to look beyond present trials to the bright future, than to turn to God's word and almost at random open to some passage of scripture which seems to be the very voice of God himself, speaking peace to the troubled waters! How cheering are the precious promises! How sweet to meditate on the meek and lowly Jesus; to study his character; yes, to prove all things, and to hold fast that which is good.

"Blessed Bible! how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
O what stores of wealth are here.
Man was lost and doomed to sorrow,
Not one ray of light or bliss,
Could he from earth's treasure borrow,
Till his way was cheered by this."

Freeland, Mich.

Divine Addition.

J. A. NUGENT.

(Continued.)

"AND to knowledge, temperance. We would not limit the word temperance in the

above to the abstinence from alcoholic beverages alone, as is the usual construction put upon it. It means that, also more. This word occurs but three times in the English Scriptures: "Every one that striveth for the mastery is temperate in all things." 1 Cor. 9: 25. Here reference is had to the contestants in the public games, who, before their appearance in the arena, were put under a rigorous discipline for ten months previous to the game. They were allowed a low, unstimulating diet, and were not permitted to touch wine, and were required to exercise daily. But so great was the crown esteemed with which the victor was crowned, that the rigors of discipline were cheerfully endured. Paul draws the contrast. The one is temperate in all things that he may have a crown of laurel, which in a few hours will fade and wither away; the other is temperate in all things that he may obtain an incorruptible crown, whose gems are polished by angels' fingers, and whose jewels are everlasting joys. As he says in another place, "I keep my body under, and bring it in subjection." We must put to death all our carnal desires, and bring ourselves into subjection to the will of God. For it is God's will that we should be temperate.

We find Paul before Felix reasoning of "temperance" with such power that his royal hearer "trembled." And such grace does it give to character that we find the apostle has enumerated it among the "fruits of the spirit," Gal. 5: 22. And if the influences of religion will not restrain men from drinking, neither will a "temperance society." The church is the only temperance society we need. Not that we would under estimate the work the "temperance movement" is accomplishing, but sometimes they do more harm than good. Daniel, the Hebrew captive in the court of Nebuchadnezzar, purposed not to defile himself with the king's wine, and we do not know that he belonged to a temperance society, or wore a blue ribbon. But perhaps he had read, "Look not upon the wine when it giveth its color in the cup." How many have started in the Christian warfare with bright prospects and brilliant hopes, and failing to obey this injunction, started on the downward road to destruction, and his companion oftentimes dies of a broken heart, and his children go to the poorhouse, and his bloated face is hidden beneath the green turf upon which no tears have been shed, and the fearful anathema rests upon him; "No drunkard shall inherit the kingdom of God." Oh reader, whoever you may be, if you are a sceptic, this much Bible will do you good. If you are a professor, remember to "Look not upon the wine when it is red, when it giveth its color in the cup."—At the last it biteth like a serpent and stingeth like an adder." Prov. 23: 31, 32.

"And to temperance, patience." This grace is needed by all, for we are assailed on every hand by manifold temptations. Many embrace the truth with joy, and run well for a time; but lacking in patience they fall by the wayside, as the Savior so beautifully illustrates in his parable of the "sower." It is "By patient continuance in well doing, that we seek for glory, honor, immortality, and obtain eternal life." Rom. 2: 7. Hence the exhortation from the lips of the Savior, "In your patience possess ye your souls," Luke 21: 19. And it is an imperative duty upon every child of God. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient," 2 Tim. 2: 24. "For ye have need of patience," Heb. 10: 36. The life of the Christian is one of toil; of

times he is sad and depressed, and in traveling the "narrow way" he finds many obstacles to get by; but with the word of God to lighten his pathway and cheer his heart, he should press on, as we are told to "run with patience the race set before us," bearing in mind that God has said, "The ornament of a meek and quiet spirit is in the sight of God of great price." We read of faithful Abraham, that after he had patiently endured he received the promise; so we, if we have patience, will have the same reward. "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath patience for it. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh," James 5: 7, 8.

"And to patience godliness." The significance of this word is "a careful observance of the laws of God," and performance of religious duty proceeding from love and reverence for the divine character and commands: Christian obedience.—Web. And as such invests humanity with the attributes of the Deity. "For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is and of that which is to come," 1 Tim. 4: 8. Hence Paul told Timothy, "Exercise thyself rather unto godliness." To notice all the elements of godliness we can not, for it embraces all the attributes of the Deity as revealed in his word. We are assured that godliness will give us "the life that now is." The principle of godliness requires a man to be temperate. Is it not a fact that temperance is conducive to our health and happiness in this present life? The principle of godliness requires a man to be patient. Is it not a fact that patience is beneficial in this life? The principle of godliness requires us to "honor father and mother." With the command comes the promise, "that thy days may be long upon the land which the Lord thy God giveth thee." The exercise of godliness embraces all the principles of morality as contained in the divine word, in which we are assured that "The Lord hath set apart him that is godly for himself." And in this usage it has the meaning of Christian obedience. Of this grace Abraham was a good example. The Lord appeared unto him and said, "Get thee out of thy country, and from thy fathers, and come unto the land which I shall show thee." He obeyed, and went out, "not knowing whither he went." He left the tender associations of home, and his friends, in the land of his nativity, and journeyed toward Canaan, where "he sojourned as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." And oftentimes the Lord visited him and assured him that he was with him whithersoever he went.

When the Lord commanded he was ready to obey; even when told that he must offer his only son as a burnt offering he staggered not, "counting that God was able to raise him from the dead." "He staggered not at the promises of God through unbelief." And he received the promise of the world, as his future inheritance, and obtained the honorable title of "father of the faithful." So with us, if we have the faith of Abraham, and are as careful to be obedient as he was, when the time appointed shall come, when the "dead, both small and great," shall stand at the judgment, we may, with Abraham, be permitted to enter that city he desired, "which hath foundations, whose builder and maker is God." Oh may we be careful to practise godliness, that we may enjoy the approbation

of our heavenly Father during this life, and, at the resurrection hear the sweet words, "Come, thou good and faithful servant, enter into the joys of thy Lord."

[Concluded in next number.]

The Conversion of the World.

THE church in these last days has very generally settled down to the expectation that the world is all to be converted prior to the coming of Christ. What it means by conversion it would be difficult to decide. To save a tedious array of definitions, some idea may be formed, perhaps, from the following tabulated statement, which I have several times met with going the usual round of our religious papers, and never yet seen an analysis of it.

"A high authority—Sharon Turner—has prepared the following statement of the progress of Christianity. At the close of each century the number of believers is given:

Century.	About	Century.	About
First	500,000	Tenth	50,000,000
Second	2,000,000	Eleventh	70,000,000
Third	5,000,000	Twelfth	80,000,000
Fourth	10,000,000	Thirteenth	75,000,000
Fifth	15,000,000	Fourteenth	80,000,000
Sixth	20,000,000	Fifteenth	100,000,000
Seventh	25,000,000	Sixteenth	125,000,000
Eighth	30,000,000	Seventeenth	155,000,000
Ninth	40,000,000	Eighteenth	200,000,000

During the present century it is estimated that the church has doubled its communicants—which would give us a round four hundred million. As showing the progress of nominal christianity during the last eighteen centuries, this might do perhaps. Unfortunately or itself, however, it purports to be a statement of the numbers of actual believers, otherwise loosely defined as communicants, members of the church. What then? Are all these myriads of professed Christians genuine believers in Christ? Are these so-called communicants all certainly regenerated by the spirit of God? Hardly. A Christian in name only is generally regarded as rather a poor specimen of Christianity, with no scriptural any other just title to the distinction. Numbers count for nothing in such a case. In fact there are only too many such in the church every age. It is certain Christ never owns em as his followers. God holds them in some disgust. Tares all, worse than nothing, are only to be weeded out of the kingdom of heaven, when the time proper arrives. Barren fig-trees, useless cumberers of the ground, what a shrinkage of numbers will that be when God shall take in hand the work of revising the list! Can it be, therefore, that the universal extension of such an abnormal state of things, postulated on such a quicksand basis of facts and figures, is what our friends are looking for and call it the millennium reign of Christ?

The figures are calculated to blind and mislead us every way. The prodigious extent of the evil thus briefly summarized (an unconverted membership) does not begin to appear till we have penetrated to the underlying mode of computation. We do not demand perfect statistical accuracy; we have no objection even to a rough guess in certain cases. But when it is sought to create the impression that these hundreds of millions, amounting to a third of the entire population of the globe, are already and truly converted, we have a right to know by what mode of reckoning such an astonishing result is arrived at. This I shall attempt to show.

It is the mode which in times past has extensively prevailed in countries ruled by the State in conjunction with the church, a mon-

grel system of government, under which every subject is born in the church and bound by law to support it. No surer mode of corrupting and debasing the church with a spurious offspring was ever devised. However modified in some of its more obnoxious features the system may have latterly grown under the pressure of modern intelligence, the theory and the practice still prevail, in all Roman Catholic countries more especially, of counting the adherents of the church by the census of the population. It is thus that Rome boasts of her two hundred or two hundred and fifty millions in various parts of the world, where hers, by a questionable species of courtesy, is still called the "established religion," no account, as a general rule, being taken of any little dissenting sects that may occasionally intrude within her sacred borders. Question, therefore—Of what kind of Christian people or peoples are these millions made up? Look at Mexico; look at South America; look at the whole continent of Europe, and wherever else the system of scooping up and sweeping into the church with its universal drag-net the world *en masse*, so notoriously prevails. Is this conversion? Converted to what? How? By what means? Assuredly it is not the way the kingdom of God was originally announced to come.

I am the more free to speak my mind on this most vital subject, inasmuch as those who ostentatiously parade these figures for the purpose of showing "how the world is growing better" and how "the gospel is gaining on the world" (I quote their own language) are the very men, who, with a different object in view, seldom miss an opportunity of airing their own orthodoxy by denouncing the deadly heresies and iniquitous practices of this mortal foe to Christianity. Not among the least of their inconsistencies is their advocacy of special missions to convert those who are already converted, if they are true believers. But the worst edictment is yet to come.

If it be not wise heedlessly to exaggerate the number of Christ's actual followers, it is nothing short of a barefaced absurdity to count upon his side his arrant personal foes and the greatest obstacles in the way of his kingdom. Once more, I ask, Who are these myriads of Christian soldiers enlisted under the banners of King Immanuel and fighting in his name? Rome claims by far the greater part of them; the Greek Church in point of numerical forces comes next; and the Protestant contingent brings up the rear. The two former constitute two branches of one great apostasy, which was to arise in the Christian church, and did arise as prophesied in due time. The readers of Ecclesiastical History are tolerably well acquainted with this singular phenomenon. Daniel first pointed it out, and he, Paul and John, have each described it in language not to be misunderstood by any fair-minded interpreter. Assuming the name of Christianity, and usurping the place of Christ in the very temple of God, the Scriptures have over and over again stamped it with "blasphemy"—as "drunk with the blood of the saints," and "the Mother of all abominations." As if to make assurance doubly sure, this scarlet woman of Babylon is represented as not only a harlot herself, living in adulterous union with earthly monarchs, but as "the Mother of harlots," manifestly referring to those Protestant communions which, in imitation of Rome, maintain the same adulterous connection of church and State, with the like pernicious results.

Antichrist is the one most expressive name

for all—the mother and her daughters—Antichrist, I say, a name which stands before the world, historically and prophetically, as the recognized impersonation of an organized opposition to Christ in the very church itself, whose end, we are told, is to be burned with fire at his coming. How is it then that men, knowing these things, have the effrontery in the face of them to include in their muster-roll of Christian forces for the conquest of the world that arch enemy of Christ, who once came so near quenching the light of Christianity itself forever? The imposition is too transparent—their quicksand array of figures have all at once become a Serbonian Bog—and shall we allow the roll to pass unchallenged? No. Mortifying as it is, truth compels us to say that when we have sifted the roll of all who do not properly belong to it—the false professors, mongrel churchmen, and followers of Antichrist—a very small remnant only remains, and nothing to boast of, especially at this late day.

Away with boasting, then. We want no more muster-rolls of forces existing only on paper, or what is worse, stealing the enemy's roll and calling it in the camp of the Lord. It is that sort of vain boasting which counts more on numbers than real piety. Hence the cry, The crowd! we must get the crowd, or the world will never be converted, even if for that purpose we have to turn the church into a theatre, with the pulpit for a stage, and spectacular plays instead of the gospel.—GIBSON C. CLARK, in World's Crisis.

Eternity of Evil.

EVIL is the very thing abhorred by Deity;—he is averse to it, and cannot tolerate it. Will it exist eternally in defiance of this divine aversion? Or will a time finally arrive when it shall be extinguished forever, and earth's rebellion come to an end by an exterminating stroke of Deific power? It has been wisely said that evil has no right to exist forever. To this it has been wittily replied that it has as much right to exist to all eternity, as it has to exist a short time, as it really does. Here we demur. When evil came into the world as the result of the rebellion against God, divine wisdom arranged an armistice—executive wrath being stayed for a time—an offer of pardon being made on the basis of a cessation of hostilities.

Evil has no right to exist at all, and it is permitted to exist temporarily simply as a result of the gospel armistice which holds back the exterminating stroke of wrath for a time. To say that the present existence of evil is proof of its right to exist eternally, is virtually to say that God has no right to grant an armistice to rebels at all, without placing himself under obligations to perpetuate it eternally. An armistice of shorter or longer duration, is an indispensable prerequisite to pardon,—and, therefore, to say that God had no right to grant an armistice at all without making it eternal, is tantamount to saying that he has no right to grant pardon at all unless he grants it eternally.

Evil cannot outlive the great armistice—then comes the stroke of obliterating power. Rebellion must come to an end on some principle, and evil be extinguished. Those who refuse to have it ended by repentance and pardon, must feel the exterminating stroke after mercy is out of reach. Sin cannot end while sinners still exist. Well did an inspired apostle affirm: "He that doeth the will of God abideth forever"—equivalent to affirming, He that doeth not the will of God cannot abide forever. Without eternal life none can live eternally; and the righteous only are entitled to this gift of God. Hence, evil, which cannot outlive evil doers, must finally cease to exist.—World's Crisis

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 16th day of the 10th month, 1883.

JACOB BRINKERHOFF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.

Special Contributors.

First Day Sabbath.

(Concluded.)

HAVING shown that the apostles did not "caution the Gentile converts not to keep the law," and that Christ being "the end of the law" did not abolish the law, we proceed to notice further features of the article before us, by Wm. White, in the *ADVOCATE* of Dec. 25. He speaks of the fourth commandment being held more sacred than the other nine commandments. But this is not done by us; we regard them as of equal sacredness. But the reason why there is more prominence given to the fourth commandment is because that on this one we differ in practice from the majority of people around, and to maintain the truth on this we need to say a great deal, to keep the evidences before the people, that the truth may appear. That the Savior gave the two greatest commandments is quite a mistake. When he was asked which is the great commandment in the law he answered, "Thou shalt love the Lord with all thy heart, with all thy soul, and with all thy mind; and the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22: 36-39; and his questioner, the lawyer, said "Thou hast answered right," Luke 10: 28. How did he know he had answered right? He may have known it according to the nature of things and of eternal principles; but also being acquainted with the laws of the Jews he knew that that was contained in their sacred books; and by turning to Deut. 6: 5, you will read, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." This language is introduced with the same address as some other proclamations: "Hear, O Israel: the Lord our God is one Lord." In Leviticus 19: 18 you can read, "Thou shalt love thy neighbor as thyself." Now does it appear that our Savior gave these greatest commandments? He quoted them. To love the Lord our God with all our being is to keep his commandments, according to 1 John 5: 3; and to love our neighbor as ourself we will do to him as we would be done by, and refrain from those things forbidden in the ten commandments. The Savior's quoting these great commandments shows that all laws and precepts went back to the great Law-giver, and that the Life-giver was not a law-maker, nor a law-breaker, but he regarded those righteous laws which his Father had made.

Why say that the law ceased with the destruction of the temple? At that time the Jews lost their nationality, but wherever they maintain their religion they observe their Sabbath as formerly, and many other ancient customs. There were laws pertaining to them as a nation or distinct people, and laws of sacrifices pointing forward to their antitypical Sacrifice, and believers in Jesus of Nazareth need not observe them after he came and offered himself. Then they had laws that were always right of themselves, as eternal principles, and which had no need to cease with Jerusalem's destruction, and the Sabbath was one of them, the great memorial of creation. We believe that those laws

of sacrifices and offerings are what Paul meant when he wrote to the Galatians, "Ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace." We have frequently shown that Sabbath-keepers are not seeking to be justified in the sight of God by the keeping of the Sabbath, or of the law; we seek this through Christ.

In an article in the previous paper we spoke of the added law because of transgressions. Our opposition fails to tell us what the law was added to, they claiming the added law to be the ten commandments. O fearful state to be without law! and a fearful state would society be in if the law is abolished. We prefer a society of law abiding citizens, recognizing the right of the Supreme Being to govern. And if we recognize this right then we must recognize his laws; and his blessed word contains them. Let us be subject to them, and it will always be to us a law of liberty, and such James calls it, chapter 1: 25.

What we said in our former article concerning being under the law is an answer to the article about being kept in ward under the law, Gal. 3: 23. The Revised Translation is an improvement here in giving it, "kept in ward under the law," and is the same as we have expressed it, being "under the condemnation of the law." When we believe in Christ, and exercise faith, we are released from being in ward, and from under condemnation, and the law of God becomes to us a law of liberty, for we obey it and are blameless, for we are pardoned from our sin and guilt. Thus we obey it; faith takes us out from being in ward, and sets us at liberty; and to obey the law will never put us in ward again, its violation would.

The observing of days in Rom. 14: 5, our opposition considers as authority against the observance of the Sabbath. Yet there is nothing said here about the Sabbath. Who keeps every day just as they would keep the Sabbath? On the week days we labor, while the Sabbath is for rest. No one, whether a Sabbath-keeper or a First-day-observer, keeps every day alike; none but the every-day-worker or no-day-worker does that; and this is no testimony on the subject before us. The church at Rome was composed of both Jews and Gentile converts, and the Jews had been accustomed to the observing of festival days, according to ancient custom; and as the Jews had been the people of God for a long time they thought the Gentile converts should observe their ancient customs of national celebration of days; and of these Paul said, "Let each man be fully assured in his own mind." Are we to understand here that Paul went against the commandment of God, and Sabbath keeping was a part of those commandments, when he said in Rom. 7: 12, "the law is holy, and the commandment holy, and just, and good;" and "the law is spiritual," v. 14. No, he never contradicted himself to say at one time that the law is good, and then to speak against it.

The point made in the article under review, on Col. 2: 16, "Let no man judge you in meat or in drink, or in respect of a feast, or a new moon, or a sabbath day," We answered this in the previous paper, in "Facts concerning the 7th Day," to which the reader is referred, bearing in mind the fact that the sabbath days here spoken of are "a shadow of things to come." Gal. 4: 10, 11, is of a similar nature, in which the blending of Jew and Gentile into Christ was not well understood, and the apostle speaks of the observance of those customs which did not necessa-

rily pertain to the Christian faith. The Jews had their ancient national festival services, which they wished still to observe, and which they also wanted the Gentile converts to keep too. You will notice that the connection shows this to be the case. Mr. White well says that the First day was not yet clearly set forth. True, neither has it been since, as a day of rest, or in any way to take the place of the Sabbath. Surely, the meeting of the early Christians to break bread on the first day of the week did not make it a sabbath, without the record so much as saying so, and it mentioned only once, Acts 20: 7! If it did then every day was a Sabbath, for they broke bread from house to house daily, Acts 2: 46.

"To lay by in store upon the first day of the week", 1 Cor. 16: 2, doesn't read much like employment for the Sabbath day. How strange it is that because the first day of the week is mentioned that that term should be considered a sacred expression, when it is merely spoken of as something done upon that day, or to be done.

That is a very good acknowledgment by Mr. White that Constantine set apart the first day of the week, or helped to do so; and if he did, it is very good evidence that it was not divinely set apart. The laws of our own country never made the first day the Sabbath. The first day was observed when our country organized its government, and our law makers required its observance; but in nearly every State the seventh day is equally recognized as the Sabbath for those who wish to observe it, by protecting them from the penalties imposed on others who labor on first day.

It is one thing to say that "the seventh day law" was nailed to the cross, and another to prove it; but as no evidence is offered to prove it, it can only pass as an assertion.

We do most heartily join with our First day brother, in saying, "Let every soul be subject to the higher powers;" and as God is the highest power, his laws should be observed; and as Peter and John stated before the Jewish Council, "Whether it be right in the sight of God to harken unto men more than to God, judge ye." Consider the evidence and you will see the firm foundation on which the Sabbath of the Lord stands. Put yourself on the side of truth and righteousness, and worship God in spirit and in truth.

"This Same Jesus."

THE hope of the church is based upon the return to earth of "this same Jesus" who died for our sins, was buried, and rose again for our justification, and is now seated on the right hand of God. The hope of the church cannot be realized without a resurrection from the dead, for the righteous of all ages sleep in death awaiting the coming of "this same Jesus" to reanimate these same bodies with a new life, an immortal life, and give us a home in a kingdom of as literal and actual beings and surroundings as we now have. This is so plainly revealed that we need not cite proof; but just read Isaiah 65: 17-25, and many similar texts.

Our future life and hopes depend upon a resurrection, and that resurrection must be of our identical selves, or it would be a new creation instead. We cannot resurrect our selves, no more than we can prevent the cessation of our present life. That we have our resurrection through Christ is a plain scripture fact, for as we die in Adam we are made alive in (or through) Christ, 1 Cor. 15: 22. In Rom. 6: 4 baptism is represented as a

likeness of the death, burial, and resurrection of Jesus; we are "buried with him in baptism, that like as Christ was raised up from the dead by the glory of the Father, so we should also walk in newness of life." When we are raised up from the watery grave in baptism are we not the same individual selves we were before? and thus we have our identity. The likeness is good both ways. As we are the same individuals we were before, so Jesus was the same individual after his resurrection that he was before; and as we have no other body but the one we had at birth, and which was buried in baptism, so with Jesus; he had no other body after his resurrection than he had before, the babe of Bethlehem, the man of Nazareth and Calvary, with pierced hands and feet and wounded side, that lay in Joseph's tomb, and who said to his disciples assembled in Jerusalem, "Behold my hands and my feet, that it is I, myself."

But Thomas was not with the disciples when Jesus met them this time, and although he had showed them his hands and his side, Thomas said he would not believe unless he, too, should see the print of the nails in his hands, and put his finger in the print of the nails, and thrust his hand into his wounded side. This evidence was granted him, for eight days afterward, the disciples were again assembled, Thomas with them, and Jesus came and stood in the midst, and said 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: 19-29. Now here are two times in which Jesus appeared to the disciples after the resurrection in which the description of him is the same, of the pierced hands and feet, and the wounded side. Now, how was the identity of Jesus known after his resurrection? What was the test that he himself gave? It was a visible mark or sign upon his natural body before his resurrection with which they were acquainted, that upon its reappearance on his spiritual body, they knew him to be "the same Jesus." In both these instances the same mark of identity was shown by him, and spoken of by him to prove his identity. Hence we prove that after the resurrection the Savior had the same identity as before—the same body—before his resurrection a natural body, and afterward a spiritual body; before his resurrection a mortal body, after his resurrection an immortal body; but both before and after his resurrection, a real, literal and visible body.

Another feature of that showing of himself to the disciples after the resurrection, that should not be overlooked, the manner of his appearing, or his coming into the room. They feared the wrath of the Jews, who had slain their Master, and they shut themselves in a room to protect themselves. The two were there who had seen him at Emmaus, and on the way there. They may have been conversing on the subject of his resurrection, and Jesus came and stood in the midst. We do not see why there should be any questioning about how he entered the room, and to many minds the idea of his entrance in any other way than through the door, is preposterous and absurd. The idea is taken of the invisibility of the Savior after his resurrection, except as he chose to show himself. Well, if that were so, was he not still constituted of literal substance? Was not his resurrected body or self an actual body requiring space? and would he not thus require space in which to enter a room, as well as to be in the room?

And does not the fact of his showing his

wounded hands and side to prove his identity and his resurrection, also prove that he was a literal person, and must therefore require space in coming into the room as well as to be there? He says, "Handle me and see." The investigation would not only prove his identity, but it would prove his personality, the idea he wanted tested, for "they were affrighted, and supposed that they had seen a spirit," Luke 24: 37, the meaning of which spirit we will notice presently. The fact of his personality as well as identity necessitates his entrance into the room in a matter of fact way. What need was there of his making any other opening in the walls of the room than the one by which the apostles had entered? He who could and did exert power over the elements of nature before his death and resurrection, could as easily open that door and enter the room as could any natural man. He who could still the mighty tempest on Galilee could also remove the bolts from a closed door. His power after his resurrection was none the less great than before. Surely when a spiritual body his power was as great as when he was a natural body.

The idea of Jesus appearing in different bodies involves the necessity of his being a disembodied spirit, and consequently his disciples will thus exist. Also that the separate existence of spirits is true. It militates against the doctrine of the resurrection of the dead, on which the Christian's hope is founded, for the resurrection of Christ is the pledge of our resurrection, 1 Thess. 4: 14. And if Christ, after his resurrection, when he became a spiritual body, was only a spirit, then we may distrust our hopes of a resurrection, 1 Cor. 15: 16, 17. If Christ after his resurrection could assume different bodies, then he was not a personal being at all, but a disembodied spirit; and his pierced and wounded body was not proof of his identity.

We deeply regret the positions taken on this subject by Bro. Green in the last *ADVOCATE*, and we cannot think that he considered the subject in its bearings, and in its relation to the resurrection of believers and the literality of Christ's resurrection, and plain facts of Bible testimony.

We have shown that at two different visits to the disciples the description was the same, the pierced hands and the wounded side. And had not "his fleshly or human body" been resurrected it would not have been "the same Jesus," and our hopes would be vain. The fleshly or human body was made an immortal, spiritual, and glorious body. The record does not say that he took on him the form of the gardener; he and the gardener were both men, made in the image of God, and as Mary was not expecting to see Jesus, and also as the text says it was yet dark, early in the morning, John 20, when she saw a man there she supposed it to be the gardener, whose business it was to take care of the grounds. But upon his speaking she knew the voice, and recognized "the same Jesus;" the same she had known before; not a spirit or another body—individual, but the same identical one whom Paul speaks of as the man Jesus Christ. The "other form" in which he appeared to the disciples as they walked to the village of Emmaus does not tell us of "another body;" it was in the form or manner of a traveler, and as they knew not of the resurrection, they did not think of its being Jesus. The evangelist's narrative tells us that "their eyes were holden, that they should not know him," Luke 24: 16. Then he was here "the same Jesus," and when their eyes were opened, after being holden, they knew him, because there was the identity, and that iden-

tity also proved the fact of the Savior's resurrection; and as "Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" from the dead, 1 Thess. 4: 14.

We can most assuredly tell that the same body that was nailed to the cross and buried in Joseph's tomb, was "the same Jesus" whom the disciples saw and knew after his resurrection, and their evidence of it being "the same Jesus" constitutes the evidence of the resurrection of Christ, and the foundation of the Christian's hope. Each mention of his being seen is evidence, for on each occasion he was known, and the evidence of his identity was evidence that it was Jesus of Nazareth—the same body that was nailed to the cross. To our mind the evidence is most clear.

(To be continued.)

Is it a Failure.

THIS announcement of the the coming and kingdom of the Messiah at hand—is it a failure? Is the proclamation of nearing redemption to the waiting Church of Christ all out of Heaven's order, and but a cunningly devised fable of men? Pause a moment, and look over the past in the light of prophecy and history, and we are compelled to the solemn conclusion that this world's career is soon to end amid the scenes of the day of God. Both the chains of events, and the great time chains tell the same thrilling story.

No, this grand message is not a failure—the day of God is surely approaching, and is already near by us. Are we doing our full duty in sounding out the needed note of warning? Are our souls on fire with the spirit of this message? Is it in our hearts, burning day and night, "like fire shut up in our bones?" And do our works keep pace with our zeal? It is too late to be content with a surface substitute. If a new baptism of holy power is needed, delay not, but obtain it, and then rush to the rescue of benighted and carnal men—for the gospel sun has already reached the western horizon.—w. s. in *Word's Crisis*.

CHRISTIANITY A SCIENCE.—Christianity is a science just as truly as chemistry. Its great fundamental facts are determined by thousands of experiments. It is a thing that may be known; that challenges investigation, and submits its claims to crucial tests. Here are some of its confident utterances: "Prove me now," "Come taste and see," "If any man will do his will he shall know of the doctrine," "Then shall we know, if we follow on to the Lord," "He that believeth hath the witness in himself," and "Did I not tell thee that if thou wouldst believe thou shouldst see the glory of God?"

Two things ought to be strongly impressed upon the young people of our country: The insecurity of riches even when acquired, and their unsatisfying character. There is no fallacy so universally cherished as the notion that wealth is surely a means of happiness. The care of a large property is one of the most burdensome of earth's trusts. The only material good which comes from any estate is to be made out of a moderate income far more easily than a large one, and with fewer attendant disadvantages. Few thoughtful men would undergo the entire stewardship of a large estate on a positive bargain that they should receive no more for taking care of it than ordinarily falls into the lap of the owner. The scramble after wealth is due to a wrong estimate of good after it is gained.

Little Children.

MRS. J. C. FIELD.

Little children, ye are young,
Cares have not your spirits wrung,
Life shades are not on your brow,—
Come then, come to Jesus now.
Do not wait till snares of youth
Make less pure your spirit's truth.
Do not wait till cares of age
Mar and blot life's fairest page.

Come to him, whose living tone
Bless'd young children, one by one;
Though exalted now above,
Still he keeps his earthly love,
Come then, little children, come,
Seek and find a glorious home,
Where eternal blessing stays,
In that world of nightless days!

Igo, Shasta Co., Cal.

Do We Realize It?

S. E. BRINKERHOFF.

Do we realize the fact that we are now—day by day—sealing our eternal destiny? Do we realize that each day marks us that much nearer an eternity of blessedness, or an eternity of nothingness? Do we realize that we are now choosing life or death? Now is our probationary time, and whether we know it or not, realize it or not, wish it or not, we are sealing our destiny for all eternity. Life and death are now set before us, and the choice we must make. It is something that we can not leave for a more convenient season. The choice is made though we might desire ever so much that it were not so. If we will not accept life upon the conditions of the gospel then death is our lot. We have something to do on our part to have life eternal in the kingdom of God; but we have nothing to do to receive death, as we are already sold under sin, the wages of which is death.

This life is a race at the end of which the priceless boon of eternal life is made sure to all the faithful. This life is mortal, the future immortal. This life is fleeting and soon will pass away; the future life is eternal and will continue while the ceaseless ages roll on. This life is fraught with sorrow, pain, care, and the countless trials to which human nature in a world of sin is heir to; but the life which is promised those who will accept of it is free from all these things—it is a life of joy and peace and glory. This life is a preparatory state, a time given to the children of Adam to prepare for eternity. We are all by nature condemned to death on account of sin, not only of our federal head but our own personal transgressions. But life is set before us in the gospel of Christ. When there was no eye to pity, nor arm to save, God himself, he against whom we had sinned, sent unto us a Savior in the person of his only begotten Son. He opened up a way of salvation from our condemned and ruined state, a way from death to life, and thus the only begotten Son of God could say of himself, "I am the way, the truth, and the life; no man cometh to the Father but by me." Jesus is the only way from death to life; the only way from condemnation to justification; the only way from sons and daughters of Adam to sons and daughters of the living God.

God himself devised this plan, we were helpless, we had no merit in us to commend us to his favor, we had sinned and come far short of his glory, and, like the prodigal, were no more worthy to be called his children. In the unmeasured depth of God's boundless wisdom and love he did for us that which we had no power to do for ourselves. He sent to us his only begotten Son with this message,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." All we have to do to remove our past transgressions, and the condemnation under which we are held is to accept this message, believe the record God has given to us of his Son, accept him as the only name under heaven given among men, whereby we must be saved, and accepting him as our Savior and Redeemer, be baptized into his name for the remission of all past sins, and a sign of our future allegiance to him who so loved us as to open up a way of salvation for us. Thus we are justified freely by God's grace, favor, or love to us, through the merits of Jesus, or the redemption that is in him. Having thus believed on Jesus, and been baptized into his all-saving name, we stand justified, not by any works that we have done or could do, but by our faith in Christ, and the message God sent us through him; we can now feel and know that there is no condemnation to them which are in Christ Jesus, but that we are justified from which no law could free us, and that for the sake of Jesus, and through his name—by believing and being baptized—we are adopted into the family of God.

When God, of his own free love and grace does for us all this, then we are in a position to work out our own salvation with fear and trembling. God has never told us he would do for us what we can do for ourselves. Our Savior has never promised to save us without an effort on our part. God opened the way and commands us to walk in it. Jesus set us an example that we might follow in his steps. Not only this, but he left us line upon line, and precept upon precept, to instruct us in the way we should go. Hear Paul just at the outset of this new life that we are now to lead. "What shall we say then? Shall we continue in sin that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 1-12.

From this we see that we have now a work to do. Before this time we were the servants of sin, we lived just according to our natural desires; and by nature some are very much better than others, yet all need the saving power of Christ to redeem from death. But now we are no longer to be the servants of sin; no matter what our natural besetments were, our natural bent of sinning, it is all to be put away, and we are to live a new life. Our probation has just, as it were, began, and it is for us to say whether we shall have eternal life or not. It is now just as free to us as it was to Adam, on condition of our obedience and fidelity to God. Adam was put on trial, so are we. It is true we have a fallen nature to contend with, but with this we have the promise of grace to help in every time of need, as well as the example of our great High Priest, who was in all points tempted like as we are, and yet without sin, without one stain upon his spotless character. The past of our life must suffice us to have run in the way of sin, henceforth we are to be the servants of righteousness. Many of

us, on account of the inherent evils of our nature, may have hard battles to fight; but this is only a part of what we must do to win the crown.

Are we naturally selfish, and love our own ease and comfort? If so, in God's word there is remedy, a never failing cure for this disease, and it is a disease we must get rid of. Here it is: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God." If we do this, selfishness will at once vanish away; and we will, with Paul, be able to say that we are willing to spend and be spent for the good of others. Whenever we give ourselves a willing sacrifice to God, which indeed is only our reasonable service, then we are ready to follow our Savior, ready to work for the good of others whether they hear or not, ready to go just where the Master leads. And if we are naturally selfish and love ease and comfort, it is what Paul would call our "besetting sin," and which he would tell us to lay aside. And we must do it; by the aid of divine grace we can do it; and if we will not, if it should prove our ruin, the fault is all our own; we need neither blame Adam nor the devil, the fault is our own, and we alone will reap the consequence.

Is it natural for us to love the world, and make a good impression in fashionable society; in fact be as near like the world as possible, and yet be followers of Jesus? To such the apostle says, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Here is the healing balm for this besetting sin. Paul makes no excuses for sins, natural though they be, but in every instance gives us plainly to understand that we must lay aside old nature, and be formed anew in Christ Jesus. Is it natural for us to think we are just as good, or even a little better, than almost anybody else? Here again the apostle has a word to say. "For I say, through the grace given unto me, to every man, not to think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Then he commands us not to "walk as other Gentiles walk, in the vanity of their mind." To put off the old man with his deeds and to put on the new, which after God is created in righteousness.

The whole record of the New Testament is to lay aside natural things, and follow the self-denying path that Jesus trod. How many now-a-days believe in denying self for the sake of Christ or his cause? Christian reader, how much have you denied self in the past year for your Master's sake, or to send the glad tidings of his salvation to others? How much value do you place upon the life that was placed within your reach by the sufferings and death of the Son of God? What are you doing to attain to that life? Paul counted not even his present life dear unto him that he might gain that life which is immortal. How many of his natural tastes and desires suppose you he gratified? He kept his body, or his natural desires, under and brought them into subjection to the will of God. He never thought of excusing either his own faults, or the faults of others because they were natural. If we follow our natural desires, where comes in the warfare? Our inward foes, our natural desires, is just what we have to conquer and get the mastery of. Jesus came to save people from their sins, not in their sins. He lived to show us how to rise through suffering and self-denial to a higher and holier life than mankind had theretofore

known. He had the same natural desires to contend with and to conquer that we have, else he could not have been tempted in all points like as we are.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life," are the words of Jesus, from which we may naturally infer that those who do not overcome he will blot their names out of the book of life. Do we realize this fact? O that we could realize it as we should! Eternal life with all its joy, peace, and inexpressible glory is ours if we live for it by faith in the only begotten Son of God. But if we do not live worthy of being called the children of God by faith in Christ Jesus, we will not have it, Christ will at last blot our names out of the book of life, and we shall have no part in the holy city or in the earth in its glorified state. If eternal life in the kingdom of God is not worth to us the crucifying of our natural desires for, we will not attain to it; for if we sow to the flesh we shall undoubtedly reap corruption. While it is true that Jesus has purchased for us eternal life, it is also true that we individually must prove ourselves worthy of it before we receive it. This we cannot do by folding our hands in idleness, nor working with all our might to gratify our own hearts' desires. Brethren and sisters, to which are we sowing, to the flesh, or to the Spirit? May God help us to realize, and impress it deeply on our hearts day by day, that we are now sealing our own eternal destiny—a life of unending joy and glory, or death, eternal death!

Meetings.

On the 13th of Dec. I left home for a tour through Southern Iowa and Mo. On the next day I arrived at Beckwith in Jefferson Co. Here I met, for the first time, Dr. Sage, of Batavia, who has been an observer of the Lord's Sabbath for some time, having his attention first called to it by his own wife who observed it before her marriage. In his efforts to convince her of her error in observing the seventh day he unwittingly convinced himself of the binding obligation of the Lord's Sabbath, and like an honest man, commenced its observance at once. This instance should give encouragement to those sisters who are observing the Sabbath while their husbands disregard it. Be faithful, the truth may have its proper effect upon their hearts and lives by and by. As Bro. Sage requested baptism at our hands, it was only a few hours after we left the depot, that in company with Bro. Caviness, Bro. and Sister Davison, we soon arrived at a place where there was "much water;" and by "both going down into the water" Bro. Sage was buried with his Lord in baptism, and arose to walk a new life in Christ Jesus.

The church at Beckwith, though few in number, appear to be in a fair state of spirituality. They have their weekly prayer and social meetings every Sabbath evening, and an interesting Sabbath School every Sabbath day. We preached three discourses to the church and enjoyed a good social meeting after the discourse on Sabbath. On first day we preached a discourse about eight miles distant, in a neighborhood where Bro. Caviness has been holding meetings for some time, and has awakened quite an interest to hear. Our congregation was small on account of a raging snow storm from the northwest, yet those present listened attentively to the word spoken.

After leaving here I visited my parents in

Mo. and found them well, though the weight of years hang heavily upon them, both having passed their threescore years and ten; yet in their declining days they are cheered and comforted by the Christian's hope. I also met Bro. Leard, and others, who are looking for a crown in the soon coming kingdom. We delivered four discourses there, one on the evidences of Christianity, one on the inspiration of the Scriptures. We had fair audiences notwithstanding the unfavorable weather. In that vicinity I preached my first discourse over thirteen years ago; and have preached there more or less ever since. Bro. Leard rendered good assistance in these meetings.

From here we visited Clio, Iowa, and found the brethren and sisters well, still looking for a home in the kingdom. We greatly missed the presence of Bro. Bryan and Bro. and Sister Hayes in our meetings. We held meeting in a Baptist church about two miles north of Clio. We delivered five discourses, one on the law, and one on the Sabbath, to attentive hearers. We trust some seed was sown that may yet bring forth fruit to the glory of God. As we are living in perilous times when iniquity is abounding and the love of many is growing cold, let us watch unto prayer lest we fail of the crown. A. C. LONG.

Marion, Iowa.

The Jewish Rabbi Sonnenschein, of St. Louis, recently made a remarkable admission in regard to the influence of Christianity upon the world. In advocating the celebration of the Jewish Hannuekah upon Christmas day, he said: "Our Jewish children may thus learn by practice and example to respect the work of the great Nazarene and the mission of his church. It may not be known to all of you that the three great doctors of medieval Judaism have unreservedly proclaimed the fact that without the life and work of Jesus, and without the continuous zeal of his church the nations of the earth could never have been enlisted in the service of the true God, whom they learn to worship and obey so much through the instrumentality of the Christian church."

The life of a Christian can never be one of careless ease. He has a path to tread that is directly contrary to the ways of this world, he has a "charge to keep" which is of priceless importance, a work to do of which the issues are eternal. And he must do this in the face of an enemy, cruel, fierce and threatening. In himself he is utterly insufficient, but the promise will carry him through.

Letter Department.

From Sister Luvilla Hughes.

BRO. BRINKERHOFF, and Brothers and Sisters of like precious faith: For the first time I will attempt to write a few lines for the paper, and also give a short report of our meetings at this place. As I love to read the letters from the brothers and sisters I thought it might be interesting to some one to hear from me. I am trying to live so that I may at last gain a home in the kingdom. Though we may have trials and temptations, let us try to overcome them, that we may be accounted worthy, and have an abundant entrance into the city of God.

Brother A. C. Long came here the 28th, and began meetings at the Baptist church, two miles north of Clio; preached five discourses; Sabbath evening preached on the second

coming of Christ, text Heb. 9: 28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," showing by this, and many other passages, that his coming will be literal and personal, and to reward his people. Sabbath morning, at 11, preached from Rev. 3: 5, "He that overcometh the same shall be clothed in a white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels;" showing that the promise is to the overcomer; and it is not only necessary to have our names written in the Lamb's book of life, but it is necessary to live so that they may not be blotted out. After preaching all gave in testimony for the truth, which was very cheering.

Sunday evening, subject, resurrection, text, 1 Cor. 15: 17, 18; "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished;" showing by this that our hope is all based upon the resurrection.

Sunday, at 11, preached on the two laws; text, 2 Timothy 2: 15; "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth;" showing that there were two laws, one being written with the finger of God on tables of stone, the other written by Moses in a book. These laws are spoken of in the New Testament one being established by faith, the other being done away and nailed to the cross.

Monday evening, subject, the Sabbath question, text, Mark 2: 27; "And he said unto them, The Sabbath was made for man, and not man for the Sabbath;" showing by this and other passages that the seventh day is the Sabbath; that it was blessed and sanctified, and is a memorial of creation. This being our last meeting we had to take the parting hand, and say good bye; and we know not whether we will ever meet again; if not in this world we hope to meet in the day of Judgment, and hear the welcome words, "Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world." Pray for me, that I may be faithful. From your sister in hope.

Clio, Iowa.

SISTER ANGELINE BURNS writes from Mount Ayr, Iowa: I write a few lines to let you know I send the pay for my paper, the ADVOCATE. I would not know how to do without it, and I am glad to be able to pay for it, and if I live I want you to continue to send it to me. I would like if some of our brethren could come and preach for us again; but I rejoice to hear of the good they are doing. I wish that we might have a church at this place. Remember me in your prayers. I hope to meet our brethren and sisters at that day when our Savior comes to own his faithful ones.

SISTER HARRIET A. CRANMER writes from Bloomingdale, Mich.: I have received four numbers of the ADVOCATE and am highly pleased with it. I for one love to read the precious truths it contains. I am trying to live in such a way that the Lord will own and bless me when he comes to make up his jewels, and I do not believe that his coming is far off. And oh, brothers and sisters, let us be ready to hail him with joy and not with grief when he comes! Your sister in hope of eternal life when Jesus, our life giver, comes.

TRUTH glitters with a purer luster the more it is loved and practised.

The Advent and Sabbath Advocate.

THE very cold weather of the last days of Dec. and early in January caused a good deal of suffering and obstruction to travel. For the week previous to the date we have had moderate weather here. At the coldest the thermometer indicated 30 or 32 degrees below zero, and we find that the same was experienced in many other places, and the same was felt as far south as Northern Missouri, even to Kansas City. In such extreme cold weather it is difficult to keep up regular work, but we have managed to lose no time in publication.

A great disaster and loss of life occurred at Belleville, Ills., on the night of Jan. 5, in the burning of the Roman Catholic Convent. The night was extremely cold, the doors were so strong that the relief party and the fireman could not break them open, and relief was impossible. Such places where a deluded people retire from the world, they go so far from it that even those whom they despise cannot render them the kindly assistance of humanity. Thus 36 persons, or more, perished in the fire at Belleville, Ill., Jan. 5. Many Protestant people send their children to be educated at these Convent schools, greatly endangering them to such influence, and thus aid in keeping up what is opposed to the free institutions of our country.

NIHILISM in Russia has had a recent outbreak in an attempt upon the life of the Emperor, while he and his escort were out sleighing. The Emperor was fired upon and wounded in the shoulder, his team was frightened and he was thrown out. The assailants escaped in the forest, aided by the deep snow. The late attack on the Emperor's life, Dec. 17, by the Nihilists, is said to be because the promised reforms and the new constitution have not been granted.

THE English government has decided on a war plan concerning Egypt, to leave the Sudan to itself, or to the False Prophet, and take care of Egypt proper, where its own interests are concerned, and this seems to be the wisest, as far as national policy is concerned.

It is very plain that the cause of woman suffrage is gaining quite rapidly in public favor in Iowa. We have been surprised at the number of influential papers which are proclaiming adherence to it, and at the very few papers which are decidedly opposing it."—*Des Moines Register.*

POPES NEVER INTERFERED with the reign of the malaria fiend. It was known that a colony of Benedictine monks, who cultivated their ground, were exempt from the fevers and agues of the Campagna, but the hint was not acted upon until the new Italian Government took the matter in hand. It was noticed that where the population was sparse in Rome, malarial disease was frequent, while in the crowded Jewish Ghetto it was unknown. The Government thereupon notified the great landowners that they must either cultivate their malarial soils or surrender them. Hence there is now a prospect that the Campagna, famous through ages for its disease producing atmosphere, will again become as healthy as it was when tilled by the ancient Roman and Volscian peasants. The work of regeneration is actively going on, and before the close of the century it is

promised that the environs of Rome will be as wholesome as the suburbs of Paris or London.

A late matter of amusement at Montreal, Can. is the Winter Carnival, which consists of an ice palace, constructed of blocks of ice, in which will be held skating rinks, and other amusements for the pleasure loving, in which palace, with its brilliant lights, every thing will appear in its richest beauty. The latest news from Montreal represents the St. Lawrence river in an overflow, 18 or 20 feet higher than its summer level, a very unusual thing for the time of year.

A TEMPERANCE NEW YEAR.—There has been very little drinking this New Year, said a prominent importer to a *Star* reporter. Usually we sell a great deal of champagne, sherry, catawba, and other wines for the New Year receptions, but this year the sales have been very light—at least twenty per cent lighter than last year.

How do you account for this, asked the reporter.

Oh, its brought about by this big cry of temperance, which is being raised all over the country, I suppose. It is getting so now that people are ashamed to offer wine to a caller, and if it is offered a man feels that he is staking his reputation by accepting it. Ladies who have wine on their private table every day are afraid to have it on New Years, because of the stigma that temperance people attach to it; and men who are steady drinkers will refuse wine at a reception on a plea of temperance. Why, I was making a few calls New Year, and at but one place was I offered a glass of wine, and there the lady offered it with a sort of apologetic air. A man who I know to be a hard drinker—a man who gets on long sprees, happened there at the same time and got himself in high favor by refusing the wine and asking for water. No, there was not near as much liquor sold this year as usual—that is not for the New Year receptions. Chocolate, tea, and coffee were served nearly everywhere.—*Washington Star*

FROM this, as well as many other sources, we see that temperance and prohibition are on the increase, and we are glad to see every movement for good in the land.

THE Woman's Christian Temperance Union of Ohio has decided to ask for the re-submission of the Prohibition Amendment at the State election of October, 1885.

Conference Notice.

THE 1st Quarterly Meeting of the present Conference year will convene at the Liberty Farm School House, six miles south-west of Fairfield, Clay Co., Neb., Friday evening before the third Sunday in January, 1884. There will be preaching Friday night, Sabbath 11 A. M. and at night, business and preaching also on Sunday. We extend a cordial invitation to the brethren in Nebraska and Kansas to attend this Conference. Can not Bro. Michael Kramer and Bro. Davison of Kansas be with us at this meeting, to confer with us in reference to our future work in the Master's vineyard? We thus give early notice so that those who may wish to attend can have ample time to make necessary preparations. Come one, come all, and come to work for the Master and his cause.

A. F. DUGGER, *Pres.*,
J. A. NUGENT, *Sec.*

DENIS KEARNEY, the sand-lots orator whose recent attempt to start a labor movement in this city was a wretched failure, has abandoned the political arena and is at present engaged in the lucrative employment of selling pies and kindred refreshments at Ocean Beach near San Francisco.

Money and Letters Received.

Mrs Wm Pearson \$1, Chas. F. Lockwood \$1, Mrs Mary J Green \$10 (donation), Jasper Moore \$2.00, John Branch \$5.30, (for hymn books), A. Yount \$1, J C Fry \$1.50, J R Edwards \$1, Hubbard Bros. \$1.50, W F Pitts \$1.50, C H Joy \$1.50, J D Dieckmann \$1.50, Jasper Roundtree \$1.50, J H Thompson \$2, W C Long 50cts (for books), D P Eversole 75cts, Oscar C Stickney \$2, James Long \$2.50, E Starbuck \$2, Sarah A Leach \$2 (for books).

Books and Tracts Sent by Mail.

Jasper Moore, Elsie L Robinson, Sarah A Leach.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

The second coming of Christ.—Showing, it literal and person, by J Brinkerhoff, 8 pp 2 cts. *Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cents.

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 text money 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.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages, price 4 cents.

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 Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

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

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

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists

Advent and Sabbath Advocate.

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

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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 restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Exhortation to Foolish Virgins.

The harvest is passing, the summer just o'er,
The Master will rise soon and shut to the door;
Then where foolish virgin, O, where wilt thou stand,
Tho' bearing the lamp of the Word in thy hand?
There's no oil in thy vessel, thy lamp sheds no light!
All around thee is gloom: the thick darkness of night;
O, haste and buy oil, so that wise thou may'st be,
Or no part in the marriage remaineth for thee.
'Tis the Lamb's glorious bridal, in which thou may'st share;
Have a part in the brideship, the crown of Life wear:
But O, if thy lamp yields no light unto thee,
Too late for the wedding, rejected thou'lt be!
Make haste to be ready! O, walk in the light,
Soon the Bridegroom, in glory will burst on thy sight:
To the marriage, thou also, with joy shalt go in;
Be the bride of the Lamb, freed forever from sin.
As ages on ages, eternally roll,
His love, like an ocean, shall fill thy pure soul!
And, one with the Lord, thou the nations shalt bless,
Till bowed is each knee, and each tongue shall confess.
Tell o'er all creation, now groaning, in pain,
The creature delivered, shall liberty gain;
And where sin abounded, and cast its dark pall,
Grace much more abounding, God reigns all in all.
—Selected by M. C. PIERCE.

Divine Addition.

J. A. NUGENT.

(Concluded.)

"AND to godliness brotherly kindness." The claims of a common brotherhood bind us to regard all men (without regard to color,) as brethren, for "God hath made of one blood all nations for to dwell on all the face of the earth," Acts 17: 26. The Lord has manifested his love toward us. By one of the prophets he says, "The Lord hath loved thee with an everlasting love." It is the new commandment given by the Savior, "That ye love one another, as I have loved you." And so necessary is it that we obey this commandment that we are told, "He that loveth not his brother abideth in death." Oh how careful we should be to discharge our duties in the sight of God! We also earn in the word that "If a man say, I love

God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. And this commandment have we from him, "That he that loves God love his brother also;" 1 John 4: 20, 21. You observe that this scripture is given as a rule, hence we find the Savior gives love as a sign of discipleship, "By this shall all men know that ye are my disciples." "If ye love one another." John 14: 35. Oh that we might love one another as Christ hath loved us! How careful we would be not to do anything to the hurt of our brother! And the "unruly member" would not be used to injure our fellow beings; it would have better occupation; it would speak the praise of God and words of love and kindness to one another. Paul exhorts us to "be kindly affectioned one to another, with brotherly love, in honor preferring one another;" Rom. 12: 10. "Let brotherly love continue." True love prompts us to "bear one another's burdens, and so fulfill the law of Christ." True love will kindle in our breast a desire for the welfare of our brother. It prompts us to take the Savior's advice." If thy brother shall trespass against thee go and tell him of his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." Matt. 18: 15. And it causes us to do many little acts of kindness for which the Master says, "Ye shall in no case lose your reward." It prompts us to be kind, and to "forgive those who trespass against us;" that we may come to our heavenly Father and enjoy his forgiving smiles and have his abundant mercy richly bestowed upon us. And the word tells us to "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law," Rom. 13: 8. And if we fail to do this we draw ourselves into a fearful condemnation. "So likewise shall my Heavenly Father do also unto you, if you from your hearts forgive not every one his brother their trespasses." Matt. 18: 35. If we do not this we draw a curse upon ourselves, every time we breathe "Forgive us our debts as we forgive our debtors." Oh, let us imitate the example of our blessed Master, who, as he hung upon the cross, enduring the agonies of death, prayed, "Father, forgive them for they know not what they do."

Joseph was a good example of brotherly kindness; he suffered wrongfully, at the hands of his brethren; and when they knew him again, not as the shepherd boy whom they had sold into slavery, but as the Prime Minister of Egypt, they feared lest he should remember and resent their unkindness. But no, he recompensed them good for evil, and wept over his erring brethren.

"And to brotherly kindness charity." Charity is used in the text in two prominent senses: 1st as love, 2nd, as alms-giving, or kindness to the poor. Paul says, in 1 Cor. 13: 1, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and

all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." It is very evident that all his good works without charity would profit him nothing, for he would not obey the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," Matt. 22: 37. And Paul, writing to the brethren at Colosse, said, "Forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so do ye; and above all these things put on charity, which is the bond of perfectness," 3: 14. Charity, in this text, means love. Even as Christ's love prompted him to forgive us so our charity or love should prompt us to forgive or relieve the wants of others. "For he that seeth his brother in need, and shutteth up his bowels of compassion, how dwelleth the love of God in him." And the apostle Peter elsewhere exhorts, "And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins," 1 Peter 4: 8. "How good and how pleasant it is for brethren to dwell together in unity!" If we cannot keep the unity of faith we should endeavor to "keep the unity of spirit in the bond of peace." And Paul writing to the church at Thessalonica, says, "We are bound to thank God always for you, brethren, as is meet, because your faith groweth exceedingly and the charity of every one of you all toward each other aboundeth," 1 Thess. 1: 2. True charity or love prompts us, "As we therefore have opportunity, let us do good unto all men, more especially unto them that are of the household of faith," Eph. 6: 10. Charity prompts us to take the watch care over our brother, not for evil but for good; and if he falls into error (as we all may,) we go to him and reason with him "in the spirit of meekness, considering ourselves lest we also be tempted." Nor will we become angry with him. Angry thoughts will be restrained by brotherly kindness.

What a magic power has love! Who has not felt its sweet influence stealing over the heart? Love is one great attribute of our tender hearted Creator. For "God so loved the world that he gave his only begotten Son that whosoever believeth on him need not perish but might have everlasting life." "God is love." The Lord has said he is well pleased when his children walk in truth.

Oh how careful we should be to add to our faith virtue, moral purity, and fortitude. Ah, the Savior says, If we fear to confess his name before men he will be ashamed to confess us before his angels. To virtue knowledge; divine knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound they make you that ye should neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In one of our Savior's parables we find he gives one servant ten talents. He improves it and his Lord receives him. To another he

gave one talent and *he buried it*; and his Lord rejected him as a "wicked and slothful servant." How many of us are striving that we may give a good account of our stewardship to the Master! Oh, how many will be prepared to hail the Savior with joy and stand upon the glory fit fields of immortality, *proclaiming* through Christ their deliverance over the perplexities of this life, to live with Christ through the glories of the "Restitution age," when earth's troubles shall be hushed in the quiet stillness of universal peace; when the scepter of peace shall wave triumphantly o'er the plains of the earth made new, which the Christian now sees through his tears, and desires to be there. But we have a work to do. Peter says, For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, 2 Peter 1: 10, 11. Let us work, that when we come to glance backward over *the* checkered path way we may say, "I have fought a good fight, I have finished my course, I have kept the faith." And if it be the Lord's will that we sleep he perhaps will send his angel, saying, "Rise, the Master calleth for thee," waken to everlasting joy.

Fairfield, Neb.

The Widow's Mite.

"AND then there came a poor widow and threw in two mites, which make a farthing. And he said unto his disciples, This poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she, of her want, did cast in all that she had, even all her living," Mark 12: 41-44.

Mark you that magnificent and gorgeously domed temple that sits on the top of Mount Moriah! it is worthy to succeed the temple of Solomon. It is the result of the labor of centuries. Zerubbabel, and Joshua, Ezra, and Nehemiah, with all the released captives of Babylon, have labored on it. The brave Maccabees have toiled upon it with the Jews whom they led in the strife for liberty. And now, as if but yesterday, Herod the great has sought the goodly stones from the marble of Pentelicus, white as the snows of Lebanon, goodly stones, many cubits long and broad and deep, and he has laid them in its adamantine sides. He has raised the mighty dome, arched like the concave of heaven, he has covered its roof with sheeted, burnished silver, until it is seen afar off, like the full moon rising in the eastern sky. The pinnacle of this temple divides the clouds as they pass over Jerusalem. It was on the giddy height of this pinnacle, that satan placed Jesus in his great temptation.

It is a great feast day, and the outer and the inner courts of this magnificent structure are crossed with the solemn march of Priest and Levite, and are fast filling with the Hebrew throngs that have come up from all the land of Judea, and from every land of the civilized earth where they have scattered to traffic with the Gentiles. The brow of the hill runs rivulets of blood falling into the valley of Gehenna, from the oxen, the bullocks, the sheep and the lambs—the victims slain for the sacrifice. "Make Way for the High Priest the Son of Aaron!" This one time, and only this once throughout the year, he enters into the Holy of Holies to make atonement for the sins of all the people; he enters within the Holy of Holies, the veil is closed behind him, and he is alone with God! That mighty

multitude is hushed, as the Ocean in a breezeless calm. No sound is heard save the pulse of that multitudinous heart, like the ceaseless throbbing of the profound Ocean in repose.

The High Priest reappears from within the veil. He lifts up his hands on high, and in the name of Jehovah he blesses the people. Hark! the high arches, the inner courts, the vast corridors echo with the music of Asaph and Jeduthan, and the sons of Korah, from the mouths of the chief singers of Israel, and from the harp, psaltery, organ, horns, sackbut, tabret, dulcimer, cymbal, and all the instruments of music. The law and the prophets are read, and the Priests and Levites devoutly kiss the pages, and pass the rolls across their foreheads, exclaiming, "Holiness to the Lord!" The worship progresses.

The time has come for casting gifts into the treasury. The rich Sadducee, enveloped in robes of costliest texture and rarest fabric, advances, and his purse, with his name written thereon, goes in with a thud, with its weighty gold. The rich trader from the Indies, Alexandria, or metropolitan Rome itself, scatters his yellow pieces, that send out a varied glitter and chink, as they fall into the treasury chest. The exact and solemn Pharisee, in long trailing garments, with broad borders covered with phylacteries, with broad phylacteries tied about his arms, and tied around his head, across his brow—he advances with his money in his open hand, the exact amount carefully calculated, of the precise one tenth of his income. He deposits it with sacred ceremonial movement into the treasury. And now advance the lesser lights, with lighter purses. Soon they who pass up are so peculiarly light that the public interest is not attracted toward them; and the vast assembly are turned and are leaving the temple. A lone woman, veiled and clad in threadbare widow's weeds, comes noiselessly along and casts in two mites—which make a farthing—among the offerings of the Lord. And no eye hath seen her, or cared for her or her offering. Yes! there bends upon her one face, lighted with a serene power and grace, such as never shone in any other human countenance. He beholds her, and turning to twelve men who humbly wait upon his footsteps, he calls them to his side, and says: "Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." And soon the woman and her two mites, and that stranger, and the twelve humble men who follow him, and the scene, and the deed, and the words, all pass away, and are all forgotten together? No, no; but of that magnificent temple not one stone has been left upon another—its foundations have been plowed and sown with salt; but the memory of it is very dear to us, and to millions of people, only because of those two persons that worshiped in it—Jesus of Nazareth, and the poor widow—and neither of them had any money. The names of all those who formed the "pride, pomp, and circumstance" of that assembly had been unknown or forgotten had it not been for the poor widow, and him who had not where to lay his head. And yet there are those who propose to themselves that they cannot try to do anything until they are rich.—S. B. BELL, D. D.—Selected by B. G. St-John.

What Have You to Say?

THERE are people who are ever anxious to hear "both sides" of every controversy. And

hence whenever a person is assailed, slandered, or accused, they want to know what he has to say.

Now it is by no means certain that a Christian man is bound to say anything when he is unjustly assailed. Accusation is not proof. When our Lord was in the presence of rulers, he had nothing to say. And though opportunity was offered him, he did not defend himself. His accusers lied, and they knew it. Others could know it if they would take the trouble to investigate and ascertain; but he was not obliged to contradict or to deny statements of men who did not desire to tell the truth. Had he been guilty he might have made haste to contradict their accusations, but as he was guiltless he was in no haste. He had all time and all eternity for his vindication, and he could afford to wait until lying lips were locked in eternal silence, and truth in all its majesty was revealed to the world.

There are some men who seem to be unable to tell things as they are, and who have a mortal fear lest any man should have a fair opportunity of correcting the false statements which they make. If they can have their own way, tell their own story, and allow no opportunity for contradiction, correction, or refutation, they can prove anything they choose, and condemn whoever they please. When men have this disposition, what honest man is under the slightest obligation to contradict their falsehoods and correct their slanders? They choose their own course; which is to backbite, and accuse, and condemn the guiltless unheard. They must go their way. There is One who has power to deal with them, and who, in his own time, will bring judgment to light, and cause truth to triumph. The Christian may well wait until this work is accomplished; wait until the providence of God makes manifest the error, reveals truth, and rectifies the wrongs that men commit. Happy are they who have faith and patience to wait the divine appointment, who pursue their own work, and do from the heart their Master's will, confident that he will care for them, and do more and better for them than they can possibly do for themselves.

[After reading the above article from *The Christian* three times over, I considered it worthy of a place in every Christian's scrapbook, as well as in their memory. Read it, preserve it, act upon it, and it will save you much unnecessary trouble, if you are indeed and in truth a follower of Christ. I am a firm believer in the fact that "all things" will eventually work for the good of those that love God. S. E. BRINKERHOFF.

The True Church.

THE true church is composed of all obedient believers in the Lord Jesus Christ. It is made up of all God's elect, all who have been converted to the truth. In whomsoever we can discern the election of God, the Father, the sprinkling of the blood of the Son of God, in that person we see a member of Christ's true church. It is a church of which all the members have the same marks, which are repentance toward God, faith towards our Lord Jesus Christ, and holiness of life and conversation. They all hate sin, and they all love Christ; they all worship with one heart; they are all led by one spirit; they all build upon one foundation; they all draw their religion from one book, the Book of books; they are all joined to one great center, that is Jesus Christ.

This is the church to which the Scriptural titles and privileges and the promises of future

glory belong. This is the body of Christ, the Lamb's wife, the little flock, the household of faith, and the family of God. This is God's building, and the temple of the Holy Spirit. This is the church of the first born, whose names are written in heaven. This is the royal priesthood, the chosen generation, the peculiar people, the purchased possession, the habitation of God, the light of the world, the salt and wheat of the earth. This is that church to which the Lord Jesus promises that the gates of the grave shall not prevail against it, and to which he says, "I am with you always unto the end of the age."

This is the church which does the work of Christ on earth. Its members are a little flock, and few in number compared with the children of the world; one or two here and two or three there. But these are they who shake the universe. These are they who change the fortunes of kingdoms by their prayers; these are they who are active workers for spreading the knowledge of pure religion and undefiled; these are the life blood of a country, the shield, the defence, the stay, and the support of any nation to which they belong. This is the church that shall be truly glorious at the end, when all earthly glory shall have passed away; then shall this church be presented without spot before God the Father's throne.

Thrones, principalities, and powers upon earth shall come to nothing, but the church of the First born shall shine as the stars at the last, and be presented with joy before the Father's throne in the day of Christ's appearing.—Selected by L. B. CHAMBERLIN.

Prophecy and Revelation.

P. H. HOW.

To the Editor of the Weekly Journal:

MR. EDITOR: Having read some account of Dr. Wild's lecture, as published in your *Weekly Journal*, dated Dec. 12th, concerning "men with iron shoes;" and as I happened to be present at the time, and as I have been encouraged by some of your subscribers to say a few words in reply, I therefore venture the following remarks: No doubt the Dr. is well read in many things, but as he seems to differ from Dr. Cumming, another learned man, we may be excused for making use of the old proverb, "Who shall decide when Doctors disagree?" But according to Scripture, see Job 32: 9, "Great men are not always wise, neither do the aged understand judgment, I also will show my opinion."

So, Mr. Editor, allow me to say that I cannot see how England is to triumph over all nations, and especially over Turkey, for in Dan. 11: 40-45, we are told of a certain power called "The king of the North," overrunning Palestine and Egypt, and those countries now belong to Turkey. If England is going to perform all this, then she must turn to be an enemy of Turkey, for all those places that this "King of the North" is to take now belong to Turkey. I prefer taking Dr. Cumming's views, and call Russia this king of the North. And let me here tell your readers, that Russia will go down to Turkey, in spite of England, and after that he is "to come to his end." I have not room to take up this subject as it should be, but just please to read the last verse of this chapter, "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Now if the Dr. thinks that this means England, then of course that power must come to an end, for this takes place

just before the resurrection, as you will see in the next chapter.

As to his view about the restoration of Israel, I wish to say that according to the Bible I can see no restoration until the resurrection. For example, read Ezek. 37. After they come out of their graves then they will be brought into the land of Israel, so the chapter says. But I suppose that the Dr. will not allow that this means what it says, but as many others have called it "spiritual bones and spiritual graves," but they are sure to call it a literal land of Israel. The fact is, the most, or many professors at the present time have lost sight of the fact that there is to be a *new earth*, and that the saints are to reign on *the earth*. I could bring forward a score of texts to prove this, but will bring one. See Rev. 5: 10, "and hast made us unto our God kings and priests; and we shall reign on *the earth*," but if I should read this verse to suit many at the present day, I would say, "we would reign away up among the stars." But there the verse stands, "we are to reign on *the earth*."

I will here give a few passages or quotations to show the promises to Abraham; see Gen. 13: 15; 17: 8; 28: 13; 26: 3, and 35: 12. Now if any wish to examine the above references they can see plainly that the *land* was promised to Abraham, and Isaac, and Jacob, and also to their seed. This will appear very plain if we read Ps. 105: 9. Here Abraham, Isaac, and Jacob, are spoken of in connection with the land. But the way many are taking these scriptures they leave out Abraham, Isaac, and Jacob, and then give the land to a remnant of the seed, and leave Abraham, Isaac, and Jacob (to whom the land was promised), in their graves. Now this will be made plain by reading Acts 7: 5. Here Stephen declares plainly that those men never got the land which was promised to them. Please read the verse, "And he gave him *none* inheritance in it; no, not so much as to set his *foot on*; yet he promised that he would give it to him for a possession, and to his *seed* after him." Now here is a plain declaration that Abraham never got the land promised to him. But again, turn to Heb. 11: 8. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the *land of promise* as in a *strange* country, dwelling in tabernacles with Isaac and Jacob, the *heirs with him of the same promise*." Verse 13th, these *all died* in faith, *not having received* the promises, but having seen them afar off." Again, verse 39: "And these all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that *they without us* should not be made perfect." So here we are informed that they have all *died* and *never* got the promise; and that they *without us* would not be made perfect. Therefore those who are looking for such great promises for the Jews in the last days, will have to wait until Abraham, Isaac, and Jacob, come up out of their graves. So at least Stephen and Paul have said.

Now you will find where this will take place. Please turn to Ezek. 37.—When they *come up out of their graves* then they are brought into the land of Israel. So Ezekiel has said, and he further says, see verse 21, that "David shall be *king* over them"—Now it is evident from the Scriptures that Christ is to reign on David's throne. See Isa. 9: 6, "Unto us a child is born, unto us a son is given," &c. Now every Christian believes that

this verse applies to Christ. Then read verse 7, "Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it forever," &c. Here is a clear statement that Christ will actually reign on *David's* throne.

But again, turn to Luke 1: 30, "And the angel said unto her, Fear not, Mary; Behold thou shalt bring forth a son, and shall call his name Jesus. He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David." If this verse does not prove that Christ will have the throne of David, then please tell me what it does mean. But if this is not enough, then let us see what Peter says in Acts 2: 29: "Let me freely speak unto you of the patriarch David, that he is dead, and his sepulcher is with us unto this day; therefore being a prophet, and knowing that God had *sworn* with an *oath* to him, that of the fruit of his loins according to the flesh he would raise up *Christ* to sit on *his throne*." If the above plain declarations fail to convince men that Christ will reign on *David's* throne, then we may despair of proving anything. I again repeat, If the angel Gabriel can tell Mary that Christ will reign on David's throne, and men can reject his statement, then I say, there is an end of all argument on this subject.

I ask, where is the minister in the churches who firmly believes that Christ will reign on David's throne over the renewed earth? I do not hear them saying much about it. What do men mean when they try to make David's throne a spiritual throne, and Christ to sit upon it a spiritual sitting? Is this what the angel meant to tell Mary? But if we believe that this earth will be renewed and brought back to its perfect state as it was in the beginning, during the one thousand years, as the apostle Peter tells us, 2 Peter 3: 13, then all is plain and easy to be understood. But instead of that they have got the notion that men go straight to heaven when they die; and if this is so, what is the use of a new earth to them.

We were told that night that Dr. Cumming was now in heaven. If so, then he has got there before David has. For we read in Acts 2: 34, that David has not gone to heaven. Some tell us that the thief went with the Savior to paradise that same day. If so how came the Savior to tell Mary, three days afterward, that he had *not yet* ascended to his father. Paradise is on the earth when it is restored, see Rev. 2: 7; 22: 2; the tree of life will be there as it was in the beginning. Then the Savior will remember the thief. The Scriptures no where teach that we get a reward at the resurrection, so Christ has told us. Where has the belief ever come from, that crowns will be put on departed spirits? If so, then Paul has been mistaken, for he says, 1 Cor. 15: 8, that if there is no resurrection then they who have *fallen* asleep in Christ are *perished*. I ask, How are they perished, if it is true that they are all happy? Surely they are not perished, but are all well enough off, supposing there is *never* any resurrection; and this chapter is commonly read over every grave.

It is an unscriptural idea, that all the saints, after they have been in heaven a certain length of time, are going to come down to reign on the new earth. For we read that the New Jerusalem will come *down from God out of heaven*; so that if the saints are now there then they will have to come down too. Or else they will lose sight of the city.

For the next verse says that the tabernacle of God is with *men* and he will dwell *with* them, &c. I cannot believe that such a disarrangement will take place. But here perhaps some will say that this New Jerusalem is not a literal city. Then I ask, How are the kings of the earth to bring their glory and honor into it? see verse 24. If the people believed in the earth being restored, all these scriptures would become plain, for it is evident that if the Jews are to be restored, surely we would have some account of it in revelation. It is strange that the revelation has given us an account of what would take place all the way down, and never told us about the Jews' return. And again, the Savior gave us an account of what would take place all the way down, until he came in clouds, see Matt. 24, and Luke 21, but never told us a word about the Jews' return in the last days. Christ would certainly have told us something about it if it had been true. But all those passages which are brought from the Old Testament are fulfilled in the new earth, or restitution of all things, according to Aacs 3: 20. Because all those places that speak about their restoration, it says that they will never be plucked up, and further, that righteousness shall cover the earth as the waters cover the sea. See Isaiah 11: 9. Now we know that this cannot take place until the tares are gathered out of the earth. See Matt 13: 40. Therefore according to the Scriptures, there is to be a new earth, and Christ and his saints are to reign upon it, and not away up in the sky. Yours truly,

Marchmont, Canada.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light,"
Marion, Iowa, 23rd day of the 10th month, 1883.

JACOB BRINKERHOFF, Editor.
A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT,
Special Contributors.

Resurrection Identity.

In the controversy with the professed church concerning the state of man in death and his being destitute of inherent immortality, one prominent point is that which constitutes man's identity; they claiming it to be preserved by the immortal spirit, while the Bible tells us that our lives are hid with Christ in God, lost to us, unknown to each other, until "he who is our life [or life-giver,] shall appear, then shall we appear with him in glory." Now the question naturally arises, what constitutes 'we' in this text; and what ever constitutes identity in one place does in another. In another epistle, Paul writes to 'he Thessalonians, and says, "May your spirit, and soul, and body, be preserved entire, without blame, at the coming of our Lord Jesus Christ," 1 Thess. 5: 23, Revised Version. Thus man's identity does not consist of any one part of himself, but of all that contributes to make him an individual person, with his capacities and responsibilities. In death his identity is lost to all but the heavenly beings and the divine records; and when the time comes for the new birth, the birth of the Spirit, reanimation will invest those former individuals, and they who sleep in Jesus will come forth "entire, at the coming of our Lord Jesus Christ."

The term 'soul and body,' is sometimes used in the Scriptures to represent individuality, principally when speaking of destruction, conveying the idea that no part survives, that both this material structure and the life

that animates it, both perish. In 1 Cor. 15 Paul speaks of the individual person by the term 'the body,' speaking of the person in his first or natural state, then in the state of death, and then in the resurrection state, using the word 'body' because he wants to show that it is the same person in all the different states, first with his natural life, then without life, and then the same person reliving, which second life is by the Spirit of God, and is therefore called spiritual—the same body or person—and this identity constitutes our hope in the future.

But the Scriptures nowhere speak of the separate existence of spirits, or of the surviving of the spirit of a person after death. In no case is there a separate existence of spirits to constitute identity, either to preserve individuality to the resurrection, or for any period. To define what spirit is has always been a difficult task: it is easier to say what it does, and that it is the principle which actuates substance, causing it to live and act.

There first has to be an organized substance or body, and the two must live together, and pass out of existence together. The realm of nature shows us how these act together, and with the cessation of life nature shows us a state of death. The word of revelation offers us testimony of re-living, but nothing about the supposed existence of separate spirits. There are two texts of scripture which are taken as evidence against us on this subject, one is Luke 24: 37, when Jesus appeared among his disciples after his resurrection they were terrified and affrighted, and supposed they had seen a spirit. They were not aware of his resurrection, and when an individual came into their room so unexpectedly and they supposed everybody was shut out, they were affrighted. In that age as well as this, the dogma of separate and supernatural spirits existed, with which they were familiar. But the truth of what they supposed they saw appears upon a consideration of the meaning of the word here called spirit. This is not translated from the Greek word *pneuma*, from which spirit is generally rendered, but from *phantasma*, according to Griesbach, who is a standard Greek scholar, which word means phantom or apparition, an appearance of something real, and agrees with Mark 6: 49 and Matt 14: 26, where the Greek is *phantasma*, an apparition, in both instances of which the Revised Version renders it "apparition;" and so Griesbach says Luke 24: 37 should be also, which corresponds with the circumstances in the case.

In connection with this subject is that of the visibility of spiritual beings. We suppose there is no question of their visibility to each other; and as spiritual beings, or spiritual bodies, are as literal as natural bodies we see not why they should be considered invisible; neither do we think the examples we have favor the idea of invisibility. Jesus was literally with his disciples after his resurrection for forty days, and they saw him ascend to heaven, and hence the promise that "this same Jesus shall come in like manner" as he was seen to ascend to heaven. This can be understood in no other way but that of reality and personality. Although a spiritual being he was visible. Angels are called spiritual beings, and they were visible every time their visits and mission are spoken of. Even to Balaam and his ass was the angel visible, Numbers 22. The fact of Balaam not seeing the angel at first was not because the angel was invisible, for the ass saw the angel all the time, and verse 31 tells us that Balaam's eyes were holden in a supernatural manner at first, so this lack of discernment was the holding

of Balaam's eyes and not that angels are invisible beings.

When angels visited Abraham their visibility and literality was such that he took them for men, they are called men in the text, and they ate the food. Abraham prepared for them. Angels then are a class of beings like ourselves, made in the image of God, of a superior order or nature, and Paul says they are "ministering spirits, sent forth to minister to them who shall be heirs of salvation," Heb. 1: 14, and this proves also that no spirit exists separate from a body—from a living organized body, and consequently never have to take to themselves a fleshly human body to be seen, for they, and all spiritual bodies or beings are constituted of bodies, which also constitute their individuality.

The teaching of the two angels to the disciples who witnessed the ascension of our Lord was that he should come in like manner as he was seen to ascend into heaven. From this the fact of the personal and literal coming of the second advent appears. The unbelieving world was not interested in Jesus and his work, and whether any one but the disciples witnessed the ascension we cannot tell. The brethren, the disciples of Christ, are not in darkness concerning the coming of the Lord, because they are looking for him, and to them will he appear the second time unto salvation, Heb. 9: 28. To those who are not looking for him will he come as a thief in the night. The idea of suddenness and unexpectedness is here represented, for in connection with it is stated that sudden destruction cometh upon those who are consoling themselves with their fancied security of peace and safety. In Matt. 24 the evidence that the righteous are gathered out from among the wicked is brought forward, and the testimony of Paul to the Thessalonians is that when "this same Jesus" comes to receive his people he meets them in the air, which is one of the elements of the earth; the parables and teaching of the word concerning the wicked, called the tares, is that they are gathered and destroyed, leaving the earth as the territory of the kingdom of heaven, free from sin and sinners, in which the righteous shine forth as the sun in the kingdom of their Father. There is no testimony which represents that the saints go any further from the earth than the air in which they meet the Savior as he comes.

The Vine and the Branches.

S. S. DAVISON.

In the 15th chapter of John we have recorded an illustration, under the figure of a vine and its branches, of the near relationship that must exist between Christ and his true disciples. Christ is the vine, God the husbandman, or the one who plants and prunes the vine, and the disciples the branches that must bear fruit. And as a branch cannot bear fruit of itself, when severed from the vine, neither can the disciple when severed from Christ, or when without the Spirit of Christ. A living branch is dependent on the vine for its life and strength, and must be of the same nature as the vine. The true disciple of Christ must have his religious strength from his teachings, obey his requirements, and take him for an example, to pattern his life after. A branch that bears no fruit is no credit or satisfaction to the husbandman, and such are removed. So Christ teaches us that those of his professed followers who bear no fruit the great husbandman will take away.

This illustration, like all of Christ's figurative sayings, contains a practical lesson in it-

self. It teaches that if we would be acceptable followers of him we have something to do besides professing to believe on him. The branch must be like the vine and bear the fruit of the vine. How are we required to bear the fruit of Christ? He says, verse 5, "He that abideth in me, and I in him, the same bringeth forth much fruit."

Paul says, in Rom. 8: 9, "Now if any man have not the Spirit of Christ, he is none of his." If Christ abides in us, we certainly will have the Spirit of Christ, and will be recognized as one of his branches. In Eph. 5: 9, we read that "the fruit of the Spirit is in all goodness and righteousness and truth." Gal. 5: 22 says: "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Peter exhorts the believers in Christ to "add to your faith virtue; and to virtue knowledge, and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." For if these things be in you and abound, they make you that ye shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ." Peter further assured us that if we do these things we shall never fall, but shall have an abundant entrance into the everlasting kingdom.

These texts furnish a high standard for the Christian to govern his life by. The one word, love, implies a great deal: love to God and love to our fellow men. "This is the love of God, that we keep his commandments," 1 John 5: 3. "If you love me, keep my commandments," John 14: 15. Then if we have this Christian virtue of love in our hearts we will try to keep all of God's requirements, and our inquiry will not be, Is it convenient? or does this church or that church, this learned man or that one, keep all his commandments? But, what does God command that we should do? And we should take the safest course and avoid the appearance of evil, for it is better to deny ourselves some of the liberties of a pleasure loving world than to disobey God. His commandments are not grievous, the yoke is easy and the burden is light.

In this life we are promised a hundred fold, and in the world to come eternal life. It is through patient continuance in well doing that we are promised eternal life. The last chapter in the Bible makes especial mention of "them that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

We are also required to love one another. Christ says, "This is my commandment, that ye love one another, as I have loved you." And, "By this shall all men know that ye are my disciples, if ye have love one to another." And, "All things whatsoever ye would that men should do to you, do ye even so to them." A person that keeps these sayings of Christ cannot be a bad neighbor, for every unkind and unneighborly act is a violation of the spirit of these commands. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law," Rom. 14: 10.

Faith is another important fruit of the Spirit. Not merely the assent of the mind to Bible truths, but a firm and living faith that shall bear an active part in guiding our conduct. We must not only believe that God is, but also that he is a rewarder of them that diligently seek him; that his promises will all be fulfilled; that, "the hour is coming in which all that are in their graves shall hear his voice and come forth;" that Christ will come again

and establish his everlasting kingdom, and reward every man according as his work shall be. Then if our works are good these promises will give us joy and bring us peace of mind; and if we run the race that is before us with meekness and patience our reward is sure.

Woodward, Iowa.

Ministerial Conference Report.

PURSUANT to notice, ministers and other brethren of the Church of God in Mo. met in conference capacity with the Alanthus church, Jan. 14th, 1884. Bro. W. C. Long stated the object and importance of the meeting. Prayer by Bro. N. A. Wells. The meeting organized by choosing Bro. N. A. Wells Chairman, and J. W. Osborn Secretary, after which the Sabbath school and other subjects of interest were discussed.

W. C. Long, Jasper Moore, and J. W. Osborn were appointed committee to draft by laws or rules to present to next Ministerial Conference. At this meeting with the Alanthus church, it was much encouraged; and notwithstanding mid winter and scattered brethren, they resolved to meet the next Sabbath and organize a Sabbath school.

There was able preaching on the divinity of the Scriptures, duty to study them and the good it may do us; Alienation from God, who caused it; The result if continued; How reconciled to God, and how to know it; The true and untrue vines, that the branches of God's vineyard or members of the church of God should bear much fruit, if they die will be cut off, burned up; The object of Christ's second coming, how soon, and who will know it; The resurrection of the dead, just and unjust, and when the righteous and wicked will be rewarded; What signs before the end of the world; How many in the past and present; What we may expect and should pray for.

Adjourned to meet with the church at Stanberry, Friday night before the 5th Sunday in March.

J. W. OSBORN, Secretary.

Be Faithful.

JULIA LAMB.

DEAR BRO. AND SISTER BRINKERHOFF: To you a happy New Year. In our retrospect of the year that is past, our mercies have been unnumbered. A kind Providence, has watched over us. Our health as a family has been good, for which we are truly thankful. While it has been a year of disaster by sea and land, yet we see in all this the fulfillment of prophecy. Earthquakes, famine, stormy winds only fulfilling his word. Truly we live in perilous times. But the student of prophecy can see in all these commotions a warning from God to his chosen people, they that serve him in spirit and in truth. The same God that warned the antediluvians of a coming flood, has, by the mouth of the apostles, shown us what the state of the world in the last days, or the close of this dispensation, that perilous times should come, the love of many should wax cold, men be lovers of their own selves, heady, highminded, lovers of pleasure more than of God, who ought to be revered as supreme.

Let us be careful of our conversation, that it be as cometh the children of God, watching ourselves instead of our neighbors, living peaceably with all around us, being the more careful as we see the day approaching, looking unto him, who has redeemed us by his own blood, for strength to endure; for as

Zeph. describes the day of the Lord as near, and hasteth greatly. And while we have opportunity we ought to seek the Lord diligently. We ought to arouse from our stupor, as it is a fearful state we are in to have the day overtake us. We are looking for that day soon to dawn that even the meek, the best of earth, are commanded to seek the Lord, to seek righteousness and meekness. It is no ordinary work to prepare for that day. There is only one way to escape and that is to have the Judge as our friend; then we have the encouragement that we shall possibly be hid in the day of his anger, but they that are out of Christ have not even a promise of being shielded in that day, but will call for rock and mountains to fall on them and hide them from an angry judge. Let all who read these lines accept the offer of mercy, and seek the Lord with their whole hearts. Our hearts must be right with God, our motives must be pure, we must have religion in our families, in the closet, in the church, and in all our relations with the world, else we shall be terribly deceived, and be of that number of whom our Lord says, I never knew you. Our path of duty has been made plain to us, and the choice is left as whether to obey or not; so we will have no excuse in the judgment, and a righteous judgment will be rendered according to our works. Let us often enquire of ourselves, are we able to stand? Let us not be deceived with the peace and safety cry but awake out of our lethargy, knowing that our redemption is near.

As time rolls on let the cry still go on and resound through the earth, Behold he cometh. And let those who have stopped by the way come into the ranks, as they are in the way of sinners. God needs every soldier to stand firm and be clothed with the Christian's armor. Let us keep as sacred the commandments of God, hail with joy the return of God's Sabbath as a type of that Sabbath of rest that shall be enjoyed in the earth made new. May we show by our daily walk and conversation our earnestness in the cause of truth, that we may glorify our Father in Heaven, and have a home in his everlasting kingdom, is the desire of your Sister in Christ.

Denver, Mo.

LIFE AT HOME.—For all of us our life at home must constitute a great part of that life in which, by patient continuance in well-doing, we have to seek for glory, honor and immortality; for many of us it constitutes the whole. There are millions of women, millions of girls, to say nothing of little children, who have no life worth speaking of beyond the boundaries of the family. Whatever fidelity to God, whatever love for Christ, whatever justice, whatever kindness, generosity and gentleness they are to illustrate in their spirit and conduct must be illustrated there. And even men who have their business and profession to follow during the greater part of the day find occasion in their home-life for forms of well-doing and ill-doing that are not possible elsewhere. I like a broad and rich life for myself—full of varied interests; and I should like to see the lives of most men, and of most women too, animated by the inspiration and refreshed by the free air of activities and interests outside their own home. But no shining achievements elsewhere can palliate the guilt of coldness, injustice, ill-temper in the family; and the noblest public virtues have roots in the gentleness, the industry, the self-sacrifice and the truthfulness of which only those who are nearest to us have any knowledge.

When Ye Think Not. Luke 12: 40.

MRS. J. C. FIELD.

Be ready also; so he speaks to you,
And you, and you, and so he speaks to me;
Amid the whirl of life's distracting cares,
Let naught deceive, whatever it may be.
For he will come when even those who wait
And watch for him, when even they think
not.
We must be watching, waiting all the time,
Lest that great hour of hours should be for-
got.
That now, of all the gleanings of time,
Swift verging onward to eternity,
Holds all of heaven or hell within its space,
And never hour like that shall mortal see.
• The trial hour of all the ways of men,
One shall be taken and the other left,
What heart may fathom all of bliss or woe,
It could experience then, crowned or bereft!
Oh Father, Savior, Helper of mankind,
We are so weak, give us all conquering strength,
We do believe, we watch with longing eyes;
Come, Jesus, help us conquer all at length,
Igo, Shasta Co., Cal.

Home Missionary Wqrk.

SARAH A. LEACH.

We have had the subject of woman's place in the church, and now the question comes, How can women help to work for Jesus? I answer, They can help in the missionary work, for the Lord's cause is one everywhere. Yes, we can work for Jesus and be home missionaries. I fear many of us are hiding our talents and neglecting this branch of the work. It is true, we cannot all preach; but we can all work for Jesus, in helping to support his cause, and spreading the gospel in circulating tracts through our neighborhood. I intend to do more of this work in the future than I have in the past. I now send two dollars for tracts on the second coming of Christ, and I intend to go out and circulate them and tell my neighbors that I believe our Savior is soon coming. Mark his words, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." That is the generation that saw these signs should not all pass away, and now we must believe that a great number of them have passed away, and the few that are left are well ripened in years. My father witnessed the falling of the stars when he was only a boy, and says it was a touching sight; and now we are looking for the Savior soon to come again. Let us prepare for his coming and a home in his kingdom.

Are we not commanded to love our neighbor as ourselves? Can I love my neighbors as myself and see danger coming upon them and not warn them of that danger? I give them the tracts and tell them to read them and compare them with the Scriptures, and I will come again and give them some on the Sabbath question. Text, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God." Next comes baptism. Repent, believe, and be baptized, in order to be adopted into the family of God. I cannot see how any person can be in Christ, put off the old man with his deeds, put on the new man and have his sins remitted, without baptism. I think there may be a good work done with these little tracts. Have you never heard of any one being converted by the reading of a little tract? and we know not who may be converted by these tracts that we may distribute. Hear what James says, "Let him know that he which converteth the sinner from the error of his ways, shall save a soul from death, and shall hide a multitude of sins."

Brethren and sisters, let us not hide our talents, for there is work for all, and we need to be about it for the short time we have to work. Let us all be found working faithful in the Master's vineyard when he comes, and he will say, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Happy thought! to enter into that glorious rest and be with Jesus; to sit down with Abraham, Isaac, Jacob, and all the loved ones at the marriage supper of the Lamb. I long to see your smiling faces there, and to be made immortal. Dear brethren and sisters, I ask an interest in your prayers that I, with you, may prove faithful, and remember the Sabbath day to keep it holy with all of God's commandments, that I may have a right to the tree of life and enter in through the gates into the city. Is not such a home worth working for? There will be no sickness, sorrow, pain, or death to separate us in that home, but all will be joy and gladness. Let us all work for Jesus and remember we are not our own; for he has bought us with his own precious blood; so let us put on Christ, and walk worthy of our high calling, adorning our profession by a godly walk and conversation. Let our light shine and show to those around us that we are looking for Jesus. Help us, O Lord, to patiently wait for thee, and to have our lamps trimmed and burning, that we may be ready to meet thee with joy and gladness at thy coming.

Dear brothers and sisters, let us all do our duty in supporting the *Advocate*, for it is, and has been, a good missionary in spreading the gospel, and has cheered many a lonely pilgrim. I can remember of reading the *Advocate* when I was about sixteen years old, and I thought what a great work it was to print such a nice religious paper. But then I thought I could not do anything for it because I could not write as well as some one else; so I contented myself in doing nothing for it until I began to think if all were like me the cause would be poorly supported. I, then, said to myself, I can do something for it. The Lord's cause needs money to carry it on, and I went to work and earned some money and sent it to the *Advocate* and enough to buy all the tracts that were published in it. That is about eighteen years ago, and I have been able to help a little to support the paper ever since. If we do the best we can the Lord will accept of our offerings as he did of the poor widow's mite. The little tracts which I received at that time are not all forgotten yet. I cannot tell how much good they have done but I know they did me some good, and especially the one on baptism; for as soon as I understood the subject I could not rest contented until I was buried with my Lord in baptism and rose to walk in newness of life, and I felt like a new creature.

When Bro. Branch was here he preached on baptism, and some of the friends became quite interested on the subject, but not enough to satisfy them, and quite a number wanted to send and have him come back, and they talked of getting up a subscription to pay his fare over, but no one wanted to do the work for fear they might meet a little opposition, or be talked about, as their minister had so much to say against Bro. Branch preaching in their church. We felt anxious to have him come back, but my husband was not able to pay his fare alone and had his work to attend to, and we began to feel discouraged about it. But I thought I would try to raise the money with a subscription paper, so I took some paper and wrote on it

A Missionary subscription or freewill offering to pay Elder Branch's fare to Canada. The first day I met with good success and a little opposition, and raised ten dollars; and with my sister's help we afterwards obtained eight more, besides some came to our house and gave. The people liked Bro. Branch's preaching, and want to hear him again. So you see there is nothing like trying.

Let us each try and get a subscriber for the *Advocate*, for it is a good little missionary and ought to be well supported. We are expecting Bro. B. here soon, and it is hard to tell what the result of his labors will be, but it is our duty to put the truth before the minds of the people, and thus let our light shine that others may see the truth, and be led to glorify our Father in heaven. Who will be a missionary, and work for Jesus?

"Hark! the voice of Jesus crying,
Who will go and work to day?
Fields are white and harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich rewards he offers thee;
Who will answer, gladly saying,
Hear am I, send me, send me?"

If you cannot cross the ocean,
And the heathen lands explore;
You can find the heathen nearer,
You can find them at your door,
Let none hear you idly saying,
There is nothing I can do,
While men all around are dying,
And the Master calls for you.

Take the task he gives you, gladly,
Let his work your pleasure be;
Answer quickly, when he calleth,
Here am I, send me, send me.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you cannot give your thousands,
You can give the widow's mite,
And the least you give for Jesus,
Will be precious in his sight."

From your sister in Christ,
Utica, Ontario

"Ye are the Light of the World."

AMONG the numerous declarations of our Lord, there are none to be found perhaps more significant, and around which are clustering a greater degree of moral beauty and grandeur than the one in the text before us. The excellency of this utterance is seen when we consider the moral condition of the world implied in the statement of the text itself.

The necessity of very many things grows out of the sad condition of the moral world brought about by sin. Sin has caused moral darkness to spread its sable mantle over the fair face of our world, and to enter every nook and avenue where it is possible for light to shine.

Christ and the church sustain the same relation to the moral world that the sun and other planets do to the physical world. As the sun is the great centre of the solar system, so Christ is the great centre of the Christian system; he being the "Sun of Righteousness," the "Light of the world." Some of the heavenly bodies are opaque, not capable of emitting any rays of light of themselves, and serve only as reflectors of light that comes upon them from other luminous bodies. The church is not only the great repository of truth, but she is the reflector of divine light that so gloriously shines upon her by the great "Sun of Righteousness." The more consecrated the church is to God, the more the divine light she reflects. There is no person while in a state of sin that is morally

luminous, consequently no one unaided by divine power can make his light shine. Christ must first shine into an individual before he can let his light shine before men.

The necessity of artificial light, such as lamp light, gas light, etc., is felt when darkness spreads over the land. The light with its piercing rays radiates the surrounding darkness, enabling the millions of earth's inhabitants to move about in the various vocations of life with comfort, happiness and good cheer. Since darkness of a moral character everywhere abounds, there is a necessity for moral light with its brightness and glory to illuminate every place where the results of sin are found; so that individuals may not abide in darkness, but be brought out into God's "marvelous light," and be children of light and of the day; we are not of night nor of darkness." 1 Thess. 5: 5. When persons have been brought into this wonderful illumination of God, then they are led to realize the value and benefits of the light into which they have been brought to bear upon their conscience.

The power and influence of darkness are best understood by those who have been delivered from the haunts and dens where iniquity, debauchery, crime, misery and every evil work abound. How wide the contrast between places where the light of divine truth has never shone, and those places where the glorious light of divine revelation has shone, and has had its influence upon the minds of those who are capable of moral action.

The world in its natural state is dark, and its darkness will only disappear as the rays of divine light radiate the darkness. The Saviour says: "And the light shineth in darkness, and the darkness comprehended it not." John 1: 5. Again he says, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." John 12: 46. The apostle Peter when referring to the sure word of prophecy says, "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Pet. 1: 19.

The "dark place" where the "more sure word of prophecy" shines is this world. And grand indeed have been the illuminations coming from the sure word of prophecy, lighting up the pathway of humanity all through the ages. This light—the sure word of prophecy—never shone more brilliantly than now; making this point in prophetic chronology at which the church has now arrived one of thrilling interest and unparalleled importance. O church of Christ, arise, and take to thyself the whole "armor of light," and look forth "fair as the sun, and terrible as an army with banners"; for "ye are the light of the world—a city set on an hill."

Divine light has been progressive in its development. God has never given at any one time to the world all the light and truth, but only to meet the necessities to which man has been subjected while passing through this human drama. Hence the pathway of the believer in Christ will be as the shining light, that shines "more and more until the perfect day." The grand outburst of light on the pathway of the church when nearing the perfect day will be of such a character as to cause an earnest longing on her part for the ushering in of the day of blessedness that has been so long foretold by holy prophets.—Selected.

Letter Department.

From Bro. J. W. Osborn.

To the readers of *Advocate*, and friends of the Sabbath School cause: Our committee to make and publish a book or tract for the interest of Sabbath Schools has arranged with Brother Dugger to prepare the same for press (after being satisfied by the others), for \$30. Bro. Carver suggests that this expense be met by a free-will offering of only 15cts each; let us give it at once; and if more is needed to publish let us see that the printer is paid, and a good cause helped. Much of the prosperity of the church depends upon the Sabbath as well as daily influence we make on the young, and others we are with. Let us demean ourselves as valiant soldiers of the cross, resisting with Christian fortitude the fiery-darts of the evil one, not neglecting to assemble ourselves together, as the manner of some is. Brethren and Sisters, is it our custom to stay away from meetings, especially on the Sabbath, and fail to speak often to one another, and receive good from the social and prayer meeting? If so, are we justified? Will the Lord be pleased with our doings? True, we can worship with acceptance without going to Jerusalem; but we are to labor in the vineyard, occupy until the Nobleman returns. If we are weak let us go often to the house of the Lord, receive strength from the strong, lay aside some more weights and besetting sins, until we can wear the Christian armor with ease, and at the end of the race, having passed through the times of tribulation, wear the victor's crown. Let us do some good here, help in the Sabbath Schools, do religion every day, help Bro. Dugger's proposition, "each subscriber of *Advocate* obtain a new one," and finally when Abraham, Isaac, and Jacob, set down in the kingdom of God, us to not be thrust out. From your brother that wants to be ever watching.

Stanberry, Mo., Jan. 7th, 1884.

From Bro. Alonzo Prentice.

DEAR BRO. BRINKERHOFF: I thought I would write a few lines for the first time for the *Advocate*, to let my brethren and sisters know how we are getting along after being burned out. We are very comfortable now, and we thank our kind brothers and sisters for their kindness to us. We do not give up our hope in the Lord. We live in hope of meeting all the saints in that happy land where there is no more sorrow and sickness. We are trying to live so that when Christ comes to make up his jewels he will find us watching. According to all the prophecies it won't be long before he will come, and we want to be ready to meet the Bridegroom come, and have our lights trimmed and burning. It is our determination, by the aid of divine grace, to keep all of God's commandments, let what will come; we cannot expect to stay long in this world, for we are getting well along in years, but we want to be ready when Jesus comes, that he may say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. I hope that you will pray for us that we may be found faithful unto the Lord.

Grand Haven, Mich.

From Sister Weltha A. Combest.

DEAR BROTHERS AND SISTERS: It has been sometime since I have written any for the *Advocate*, but it was not because I was uninterested in the glorious cause which we have es-

poused. By no means. Each Friday evening the *Advocate* is anxiously expected; and (if received,) the Sabbath hours are mostly spent in reading it, and the Bible, when there are no meetings. I have greatly rejoiced in reading the different reports of the advancement of the blessed truths of the Bible; also in reading the letters from the brothers and sisters, testifying their earnest steadfastness. This is as it should be; and may the God of all grace keep our hearts humble, give us a meek and quiet spirit, for such is in the sight of God of great price. May we ever bear in mind that the Master has commanded us to let our lights shine, and not hide them under a bushel, that men may see our good works, and glorify our Father in heaven. He has not only called the rich to be his servants and feast at his table; but the poor, the maimed, the halt, and the blind, are all bidden. God is no respecter of persons, but he that feareth him and walketh in righteousness, is accepted with him. All may work for him; all may share his bounteous blessings, then let us not be weary in well doing, for, perhaps, in the near future our Lord shall be crowned king of the earth, and all kingdoms and powers shall be subjected to him. "The earth shall be filled with the knowledge of the Lord as the waters cover the sea."

I love the cause of my divine Master and am not tired of serving him. I love the precious truth that shine so brightly from the pages of Holy writ; and at each return of the Holy Sabbath I feel thankful to God that he has prepared a blessing so great for his children in all ages. I want to live in the earth made new, with my Savior and all the redeemed; and I am determined to lay aside every hindrance, with the help of God, and strive to enter the kingdom that will have no end. Pray for me, brothers and sisters, that I may be accounted worthy to obtain eternal life, when the life-giver comes.

Your sister in the blessed hope.
Engart, Mo.

From Bro. E. Starbuck.

My Beloved Brethren and Sisters in Christ: I wish to say that I prize the *Advocate* more highly the more I see the precious promises of the Scriptures to the child of God while passing through trials and temptations severe, to think upon this scripture: "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." May we draw near to the Lord. May the blessing of God rest with the editor and those that write for the *Advocate*, is my prayer.

Eola, Oregon.

Obituary Notices.

DAVIS.—Died, in Albany, Mo., Jan. 10th, of pneumonia, Bro. Rush Davis.

Bro. Davis attended our tent meeting at Albany last fall, accepted the truth and was baptized. When the church was organized he was elected one of the deacons, was also superintendent of the Sabbath School, and was always ready to take an active part in social worship; hence he will be greatly missed by the church. Bro. Davis was born Feb. 1st, 1827; moved to Mo. in 1842, since which time he has resided in Northwest Mo. He leaves a wife with four small children, besides several grown children by a former wife, and numerous other relatives and friends to mourn his loss. Words of comfort were spoken by the writer, from Job 14, "If a man die shall he live again," in which we showed that he would, and that we should not sorrow as those who are without hope; but that we should look forward to the coming of the Lord, as the time when we should meet again. May we all be as fully prepared as our dear brother, and meet him in the kingdom.

N. A. WELLS.

The Advent and Sabbath Advocate.

THE Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in its columns, except for editorials and selections. Each writer is held responsible for his or her sentiments. While this liberality is given we do not publish every view or theory that may be presented, and on this the Editor will use his judgment.

SOME have asked us to send them German tracts if we have them. But we have none in any foreign language. Tracts in the Swede language can be had of Bro. Charles Lee, in Sweden, whose address was given in the ADVOCATE a short time ago.

SOME people make a mistake concerning what others believe about the restoration of Israel to Palestine, and Bro. How does the same, in an article in another column, that the position is taken that this restoration occurs before the coming of Christ, which is not held; but that it will be in connection with his coming; not that it is necessary for them to be there in a national capacity first. Hence his argument of that kind is not against that view. Let the reader notice Amos 9: 14, 15, and see if that does not teach the literal restoration of Israel to their former land. Bro. How locates this in the restitution age; very good; and the return of that people is now in progress, and the prophecy is fulfilling. Other prophecies say a remnant shall return, so that is all that need be looked for. This prophecy says they shall never be compelled to leave it. See also Isa. 60: 21; Joel 3: 21. Many regard Ezek. 37 as a prophecy of the return of Israel to their own land, as stated in vs. 12 and 14, and not of the literal resurrection. People ought to divest themselves of the idea that for a thing to have a spiritual meaning it must represent an immateriality. There is much figurative language in the Scriptures, for illustration, and such should not be called spiritual, for to be spiritual may be as real as that which is natural.

Items of Interest.

SINCE 1870, when Victor Emmanuel entered Rome and proclaimed it the capital of Italy, Episcopalians, Methodists, the Free Church people and others have built for themselves places of worship in the Eternal City. Now the Waldensians, of historic memory, have just opened a tasteful edifice for religious worship opposite the magnificent Colonna palace and near the Tower of Nero. It is in the Roman style. Over the portal is a fresco representing the Waldensian device—a lighted torch surrounded by seven stars and having beneath the words *Lux Lucet in Tenebris*. The chapel will accommodate 400 worshippers. The windows are of stained glass, and are in memory of some of the famous leaders of the body.

THE latest advices from Egypt are that the British government has decided to leave the Soudan to the False Prophet, and consequently there is no defense against him. He is over running all the country south of Khartoum, and it is reported that the tribes in Tripoli are moving toward him to join his standard. The people in the abandoned district, who are not Mohammedans, are making all possible speed to escape, knowing that massacre awaits them if they remain. This abandonment gives force to the Mohammedan element, which may turn upon the civilized world of European nations with great power.

If the "theologians of the Vatican and of the propaganda" expect to succeed in establishing parochial schools in opposition to the public schools of this country, as reported they will need to base them upon something more advanced than "the principles of the first period of the middle ages." America is living in the nineteenth century.—Boston Herald.

THE ravages of the cholera in Egypt during the last summer are said to have been much greater than were reported at the time, and according to recent information it has not yet disappeared. The U. S. Consul General at Cairo reports to the authorities at Washington that in well-informed official circles the number of victims during the year is estimated at between 65,000 and 70,000. He says, "In many villages of the interior a majority of the laboring population died, and in some instances nearly entire communities have disappeared, so that not sufficient effective hands remain to cultivate and harvest the crops." As an instance of the imperfections of the daily reports he states that according to the official bulletin of July 24, the deaths were 455 when they actually exceeded 1,200.

THE Rev. Heber Newton, an Episcopalian clergyman in this city who denies that the Pentateuch was written under Divine inspiration by Moses, and regards many of the Old Testament narratives as myths, is not to be allowed to proclaim these doctrines as openly as he has been doing. A large number of his brethren, including the rectors of Trinity Church, Grace Church, and other important parishes, have expressed themselves as shocked at his views, and as convinced that he is amenable to trial for heresy. Assistant Bishop Potter has requested Mr. Newton to discontinue the Bible lectures to which special objection has been made, and he has complied. But this compromise does not touch the core of the matter. Why should the Rev. Mr. Newton be allowed to remain a preacher and pastor in the Episcopal Church while he holds and avows views which the church cannot permit him to teach?—Witness.

THE war between China and France has assumed considerable proportions, with success to the French so far, and the Chinese are making great preparations. If a large army of men were an omen of success in the war, China might calculate on the victory.

MONSIGNORE SAVARESE, lately received to communion by the Rev. Dr. Novin in St. Paul's American Church, at Rome, was one of the foremost prelates and theologians in the Roman Curia. He belonged to the same category among the Papal Monsignori as Monsignore Capel, but stood far above the latter on the lists, and very much higher in influence and general estimation at the Vatican. He was one of the commission of chosen doctors, whom Pius IX, appointed to prepare the celebrated "Syllabus against Roman Errors." He is fifty-four years old, in the full strength of his working power, and may be expected to do still very efficient service in the battle for religious freedom in Italy.

It is said by those who claim to know, that the state of New York has 770,000 persons of school age who are not under any religious instruction whatever, either Protestant or Catholic.

IS GOD PARTICULAR?—"Then Elisha said, Go borrow the vessels abroad of all thy neighbors, empty vessels; not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all the vessels, and thou shalt set

aside that which is full." 2 Kings 4: 3, 4. Some will say, "Why all this bother about shutting the door, and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail? But so it was; and if she had failed in aught, she would have lost the blessing. I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands—"What is the use of this appointment? "Where is the good of this injunction?" You are lost.—Dr. Parker.

Money and Letters Received.

Edward P Michel \$1, Mrs Charlotte Cooper \$2, D B Ferguson \$2, Mary M Boody \$1, don.

Books and Tracts Sent by Mail.

Noah Richard, Lora A Gould, Tillie Venable.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

The second coming of Christ.—Showing, it literal and personal, by J Brinkerhoff, 8 pp 2 cts. Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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

Where are the Dead? Showing from Bible texts many 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.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent. *The Soul*: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages price 4 cents.

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 Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

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

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.

Advent and Sabbath Advocate.

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

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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 restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Bye and Bye.

MARY A. ADAMS.

Shall we see our blessed Savior?

Bye and bye.

In the beautiful forever?

Bye and bye.

If we seek his heavenly grace,

We shall see him face to face,

Meet him on the golden shore,

To behold him evermore.

Shall we meet, my brother, sister?

Bye and bye.

On the shores of heavenly Eden?

Bye and bye.

When the cares of life are past,

And our triumph comes at last,

If we faithful here remain,

"The pure in heart shall meet again."

Shall we know our friends in heaven?

Bye and bye.

When our sins are all forgiven?

Bye and bye.

We shall know as we are known,

When we gather round the throne,

All our joys will be complete,

There before the mercy-seat.

Blessed thought, my fellow pilgrim,

Bye and bye.

We shall meet in heavenly Eden,

Bye and bye.

All God's promises are sure,

"To the pure all things are pure."

Let us faint not by the way,

For our God will be our stay.

Sharon, Hutchinson Co., Dakota.

The Final Punishment for Sin.

Is conscious suffering, mental or physical, the penalty of the law of God, and the final punishment for sin?

This question is not asked with a desire for controversy, but to elicit the truth with regard to a very important subject—one now agitating the Christian world.

It must be granted that if God finally punishes men for their sins, the punishment must be that which he said he would inflict for the violation of his law. In other words, the nature of the punishment must be what his law points out, and no other. God is as just and consistent in his government as men are in theirs. But men do not punish the violators of their laws otherwise than as their laws prescribe. The one who steals is not executed, when the law makes the punishment for his crime imprisonment. Nor is the murder-

er punished with imprisonment when the law is that he shall be hanged.

In the law of men there are three penalties: a fine, imprisonment, and death; but in the law of God there is but one penalty—death. In the divine government, however, suffering in this life is permitted as the result of the curse which has fallen upon the earth and man. There are also special providences of judgment upon nations and individuals; but these are for the reformation of those who are thus visited, as well as for the benefit of others who need the warning which these judgments declare. But while in this life there is both mental and physical suffering, this is not the penalty and final punishment of men for their sins. Nor can suffering in a life to come be the final punishment of men unreconciled to God. While the wages of sin is death, and this the penalty of God's law, there can be no other punishment than this to meet the demands of the law. "The end of these things (the sins of men) is death." But as pain and suffering are connected with death here, so may they be with the second death; but these are not the specified punishment of the wicked.

God did not say to Adam that if he disobeyed the command he would be the subject of limited or unlimited suffering. Had God said this, there would have been no element of death in the transgression, nor in the sentence pronounced upon the first transgressors of his law. But the sentence was death, and death only. "Unto dust shalt thou return" is more than pain and suffering, though pain and suffering may be experienced in the returning to the dust. But that return to the dust would have been the final punishment for sin if a redeemer from death had not been promised—a life-giver to the human race. In that promise there was the hope of an after life. In the resurrection of Christ from the dead, that life became a certainty; and so one could say, "As by Adam all die, so by Christ shall all be made alive." So also Christ said, "The hour is coming in the which all that are in the graves shall hear his voice and come forth." I am he that liveth and was dead: and behold, I am alive forevermore, and have the keys of hades and of death."

The destiny of all men is to be judged and rewarded according to character and the deeds done in this life. That reward will be an everlasting life or death—the result of an unrecognition to God in this life. Is not this the ultimate penalty of God's law? Is not this the future and final punishment of unforgiven sins? Will not God be satisfied with this end of sinners, and this termination of sin? If, therefore, suffering, limited or unlimited to time or in degree, forms no part of the specified punishment of the lost, why endeavor to establish it as the final punishment which the wicked are to endure, instead of the declared penalty—death? As we have said, there may be suffering experienced by those who perish in the second death; but to

say how much the wicked will suffer before they finally die, we can not, nor can any one determine it by the Scriptures, or in any other way. There will be weeping, wailing and gnashing of teeth; but how long the period of this mental or physical suffering none can conjecture. Undoubtedly there was at the flood great sorrow and suffering before all had perished in death. Some lived longer than others after the deluge began, and suffered perhaps more than they who died near the beginning. It may be that the most wicked then suffered the most before they died, but of this we have no record. That judgment was unto death upon all except eight souls. The sentence passed upon the world was: "I will destroy man whom I have created from the face of the earth." If in the process of their destruction there was suffering, and this meted out to all in proportion as they were wicked and corrupt, be it so: but we have no authority by which to say this was the case; nor can we reasonably conjecture this was done. Certain it is, that whatever suffering there might have been before they died, this was not the object for which the flood was brought upon the earth. The purpose of the deluge was to cause the race of mankind to die, and this purpose was accomplished. Who then can say with assurance that in the final judgment, the purpose of God is to punish the wicked by torture and suffering, rather than by death according to his own law?

There are texts which declare that the wrath of God is to be poured out upon the ungodly men of this world. But this will be done for their destruction rather than for their preservation in suffering. The Apostle Paul in his letter to the Romans says, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Is revealed. This wrath has been revealed from the beginning of the race of wicked men, and millions have most signally perished by it on account of their ungodliness and unrighteousness. Individuals and nations have been thus visited and destroyed. God has ever been against this class of human beings, and their end has been death by his terrible judgments upon them. This wrath of his, revealed in other ages of the world, is still against a sinning race, and will ere long be manifested in its destruction, as once it was shown by the utter extinction of all upon the earth except a few who by their righteousness escaped the divine wrath. The forth-coming wrath of Jehovah can not well be greater than that which fell upon the generation of most wicked men before the flood. Their sins had reached heaven; the sins of the world in this and all other ages can only reach there. The same amount of wrath which the antediluvians and Sodomites experienced may be sufficient to satisfy the demands of justice in the last and great day of judgment. Surely God will vindicate himself in the establishment of his law, by the which he will ever abide.

It does not become us to ask for a greater manifestation of his wrath upon sinners than he has said they should receive. Be assured,

there will be suffering enough to satisfy the claims of divine justice; but suffering is not the penalty of the law of God, and so can never take the place of death as a final punishment for sin.—I. I. LESLIE, in *World's Crisis*.

It makes no Difference which Day is Observed.

MANY Christian people, to justify themselves in the observance of the first day of the week instead of the seventh, say that "it makes no difference which day is kept if one day in seven be observed." They try to persuade themselves to believe that the laws of God are far more yielding than the laws of man. In many States there are laws forbidding certain works to be done on Sunday, some requiring that liquor saloons be closed on that day, &c. Inasmuch as most people who visit such saloons have more leisure to do so on Sunday than any other day, the saloon-keeper finds more profit in keeping his saloon open on that day than any other. But let him make the plea that is made by many Christians; let him say that the law requiring the observance of Sunday, means only that one day in seven be observed, and, to suit his pecuniary interests, closes his saloon on the seventh day and opens it on the first. Does such a plea avail him? Is he justified by such a course? Will the judges of the law hold him guiltless? A person is sentenced by the judge to be hung on a specified day, but the criminal says that "the day of the hanging is of no importance. All the law intends, and all that it requires, is that he be hanged on some day, but it makes no difference in the meaning of the law on what day he is hung." He therefore pleads a postponement of the execution. Is not the plea of the saloon-keeper and the murderer just as consistent as the plea of the Christian concerning the law of God? Yea, is it not as much more consistent as the law of God is higher than the law of man?

These Christians who make the plea that it makes no difference which day of the week is observed, if one be properly kept, are obliged to read the fourth commandment in this way: "Remember the Sabbath-day to keep it holy: six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, but it makes no difference which day of the week is kept holy." Such in effect is the way in which these "no difference" Christians read the fourth commandment. Does God use such language? Will he permit man to put such words into his mouth and that man remain guiltless? Shall man thus change the law of God and say "it makes no difference?" If even the laws of man will admit of no such pleas, how much less the law of God?

How much longer will Christians and teachers of Christ continue to make the plea that it makes no difference? Will it avail them when they come to the pearly gates of the Holy City, to say, "I thought it would make no difference?" Reader, will you make this plea?

This plea which is so often made by Christians and Christian teachers respecting the fourth commandment, is applied by those who are not Christians to all the other commandments. They say, and with good reason, that "if it makes no difference whether or not they literally obey the fourth commandment, it can make no difference if they do not literally obey the other commandments." If the word of God is not to be taken as it

reads, if Christian teachers can interpret a release to themselves of the Sabbath, may not those who are not Christians with as much propriety, release themselves from obedience to the commands of the gospel also, and thus die in their sins? On whom, then, rests the responsibility of the losing of their souls? When they come to the day of judgment, will they not plead the excuse, "I was taught that it made no difference?" Reader, shall this charge be brought upon you?

But suppose it should make no difference which day of the week is observed as the Sabbath, will not all the requirements of both the law and gospel be answered by the observance of the seventh day as well as it would be by the first? Those who believe it makes no difference will not deny that those who observe the seventh day as the Sabbath have both the law and the gospel in their favor. Therefore, to be on the safe side and stand in no danger of the condemnation pronounced upon false teachers, why not observe the seventh day of the week and keep it holy?—*The Outlook*.

The Resurrection Day.

ALMON HALL.

BRO. BRINKERHOFF, and readers of the *ADVOCATE*: Having previously made the statement that the crucifixion of Christ "could not possibly have been on Wednesday, and the statement of Cleopas in Luke 24: 21 be true, which says that the then present first day of the week was the third day since Jesus of Nazareth was delivered to be condemned to death and was crucified," and believing this statement to be correct, I now write to express a few additional ideas relative to the time of his crucifixion and resurrection.

As Cleopas was a disciple of Jesus, he undoubtedly knew whereof he affirmed, and spoke the truth when he made that statement. And hence, the prediction of Jesus, that he would be killed and rise again on the third day being true, it follows, as an inevitable conclusion, that he must have arisen on Sunday; and that his crucifixion could not have been earlier in the week than Thursday. His prediction that he would be "three days and three nights in the heart of the earth," does not imply that he would be there three full days and nights, any more than the words, abode with him that day," in John 1: 39, implies that the two disciples of John who followed Jesus, abode with him all day. Cleopas' statement, taken in connection with Jesus' prediction that he would rise on the third day after his death, is as good authority that his resurrection was on the first day of the week, as Matt. 28: 1 is that he arose on the seventh day. And since all the other Scripture testimony, respecting the time of his resurrection, harmonizes with Cleopas' statement, their united testimony is conclusive and invincible evidence that the resurrection of Christ was on Sunday, and that his crucifixion was as late as the preceding Thursday.

If what is recorded in Matt. 28: 1-10, transpired on Saturday evening, (as some claim,) then we must conclude that the two Marys, after all they had seen, heard, felt, and done that evening were so incredulous that they returned to the sepulcher the next morning for the purpose of anointing the dead body of the Lord Jesus. This may be considered credible by some, but I cannot believe it. Neither can I set aside Cleopas' statement as uninspired and incorrect: nor claim that the

words "these things," which evidently refer to the condemnation and crucifixion of Christ, include other events of a later date, which he did not specifically mention count the fourth day after the crucifixion, as "the third day since these things were done."

Transit, Sibley Co., Minn.

Did Christ Pre-exist?

BRO. BRINKERHOFF: I beg leave again to notice the foregoing question.

1st, How can Christ be the Creator and Redeemer? Is not God, who quickeneth all things, immortal, and faintheart not, nor yet groweth weary, and men may not see him and live? Did not Christ become weary and faint, mortal, subject to death, and in all points tempted like as we are? Was seen and put to death by man?

2nd, Are we to learn that John pre-existed, because we learn of him, that he came from God?

3rd, If Christ was a mature man before he was born of Mary, how can he be said to grow up from a child and become a man?

4th, Christ is the second Adam, is he not? Then how can he exist before the first?

5th, How can a thing that is begotten exist before it is begotten?

6th, A prophet, like unto Moses, shall the Lord thy God raise up; him (who is Christ,) shall the people hear. Now, did Moses and Christ rise up and teach themselves? or are they the Lord God of themselves?

Are these not proper questions to those who claim the pre-existence of Christ?

Yours for the truth. H. P. MADILL.

Allenwood, Ontario.

The Transfiguration.

BRETHREN, readers of the *ADVOCATE*: I believe some of you and others have expressed your ideas or thoughts that the transfiguration on the mount, we read in Matt. 17: 1; Mark 9: 2; and Luke 9: 28, fulfilled the promise of our Lord that "There be some standing here which shall not taste of death till they see the kingdom of God." Does not Luke tell us why they were there? If so they were, for Christ says it was a vision, and they spoke of his decease which he should accomplish at Jerusalem. Allow me here to differ with you. I do not think it was a representation of the kingdom of God, or of his Christ, for there were only three persons there, and there was no power displayed to bring it on, but there are other scriptures that show that one has seen the kingdom of God come with power.

One may say, How was his word fulfilled then, if not there? Well, let us turn to the revelation of Christ to John, and see if John did not see the kingdom of God come with power. John was in the spirit on the Lord's day, and he heard a voice, and he turned to see the voice that spake with him, and he saw seven golden candlesticks, and in the midst one like the Son of man, and follows the description of his majesty, for John saw him there, as judge; and if we turn further on we see that he is "Christ," proclaimed worthy to receive power and riches, and wisdom, and strength, and honor, and glory and blessing. The above is equal to the proclamation of king; and further on John hears great voices, saying The kingdoms of this world are become the kingdoms of our Lord and of Christ; and he shall reign forever and ever. And again, John read his name written, King of kings and Lord of lords.

Now, brethren, do we not read in Rev.

that John saw Christ as judge and King of kings? Did he not see every thing developed from the beginning of this dispensation till the earth made new, and all the saints in possession of it, and our Lord Jesus Christ as the King? Then he most assuredly saw the kingdom of God come with power. And therefore was the promise of our Lord fulfilled.

Now another word to those who write so well and such good articles in the *ADVOCATE*: I desire you to take up these thoughts and carry it on, and see if the above is not a correct view. Yours in Christ, NOAH RICARD.
Ballards Falls, Kansas.

The Kingdom of God.

DEAR BROTHER:—Having listened to a discourse on the above subject, based upon Dan. 2: 44, I propose to give you and the readers of *The Republican* a few of the reasons why I can not accept the position that this kingdom has already been set up. That the great metallic image of this chapter, commencing with the head of gold, the arms and breast of silver, the trunk or body of brass, the legs of iron, symbolized the kingdoms of Babylon, Medo-Persia, Grecia and Rome there can be no doubt. The iron kingdom of Rome was in the zenith of its power when our Savior was born into the world. In verse 33 we read that the image's feet were "part of iron and part of clay." In verse 41 we read, "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided." Then in verse 44 follows the language of your text: "And in the days of these things shall the God of Heaven set up a kingdom which shall never be destroyed, etc." The divided state of the Roman empire is also symbolized, Dan. 7: 7, "After this I saw in the night visions, and behold, a fourth beast dreadful, terrible and strong exceedingly. And he had ten horns." Here again we have the ten horns corresponding to the ten toes of the image. Now it is in the days of these kings symbolized by the ten toes and ten horns that the God of Heaven is to set up a kingdom. This corresponds with the statement made in Chap. 2: 34, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, and brake them to pieces." And in verse 35, "And the stone that smote the image became a great mountain and filled the whole earth." Now when did the ten divisions of the Roman empire arise? Certainly not sooner than the fifth or sixth century. Therefore I conclude that the establishment of the church of Christ on the day of Pentecost and the setting up of the kingdom of God are two distinct separate events. In fact, the church and the kingdom are never used synonymously, being represented by two distinct words, both in the original and in the English text. Let it be borne in mind too that this kingdom is not an "upper kingdom," or up in Heaven that some Christians talk about, but that it is "the kingdom and dominion under the whole Heaven, that is to be given to the Saints of the Most High" (Chap. 7: 27.) It is a literal, tangible kingdom, having all the elements of any other kingdom, viz.: a king, territory, subjects and laws.

I wish now to briefly refer to the promise made to Abraham, believing as I do that this promise virtually embraced the coming Messiah and his kingdom. "And the Lord appeared unto Abraham and said, 'Unto thy seed will I give this land.'" Gen. 12: 7. This

promise was renewed to him after his return from Egypt. See Gen. 13: 14; also in Gen. 17: 8. "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." After the death of Abraham this same promise was made to Isaac. Gen. 26: 3, "Sojourn in this land, for unto thee and unto thy seed will I give all these countries." Paul, in reference to the same promise, says, "For the promise that he (Abraham) should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." Paul also in Gal. 3: 16, referring to the same promise, says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, and to thy seed, which is Christ." And in verse 29 he says, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Then according to these testimonies, this promise to Abraham concerning the land of Canaan virtually embraced the whole earth or "world," and the seed has reference to the Messiah, and secondly to believers in him, whether Jews or Gentiles, who thus become heirs with him to the same inheritance. In Heb. 11: 8 we read, "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." And in verse 13 says these all died in faith not having received the fulfillment of the promises, etc.

The Martyr Stephen, speaking of this same promise and inheritance says, "And he [God] gave him none inheritance in it, no not so much as to set his foot on, yet he promised that he would give it to him for a possession, and to his seed after him, etc." Thus we see that Daniel's "kingdom and dominion under the whole heaven, and Abraham's promised inheritance, are one and the same; and in order for Daniel or Abraham to enter into possession of this inheritance they will have to be resurrected from the dead, without which none of the ancient worthies can receive their reward. In a subsequent paper I propose to show when the kingdom is set up, and what is necessary in order that we may enter into it. Fraternally Yours,—M. B. S. in *Jewell (Kansas) Republican*.

The Title Reverend.

WE hope none of our preaching brethren will ever countenance any attempt to prefix this title to their names, which at the best is but a sham courtesy, and is generally given more on account of custom than desert. It has no scriptural authority whatever, occurring but once in the Scriptures—Psalm 111: 9—where it refers to God. What would we think if our late revisers had introduced the title as a prefix to the names of evangelists and apostles? e. g., the Rev. Mr. Mark, the Rev. Mr. Paul, etc. We would say at once they had committed a grave error, and gone beyond all Scripture authority. Is it not a greater error as well as an unauthorized assumption on the part of those who take to themselves titles such as Rev., etc., to which the apostles never laid the slightest claim? The title Rev. was not used by ministers until A. D. 1657. So late as A. D. 1706 a minister was buried without a title. The church of England, or Episcopal ministry, claimed the sole right of using that title for more than

two centuries, and many of them stick to the same claim even now. The early Dissenters repudiated and discarded the title, but these late years, having grown somewhat rich and increased in goods, they seek "title" honor that cometh from man. Yet there are some noble exceptions from the general rule, such as Mr. Dale of Birmingham, a noble champion of the grand old truth of life in Christ only. Mr. Spurgeon, of London, also discards all titles except Pastor, which with Elder are the only titles authorized by Scripture.

We could mention other prominent and talented men who refuse to be titled. Titles may make men proud, but don't make them either better, more useful, more eloquent, or more Christ like. "Let me not I pray you accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles, for in so doing my Maker would soon take me away." Job 32: 21, 22.—*Sel.*

NOT A MYTH.—Some little time since a woman delivered a lecture in Lancashire, England, against Christianity, in which she declared that the gospel narrative of the life of Christ is a myth. One of the mill hands who listened to her obtained leave to ask a question. "The question," said he, "I want to ask the lady is this: Thirty years ago I was a curse to the town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed: the teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the wardens tried what they could do; and though they all tried, I was nothing better but rather worse. Now, you say that Christ is a myth. But when I tried, and the teetotalers, the police, the magistrates, and the wardens of the prisons all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a classleader, a superintendent of the Sunday School, and I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Selected.*

STAND FAST.—That was a bright suggestion of a little boy who made the following answer to the question of a passer-by. Seeing the little fellow patting his father's horse, that was standing in front of his house, he asked, "Can your horse go fast, my boy?" "No; not very," he replied. "But he can stand fast."

That is a virtue not to be despised in a horse. A faithful animal that can be trusted to remain in his tracks, without pulling down his hitching-post, or breaking his halter, is to be coveted.

And Christians who can stand fast are greatly needed in these days. Liberalism is pulling down the hitching-posts to which believers have fastened in other days; and free thought is insisting that men must not be bound by anything. Happy is the Christian who is so anchored by the truth, that he can hold fast without being tied. "Stand fast, therefore, in the liberty wherewith Christ hath made us free." Stand, therefore, having your loins girt about with truth; . . . and having done all, stand.—A. J. Gordon, D. D.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 30th day of the 10th month, 1883.

JOHN BRINKERHOFF, Editor.
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Special Contributors.

Plain Truth.

God has kindly given us his truth for our benefit, to store our intellects with, and to conform our lives by, and which will sanctify us and make us holy, requiring us to believe that he is, and that he is a rewarder of those who diligently seek him. His truth is made very plain for us. He has given us "precept upon precept, line upon line, here a little and there a little." And when a prophetic vision was given for the people the prophet was directed to "write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2: 2. The psalmist prayed that God would lead him in "a plain path, because of his enemies," or because of those who observed him, as the margin reads. Yes, there is no greater need of plain truth than the reason of appearing consistent before those who observe us, except the one great reason of being right and consistent before God, that he may reward us for our faithful service. The way of life is called a plain one, and in Isa. 35: 8, that way is called the way of holiness, and at the time the prophecy has its fulfillment it is said that the way faring men, though fools, or simple hearted, shall not err therein; and although this prophecy has its application in the restitution age, as the context shows, yet the high-way of holiness is now a plain way, and the seeker after truth and salvation may find "the strait and narrow way that leadeth unto life," and may be of the "few that find it," as the Savior has spoken of it, Matt. 7: 14; and also may elect himself to be one of the little flock, to whom the Father will give the kingdom, Luke 12: 32.

We are laboring to bring before the people the truth of God's word in its plain import, and to divest it of the error and darkness which has so deeply enshrouded divine truth as to obscure it, and has placed itself in its stead. In our service to God we observe the seventh day of the week, so plainly declared to be the Sabbath of the Lord our God. A false system of religion has placed a counterfeit Sabbath in its place, hence it devolves upon us to show its falsity and the claims of Jehovah's day. Life and happiness were lost to the first man, by contradicting the Father's words and acting accordingly, and the promised hope of a future life has been superceded by a false religion in teaching that we have now a life that never can end, and we can now go to possess that blessed state when death—the great enemy—deprives us of our life, making it the agent in our salvation, instead of the coming of the great Deliverer, who died to redeem and who has promised to come to save.

The event of the second coming of Christ to save his people is of so much importance and is so often brought to view in the Scriptures, especially in the New Testament, after he had "come to his own and his own received him not," that it ought to be held as the dearest event and promise to be received and enjoyed. Its importance is of the highest note and mention, for when the great apostle to the Gentiles preached to the idolaters to turn from the worship of idols to the living God, he also taught them to wait for his Son

from heaven, 1 Thess. 1: 9, 10. This is also a plain truth, easily understood, both in its nature and object, both of which would naturally be understood were there no direct teaching of the subject. But when it is said that this same Jesus, whom the apostles and disciples saw literally and personally ascend from the earth, shall "come in like manner," there is no need of spiritualizing or figuring his coming to be represented by the great enemy, death, which takes away our lives, instead of giving life, which is the object of his coming; or that his coming will be in the person of any one else. And as to its object, he said to his disciples, just previous to his crucifixion, that he would come again and receive them to himself. Then if he is coming to receive his people how is it possible for them to go to him before he comes?

Let this important item in the faith of every Christian stand out prominently. It is a sanctifying hope for he that hath this hope within him purifyeth himself, even as he is pure. And as it is one of the plainest declared facts of the Scriptures we protest against every effort that is made to mystify the event. And, strange to say, much of this mystifying is done by those who claim to "love the appearing of Jesus." A paper is published at Rochester, N. Y., called the *Herald of the morning*, which talks of the second coming of Christ and of the resurrection in such a mysterious way as to drive people away from a theory professing to be a Christian article of faith, and enough to drive people from investigating plain Bible teaching. Then there is *Zion's Watch Tower*, published at Pittsburg, Pa., which even deepens the mystery, if it could make it so appear. They represent that when Christ comes in his second advent he lays aside his glorious body, taking, we believe, his body of humiliation, in which to come to the world and receive his saints, just as if the Savior possessed different bodies; or was not constituted of a body or person at all, but appeared in some other way from his reality. Why do they not say that he lays aside his glory when he leaves heaven and comes to earth? But no, that wont do, for the testimony is that he comes in the glory of the Father, and of the holy angels too. But why try to mystify the Savior's coming? What benefit comes from such work? Who are made ready for it by such teaching? Surely the Bible is plain concerning the personality of the Savior, the babe of Bethlehem, the man of Nazareth and of Calvary, made a spiritual body by being raised from the dead, made a glorious body or person when he ascended to heaven, from whence he will come to earth, the same Jesus. Is there any mystery about it? No, for it is a plainly revealed fact, and a direct promise. Mysteries in religion belong only to that Mother church, the tenets of whose faith are expressed by "the mysteries of our holy religion." But those who have protested against her assumptions and bigotry should hold themselves above such strokes against intelligence and reason, and contend earnestly for the faith once delivered to the saints.

These same people make a mystery, not only of the Savior's coming, but also of the resurrection, giving it out to be believed that Christ is seven years in his coming, in which time the resurrection is transpiring also, and nobody knows anything about it, except they who made the calculation, and they know it by their calculation. But their seven years time for this event run out some time ago, and they ought to renounce such bigotry and mysticism, and return to truth; but no, there are other points in their mystical faith which

they love too well, and they hold to them, and doubtless, many, who think by such teaching and belief to make themselves a part of the Bride, may find themselves with their lamps gone out, and no oil in their vessels when the Bridegroom comes.

Another idea that misleads some is that of two stages in the Lord's coming, but this with much more probability than the other. This may be a correct idea, when properly understood, for at the Savior's coming he meets the saints in the air, where he calls them from death and living mortality, 1 Thess. 4: 17, and then proceeds to earth's surface to establish his kingdom. But to presume upon the length of the intervening time between that gathering of the saints and their actual standing on the earth is only presumption. Neither does analogy establish anything in the matter, for it has no analogy. To say that Christ's first coming occupied the time of his natural life upon the earth appears to be a wrong use of terms; for such it was not. He came into the world as a babe like other men. But to reason that the establishment of the kingdom will require a space of time because his humiliation and ministry occupied a space of time, is more reasonable. Let there be harmony instead of conflict; and let there be reason instead of mystery.

The sounding of the seven trumpets of Rev. 8 and 9, are considered by all Bible students as figurative of events in the history of the church and the world at the same time; and as the six are representative so is the seventh, under which sounding the kingdoms of earth become the kingdom of Christ. But this is not synonymous with the shout and the voice of the archangel when the Savior comes, for this is with an audible voice; and this immaterial and invisible coming of Christ which some speak of cannot be; for when Christ comes it is known by his saints, at least, who hear his voice and know that he has come; the righteous dead, too, know it and come forth.

Let us love the appearing of Jesus, and hold the truth in its simplicity, and with the coming of Christ as the finale of the "old, old story," we may possibly persuade some to come to him and be saved in the day of his appearing and kingdom.

The Resurrection Day.

In another column Bro. Hall offers a few remarks on his belief of the resurrection of Christ being on Sunday, with which but few of the readers of the *Advocate* will agree. The *Advocate* has shown evidence quite lengthily that the resurrection occurred late on Sabbath afternoon; and it seems strange that Bro. Hall should contrast Luke 24: 21, "This is the third day," with all the other statements concerning the time of the resurrection, making it the pivotal point in the testimony. What reason has Bro. Hall for saying that the "three days and three nights" in which Jesus was to be in the grave does not imply "three full days and nights?" If it had said three days, only, then there might be some limitation made out of it, but as the expression is so definite—"three days and three nights"—it will not do to cut the time short at all. And in the text which he quotes as a parallel, John 1: 39, how does he know that it was not all day? Besides it is not parallel, for in John the time is "that day," and in the other case the time is specified as both night and day, and three of each.

The view of the resurrection on Sunday morning and crucifixion on Thursday, gives only two days and three nights; and since Jesus said he was to be in the grave three

days and three nights, two days and three nights will not fill the time, and he is wrong one whole day on the crucifixion and one night on the time of the resurrection. It has been amply shown in these columns that the dawning toward the first day of the week does not necessarily mean the light of the day of first day morning, for all know that then the days were reckoned from sunset to sunset, and the night was counted first, hence the dawning toward the first of the week (day is a supplied word, not in the original.) would be the approach of another week. Take your Greek Testaments and you will find that the word here rendered "dawn" is elsewhere rendered "draw on;" and if elsewhere why not here? Remember that when King James' translation of the Scriptures was made the knowledge of the Greek language was not so extensively known as now; and not very thoroughly by them; and the first day observance being quite general then, and unquestioned, they thought "dawn" was the proper rendering here. But as the Greek word is also expressed by "draw on," that rendering will do as well here, and harmonizes with the circumstances of the case.

In Matt. 28: 1, the word "after" does not seem so good a rendering of the original as "in," for the morning dawn would be too long a time after the Sabbath had past for the expression "after the end of the Sabbath," to be appropriate. If the word "after" be used the word "and" is also inappropriate. The rendering of the word "in" agrees best with the construction, and also to show what transpired immediately upon or in the end of the Sabbath and the drawing on of the first of the week. Our Revised Version does not call it after, neither does the American Bible Union, although Dr. Clark does.

Do not fail to notice that in each recorded instance of the visit to the sepulcher, the tomb was found empty, and the resurrection had previously taken place, whether or not each evangelist records the same visit: and there may be things about the reason of the different visits we may not understand, for we find that the disciples were slow to believe the fact of the resurrection, and could not believe that he was to be taken from them and be crucified, although Jesus had plainly told them so. The visit to the sepulcher in the morning of the first day of the week does not prove the resurrection to have occurred then, for they did not see it, and Christ was risen before their visits. The day following the crucifixion would not be one day since until the day was gone, or a whole day had passed; so it would not be the "third day since these things were done" until three days were past, which would not be correct on Sunday, counting from Thursday.

Doers of the Word. James 1: 22.

ONE of the great errors of the world embracing the Christian and non Christian people is the crediting of many acknowledged good things to wrong sources. Nature has done much says one, science has and is doing much to elevate mankind, says another. Good laws, good rulers, good principles, all with many other things that perish with the using, receive honor as causes or sources of good. But the Lord's brother James—inspired to write God's truth, denies the whole catalogue and says positively that every good gift, and every perfect gift, everything that we enjoy, heavenly or earthly, literally, spiritually or temporarily, physically or mentally that is good, comes from above—sent down from the Father in

heaven—the Father of light—the unchanging Father. Let us then be slow to speak of our great skill, of the influence of our wealth and our making people behave themselves, but let us lay aside our naughtiness and filthiness, and look into the perfect law of liberty, God's way of freeing ourselves and others from the oppressions of sin.

Let our works and faith agree one with the other, being religious yet not seeming to be. Not forgetful hearers, but doers of the word, work with God's tools, in God's time, in God's shop, on his materials and for his glory, so that all things shall work together for our good, in this world and for the world to come.

1st, Pure religion is a system of pure morality, constantly shining before men, so that although some may find fault it will be without a foundation in truth, and thus he shall keep himself unspotted from the world, not allowing the filth of sin or dirt of iniquity to spot his words or deeds. Let nothing evil proceed out of your mouth.

2nd, Pure religion is a system of charity; all pure Christians are united in one band and engaged in one work, perfecting the saints, ministering to the wants of all, and especially to the most needy—the fatherless and the widows in their affliction.

1st Reflection, The more real religion prevails the more evenly will be distributed temporal blessings among all classes of men, so that they who have a great abundance will keep nothing more than they need, and they that are most indigent shall have no lack.

2nd Reflection, When Christians do not err in reference to the sources of all their blessings they will seek for sources to bestow their gold and silver that it may be treasure laid up in heaven for them.—William P. Miller, D. D.

What More than Others?

THE Revised Version has, perhaps, done well upon the whole to reproduce the "What do ye more than others?" of Matt. verse 47. Yet the literal rendering of Christ's own words would be not only more intensely effective, but more likely to teach modern churches the much needed solution of the problem recently instanced by us. The Savior's question really is, "what extra do ye?" and whilst it is an emphatic one for his disciples of every age, it has for our own a special application. This "what extra do ye" is indeed the very soul of what the meaning of that sermon on the mount is, which is generally regarded as the most representative of all Christ's discourses. It needs but little consideration to show how utterly just is the attitude assumed by this question. We have but to weigh well all that is connected by the "ye," here specified, to see that the emphasis upon it is even greater now than at first. True, at the very outset, discipleship of the Nazarene involved so much as to make the avowal of faith in him a profession of extra spiritual motive power which warranted every critic in expecting a righteousness far exceeding that of the scribes and Pharisees. Jesus continually pointed out the rightfulness of such expectation, and the apostles always and everywhere acknowledged it. Has, then, the lapse of ages reversed what at first was Christian because it was logical? Or is it not rather true that the accumulations of history, the growth of human intercourse, and the development of science have so altered the environment as to make the discipleship of Christ distinctly greater in all that it involves? Hence it is proportionately true that modern Christian goodness should have

even more of the "extra" about it than the ancients exhibited.—Commonwealth.

"Sound Doctrine."

THE apostle speaks of "the doctrine of God;" and the Lord said unto Moses, "I give unto you good doctrine." We also read about the "doctrines of devils." The danger is not in adhering to doctrine, but in subscribing to doctrine that is not sound. God has a doctrine, and he has undertaken to communicate it to men, with a desire that they should accept it. We need to be instructed in every branch of the doctrine of God.

1. In reference to man's primitive condition in Eden—free from sin.

2. In reference to his condition after being driven out of the garden,—cut off from the tree of life,—rejected of God, needing pardon and immortality.

3. In reference to the atonement, or reconciliation to God through Christ.

4. In reference to the promised restitution—earth's regeneration.

5. In reference to Christ's return from heaven to gather his sleeping and living saints, to exterminate evil, and to establish his kingdom on earth made free from the curse. The doctrines of men may ignore some of these themes, but they are included in "the doctrine of God." Never conceal the doctrine of God.—*Ec.*

THE world is full of aching hearts. The little child weeps as she holds up her broken doll; the school girl thinks no one has such trouble as hers; the widow, the forsaken, and the poor sin-cursed of earth have their loads of trouble—all who sin must suffer the penalty. To all such—and none are excepted—the world is barren of relief. Only heaven's bounty could furnish a Savior. He blesses the tender child in his arms. Youth is enriched and ennobled with new heart and life; the widow ceases to weep, the degraded and low bound with joy as they leap to higher planes of existence, living in Christ and with the people of God. Who would not own such a Savior? Without money or price, come one, come all, to his ready arms.—*Herald of Life.*

JEWISH AGRICULTURISTS IN PALESTINE.—I had arrived at the following results regarding the present condition of Jewish agriculture in this one province of Palestine alone (the portion of Galilee of which Acre is the capital) which may do something to dispel the popular impression that no Jews are at present engaged in that country in agricultural pursuits; that the local conditions are unfavorable to agricultural enterprise on account of its insecurity; and that, even if they were not, the Jews, as a race, would never be induced to apply themselves to it. Of native Jews, not emigrants, there are at least forty families—there may be more—who live by agriculture. Besides these, there are about one hundred able-bodied men among the population of Safed who work as farm laborers for hire. And there are over ninety families of Russian and Roumanian refugees who have established themselves in colonies within the last year, and are actively engaged in tilling the soil—making a total of about a thousand souls who are supporting themselves by their labors on the soil, and this in spite of the most strenuous opposition on the part of the Turkish Government and its officials. This is exclusive of all the rest of Palestine.—*Letters from Galilee, in Blackwood's Magazine, Nov. 1883.*

Sorrow Not. 1 Thess. 4: 13.

Oh weep not for the dead,
The sleepers of the Lord;
Each in his silent bed,
Awaits the quickening word.
Oh weep not for the dead,
Who know the joyful sound;
The members of the Head,
Repose in holy ground.
Oh weep not for the dead,
Whose works have gone before,
They wrestled, fought, and bled,
To live forever more.
Oh weep not for the dead,
The meek ones of the earth,
They slumber without dread,
In hope of Spirit Birth.

Oh weep not for the dead,
Of Abraham's royal race;
They shall by Yahweh led,
Enter the Holy place.
Then weep not for the dead,
The blessed of the Lord,
But in their footsteps tread,
And be at peace with God.

—Selected by L. B. CHAMBERLIN.

The Sanctifying Effects of Truth.

L. C. KERR.

AMID the tossing to and fro of a busy and godless world, when temptations and oppositions are on every hand, and the devil goeth about seeking whom he may devour, and error of every kind and character abounds, and man's natural inclination is to reach after darkness, or error, instead of truth and light, how indispensable with a true procedure in the life and journey of the Christian, is the TRUTH of the Gospel! There is needed something to cling to that is substantial, immovable, and on which the way-worn and weary pilgrim can rest with confidence and feel the importance of his security. Divine truth meets this demand and becomes the anchor of hope. Said Jesus, in speaking to his Father, of his followers, Sanctify them through thy truth; thy word is truth. . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." John 17: 17, 18.

This truth consecrates and sets apart to God and his cause, with an intense interest and an undivided attention; the heart and mind of him who is exercised thereby. And nothing short of real sanctification will answer the purpose and fully keep from the ruts of sin in these days of peril and danger, when unbelief and allurements are so abundant.

This truth is made up of particles. The "word" of which Christ speaks, is an embodiment of truths, pertaining to God and his great universal kingdom, composed of many particles, like things in nature, of its constituent elements. A fraction or part of this embodiment would not be the whole truth, but only a portion of it. But Christ said to his disciples, "When the spirit of truth is come he will guide you into all truth." John 16: 13. The entirety of the truth was necessary, hence the promise. And as the spirit of truth never teaches error, or untruth, he who has this monitor and is taught of it will never go astray and embrace a lie God be thanked for the guidance of his Holy Spirit! It is the sanctifying agent which applies the truth to the needy soul, and unites it to God by a belief in the same. God hath chosen you to salvation through sanctification of the spirit and belief of the truth." 2 Thess. 2: 13.

As I understand it, this work is, to some extent, progressive. Men do not seem to grasp all the truth of the gospel at once. We

are told to "grow in knowledge" as in "grace," 2 Peter, 3: 18; and again, "Grow up into him in all things, which is the head, even Christ," Eph. 4: 15. While we are thus growing in the different graces of the spirit, we are learners in the school of Christ, receiving that knowledge which will make us wise unto salvation, and thus go on from grace to grace, until we are perfect men and women in Christ Jesus, "That we may stand perfect and complete in all the will of God." Col. 4: 12.

Said the apostle Paul, in writing to the church at Corinth, "I have fed you with milk and not with meat." There is mentioned "the milk" of the word and the "meat" of the world. The same apostle distinguishes very clearly between the two and shows the adaptation of each to each class of individuals. He says the milk is for babes. "Every one that useth milk is unskillful in the word of righteousness and is a babe. But strong meat belongeth to them that are of full age," Heb. 5: 12-14.

He speaks metaphorically here, yet we can understand easily enough the meaning of the metaphor. Babes in Christ have the milk of the gospel. They have learned of repentance, faith toward God, &c, but deeper and greater truths that lie beyond these they have not reached yet. But as they advance in Christian life and experience, and begin to have harder work to do in contending with the world, the flesh, and the devil, like the sturdy laborer who requires food that will make muscle, to fit him for his arduous tasks, they require the "meat" of the word—more advanced truths of the gospel, which will fit them for harder work and greater efforts. There is such a thing, then, as "milk Christians," and there is such a thing as "meat Christians." The latter are much the stronger and better class. Give me meat Christians. There are too many milk Christians in the church of today, and they don't seem to promise to ever be any thing else.

I do believe that the second coming of Christ, and doctrines pertaining thereto, is some of the "meat" of the word. Says John, on this subject, "When he [Christ] shall appear we shall be like him, for we shall see him as he is, and every man that hath this hope in him [that of Christ's return to give his people eternal life,] purifieth himself even as he is pure." Surely this is meat, and "meat in due season" at that. Matt. 24: 44, 45. This feature of the gospel truth must have a sanctifying effect on the mind of the true believer when it turns him from idols and causes him to set his heart on things above, whence he looks for the Lord to change his vile, mortal body and give him eternal life, in a home of immortal glory. He ceases to be an idolator and turns to wait for God's Son from heaven.

Money Creek, Minn.

Afraid of Sabbath-keepers.

Sabbath-keepers meet but little opposition. I have not heard of a case of fining for Sabbath keepers working on first day for four years. Then the leading papers spoke against it, in the case of Calvin Peters, of Strathroy, who was sent thirty days to jail for husking corn on first day. James McIntosh, near the same place, was fined, but the magistrate paid the fine and told him that he was right. So the law against Sabbath-keepers is carried out with a trembling hand. Shall we keep silent when there is none to make afraid? So we may cry aloud from the housetops, amen. H. P. MADILL.

The Prophetic Indications of the Past Year.

THE year now closed has been full of interest and suggestiveness to the devout Christian, who in the unfoldings of Providence recognizes confirmatory testimony of the truth of God's Word. The "signs of the end" have been multiplying thick and fast. Uneasiness is a marked characteristic of the times. "Men's hearts are failing them for fear, and for looking after those things which are coming upon the earth." A crash is felt to be inevitable and imminent. The politics of the nations, the universal preparation for war, the sensitiveness of governments, the aspirations of treasonable men, the condition of commerce, the state of the Church of Christ, and the general laxity of social and domestic influences and restraints, all go to indicate in the clearest possible manner the rapidly nearing approach of the predicted end. This view derives additional confirmation from the fact that the 1260 years of Popery and Mohammedanism, are now nearly or quite in the past.

In addition to the conviction forced upon the mind by these grave symptoms, there are other phenomena whose intelligent consideration must not be overlooked. The departed year has been one of natural perturbation in a marked degree. Natural phenomena have become strangely and impressively didactic, and their awe-inspiring lessons he who runs may read. Human lives have been sacrificed by earthquake, tornadoes, and cholera, to a most startling number—nearly 3,000 perishing in the Ischia disaster alone, more than 20,000 in the Java cataclysm, and over 50,000 by cholera in India and Egypt. The death roll of the year has thus been swollen by violent and extraordinary causes to a terrible extent. "As it was in the days of Noe, so shall it be at the coming of the Son of Man." "The whole earth was then full of violence," and so now deeds of violence, the work of lawless men, in addition to these catastrophes of creation, reckless outrages and atrocities, dynamite and assassination conspiracies, whether by Fenians, Nihilists, or Socialists, are multiplying.

But, passing by the conflicting passions, and antagonistic rivalries of men and nations, and the convulsions and throes of nature as if in the agony of a new birth, the condition and aspect of affairs in the church of God clearly assures that "our redemption draweth nigh." Not that the world has yet been converted by Christian agency, as some unwarrantably anticipate, for "evil men and seducers wax worse and worse," and "in the last days perilous times shall come," but there is a growing number of God's children who are girding up their loins, trimming their lamps, and assuming a watchful and expectant attitude in reference to the speedy second coming of Christ, laboring, meanwhile, with the greater self-sacrifice and earnestness to bring men to the Savior ere the curtain of the present dispensation falls, and the day of terror dawns.—Christian Herald.

The Missing Link, or "One Thing Thou Lackest."

THE train stood at the platform, and the passengers were busy getting their seats. The railway bell and repeated calls from the company's officials reminded us the time for starting was at hand. Several who had tarried until the "last minute," either talking with their friends or making themselves sure there

"was plenty of time yet," had, in their haste, rushed in the most convenient cars nearest the end of the platform they entered from. The cars were as comfortable, and looked as well, as the others; they stood on the same line of rails, they seemed bound for the same destination, but one thing they lacked, only one—they had no connecting link with the engine in front. They were uncoupled from the starting-train, and for this one cause were left standing in their place, while the others, at the appointed time, with all their occupants, moved along.

Reader, there are men and women in the world, living at this present hour, who are making the same mistake for eternity as these did with the railway cars, and unless speedily they take warning, and "change cars," will be left behind at the coming of the Lord, when he cometh to take his own people to himself to be forever with them. Are you sure you are not one of the number? To get into a carriage is one thing; to get into a right carriage, connected with the engine, another. So it is one thing to have a profession, and be religious, but another thing to be converted; to have life in Christ, in union with him; to live because he lives.

Cars of all sorts are to be found, and easily found, by unconverted sinners. They look well and seem as good as others; therefore they rest in them instead of God's one provided resting-place for salvation—the Lord Jesus Christ.

Cars of morality, teetotalism, church-membership, religion, and hosts of others stand near the heaven-bound train, and many have got into them, and are expecting to be taken to heaven; but none of these have of necessity any living link with Christ, therefore they will never reach it.

Reader, I beseech you, search and see what you are trusting to, or resting in, for your soul's salvation! A mistake on this point is fatal, and you will land yourself in the depths of hell, instead of on the heights of glory. Like the young ruler (Luke 18: 18), you may have many good qualities, but "one thing lacking"—only one thing, and that "the new birth"—life in Christ—and lacking this you are unfit for heaven; for "except a man be born again, he cannot see the kingdom of God" (John 3: 3).

Reader, be warned ere it is too late. Many have rejected the warning, and perished eternally. Be assured nothing will take you to heaven, to spend eternity in God's presence, but salvation by the Lord Jesus Christ, and him alone. If you are in any other carriage, trusting to your prayers, tears, resolutions, or morality, you are wrong, and most surely will be left when the Lord cometh to make up his jewels. Do at this moment, I entreat of you, get out of it, and as a helpless, guilty sinner, cast yourself on Jesus and his finished word, saying:

"Nothing in my hands I bring,
Simply to the cross I cling."

—Selected.

FOR every five persons who use tobacco in England, France and Russia, there are 15 in Germany and North America, 24 in Belgium, and 28 in Holland. The medical fraternity are comparatively unanimous in condemning its use in every form, and rank it only second to intoxicating liquors as the foe to longevity and the promoter of insanity.

A prominent criminal lawyer of Hartford, Conn., Samuel F. Jones, Esq., has announced before the Police Court of that city that he will not hereafter appear as counsel for men accused for violating the liquor laws.

Letter Department.

From Sister Mary A. Adams.

BRO. BRINKERHOFF, Brethren and Sisters of the ADVOCATE: I feel to rejoice with you that we have an Advocate with the Father, even Jesus Christ, the righteous, who maketh intercession for us at the right hand of God. For behold, what manner of love the Father hath bestowed on us, that he gave his only begotten Son to die for us. Truly our salvation is not of works; they are as filthy rags in the sight of God. What a lesson this teaches to the selfrighteous Pharisee who thanked God he was not as other men are! But let us come to him humbly, asking God to be merciful to us as sinners; and how much we need his mercy and the shelter of his protecting arm! I feel many times when reading St. Paul's writings how necessary it is for us to have faith and trust in God, and not feel that our paltry good works are of the least account in his sight. It is right for us to serve him to the best of our ability, but we should not lose sight of the fact that it is by grace we are saved, lest we become self-righteous.

How much there is to encourage those who try to serve him! "He that hath my commandments and keepeth them, he it is that loveth me and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Is it not worth while to keep the commandments, knowing that Father and Son love us and will be manifest to us? There is so much encouragement in the 19th chapter of St. John. Thanks for the exposition of the passage I sent; it is plain to me now. I get a great deal of light from reading, but many times I find passages that are not plain. I differ in some points from any one I have talked with; I am so sick of sectarianism; some talk like this: "Well, if I believed the Sabbath it would not do to say so." Which is the better way, popularity or Christianity? Christ's mission was not a popular one; but oh, how exemplary! It seems sometimes as though I could not stand it to hear people talk in that way. Why will they not throw off the hypocritical cloak and worship God? be meek and humble. What if we are persecuted! "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." Let us take courage, my brethren and sisters, and press onward, knowing the Lord is on our side; who shall prevail against us? Better to have the blessing of God than the approbation of the whole world.

Pray for your unworthy Sister in Christ, that I may be accounted worthy when he cometh to make up his jewels.

From Sister Jennie Johnson.

DEAR ADVOCATE: I wrote a letter for your columns over one year ago, and I thought then I would write often; but procrastination is the thief of time, and although I often thought about it, I kept putting it off from time to time, till here it is, more than one year, and the thought comes to me, How much we lose by putting off till tomorrow, or next week, what we should do at once. Now is the only time we can call our own, and we should improve it. How often we hear persons say, when speaking to them of their eternal salvation, Oh! I intend to be a Christian sometime in the future. But how do they

know that? The future is not their own; they cannot tell how soon their probation here will be ended; and then how dreadful even to think about, it will be too late! How important it is that we improve each moment as they come to us! And do not let us put off such an important subject, but begin now to serve him who has done so much for us.

We have a very interesting Sabbath school here in Stanberry, and as I am Secretary I will send a brief report of our last term, beginning Sept. 29, 1883, and ending Jan. 5th, 1884. The following officers were elected: Superintendent, G. T. Davis; Assistant S. R. H. Canady; Secretary, Jennie Johnson; Librarian, Henry Spencer; Treasurer, E. Edster. Pupils were divided into three classes. Each class was then permitted to choose its own teacher. Class No. 1, Sr. Covey; No. 2, Sr. Reis; No. 3 Sr. Phillips. Number of pupils on roll, 60; general average, 35. Twenty minutes allowed for Bible class after Sabbath school dismissed, Bro. Monroe teacher.

I will try and be able to give a more interesting report at the end of this term.

I would just say here I hope Bro. Dugger will not stop writing for the ADVOCATE, for I enjoy reading his letters very much, as I do from all the brothers and sisters. I wish some of the young people would take an interest in the letter department. It would be a good way to get acquainted and exchange views on Bible subjects. I am young and I feel that I have much to learn.

Your Sister in Christ.

Stanberry, Mo.

From Sister Laura A. Murch.

I would say to the brethren and sisters with whom I have met in social and other meetings in Mich., I often think of those meetings, when the Lord met with and blessed us with his Holy Spirit. I can still say my trust is in God, though afflicted I can say:

O let me feel, the chastening rod,
By a kind Father's hand is given;
That 'tis in love, my Lord, my God,
To help me on my way to heaven.

Yet human nature oft rebels
To see her dearest hopes all flown;
But God is holy, just, and wise,
And never forsakes his own.

Allegan, Mich.

Obituary Notices.

HOGOBOOM,—Died, in Mc Donald, Van Buren Co., Mich., Sister Mali Hogoboom, aged 62 years, three months and fourteen days. Sister Hogoboom was born in the State of New York in 1820, and when 18 years old united with the Congregationalists, and continued with them for six years, when the doctrine of the Second Advent reached her ears, and was embraced by her and her husband, Bro. Isaac Hogoboom. In 1869 they both moved into this place; and here, together with a few, embraced the Sabbath truth, and since that time have been faithful advocates of the Sabbath cause. We all had learned to love and appreciate our dear sister, and it seemed like robbing one of our own family ties from our embrace. Words of comfort were spoken by the writer from Isa. 25: 8, 9. A large congregation was present, and all gave signs of a deep feeling of sympathy for the mourning friends. I, for one, felt more like taking a seat among the mourners than to try to speak. I am happy to say that nearly all of Sr. Hogoboom's children are looking forward with bright hope to the morning of the resurrection, when their mourning will be turned into rejoicing. May the Lord help us all to be ready for that time, is my prayer. JOHN BRANCH.

The Advent and Sabbath Advocate.

In the obituary notice of Sister Hogboom, on the other side of this paper, the date was accidentally omitted. It was Jan. 12, 1884.

SOME reader of the ADVOCATE has sent us a copy of the *Semi Weekly Review*, of Birmingham, Ala., containing an advertisement notice of the late pamphlet of Dr. L. C. Thomas, on "The Law, the Commandments, and the Sabbath," to be had by the author at Dover, Del., price \$1., 347 pages. The notice was written by J. W. Heath, who says he had kept the seventh day for seven years, and has been relieved of much mental misconception and made free from all burdensome distinction of days by the reading of Dr. Thomas' book. We have not seen the book, but have read every argument, we believe, that First-day people bring against the Sabbath, and we suppose Dr. Thomas has nothing new on the subject in his book. He no doubt labors lengthily over his assumed position that the ten commandments are the old covenant to be superseded by the new, which all Sabbath keepers know was not that covenant; and as the premise is false all the labor he can give will not make his conclusions correct. The only way "to properly expound the question" is to acknowledge the authority of him who made the Sabbath, and keep it according to the commandment, which is to keep the seventh day holy. While the world stands there will be men who will fight against the truth, endeavoring to overturn it and establish the ways of unrighteousness, and Dr. Thomas has used his talents (capable of much good, and writes well on some other subjects,) to a very bad purpose.

BRO. M. B. SMITH, of Jewell City Kansas, has taken the opportunity to let his light shine by his replying to a sermon from a minister of that place who preached that the kingdom of God was set up by Christ and his apostles and is now in existence, with an article in the paper of that place, which we copy for the columns of the ADVOCATE. This is a good way to get the truth before the people.

THE TRANSFIGURATION.—We see no advantage of the position in another column over the former one, that the fulfillment of the Savior's promise that some standing with him would see the kingdom of God come with power, be fulfilled, occurred with John's visions of the book of Revelations, instead of the transfiguration fulfilling the promise. The promise was, "some" shall see it: but if John only saw it then it was only one who saw it; and that was also one of the three who was on the mount of transfiguration. And again, what John saw in Revelation was only in vision of what should be hereafter, the same as the vision of the transfiguration is claimed to be a vision of the kingdom of God as it shall be hereafter.

PRE-EXISTENCE.—We trust that Bro. Mardill's questions on this subject are asked for sake of truth and not mere agitation of it; to investigate evidence is the way to arrive at truth. His 3rd question is not strictly proper, for those differing with him on this question do not consider Christ to have previously been a mature man, though they do not say how it was. His 1st and 6th refer to the po-

sition taken by many who believe in the pre-existence, that the Father and Son are one in person or essence, which position our brethren who believe in the pre-existence do not take, although to our mind the two positions belong together.

THE following poem is republished from a few weeks since, as the printing was imperfectly done, and was unnoticed; and as it is a choice piece to some, we insert it again.

Star Crowned Ones.

I sat alone with life's memories,
In sight of the crystal sea;
And I saw the thrones of star-crowned ones,
With never a crown for me.
And there the voice of the judge said "Come,"
Of the judge on the great white throne;
And I saw the star-crowned take their seats,
But none could I call my own.

I thought me then of my childhood days,
The prayer at my mother's knee—
Of the counsels grave that my father gave,
The wrath that I was warned to flee;
I said, "Is it then too late, too late?"
Shut without must I stand for aye?"
And the judge, will say, "I know you not,"
How'er, I may knock and pray?

I thought, I thought of the days of God,
I'd wasted in folly and sin—
And the times I'd mocked when the Savior
knocked,
And I would not let him in.
I thought, I thought of the vows I'd made
When I lay at death's dark door—
O, would he spare my life, I'd give up the strife,
And serve him forevermore."

I seemed as though I woke from a dream,
How sweet was the light of day!
Melodious sounded the Sabbath bells
From towers that were far away.
I then became as a little child,
And I wept, and wept afresh;
For the Lord had taken my heart of stone
And given a heart of flesh.

Still oft, I sit with life's memories,
And think of the crystal sea;
And I see the thrones of the star-crowned ones,
I know there's a crown for me.
And when the voice of the judge says, "come,"
Of the judge on the great white throne—
I know' mid the thrones of the star-crowned ones
There's one I shall call my own.
—Selected.

THE Roman Catholic religion abounds in grand pageantry and gorgeous parade; and on Jan. 12, in New York City, occurred as magnificent a display as was ever given to kings; Cardinal McCloskey celebrated the 50th anniversary of his entrance on the priesthood, and his condition was so feeble that he is not likely to see another anniversary, which contrasted pitifully with the splendor of the ceremonies paid to him. He was too weak to support himself alone as he walked to his throne in the Cathedral, which was filled to its utmost capacity. About five hundred priests and choristers marched in procession to the altar-end of the Cathedral, who, with the bishops, were arrayed in the richest of dress of purple velvet, while the Cardinal wore the customary red velvet robe and hat, with white fur cape, his hand bedecked with a diamond ring. The ceremonies consisted of the mass, the music of choir and organ, addresses by Bishops, and address by the Cardinal. Great expense is manifest on such occasions, and shows the wealth of the Roman Catholic hierarchy, whose religion consists almost entirely of ceremony and display. The court of a king could not outshine the display of the Cardinal in America. But let every lover of God take notice that he who is Supreme over all delights in the humblest worship of his creatures, rather than in the

gilded show of sounding trumpets, putting on of apparel, the glitter of gold, and that they who do justly, love mercy, and walk humbly with God, yield a far more acceptable service than any Cardinal display.

THE temperance movement in the South is quite active and widespread. The prohibitionists in South Carolina, North Carolina, Georgia, and other States are making war against the liquor-sellers under the local option law, and are successful beyond the most sanguine expectations. The colored people are almost solid in favor of temperance.—Selected.

Money and Letters Received.

Frank Brodrick \$2 (don. \$18), A L Kemp \$2, Almon Hall 69 cents, Ella Dugger \$1, Enoch Owens \$4.50, G W Admire \$1, Mattie Showalter \$1.50, John H Sperry \$1, Mary Reynolds 50 cts, Dr Black 25 cts, W W Sheffield \$1, W B Stephens 50 cts, J Arnold \$1, E S Sheffield, S S Davison, E A Poole, W O Swinnerton.

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Advent and Sabbath Advocate.

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

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Arise and Shine.

"Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee."—Isa. 60. 1.

There is many a gracious promise

In the holy Word of God;

Many verses full of comfort

Do its pages e'er record.

But where can you find a passage

In the blessed book divine

Which so plainly tells our duty,

As the words "Arise and shine!"

There are many ways of shining

In this world of sin and woe;

We can do good deeds for others,

Speak a kind word as we go,—

Little acts of self-denial,

They may be the outward sign

Of our inward Christian living;

Let us then "arise and shine."

Jesus Christ once said that Christians

Of this great world were the light.

Up, and labor for the Master!

Bye and bye will come the night.

Jesus gives us each a mission;

Some great work is yours and mine;

For the Savior who redeemed us

Bids us now "arise and shine."

There are many souls in darkness;—

In the slavery of sin;

Mercy's gate for them is opened,

But they will not enter in.

Have you prayed and sought to win them.

Weary one? why then repine?

Trust in Jesus; he will bring them;

Do your part—"arise and shine."

Christians, then be brave and fearless;

Stand up firmly for the right;

Darkness may be round about us—

Up above is heaven's light.

When our journey here is over

And our life work we resign,

We shall reach those glorious mansions,

Ever to "arise and shine."

—Domestic Journal.

Soul Sleeping.

S. S. DAVISON.

The popular theory that men go immediately to reward or punishment at death is so nearly universally accepted for Bible truth by professed believers in the Scriptures, that to be a "soul sleeper," or in other words to believe that the dead are unconscious from the time of their death to the resurrection, is by many looked upon as something akin to infidelity. Yet to an unprejudiced person, who has given the subject an intelligent investigation, it

must be apparent that the Scriptures teach the unconsciousness of the dead. And the fact that so few (comparatively speaking) understand it so, is evidence that people are prone to accept what is taught them, instead of searching the Scriptures for the truth.

To Moses it was said "Thou shalt sleep with thy fathers;" by reading the chapter through, Deut. 31, it will be plain that Moses understood this to mean death. The same was said to David; and after his death it was said, he "slept with his fathers." Peter said of David, "that he is both dead and buried," and Paul, drawing a similar argument from the same fact, said, he "fell on sleep, and was laid unto his fathers," showing that what Peter called death, Paul spoke of as sleep. When Hezekiah died it was said he slept with his fathers. When Job was so afflicted that he wished he had died at birth, he added, "For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counsellors of the earth." From this we learn that Job considered death a condition of sleep, both for the infant and the great men of the earth. Daniel prophesied of a time when "many of them that sleep in the dust of the earth shall awake." Isaiah exclaims: "Awake and sing, ye that dwell in dust."

Christ is spoken of as "the firstfruits of them that slept," and also as "the first begotten of the dead." Such as died in faith are spoken of as being asleep in Jesus. When Stephen was put to death it is said, "he fell asleep." Jesus said of Lazarus, "He sleepeth;" but when his disciples thought he meant taking of rest by natural sleep he said unto them plainly "Lazarus is dead." From these testimonies it is evident that Bible writers, from the times of Job and Moses down to the apostles, looked upon death as a sleep. Probably few will question the fact that sleep is a condition of unconsciousness. The constantly occurring experience of every individual that in perfect and undisturbed sleep we know nothing of what is taking place about us, would seem to be conclusive evidence of this. But if further proof is required the Scriptures are not lacking of texts to prove that such is the present condition of the dead.

The Psalmist, in speaking of man says: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Again he says, "In death there is no remembrance of thee," and, "The dead praise not the Lord, neither any that go down into silence." In Ecclesiastes we read that "the dead know not anything," and that "there is no work, nor device, nor knowledge, nor wisdom, in the grave."

Isaiah says: "The grave cannot praise thee, death cannot celebrate thee." Now, if we receive the testimony of these witnesses, we are ready to ask with Job, "If a man die, shall he live again?" And the Scriptures abound in answers in the affirmative. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise." Ezekiel prophesied and said; "Thus saith the Lord God; Behold,

O my people, I will open your graves, and cause you to come up out of your graves, and bring you in to the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves." Jesus says, "Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth." In triumphant faith Job exclaims, "I know that my redeemer liveth," &c. Much more might be written to show that the prophets, and apostles, and holy men of old, based their belief in future life on the awakening of the dead, and not on the false idea that the intelligent part of man never dies, but simply undergoes a change that is called death; but the witnesses we have introduced are sufficient to prove the point.

The next question naturally is, When will they that sleep in their graves awake?

Job's testimony is that, "Till the heavens be no more, they shall not awake nor be raised out of their sleep." And Peter says that the heavens shall pass away with a great noise in the day of the Lord's coming. That is the time, then, to expect the dead to awake, when the Lord comes. Paul says the same thing, for he says, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming." To the Thessalonians he wrote; "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." These texts show that Paul connected the two events, of Christ's second coming, and the resurrection, together, as occurring at or near the same time. Christ's own words are to the same effect. He says "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." In the last chapter of Revelations, he says; "Behold I come quickly: and my reward is with me, to give every man according as his work shall be." Showing that the time of reward is when Christ shall come again.

Again, Paul speaking of certain holy ones of old, said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." And of other faithful ones he wrote, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." At another time he wrote, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep." From these and similar texts we learn that so far from Paul expecting the reward to be given at death, he taught that the worthies of old, some of whom lived before the flood, would not receive their reward before those who lived in the latter ages. And those that are living when Christ comes will not be

made perfect before the sleeping ones. But at Christ's coming the dead saints will be made alive and the living ones changed.

These passages of scripture which we have quoted and referred to, speak plainly; and no lengthy comments are necessary to show that the Scriptures teach the unconscious condition of the dead; and that they remain so until the resurrection, which takes place in connection with the second coming of Christ. Understanding these things we can better appreciate the great importance attached to the second advent; for until that time the righteous are without their reward.

While people hold to the orthodox view, that man has an immortal soul that goes immediately to its reward at death, they are poorly prepared to realize the importance of Christ's second mission to the earth; for if man's intelligent functions are active and enjoying reward or enduring punishment, of what use is the resurrection? and what meaning is there in the term? But some say Christ has already come; or that he comes to each individual at death. "Believe it not. For as the lightning cometh out of the east, and shineth even unto the west so shall also the coming of the Son of Man be." If we understand his mission and love his coming, we will rejoice in every sign that indicates its nearness, and say with John, the revelator, "Even so, come, Lord Jesus." Woodward, Iowa.

Last Days and Perilous Times.

SOPHIA CRANMER.

"This know also that in the last days perilous times shall come," 2nd Tim. 3: 1. Now to be satisfied that we are in those very days we have only to read the evidence that is given us in the next few verses; and I feel deeply impressed with the necessity of taking heed to the admonition of the beloved apostle, to exhort one another, and so much the more as we see the day approaching. And not only these things that the apostle has mentioned that are evidences, but many other things too numerous to mention do we find in the word of God, and they are daily being fulfilled before our eyes. Now while we know these things to be true, the question arises, What are we to do? The apostle Paul tells us, Rom. 13: 11, "That knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." O glorious thought! yes, blessed hope, and soon to be realized by all God's faithful children.

But what more does he say? The night is far spent, the day is at hand; let us therefore cast off the works of darkness and put on the armor of light." Now some might get the idea that we think we know the time of Christ's coming; but not so; but we think the apostle had reference to the fulfilling of the parable of the virgins; and while the bridegroom tarried they all slumbered and slept; for he says, Now it is high time that we wake out of sleep. Why? for now our salvation is nearer than when we first (margin) believed. And now we, as a people, know that we are in that time; and if so the admonition of the apostle is to us. And will we give heed to it, or will we pass carelessly along, sleeping slumbering, till the cry will be made, Behold he cometh! go ye out to meet him? and then for the first time become aware that our lamps have gone out. And then, when it is too late to secure the oil, will have to take up the sad lamentation, The harvest is passed, the summer

is ended, and I am not saved. God forbid that any of us should be numbered among the foolish! But let us be wise, and listen to the apostle again, Eph. 6: 13, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day; and having done all to stand." And again, 2nd Thess. 5: 6, "Therefore let us not sleep as do others, but let us watch and be sober, for they that sleep sleep in the night and they that be drunken are drunken in the night, but let us who are of the day be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation.

Paul here seems to compare the Christian's life to a fight, for in 1st Tim. 6: 12 he says, "Fight the good fight of faith; lay hold on eternal life;" and seems to understand the ancient mode of fighting; and in order for the soldier to be protected from the darts of the enemy he must be clothed with an armor, and be prepared with weapons suitable for the battles they had to fight in those days. And so it is in the Christian warfare. And the great apostle, with an eye of faith could look down the stream of time and see that the last days were to be perilous; that God's people would have rough battles to fight; therefore the necessity of having on the whole armor; not a part, and be prepared with weapons that are not carnal. Says Paul, though we walk in the flesh we do not walk after the flesh.

Now, my dear brethren, we would do well to examine ourselves closely and see if we are warring after the flesh. Paul tells us again, Rom. 8: 1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." And why, Paul? "Because the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death." O what a glorious plan is the great plan of salvation! for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin condemned sin in the flesh. But how may we know when we are not walking after the flesh? 9th verse, "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his."

Now let us see what the spirit of Christ was, and then let us examine ourselves and see whether we are in possession of that spirit. If not we are in a dangerous condition. We will go back a little to his early childhood, when at the tender age of twelve his parents find him in the temple with the doctors and lawyers, both hearing and asking them questions; and on his mother's reproving him hear his answer. "Wist ye not that I must be about my Father's business? Then returns home and is subject to his parents; then we come down to his ministry, and see the tenderness and sympathy he manifested toward his disciples, and even toward his enemies. See him healing their sick, raising the dead, and when the multitude that followed him would get faint and hungry he would feed them with a few small loaves. Hear him teaching them from time to time, as they thronged around him, always seeking to do them good. Then see him at the last supper, commemorating as it were his own suffering and death; then after supper see him get down and wash his disciples' feet; then see him led before Pilate, spit upon, and a crown of thorns placed upon his head, and then condemned to death, compelled to bear his own cross to the place of crucifixion, till he faints beneath the load; then see

him nailed to the cross, that blessed lamb of God. Is it any wonder that all nature was darkened? And even then their insults did not cease; those that passed by railled on him and wagged their heads; and when he said, I thirst, gave him vinegar to drink; and then hear that prayer, Father, forgive them, for they know not what they do. And even in his last moments try to provide a home for his afflicted mother. When he was reviled he reviled not again; when he was persecuted he threatened not; and why did he suffer all this? It was to open up a way of life and salvation for you and for me.

Then, dear brethren, let us ask ourselves, Are we in possession of that same spirit? Jesus in the 15th of John, says, Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Again he says, I am the vine; ye are the branches he that abideth in me and I in him bringeth forth much fruit. And Paul tells us in Gal. 5, that the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. Now let us see some of the works of the flesh: Idolatry, witchcraft, hatred, variance, wrath, strife, envyings, murders; and who is a murderer but he that hateth his brother? drunkenness, and such like, of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God.

Now, dear brethren, in view of these things, do we realize the truth of Jesus' language; "Strait is the gate and narrow is the way that leads to life, and few there be that find it;" and that in the last days perilous times shall come, and that we are already in those days? What is done must be done quickly, for the same Jesus soon is coming; not as he came the first time, rejected, despised, and spit upon; no, thanks be to God, he is coming King of kings and Lord of lords. And what more, he is coming to reward his children; and that reward is life, eternal life, in the earth made new. Then who would not be a child of God. Let me say in conclusion, I am earnestly striving to get on the whole armor, that when he comes I may be found complete in him, and hear the welcome, Well done, good and faithful servant, enter thou into the joys of thy Lord. From your sister in Christ. Hartford, Mich.

I Was Mistaken.

E. S. SHEFFIELD.

If it is trite, it is nevertheless a keen saying, that the words at the head of this article are the three hardest words to pronounce that can be found in the English language. Of course the reason of the difficulty is a vain pride, and a desire to hide our ignorance from our fellows. But when we reflect on the declarations of Holy Writ, that "The proud shall be stubble, and the day that cometh shall burn them up," Mal. 4: 1; also that "Stubbornness is iniquity and idolatry," 1 Sam. 15: 23; it would seem to be sufficient to take away this vain pride, supported by stubbornness, so we could pronounce the sentence with ease; nay more, with joy; because it is an acknowledgment of an increase of light, or knowledge. I am now too old to wish to gratify such vain pride, and too desirous to obtain a better knowledge of the scriptures, or consoling truths of the Bible, to knowingly retain a particle of stubbornness. By the grace of God I have been enabled to say with ease and pleasure, "I was mistaken."

great many times. And with the hope of learning whether it is myself or others who are mistaken, I try to read very carefully any thing I find written that differs from my own opinion.

I wish to state plainly, when I differ from the views of others, my reasons for differing; not for the purpose of controversy, but for the purpose of comparing the different reasons together, and then judging of their merits. How beautiful the invitation to reason, as given by the prophet in the words of Jehovah; "Come now, and let us reason together, saith the Lord."

Now in all candor and kindness, I wish to say a few words respecting some ideas presented by writers in the *Advocate*, Nos. 34, and 35. First, Bro. A. Hall, in No. 34, seems to conclude the crucifixion must have taken place on the sixth day, on Friday, and others think it equally plain that it took place on the fourth day. I must confess it is quite an intricate point to settle definitely. Our Seventh Day Baptist brethren in Wis. claimed it occurred on the fourth day, because the prophet Daniel said the Messiah should be cut off, and cause the sacrifices to cease in the midst of the week. I must dissent from this position, first, because I cannot understand this to be a literal week of days but of years. Second, Messiah was not the prince of the people who came and destroyed the city and sanctuary; while by the language used I fail to see how it could be any other than the prince of this destroying people that caused the sacrifice to cease.

The most forcible and positive proof for the fourth day, is the sign of Jonas with the statement of Jesus that in like manner shall the Son of man be three days and three nights in the heart of the earth. In Matt. it is three times stated "he shall rise, or be raised the third day;" also the foregoing statement. In Mark it is once stated, "After three days," and twice in three days. In Luke it is twice stated in three days, and on the way to Emmaus one of the disciples stated that that was the third day since. Now with these statements before me I prefer to say I can hardly feel very positive on this point, lest I might be wrong, and perhaps cross the track of others, thereby induce a controversy, as I think to no profit; I think it is of vastly more importance to know and believe that Jesus did verily rise from the dead.

This seemed the most important point to prove beyond controversy by the disciples, hence they appointed Matthias in the place of Judas to be a witness with them of the resurrection of Jesus, while they utter not a word about the day of the crucifixion or resurrection, while it is strangely claimed by many that the chief object of the record is to prove that he rose on the first day of the week, and thereafter regard it as sacred instead of the seventh; but if this is so it would still be very inconsistent to try to claim its sanctity on the authority of the fourth commandment of the decalogue, yet this is very often done.

I was taught from childhood that it was very wicked to work or play on the Sabbath day, because one of God's commandments reads, Remember the Sabbath day to keep it holy: but instead of its being the seventh day of the week, it was now changed to the first, because on this day Christ rose from the dead, hence I believed it. But it is very plain to me now that I was misinstructed and mistaken, as not a word is said in favor of any change in the whole Bible, but plainly the contrary, as what God hath joined together let no man put asunder. While this

was said with reference to husband and wife, is it any less true of the sanctity of the seventh day? Also Peter was reprimanded and charged not to call any thing common that God had cleansed. It seems these would be sufficient if educational bias and prejudice could be entirely laid aside, so that all the honest could from the heart ask; "Lord, what wilt thou have me to do?" In that case it would not be hard to say "I was mistaken." But while the carnal mind bears rule, it is much easier to try self justification in any practice we find ourselves in, especially if we are with the majority, or on the popular side even though the best excuse we may have to offer for our practice is as weak as was Aaron's for making the golden calf.

It matters not what our station in life may be; while the carnal mind rules in the person, there is no desire to know and submit to the requirements of God, because it is not subject to the law of God. Nebuchadnezzar, the great king of Babylon, was so exalted in his pride, that although he was shown by his dream, and the interpretation, the foreknowledge of the Most High, and acknowledged the God of the Jewish captive superior to all others, yet he was not humble, and about twenty years afterward set up the golden image; and although he again acknowledged the supreme power of the Most High in the deliverance of the three Hebrews, yet his pride was not subdued till in his infatuated vanity and pride he became insane; afterwards he could say, "Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgement, and those that walk in pride he is able to abase." He could then say, "I was mistaken." Let us profit by the example.

Santa Barbara, Cal.

Sabbath Persecution.

To the Editor of the *Examiner*, (Barrie, Ont.)

DEAR EDITOR.—I beg leave to notice how Sabbath keepers are persecuted, or do not enjoy Christian liberty in full, according to God's order of things. It is true we may worship God under our own vine and fig tree, to a great extent, and we are not put to death as our forefathers were, for which we are thankful. Is not the Seventh day the Sabbath of the Bible, from Gen. to Rev., and all the rest working days? Then why should we be forced to observe the first day contrary to the Bible (or put under such bondage?) So we are called to blaspheme the Lord of the Sabbath. We are told the world is round, so we can't keep the Seventh day; but when it comes to first day observance it flattens right out. And then we are told that first day is the eighth day; but where do we learn of eight days in a week? I know of no other eighth day to be observed but the eighth day of the Jewish passover and Feast of Tabernacles; but these are not weekly occurrences. Christ's Passover on the fourteenth of the first month is overlooked and a counterfeit set up, ignoring the appointed yearly observance, as Christ commanded and the apostles observed. But let us return.

1st—Christ rose from the dead on the Sabbath day, before the first day of the week. Matt. 28: 1-6.

2nd—He observed it according to law. Matt. 12: 1-12.

3rd—Shall we not be allowed to do servile work on the first day, as Paul did by taking ship and going a long journey? Acts 20: 7-13, and observe the Sabbath as he did, Acts 17: 2.

4th—First day observance is against the Decalogue: Six days thou shalt labor (the first not accepted) as our persecutors do and ignore the seventh day, which is the Sabbath in memory of creation. Gen. 2: 2, 3, Exod. 20: 8-11. So the enforcing of first day observance neither observes nor yet allows the observance of the Decalogue, but is a counterfeit. Sylvester instituted it, giving it the imposing name of Lord's day, A. D. 538. So it is a mark of the apostasy that was to think to change times and laws, and was to make the nations drunk with the wine of her fornication. Dan. 7: 25, 26, Rev. 17th and 18th chapter, and is doomed to destruction.

Then let us observe God's order of things. Commence the year with the new moon, the nearest the sun's crossing the equator. The day should commence at the setting of the sun, and the seventh day is the Sabbath, sanctified and blessed by God. So none but sanctified ones can observe it. So Sabbath keepers are Christians, are they not? Then let us, Gentiles, as well as Jews, observe it, that we be blessed, Isa. 56: 2-8; 57: 13, 14. Law-abiding citizens are blessed, Rev. 22: 14, but the lawless dogs are not; verse 15.

Yours for the truth, H. P. MADILL.

Examiner.] Jan. 1884.

A RARE OLD BIBLE.—There is an old Bible up in the Congressional library at Washington which is well worth a walk to the Capitol to examine. It is of Italian origin, and is supposed to have been written in the thirteenth or fourteenth century; but the actual date is unknown. It is written in Latin, upon vellum, in clear bold characters, and extremely uniform. The writing is in two columns, about three inches wide, and a margin of two inches. It is embellished with 146 miniature paintings, and upward of 1,200 smaller illuminations, which are beautifully executed, and are as brilliant to-day as the day they were done. The initials of books and prologues are two and a half inches in height, and those of the chapter are one inch in height. It is contained in two large volumes, and cost the Government \$2,200 in gold when gold was at a high premium, and was purchased at sale of the library of Henry Perkins, Hanworth Park, London, in June, 1873. The skins in the first volume have all been repaired, except five; in the second volume they are nearly all perfect.

It is just about two years since Lorenzo Delmonico died suddenly, from the effects, as his doctors said, of an excessive use of tobacco. Whether Charles Delmonico, whose death this paper records, owed his mental, and finally his physical ruin to the same cause, does not appear, but as he was an inveterate user of the weed, it is not unlikely. What a mournful spectacle!—a millionaire in the prime of life, wandering all night in a dazed condition in a wild country region, gradually succumbing to the intense cold, and at last tumbling into a ditch to die amid mud and ice. This case recalls that of the proprietor of the Windsor Hotel on Fifth avenue, who, a few years ago, went out to a little farm on Long Island and hung himself in the stable. "Life in New York" is some times thus stripped of its enchantment. "All is not gold that glitters."—*Witness*.

Christ and Spiritism are mortal foes—they have nothing, absolutely nothing in common. In the Christian system the central plank of Spiritism—the immortality of the soul—is superseded by the doctrine of the resurrection of the dead.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 7th day of the 11th month, 1883.

JACOB BRINKERHOFF, Editor.
A. C. LONG, JOHN BRANTZ, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.

Special Contributors.

Earth's Desolation.

QUESTION: Do you look for a literal fulfillment of Jer. 4: 23-27? and if so where do you locate it? A. L. KEMP.

ANSWER: The word of the Lord comes from Jeremiah for Judah and Jerusalem, and is specially directed to them, as we see from the beginning of his message, chapter 2, and also from nearly every division of subject. This prophecy in the 4th chapter follows a particular address to Israel, and at verse 14 Jerusalem is directly mentioned, and in verse 15 the scope of prophecy is located from Dan, including mount Ephraim, which is the whole land of Israel. Then on coming to verse 20 we cannot see why the application of the prophecy should be changed, although the language might seem to be more general, if taken by itself. Because "the earth," or the "whole land," is spoken of in the prophecy, some take this portion of it from its connection and apply it to a theory of the desolation of the earth for one thousand years after Christ comes, after which they say he will establish his kingdom on the earth, a view of the subject for which we find no scripture support, and no place in the restitution of what the prophets have spoken, or preliminary to the kingdom prepared from the foundation of the world.

The 22nd verse locates the prophecy with "my people," and this is enough to locate all the rest of it. "My people" were the inhabitants of Judah and Jerusalem, and verse 29 speaks of "the whole city," which shows that some particular city was meant at the time of the application of the prophecy; and that city was Jerusalem. "The earth shall mourn," verse 28, is parallel with Hosea 4: 3, "The land shall mourn," where the prophecy is particularly directed to the children of Israel. If the language of verse 23, "I beheld the earth, and it was without form and void, and the heavens, and they had no light," is to be taken literally, it must refer back to creation, for no scripture represents the earth as ever going into a chaotic state again, to be without form, or when the heavens shall have no light; and those who look for a desolated earth do not look for an obliteration of the heavenly bodies and luminaries; and if one is literal all is. In Jer. 23: 25 day and night are represented as continuing forever, and to do that the sun must continue its course, in which case the heavens and earth will not be destitute of light, as in the prophecy before us; so the language either goes back to creation or the prophecy refers to the children of Israel.

At the time of Jeremiah's prophecy the Jews had wandered from the worship of God, and he called after them by many entreaties to return to him, and he would still retain them as his people. Jer. 4 commences with one of those entreaties; the enemy that was to bring desolation is represented by a lion, v. 7. In verse 18 Israel is told that her ways and her doings have procured the desolation that was coming upon the land. Then from verse 20 is a description of the land and nation when the destruction and desolation has come upon it. But amid all this, the Lord said, "Yet will I not make a full end," verse

27. Judah and Israel were desolated by the Babyloians, but a full end was not made, for after 70 years the people were allowed to return to their land, to rebuild their city and temple. A great lesson to be learned from this is that a departure from the Lord brings judgments and a loss of his protection; but yet he is merciful to all who return to him.

Tobacco Slavery.

THE following remarks on the use of Tobacco, from Hon. Neal Dow, in the N. Y. Weekly Witness of Jan. 18, are very good on the subject.

"The tobacco habit is to me a perpetual wonder as it exists among gentlemen of education and culture. I can understand very well why coarse, ignorant, and brutal men should fall into the habit and continue in it, because they have no thought and no care for the rights and comfort of others, nor whether the habit makes them a nuisance among those who do not like the intolerable odor of tobacco. There is no habit or custom among barbarians or semi barbarous people more absurd than the tobacco habit, I think.

To be without the chew or the smoke is a torture fully equal to excessive hunger or thirst coming from long deprivation of food or drink. Then the customary indulgence allays the pain and soon dissipates it; that is the whole of the "comfort" coming from tobacco. We wonder at seeing a gentleman when among others, even among ladies, with a cigar in his mouth, poisoning the air which others must breathe. We do not see how any one with any of the qualities of a gentleman can do it. But the reason of it is, that without the smoke he will be in torment. Then, if this be so, why should he not retire to some out-of-the-way place, so as not to annoy others with his smoke? The reason of this is, that the tobacco habit dulls and deadens the moral sense.

The slave of the tobacco habit does not see that tobacco and tobacco-smoke are poison. Where is the right of a man to poison the air that I must breathe more than to poison the water that I must drink? But we see this done many times every day by men who would shrink with horror at the suggestion that they were really doing so.

I was once the guest of a gentleman living in a Western State. It was a charming day, and after dinner he proposed that we should have a drive—he, his wife, and I. There came to the door a handsome carryall with a very fine pair of horses. The wife and I were on the back seat, and my host, with a cigar in his mouth, was on the front seat to drive. It was a bright, balmy day, and the fields were covered with new-mown hay. "How delicious is the smell of the hay; the atmosphere is full of its fragrance," said my host. "I suppose so," was my reply, "but we on the back seat can smell nothing but the smoke of your cigar!" "I beg a thousand pardons; I did not think of it," he said. Of course not; he did not think. Why? The tobacco habit had dulled his moral sense."

The Commandment.

A. C. LONG.

"THE commandment which was ordained to life, I found to be unto death." Rom. 7: 10.

As I have been requested to give an exposition of the above passage, I will do so through the columns of the ADVOCATE. The law spoken of in the seventh chapter of Ro-

mans is evidently the decalogue, and the commandment in this passage is defined by the apostle to be the tenth, "Thou shalt not covet," verse 7. As this commandment is very broad and comprehends many of the others within it, what is true of it must also be true of the law. That the law was ordained to life, or was a condition of eternal life is evident from the following passages:—"Ye shall therefore keep my statutes and my judgments; which if a man do he shall live in them." Lev. 18: 5. "Good master, what good thing shall I do, that I may have eternal life? . . . If thou wilt enter into life, keep the commandments." Matt. 19: 16, 17. "Blessed are they that do his commandments, that they may have right to the tree of life."

These passages not only teach that the commandments were ordained to life but that they are now a condition of life. But since man sinned there is another condition of life, namely, faith in Christ. By this faith, perfected by works, we have the pardon of our past sins; and then by obeying from the heart these commandments we shall receive eternal life at the resurrection.

But how did the apostle find these commandments to be unto death? We answer, By transgressing them; for "the transgression of the law is sin," and "the wages of sin is death," Rom. 6: 23. "Sin when it is finished bringeth forth death," Jas. 1: 15. "The soul that sinneth it shall die," Eze. 18: 4. When a man "commiteth iniquities and dieth in them, for his iniquities that he hath done shall he die," Eze. 18: 26. We learn from these passages that the death spoken of here is not the first death, which we all die, but the second death, which falls only upon the ungodly after their resurrection.

From the above passages we learn that the commandment was ordained to life by obedience, and was found to be unto death by disobedience.

Marion, Iowa.

Worldly Praise.

MARY A. ADAMS.

"FOR they loved the praise of men more than the praise of God." John 12: 43.

Why will people reject the Sabbath day and put more stress on Sunday? There are various reasons. At first thought it would seem almost impossible that people could get one idea so firmly imbedded in the mind that they could not be convinced. But let us throw the mantle of charity over all, and examine the real cause. In the first place education has much to do with it. The change of the day happened centuries ago, and very few know its origin, and will innocently ask you, "Why did not our forefathers keep the seventh day, if it is the Sabbath?" The custom has been handed down from generation to generation, until it is accepted as gospel truth. Well educated men will stand in the pulpit and proclaim to the world that Christ arose from the dead on the first day of the week, and in doing so the Sabbath was changed. Why will men, possessed with clear intelligent minds, ignore Bible doctrine and teach instead the commandments of men? There is a Bible answer to this, "For they loved the praise of men more than the praise of God."

This one passage is a sermon in itself, and suggests the true state of many minds, though they would not acknowledge it. Talk with an acquaintance on the Sabbath question he will perhaps make but little objection, but will close the conversation by telling you, "Why if I believed it, it would not do to let it be known in the church!" Does Christian-

ity consist in hypocrisy? In truth our Lord said, "But in vain they do worship me, teaching for doctrine the commandments of men." He also asked the Pharisees, "Why do ye also transgress the commandment of God by your tradition?" John tells us, "They loved the praise of men more than the praise of God."

Sharon, Hutchinson Co., Dakota.

Report of Labor in Michigan.

JOHN BRANCH.

DEAR BROTHER: I have now closed my protracted meeting at Irvington and Lee. These two places are only about two miles apart, and since we first commenced to hold these meetings here the people of both places have been in attendance. While we held meetings at Irvington the people of Lee would come over to meeting, and when we moved to Lee the people of Irvington came over to Lee to meeting. These meetings have been well attended in both places, and much good has been accomplished. I found two who had formerly embraced the truth, and when we commenced these meetings they felt to rejoice to think the truth was about to be sounded in this place; and in their very countenances one could see that the truth lay very near their hearts.

I continued the meeting until the 13th of January, and during this time twenty-six signed our covenant, and are strong in the faith. We enjoyed ourselves very much indeed during these meetings, and we feel that we are now better prepared to go out and battle with the enemy than before. We established Sabbath meetings at Irvington in the Myers Hall, the place where we held our meetings. May the Lord keep these dear brethren and preserve them amidst all the fiery darts of the enemy, is my prayer.

Bible or Science, Which?

THERE is a manifest tendency on the part of some, even preachers of "the gospel" (?) to cater at the growing skepticism of this evil generation, by accepting the present developments and demonstrations of science as the true standard of all the truth in regard to both the spiritual as well as the physical world; and we are blandly told that "If the Bible gets in the way of science, so much the worse for the Bible," and instead of clinging to a Scriptural text in opposition to science, we must let go the text and cling to science. And thus science is magnified above the Bible. Webster defines science as "a systematic and orderly arrangement of knowledge." For one, I confess that I am a believer in science, according to the above definition. But I would ask who formulated the present—for that is accepted as the most perfect—system of science? Why, human beings of course, men like Huxley, Darwin, Strauss and others, men no doubt of great research, of deep, penetrating minds, of large capabilities, but men nevertheless.

Who will claim that the knowledge these men have given to the world, be it ever so scientific, is infallible and infinite—for these attributes go together. It used to be said—perhaps, however, they were unscientific and didn't know any better—that such attributes inhered in beings "whose dwelling was not with flesh." But judging from the manifest gusto with which present science is referred to as the grand standard of truth, one would think that infallibility and infinity were attached in a large sense to a certain class who are more than pleased to be called "scientific thinkers." Yea, they even appear to know

more than all who were before them, not excepting the Bible, for that must be thrown aside if it gets in the way of their infinite greatness. But hearken, the Bible speaks, Hear it, O ye foolish mortals. "Hast thou not known? Hast thou not heard the everlasting God, the Lord, the creator of the ends of the earth, faintest not, neither is weary?" There is no searching of his understanding. "Great is the Lord and of great power, His understanding is infinite." Then that indefatigable and successful "gospel preacher" who often spoke and wrote of divine inspiration, in his epistle to the Romans—chapter 11, verse 33—gives us a Scriptural text that I for one am unwilling to throw away, even at the dictation of the great goddess science, whom all the world and christendom worshipeth. Hear it. "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counsellor? For of him and through and to him are all things, to whom be glory forever. Amen."

Lastly in his first epistle to the Corinthians, chap. 13, inspired by the divine Spirit, he utters the following: "For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. Now, we see through a glass darkly, but then face to face. Now, I know in part, but then shall I know even also as I am known." These Scripture citations may be of little value to the wisecracks of these last days, but they may be of use to those who have not become "puffed up with fleshly wisdom" and do not think more highly of themselves than they ought to think, but who think soberly, men and women who reverence God, believing his word not because they know and understand, but because God has spoken, who have an unswerving faith in the immutability of his counsel—the impossibility for him to lie, and who would obtain strong consolation, having fled for refuge to lay hold upon the hope set before them.

In conclusion, while I deplore the manifest departure from the good old paths trodden by seers, apostles and Jesus Christ in their appeals to the Scriptures of truth—Daniel and John; to the law and the testimony—Isaiah; thus saith the Lord—Genesis to Revelations. I earnestly protest against it as dishonoring God and his Son Jesus Christ, as belittling to holy apostles and prophets, as ruinous to the church and prolific of more infidelity than all the teachings of Voltaire, Hume, Hobbs, Paine, with Bob Ingersoll thrown in. Saul's armor may be good enough in its place, but David felt ill at ease when they put it upon him, and he did not dare to trust it in the conflict with the great foe of Israel's God. No, he had a better and more trusty one, for said he in reply to his haughty foe, "I am come to thee in the name of the Lord of Hosts, the God of the armies of Israel. The Lord will deliver thee into my hands." Did he do it? He did and glorious was the victory. O, for an unflinching faith in God and his Bible.—D. O. H., in *World's Crisis*.

Having Good Health.

"You seem to be in prime good health," said one Christian worker to another; "tell me how you manage it amid the pressure of work."

"That is easy enough," was the prompt rejoinder. "I eat, drink, dress, and sleep as I ought to."

"As you ought to! Well, that is a profession of perfection, surely. I must say for myself, I know the right, but oft the wrong pursue; and I presumed that every one occasionally transgressed."

"So I suppose I do occasionally; but I mean that in the main I live according to the best approved laws of health."

"Do you take tea or coffee? Do you ever venture on a stimulant? Do you eat three or four times a day? and what?"

"I take neither tea or coffee, as a rule; but hot water, sometimes trimmed with milk and sugar; never a stimulant. I believe in the inspiration that comes from above, and not from below. I eat generally coarse bread, with all I need of meat, vegetables, and fruit three times a day. I go to bed in good season, sleep while there, and rise early."

"Sleep! That is the greatest difficulty. How do you manage?"

"I consider sleep a religious duty, and do it as I would any other, cheerfully, heartily and scrupulously."

"Easier said than done. Do your business perplexities never intrude?"

"They are not allowed to. I shut up my business in my office when I go home. Day is the time for work. At night, when the wheels stop, I stop too and rest."

"Every one is not so favored as you, to be able to throw off care."

"It is habit with me. I began in early life. I was a teacher, and in the perusal of some good book caught this idea: 'Lock your school cares and duties in your desk over the Sabbath. Nothing will disturb them, and by Monday morning you will be rested, refreshed, and prepared to take them up again.' All through life I have practiced this, and have proved this to be good advice. I commit all when I retire to him who never slumbers, and then I sleep; I've nothing else to do. Sleep is the best refreshment a tired man or woman can have; and is a religious duty to enjoy it."—*Christian Almanac for 1884*.

THE late eminent judge Allen Park, once said at a public meeting:—We live in the midst of blessings until we are utterly insensible of their greatness, and of the source from which they flow. We speak of our civilization, our arts, our freedom, our laws; and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what could his laws have been—what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around you which does not wear a different aspect, because the light of Christian love is on it. Not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy and healthful parts, to the gospel."

"Have you ever heard the gospel before?" asked a missionary at Ningpo of a respectable Chinaman, whom he had not seen in his mission room before. "No," he replied, "but I have seen it. I know a man who used to be the terror of the neighborhood. If you gave him a hard word, he would shout at you and curse you for two days and two nights without ceasing. He was as dangerous as a wild beast, and a bad opium smoker. But when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly the teaching is good."

Whom he Loveth he Chasteneth.

GEO. E. STEVENSON.

I love the Lord, he heard my cry:
He cured all my distress;
He kept me that I should not die,
He ceaseth not my soul to cherish.

He loyes me too, and that I know;
He sorely chastised me;
I am not vanquished by the foe;
The end of them I'll see.

Who will not come and take the cross?
Obey the heavenly King?
It is all gain, there is no loss;
We leave the 'accursed thing.

We come, we come, have mercy, Lord,
And help us from above;
May we have faith to obey thy word,
And bask in thy mighty love.

Salvation's free, O blessed thought!
We can come back to God;
The ransom's paid, and we are bought,
With joy we'll kiss the rod.

Old Mission, Mich.

"He that Believeth and is Baptized, Shall be Saved."

S. E. BRINKERHOFF.

THE professed Christians of the present day quote this passage with another similar one—"Believe on the Lord Jesus Christ and thou shalt be saved," just as if they embraced the whole duty of man. Ministers preach these two passages, and sinners rest in the thought of having nothing to do but sail to heaven on the broad ocean of worldliness, luxury and ease, with the one idea of believing that Jesus died to save them, and they have only to believe. Pastors preach their churches to sleep on this doctrine of believing and being saved, and themselves too. Revivalists go out into the highways and preach this to sinners, bring them to the churches, and then leave them to wither and die like the seed which fell upon the rock, or to be "choked with cares, and riches, and pleasures of this life," because they are "not rooted and grounded in the truth." There is, perhaps, no doctrine of the Bible more perverted than the one contained in Mark 16: 16, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

Then let us candidly enquire, What are we to believe in order to be saved, and what are we saved from? The previous verse says, "Go ye into all the world, and preach the gospel to every creature," and then follows the promise that they who believe this gospel and are baptized shall be saved. What is the gospel? It is generally defined to be:—Good tidings. I believe it is more than simply good tidings. It is God's revealed will and plan of salvation made known to fallen man. It is called the "gospel of the grace of God," Acts 20: 24, the gospel of our salvation, Eph. 1: 13, the gospel of the kingdom, Matt. 24: 14, and also that the gospel was preached to Abraham. The gospel then embraces the whole plan of salvation as made known to fallen man. It implies at the outset that we are lost—that we are in an unsaved state. If man is in an unsaved state, what placed him in this condition? Revelation answers, disobedience. Sin brought man where he is now both by nature and practice, and that is a state of mortality and death. Mortality with all its train of evils came into this world on account of man's disobedience to his Creator. "All have sinned and come short of the glory of God," is a truth to be realized by us before we are ready to receive the good tidings of salvation.

Death is one of the greatest facts of our human existence. Death is inevitable and

universal. It comes alike to all mankind. The rich and the poor, the high and the low, the young and the old, all alike fall under its cold and icy grasp. Its dark shadow casts a gloom over every household, and all know what it is to have the loved and cherished torn from their fond embrace by this cruel foe, and carried to the cold and silent tomb. We all know that death is in the world, and all may know just what it is and how it came into the world. Man without a perverted theology would readily believe the divine record of death. Nature and reason both are in harmony with the Scriptures on this point, and it is only by a perverted theory of Christianity borrowed from heathen mythology that people are misled on this subject, and thinking minds turned away from the word of divine truth, the only source of hope from the dark abyss to which all flesh is wending—death and the grave.

How natural it would be to believe the record inspiration has given of death? "Dust thou art, and unto dust shalt thou return." Gen. 3: 19. "And all the days that Adam lived were nine hundred and thirty years, and he died." Gen. 5: 5. How simply this record is, in perfect harmony with nature and our soundest reason and judgment. Job says, in speaking of man, "He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14: 2. This is a truth proven to each of us day by day. David says, "Put not your trust in princes, nor in the son of man, in whom there is no help [salvation, margin]. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 2, 3. Again we read, "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9: 5, 6. Nature, reason, and divine revelation are all in perfect harmony in regard to death, its existence and its effect upon the human family. Inspiration says to man—the whole being—"Dust thou art, and unto dust shalt thou return." Nature demonstrates this sad and solemn truth, and unperverted reason acquiesces in the stern reality.

But while these three are a unit concerning death being in the world, and that it turns man back to dust, but one of them can tell us how death came into the world, or why man should die clinging to life as he does with all the tenacity of his being. We may search the whole book of nature and it will not tell us how death came into the world, and we may reason as to how it came, but we find no definite answer. Inspiration alone gives us the definite and correct information as to how death came into the world; and it gives us information that is both reasonable and logical. Man disobeyed his Creator and he was discharged from the position which was designed by his Creator for him to fill had he proved himself worthy by obedience. Adam disobeyed God—sinned against his Creator—and thus brought upon himself the penalty for disobedience. Thus the apostle says, "Wherefore as by one man's disobedience sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. "By one man's offence death reigned by one," verse 17. "By man came death," 1 Cor. 15: 21. By these testimonies we see that death came into the world by man's disobedience, hence all are under the condemnation of death, or in other words, exposed to death. When Adam forfeited life, by disobedience, he brought mortality upon all his race, and so death has reigned from that day to the present.

Now we know that death is in the world, and we have also seen that nature, reason, and revelation agree in the fact that death reduces man back to his original elements; and may we not—in the absence of any shadow of proof to the contrary—with the same confidence believe the inspired record of how death entered the world? It is reasonable and it is natural. God could not make Adam the head of an immortal race of beings without testing his allegiance to him. Man would not place his fellow man in any position of trust or honor without first proving him to the best of his ability to see if he was worthy of the position; and how much less would the Creator of all the earth place Adam over the works of his hands, without first testing his fidelity to him. What man would place a servant, or even a son, in authority without proving his faithfulness and fidelity? surely no wise man. Thus we can see the reasonableness, the wisdom, and the goodness of God in placing man upon probation to see if he would prove himself worthy to become the head of an immortal race. Adam disobeyed, and thus proved himself unworthy of such a position. He thus brought death on himself and mortality upon all his posterity, and thus death reigns triumphant over all.

This dying and death state would be all there ever would have been of Adam's race but for "the gospel of the grace of God." In this act of disobedience Adam lost all right to immortality, consequently him and his posterity return to the ground from whence they were taken. The gospel of God's grace was proclaimed in Eden by God himself in that promise that the seed of the woman should bruise the serpent's head. Man was then, in view of a coming Redeemer, placed upon an individual probation for immortality. A law was given him to obey, and a system of types and shadows pointing to the coming Savior. The types and shadows, and offerings for sin, prefiguring the work of Christ in the redemption of the world, was of no avail to the disobedient. To be profited by the remedial system, or "the gospel of the grace of God," it was necessary to obey the law, or the voice of God the Law-giver and Governor of his people. This law we now find recorded in the 20th chapter of Ex. and the 5th chapter of Deut. And although we have no direct evidence that it was embodied in a code of laws before the exode of the children of Israel from Egypt, yet we have ample testimony that it was known; obeyed by one class of mankind, and disobeyed by another. Paul says, "Sin is not imputed when there is no law," Rom. 5: 13, and we know that sin was imputed between the time of Adam and Moses, or the exode of Israel.

I do not believe the oft-repeated theory that Adam's transgression is the cause of all the sorrow, suffering, anguish and heart aches of this sin cursed world. Such a theory has no foundation in the Scriptures of divine truth, and is antagonistic to the character of God. Man is mortal on account of Adam's sin and consequently under the condemnation of death, but each man forms his own character. This is done by the law of God, and "the gospel of the grace of God" provides to the obedient a ransom from death and the grave, but the disobedient must bear his own guilt, the punishment of his own sin. This is the effects of individual probation as brought to view in the gospel of God from Adam down through patriarchs and prophets until fully revealed by our Lord and Savior Jesus Christ.

Sin was personally imputed in Noah's day. The wickedness of man was then great in the earth, so great that God said it repented him

that he had made man, Gen. 6: 7; this the Lord did not say when Adam sinned; but here was individual probation, and nearly every soul disobeying the law of God, which the apostle says was "ordained to life," Rom. 7: 10, and slighting the gospel of their salvation promised to them in the "seed of the woman." From the record we may easily conclude that the sins of these people were far more heaven-daring and God-defying and dishonoring than the sin of Adam, and met with the just and speedy retribution of an offended God. But in that wicked generation there was one righteous man, Gen. 7: 1, one who walked with God, Gen. 6: 9, one who obeyed God, and that one was Noah; he did according to all that God commanded him. The disobedient perished, the obedient were saved. Law formed the characters of both those who were saved in the ark and those who perished in the waters of the flood. The ark—as a figure of Christ—and Noah's obedience in preparing and entering it was the gospel that saved him from perishing with the world of the ungodly. Obedience to the law of God formed a righteous character, for without law there can be no character formed as is evident to every intelligent mind, and obedience to the words, "Make thee an ark," etc., saved him. Here is law and gospel, law forms the character and gospel saves from death—death temporal or eternal.

Again sin was imputed upon the inhabitants of Sodom and Gomorrah in such a way as to show to all intelligent, thinking, reasoning people that they were violators of law—willful transgressors of the commandments of God. Lot was a righteous man, formed his character, in company with Abraham, by the commandments of God. Of Abraham the Lord said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment," Gen. 18: 19; Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws," chap. 26: 5. Obedience to God's commandments made Abraham and Lot righteous men, and disobedience to these same commandments made the inhabitants of Sodom and Gomorrah wicked men. The actions of each party made them just what they were in the sight of God. The wicked here again perished as an example to them that should afterward live ungodly, 2 Peter 2: 6, and the righteous had the gospel of a future life preached to them, Gal. 3: 8, 9; Heb. 11: 8-10; John 8: 56. Obedience to God made righteous men, and faith in the gospel of his grace gave them a lively hope of a resurrection from the dead, and an immortal life in the earth restored.

(To be continued.)

We Shall be Judged.

LUVILLA HUGHES.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5: 10. We find by searching the Scriptures, and the above text, that we will all have to give an account of the deeds done in this life, and that we will all be there at the judgement seat of Christ, and give an account of our deeds done in this life; and if we have done good we shall inherit all things, Rev. 21: 7; and if not, we shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, 2 Thess. 1: 9. For God shall bring every work into judgment, with every secret

thing, whether it be good or whether it be evil, Eccl. 12: 14. We are shown by this that even our vain thoughts, that our neighbors may not know, but it shall be brought into judgment, whether it be good or evil; if evil we shall be punished with everlasting destruction from the presence of God and from the glory of his power.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate them as a shepherd divideth the sheep from the goats, Matt. 25: 31, 32. I think this clearly shows that when he comes the second time he shall judge all nations, and then (not at death,) the righteous receive their reward, and the wicked be destroyed. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world, Matt. 25: 34. Here we find that the righteous are to receive their reward, or inherit the kingdom, and it will be at the day of judgment (not at death); then shall the King say also unto them on his left, Depart from me ye cursed, into everlasting fire, prepared for the Devil and his angels, ver. 41.

We find also in the 46th verse, And these shall go away into everlasting punishment, but the righteous into life eternal. Then the reward of the righteous is eternal life, and this is a great and precious promise to the people of God. Though we may have many trials and troubles, we have a hope that will reach beyond all these, and O, how cheering to the Christian are these promises! We may be forsaken by many, yet we can look forward to the day when Christ shall come and reward his people, and to reward every man according to his works, whether they be good or bad. But why dost thou judge thy brother? Or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ; for it is written, As I live, saith the Lord, Every knee shall bow to me, and every tongue confess to God; so then every one of us shall give an account of himself to God, Rom. 14: 10-12; showing by this that we must give an account of ourselves (not of others); so let us examine ourselves and see if we are living according to the standard that God has given us; and let us not be found judging our brother, or our friends, but let us take heed to ourselves, that we do no evil, for we shall all bow before Him when he comes.

Behold, he cometh with clouds, and every eye shall see him, and they also which have pierced him; and all nations shall wail because of him; even so, amen, Rev. 1: 7. This passage declares that he shall come with clouds, and that we shall all see him. And may we so live that we may meet him in peace; for we find in Rev. 6: 16 that the mighty men and kings of the earth shall hide in dens and in the rocks of mountains, and say unto the mountains and rocks, Fall on us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb.

This is at the last day; the wicked shall be destroyed, and the righteous shall receive their reward. And now, brethren and sisters, let us live godly, for that day will come when we shall see him coming in the clouds of heaven, and may we so live that we may say, Lo, this is our God! we have waited for him, and he will save us. And let us not be as the kings and mighty men, who shall call for rocks and mountains to fall on them to hide them from the face of him who sitteth

upon the throne, and from the wrath of the Lamb, for we shall be judged according to our works, whether they be good or bad.

And now, brothers and sisters, I desire your prayers that I may be faithful, though I am young and have been a member of the church since the Campmeeting at Albany, Mo., and I cannot write as some others; yet I try to do what I can; and I wish that more of the young people would write for the ADVOCA TE, as we all love to read the Letter Department, and we can all do something for it; for there is something for us all to do; and let us prepare ourselves for that great day, when he shall judge every man according to his works, whether it be good or bad.

From your Sister in hope of eternal life, when the Life-giver comes.

Ohio, Iowa.

PRAYER AND WORK.—Prayer and Work belong together. The man who prays for his daily bread, and then sits down and expects that the loaves will roll up to him without any effort on his part to earn what he needs, will most likely starve. Prayer is good, and the man who sincerely prays to God for his daily bread, and then goes forward to earn it will not attempt to get it in any dishonest or improper manner. No man can honestly pray for success in his business, and then follow a business that panders to men's vices and sins. Genuine prayer makes every man better who uses it, no matter how ignorant, poor or low he may be, and no matter whether he be a converted Christian man or not. The greatest good that comes to any man from prayer is that it brings him into harmony with God. Whoever gets there will be quite sure to work for God, in God's own way as nearly as he can ascertain it, and will not be allowed by that God to suffer for any good thing. The Power that made, preserves, and upholds the universe has ordained that prayer and work go together to bring man to his greatest happiness and greatest good, both for this world and the next.

THE New York Independent says: "There is only one way of putting an end to polygamy in Utah—by the agency of law;" and it might have included the liquor traffic with equal truth.

From Sister S. E. Price.

DEAR Brethren and Sisters scattered abroad: Although scattered far from each other we love to read the cheering Letters and hear your inquiries after truth; and we anxiously wait and earnestly pray to our kind Father in Heaven that some one may be sent to our place to tell those new and strange truths (to many) and bring to remembrance a trodden down law, and warn the world of the coming of the Lord, and help to gather in his jewels. Should any think it a duty or privilege to visit us they will find us about one mile north of the Danville Junction, on the C. and E. I. R. R.; or address A. S. Price, Danville, Ill. My daughter, Mrs. E. Booth, lives here at 3554 Dearborn St. Chicago, and would be glad to receive a call from any of the brethren or sisters that might pass through here. There are quite a number of S. D. Adventists here; some of them are strong vision believers and advocates, and others are skeptical, and only need a little light to help them to see them in their true light. May the Lord send the light and truth to all the honest in heart, and help us to make straight paths for our feet, is the prayer of your sister.

The Advent and Sabbath Advocate.

THE Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in its columns, except for editorials and selections. Each writer is held responsible for his or her sentiments. While this liberality is given we do not publish every view or theory that may be presented, and on this the Editor will use his judgment.

WE earnestly commend to the readers' attention Bro. Sheffield's article, with suggestions concerning the time of the resurrection of Christ; and we should remember the event of the resurrection is of the highest importance, and not the time on which it occurred; and as the exact time on which the resurrection occurred is somewhat difficult to harmonize in all the texts concerning it we should not be too positive concerning it, or make it a subject of great controversy.

Eternal Life, and The Law.

"W.S.—Your question, ("I understand that eternal life is the gift of God through Christ, Rom. 6: 23, and not through the law. If the law could give everlasting life, what necessity was there for Jesus to die? and why did he say 'Ye will not come to me that ye might have life?' John 5: 40. If the law could give life, why should they go to him?") has been answered several times already. The answer is obvious to those who are capable of seeing apparently conflicting parts of the truth in harmony. It is Jesus who has said, "This (the law) do, and thou shalt live;" which, being an answer to the question, "What must I do to inherit eternal life?" is a definition of the doctrine in which you find a difficulty, Luke 10: 25-28. It is Paul who has said, "The commandment was ordained to life," Rom. 7: 10; consequently any reasoning on the subject that affirms the law was intrinsically incapable of imparting life to the keeper of it, goes in the face of the testimony. We have simply to ascertain how it comes to pass, if this were so, that Jesus is the way of life, and that no man can attain to the great gift except through him. There is no difficulty about this; Jesus alone, of all the seed of Abraham, was obedient to the law, to which, like all other Jews, he was subject, Gal. 4: 4. None but he could say, "Which of you convinceth me of sin?" All others had "sinned, and come short of the glory of God." Consequently the law, which blessed only the man who "continued in all things which were written in it," could not bless any but him. It was not life, but death to all others; but this was due to their disobedience, and not to the law; and their disobedience was due to what they were by nature; which explains Paul's statement, that "the law was weak through the flesh," Rom. 8: 3. Jesus was obedient in all things, and therefore obtained the life predicated upon it. In God's kindness, what he obtained he will give to all who have faith in him and are submissive to his commandments. Thus, "by one man's obedience many are made righteous," Rom. 5: 19. It is thus, "a gift by grace, through faith," and not of works. It is an express arrangement of Divine wisdom that all should, through their weakness, find the law to be death, which was ordained to life. Any scorn directed against this idea is directed against the testimony of God, as contained in Rom. 5: 20, 21; 3: 19; 11: 32; Gal. 3: 22; it is a scorn directed against the wisdom and supremacy of God, in which every true heart will tremble to be implicated.

The above article, from the pen of Robert

Roberts, in the *Christadelphian*, of 1877, sent us by our esteemed brother, W. O. Leach, expresses a true point of law and life, and corresponds well with an original article in this number of the ADVOCATE. Mr. Roberts is an able writer, and we read with much interest his "Twelve Lectures." We are very sorry that Mr. Roberts overlooks the outcome of one of his own points, and that is, that the law that was ordained unto eternal life is as necessary to be kept by those who have obtained life (the promise of eternal life) through Jesus, as though they obtained it by keeping the law. His own reasoning shows that the transgression of that law is sin, if there were no Scripture statement of it. Then as Christ is the means of pardon for that sin, it naturally follows that the pardoned sinner should not do that which made him a sinner; therefore the keeping of the law is obligatory upon Christians, and the law includes the keeping holy of the Sabbath, the seventh day of the week. Why should people suppose that the atoning work of Christ affects the law to abolish it. Surely Christians need law as well as other people. The perpetuity of the Sabbath was not affected in any way by the Savior's work. It is as obligatory upon the worshipers of God as it was before his advent into the world, neither did he make any change of the day of the Sabbath, nor did his work necessitate any change.

HASTY MARRIAGES.—Hasty marriages of young persons increase. Parents do not seem to be able to prevent it. The trouble is far back of marriage, and even of acquaintance. Girls never were left more to themselves than now. Family connections and history are not inquired into. Late hours are allowed. Parties, picnics, church fairs, and all sorts of entertainments are visited without supervision. Sunday-school acquaintances are not always safe. Parents should not put too much trust in their children's judgment. Novels and daily papers stimulate the love of adventure. Stern restraint will not suffice. The mother must be more of a companion to her daughter; the father the confidential friend of his son.—Selected.

THE recent Florida enactment forbidding licenses for the sale of intoxicating liquors, except upon a petition of a majority of the voters of the election district, has been considered by the Supreme Court, and the constitutionality of the act affirmed. The people in any election district hence can declare the absolute prohibition if they choose.

ANOTHER of our British exchanges says: "Scientific men of late years have rejected contemptuously the very idea of the Deluge. They have ridiculed it, and would not even listen to any evidence in favor of it. The influence of all this has been very disastrous on the age. It is therefore to be noted that in the January number of Good Words, the Duke of Argyll, who has occupied the highest reputation and places in the Geological Society, has a paper which challenges the attention of the scientific world, and which gives remarkable proofs that since the birth of man a great flood of waters 'prevailed exceedingly upon the earth' and 'all flesh died that moved upon the earth.'"

WHILE Rome has 365 churches, she has but one dedicated to the name of Christ, and that is that of the Jesuits. On the steps of these Roman churches, in which more is said about the Virgin than about Christ, may be seen throngs of traders in so called sacred objects.

A remarkable case of superstition came to light recently at New Lots, N. Y., among a religious society there, known as Faith Believers. Their leader died, and his followers kept his body fourteen days under the expectation that he would be resurrected and be permitted to resume charge of their affairs.

Money and Letters Received.

H R Perine 33 cts, Robert Webb \$1.50, W H Stone \$2, Justus Hall \$1, Mrs E J Earle \$2, Nelson Herald \$2, N A Wells \$2, W O Leach 50 cts for S S Question book.

Books and Tracts Sent by Mail.

J U Day, Mrs P H McKee.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

The second coming of Christ.—Showing, it literal and personal, by J Brinkerhoff, 8 pp 2 cts.

Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

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.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages price 4 cents.

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 Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

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

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

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts.

Hymns of the Advent.—Comprising 135 pages of music with words, among which are interspersed many choice hymns without music whose tunes are indicated by their names, making together 196 pages. To this is added 60 standard hymns, whose music is familiar.—Containing in all 213 pages and 385 hymns. Price, in board covers, 40 cts; in cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice collection of hymns for Sabbatarian Adventists.

Advent and Sabbath Advocate.

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

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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 restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Behold, He Comes!

Soon shall the flaming heavens reveal
The coming Son of God;
Soon every knee shall bow to him,
And all confess him Lord.

His chariot wheels shall not be stayed
By unbelieving man;
He'll tarry not, the record saith,
Behold, he comes again!

E'en now the glory from his face
Illumes the eastern sky;
With one accord stars, sun and moon
Proclaim his advent nigh.

"This generation shall not pass,"
The King himself hath said,
Until he comes to judge the world,
And raise the righteous dead.

He comes, he comes, to call the saints
From earth's prevailing strife;
To give them joy and rest in him,
And everlasting life.

Come, Lord and Savior, quickly come,
And take us to thy home;
All honor and all praise to thee,
Eternal be thy throne.

—Selected.

Promise of His Coming.

JOHN BRANCH.

"Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," 2 Peter 3: 4.

The question above is one of vital importance, especially to the child of God, although this text refers to a class who disbelieve in the second coming of Christ, and even now we can see a fulfillment of this text. Many in these days will cavil about this doctrine of the second coming of Christ; and even those who profess to be followers of Christ will deny the fact of the literal coming of Christ. But the true believer is watching and expecting the Lord will come.

While the question may be asked, Where is the promise of his coming, we, as believers, can cite the inquiring friend to the prophets and the Savior's words, as also to the words of the apostles. We turn to Matt. 24: 3, and read, "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" In reply the Savior gives a list of events which must take place,

and then shall the end come: the sun be darkened, and the moon should not give her light, and the stars should fall, and the powers of the heavens should be shaken, &c.; all of the signs here but just one have been fulfilled. In 1780 the sun was darkened, and the night following the moon refused to shine; and in 1833 the stars fell. And even after this has all taken place, people will disbelieve, and scientists are, and have been, trying to account for all these things upon some general principle, and to a great extent have pacified the minds of those who are willing to disbelieve. But, mark you, one thing, all efforts of puny man will fail by and by.

We now turn to Luke 21: 25, "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth, for the powers of heaven shall be shaken." Here we have signs in the sun, which is in the plural, meaning more than one; and we are now just where we can see a fulfillment of them during the few years past. Scientists have seen black spots on the sun, and as yet they are unable to account for them, and they have also seen commotions in the heavenly bodies, and as yet have failed to tell us why these things are so. Many suggestions have been made, but so far all have failed; and even now we see the world alarmed over the appearance of the sun at its rising and setting. The bright appearance of the sun reflecting upon the skies above us long before sunrise and after sunset is a thing which at the present time is not accounted for, although many things have been assigned, which even among themselves they differ upon, some thinking perhaps it is a multitude of meteors, and some say it is meteoric dust, while others fear that we are under the shadow of a great comet, or that the heavens are becoming hardened above us, and that soon the sun will be unable to shine in upon the earth; and some fear that the sun is becoming hardened, and finally will entirely go out, and we be left without a sun to shine.

Now, dear reader, I would like to talk to you much better than to write, but will say, Praise the Lord for revelation! We are told when we see these things come to pass, to lift up our heads and rejoice, knowing that our redemption draweth nigh. I believe all these things are signs of the end. To my mind it is a fulfillment of Luke 21: 25. And even now we see signs which perplex the world, and the hearts of stout men fail for looking after the things coming upon the earth, for the powers of the heavens shall be shaken. A few more toils, a few more trials, and all will be over. Then let me say, cheer up, dear brother or sister; soon you will reap a crown of life. If Advent people would do as much false prophesying as do the scientists, these days, a great amount of evil would be spoken against them; and indeed people could laugh us to scorn. But now we see the world filled with the very best of

signs to prove our position. Then, if so, let us continue a few more days or years at most, and all will be well. And to you, who are standing as watchmen, let us shun not to declare the whole counsel of God. If we see the Lord coming let us give the alarm. Some times I am made to feel sad to see those who are looking for the soon coming of Jesus, and yet so cold. Oh, brother or sister, awake, let us let our light shine, so that others may see and take knowledge of us. May the Lord inspire our hearts, and awaken our energies, is my prayer.

Hartford, Mich.

The Sabbath, Everlasting.

A. M. BRINKERHOFF.

BRO JACOB: The following twenty-five questions, although they have served the purpose for which they were hurriedly written, yet they may lead some reader to see the weakness of the claims of our First Day advocates.

The Iowa State Evangelist, Eld. G. L. Brokaw, a member of the Disciple or Christian order, visited us, and held a protracted meeting in our school house. A few evenings after the commencement he gave out a little work of 21 pages, called "Our Position," with the request that if any one desired to ask any questions upon any thing therein to be free to do so. I took a copy, and when in reading it over the next day I found some things that I verily did, and do yet believe to be contrary to the divine word. So I sent him the following letter, which I will give verbatim, except here I will give the cited quotations from his work in full, while in the copy we cited him to the number.

Bro. Brokaw: 'Our Position' lies before me, and in my mind I remember your kind request—any at liberty to ask questions. So I feel there will be no offence given, but that answers will be returned in the same kind spirit as prompts the writing of the questions. Let answers be according to rule 3rd, page 3, which says: 'The alone-sufficiency and all-sufficiency of the Bible, as a revelation of the divine character and will, and of the gospel of grace by which we are saved, and as a rule of faith and practice.' And your rule laid down in your first sermon, use Scripture for answer. Now turn to item 9, page 4, which reads as follows: 'The obligation to observe the first day of the week as the Lord's day, in commemoration of the death and resurrection of Jesus Christ, by acts of worship such as the New Testament teaches, and by spiritual culture, such as befits the memorial day.' (As we desired to be brief our questions were short.)

1st, On "obligation," one text in support.

2nd, First day of the week, the "Lord's day," ONE PROOF. *My Bible does not say so.*

3rd, Is it not a fact that the Bible is silent as to what day of the week is meant?

4th, Is it not a fact that if inference is proof, that the *Sabbath of the Lord* being called "My holy day," stands a better chance than the first day?

5th, Division of time: Is Bible 24 hour day divided from midnight to midnight, or from sunset to sunset?

6th, If 'wrong to have worldly names for churches [this the Evangelist condemned, we should use the name Church of Christ,] is it not wrong for the Church of Christ to reject Bible time, and accept the Roman time?

7th, First Day commemorates the resurrection of Christ: is Matthew's account an evening or a morning visit? Notice the Revised Version and the Greek.

8th, And was it on Sabbath day or on First Day (Bible answer)?

9th, Did Christ lay in the heart of the earth *three days and three nights* as he said? If so harmonize *your* count of time between.

10th, How many First Days did Christ meet with the apostles, after the first First Day after his resurrection, which only appears to be a recognizing meeting?

11th, How many memorial days did the apostles keep, as recorded? and does one of them say it shall be observed as such?

12th, In Acts 20: 7, what evening (Bible time) was it? Interpret it over to our count.

13th, Is it not a fact, in Acts 20: 7 (Bible time), Paul journeyed to Assos 20 miles on foot on *First Day afternoon*?

On page 9, verse No. 8, we read: "The *Lord's day*—not the Jewish Sabbath—is a New Testament observance, which is not governed by statute, but by apostolic example, and the devotion of loyal and loving hearts." Some of the former questions cover a part of this, but on the term "Jewish Sabbath."

14th, Where is the text you find this title applied to the seventh day?

15th, Is it not a fact that the Holy Oracles call the "seventh day the Sabbath of the Lord thy God," and not the *Jewish Sabbath*?

16th, Is it not a fact that the Sabbath was instituted before there was a Jew? yes, before *sin*, and is not it, as an institution innocent of the great transgression?

17th, Did not Christ say it (the Sabbath) was made for man?

18th, And did he only mean the JEW MAN?

19th, Is not the Sabbath a memorial of the creation of the heavens and earth in six days?

20th, And as long as the *fact* exists will not the memorial day live?

21st, And can any day of the seven take its place, and read truthfully?

22nd, Has not God arranged a time-piece (the sun) in the heavens so that this division of time will never be wrong?

23rd, And has he not set his seal of sanctification upon this day?

24th, And has he ever removed or ordered removed this sanctity from off the day?

25th, And when Christ comes to raise up the throne of his father David and reign thereon (the words of an angel to Mary); and when the glory of the Lord shall cover the earth as the waters cover the great deep, will not this *pure Edenic institution* shine forth in all its beauty, revered by the immortal hosts who have been redeemed and washed and made clean in the blood of the Lamb?

Here are only a few of the many thoughts in this question. We submit them in *love*, for the *truth*. You can answer by writing, or by visit. If your labors here require all your attention keep the questions for *future study*, and may the pure, simple, everlasting truths of the Holy Oracles be the meat and drink of the church of God in Christ Jesus."

These questions were submitted through the Post Office. A messenger was sent to

know the object of asking these questions. Well, this is strange, when one solicits questions; and also if I were not satisfied and desired light. Of course we are after truth. But until we hear the answers we cannot determine as to the light. We will accept the light emanating from Scripture answers to these questions. Well, an afternoon visit was arranged; the hour came and passed, and the questions are yet unanswered. Now, as we first stated, these questions have served the purpose they were first written for. Although treated with contempt, yet these impressions made by the "Spirit of truth" will live. They cannot be shaken off. We now pass them out to the general reader, with a few added thoughts.

Some claim the ten commandment law ceased at the cross, the old covenant passed away. If we admit this, it does not prove the establishment of First Day, or any day in the new. The entire destruction of the seventh day Sabbath does not prove a first day Sabbath. No, Sir; neither would the entire destruction of the law engraven on tables of stone blot out the seventh day Sabbath. It existed, and its existence is independent of law (this kind). It was in connection with the fitting up of this earth for the abiding place of man that God arranged this order of seven days; and God controls the machinery that has marked off these periods with such an exactness down to the present time, and must continue while time lasts. The giving of the law on Sinai, and the abolishing it at the cross (if it is a fact,) has no effect upon it, no more than God's existence depends on the perpetuity of the law; his name is there engraven, but he existed before and independent of that law.

This chain of seven links welded together by a hand divine, was inseparable in the beginning, before the great transgression. They have survived the rise and fall of Empires and Kingdoms. Dispensations and ages of sin may come and pass away, and this perfection of time can still continue. These seven days must keep vigilant watch so long as time endures; the things of earth have no influence upon them. But farther, and mark this: In the establishment of this order of time a golden link was inserted for the seventh, co-existing with its creation; inseparably interwoven; cemented together as one by the Creator, at its creation. Before types, before shadows, before sin, was the "blessing and sanctifying" moulded in this seventh link. They are one, their destinies are linked together. View them as they are, moving along in the order in which they were created, down in a world of darkness and sin, and you find them hand in hand, moving majestically and triumphantly along on their journey. The thunders of Sinai only reiterate the fact again. The plan of redemption can not divide them, and does not in any way affect them, as they are God's divine arrangements.

Dispensations and ages may come and go, and while the earth makes its revolution they will live in unity together. Kings, Emperors, Popes, with all their power of office, backed by their millions of adherents, can not retard them in their movement, nor cause a separation. Covenants may be ratified, signed, and sealed, pass away and others take their place, but no *divine* arrangement will ever meddle with this. It is established and recognized in Heaven. It is established and recognized upon the earth, not only by mortal man. "But when the fulness of the time was come, God sent forth his Son, to redeem them that were under the law, that we might

receive the adoption of sons." While here upon earth, on his divine mission, assimilating with the children of men, his voice is heard above the rabble, in remembrance of this unity in the beginning, and that sound has gone to earth's remotest bound, "THE SABBATH WAS MADE FOR MAN!" His "custom" is to recognize this unity in its returning rounds. The testimony and acts of this heavenly messenger we shall cling to, regardless of edicts of Popes and people; in him is everlasting strength and security. The inspired apostles of the Lord recognized this fact, uttered by the Master, and we find them going in to worship on the Sabbath day.

Created, arranged, set in order, blessed, and sanctified, before sin was known, before there was any need of a redeemer, their existence depends not on the actions of the children of men. "The kingdom, and dominion, and greatness of the kingdom under the whole heavens, may be given to the people of the saints of the Most High, and that kingdom may be an everlasting kingdom, and yet at every seventh revolution of this globe this seventh link will appear, still "blessed" and set apart from the rest as a memorial of the great creative morn, spoke into being when all was pure and holy, when the "morning stars sang together, and all the sons of God shouted for joy." It shall again behold the earth rid of the curse of sin; it shall again witness "sweet fields arrayed in living green, and rivers of delight." That innumerable company that have "washed their robes and made them white in the blood of the Lamb," will long enjoy its oft returning smiles.

Reader, examine this question in the light of eternity, remembering that these fixed systems in the divine arrangement will never be changed to suit the theories of man. May it be ours to enjoy this memorial day, both now and in the renewed earth, where the righteous shall dwell.

Garwin, Iowa.

Revelations 16: 12.

D. W. LAMB.

"AND the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared."

If the river Euphrates here means the power which rules the country watered by that river, that is, the Turkish power, of which I have no doubt, then the events predicted in this text must have commenced with the first of a series of judgments on that power, by which it has been reduced to the condition in which it is to-day. First, the Greek Revolution, beginning A. D. 1821, which by the combined naval fleets of Russia, France, and England, Oct. 20th, 1827, resulted in the destruction of the Turkish fleet at Navarino, and the independence of Greece by the treaty of Adrianople, in A. D. 1828. Next the treaty of 1840, by which the councils of Turkey were greatly controlled by England, and the time ended during which they should kill the third part of men (the Greeks), See Rev. 9: 15.

"Dried up that the way of the kings of the East might be prepared." Who are the kings of the East? The British in India are the kings of the East. One of the titles of Queen Victoria is Empress of India, and her subjects now have, by means of the Suez Canal, a passage through Egypt, a nominal province of Turkey, but really under the power of England.

Ver. 18. "And I saw three unclean spirits; like frogs, come out of the mouth of the

dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Three systems of false religion, Spiritualism, and doctrines of devils. I think this prophecy is fulfilled thus far, and the remainder is near at hand. Blessed is he that waiteth and keepeth his garment, lest he walk naked and they see his shame.

Denver, Mo.

The Door of Salvation.

NATHAN H. CRANMER.

DEAR BROTHER: I thought it would be a good place in our paper to bring before my brethren a point of truth that has come to me by my own study. It has been long taught by the Advent people that the door of salvation is closed at the marriage of the Lamb, for when the master has once risen up and shut the door, there is no more salvation for sinners. But I understand from the parable of the ten virgins that after the door was closed the Master looked around the room, and saw one that had not on a wedding garment, and he called his servants and cast him out. Now if this be the door of salvation, in Rev. 21: 25 it says the gates of it shall not be shut at all by day, for there shall be no night there.

The Savior says in the 10th chapter of John and 9th verse, "I am the door." Then Jesus is the door of salvation himself. In order that we may enter the door of salvation we must come in through Christ. How may we do this? Jesus told his apostles to "go into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved." Baptism then becomes the way by which we must enter the door. Then the door of salvation stands open as long as there is one sinner that will repent and come to Christ, or till the declaration goeth forth, "He that is unjust let him be unjust still." Then let the good work go on, and bring sinners into the fold of Christ. As some are not in favor of baptism I would say I think it is very essential to salvation, as the Lord says, "he that entereth not by the door the same is a thief and a robber." Jesus goes on to say, "I am the life. I am the resurrection." So we can plainly see that it applies to the Savior as the only way by which to obtain salvation. Then, brothers and sisters, in hope let us go on till our Master comes, till the crown is won, and we are permitted to clasp glad hands on that happy shore.

From your Brother in Christ and in hope.
Bloomington, Mich.

Made Sin for Us.

TEXT—2 Cor. v. 21.—"For he has made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The first part of the text reads strangely. Can it be that God made the innocent Christ to be sin, or a sinner? Perish the thought! Rather, let us conclude that some word is omitted which, in the mind of the writer, would be superfluous; and that that word should be "offering" with which the sense is complete, thus, "he made him to be a sin-offering for us." Elliptical phrases occur frequently in Holy Writ, one of which is often quoted as though perfect in form, and out of which a false doctrine is taught: I refer to Rom. 6: 14, "Ye are not under the law but under grace;" a passage that is made to say, "Ye are not under obligation to obey the law;" but the evident meaning of the Apostle is, "Ye are not under the condemnation of the law."

In this chapter sin is treated as a king, v. 13, but the law provides a penalty for the transgressor, yet, when he repents, he is no longer under condemnation but under grace,—under the merciful dispensation of the Gospel. So, also, the language of Jesus,—"If the Son shall make you free, ye shall be free indeed," has been used to justify disobeying a plain command of God. Read the verse, however, in the light of what Christ had just said, and no such license appears: "Every one that committeth sin is the bond servant of sin;" thus showing that the unrepentant is in a state of bondage; whereas, when converted, he is forgiven, and not condemned, and he may well rejoice in freedom from condemnation, from the love of sin, from the bondage of error, and rejoice too in loving submission to God's will. In making these explanations, your minister feels that it is a fearful thing so to interpret any scriptural passage as to reflect discredit upon the perfect law of the Ten Words, written twice by God himself on tables of stone, but now by the New Covenant, written in the hearts of believers in Christ.

I. Let us read the passage in question, thus: "Him who knew no sin he [God] made to be [a] sin [offering] in our behalf." There is peculiar force in the historical language of, "God so loved the world,"—"God made him to be a sin offering,"—"God sent not his Son into the world to condemn the world,"—"God raised him from the dead." Surely, in all these and many other like statements, we behold the great love of God.

1. Of the origin of burnt, and other, offerings, we have no knowledge beyond the early mention of them in the Bible. Cain and Abel, Noah and Abraham, and others, were told, brought offerings to the Lord. Were they commanded by God, or were they the result of spiritual necessity, unaided by revelation? Was sacrifice intended to serve as an instructor in morals? In brief, how did men come by this method of paying their devotions to the Supreme Being? Nearly all the nations, peoples, and tribes of men, have, in one way or another, practised sacrifices as a religious necessity. They have done this out of fear, and the feeling of obligation, and as the means of appeasing divine justice.

2. The law of God does not propose to exempt any one from the penalty due to him on account of sins. "By the law is the knowledge of sin;" by the gospel that of mercy. A remarkable thing connected with the everlasting law of God, is that in the act of engraving it, he seems to have paused in order to insert a parenthesis, which is sure not to be omitted in the reading of the Code,— "And showing [making] mercy to thousands of my lovers and the keepers of my precepts." No human law includes such merciful provision, but God's law has it,—and who would not love it with all the heart? Observe, the absence of any provision in either law, or sacrifice, even the sacrifice of Christ, to absolve men from obligation to whole-hearted obedience to the laws of God. Such an idea is foreign to all good government.

3. Under the Old Testament economy, sacrifices were intended to shadow forth the offender's desert, his penitence, and hope of mercy. Under the New Testament, the perfect sin-offering becomes a power;—it convinces of "love beyond degree." Look, then, at the purpose of Christ's death,—how gracious, kind, and lovely. It must be felt to be known. The quibbling, callous heart knows it,—not but tender, upright hearts feel the power of

the Master's love. His was a life of the deepest humility, of unexampled compassion, patience, long-suffering, and toil,—exercised under the greatest provocation; and his death was the fitting close to such a divine life. He died to take away the love and guilt of sin, and made himself a mirror in which the sinner sees his own need, and leads him to cry out, "God be merciful to me a sinner," and the answer is, "Behold the Lamb of God who takes away the sin of the world." "He was a Lamb slain from the foundation of the world." "He died for the ungodly." "He died for us."

II. The second part of the text stands in contrast with the first. There, Christ is made a sin-offering. Here, he is made the means of establishing us in the favour of God. That he sin-offering under Moses taught obligation to God is not denied. How much more should the demands of the holy and spiritual law be felt by us who are under grace. Some say, that by his death, Christ superseded the law. How is this, for Isaiah said, the Lord would "magnify the law and make it honorable?" We reply, such mean to say, "Oh, we mean that he superseded the fourth precept of the law." We are disposed to class such teaching as arant ignorance, self-will, the result of a long series of repetitions of careless, thoughtless talk from pulpit and pen,—lessons calculated to content people with a little religious emotion and to discontent them with the ordinances of the Gospel and the precepts of the Most High God.

Now, the proof of indwelling righteousness is, that we love and keep the commandments of God. Oh, how glorious is the gospel, that subdues our hearts unto loving obedience to the will of God. From these considerations, it ought to be easy to understand the expression, "that we might become the righteousness of God in him [Christ,]" and in no other. How can this be except through faith? Abraham is the best illustration. He believed God. His faith was his righteousness. It was the reason of his acceptance. But mark, his was a faith that wrought hearty obedience. There is mighty significance in God's approving words: "because thou hast obeyed my voice." Gen. 22: 18. He obeyed the severest requirement demanded of man,—the sacrifice of his son, and God blessed him accordingly. Oh, it is possible to be so loving, so constant, so pure in heart, so devotedly walking in all the commandments of the Lord that he will accept us, because the sin-offering has produced these virtues in us. May he not remember our sins any more against us.

Let us strive to commit ourselves unto "Him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy."—Sabbath Memorial.

Professor Huxley is reported in the London Times as saying in a late address that "the world is not constructed upon any plan which, upon attentive consideration, produces amiable feelings in the breast of the philanthropist." Does positive science teach that? So does Christianity, which teaches loss, fall, ruin; and both recognize the condition which calls for divine interposition and redemption.

EXPERIENCE proves that as a rule what a person is at the age of 40 years—morally—he will continue to be till the end of life. Few conversions occur in the churches of persons beyond 20 or 30 years of age. "Remember now thy Creator in the days of thy youth."

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 14th day of the 11th month, 1888.

JACOB BRINKERHOFF, Editor.

A. C. LONG, JOHN BRANCH, W. C. LONG,
A. F. DUGGER, J. A. NUGENT.

Special Contributors.

What can we Do?

S. S. DAVISON.

READERS OF THE ADVOCATE: In the ADVOCATE dated January 22nd, there are three articles, which read and thought upon in connection, ought to make a serious impression on the mind of every earnest believer in the second coming of Christ, and of the important events connected with it. I refer first to one headed, Ye are the light of the world; second, to the letter from Sister Leach, and third, to "the Widow's mite." The first calls to mind the fact that the majority of the people of the world, our fellow citizens, neighbors and friends, are in darkness in regard to some of the most important truths of the Bible, and of the things that must shortly come to pass.

Some are careless and indifferent, and need to be awakened to the necessity of making preparation for future life. Some are weak in the faith, and need strengthening. Some feel secure in the false idea that they already have immortality; and that as they are not doing anything very bad in this life it will be well with them in the next. Some are relying on the creed of their church, or on the opinion of some trusted friend; some on one thing and some on another. But the Adventist, who feels in his heart what he professes, believes in a "sure word of prophecy, where unto ye do well that ye take heed, as unto a light that shineth in a dark place." Christ says to his followers: "Ye are the light of the world." And he admonishes them to let their light shine. Now if we are in the midst of a people that are in moral and spiritual darkness, and we have a sure light which they have not, what are we doing, and what ought we to do to let our light shine?

Sister Leach's letter shows us that though we may be almost alone, and have but little money, we can do something that may result in much good; and the story of the widow's mite reminds us that even a small effort, if done in the right spirit, will not lose its reward. A few tracts given to friends or strangers may give them light, and do much good. By a little effort one of the preaching brethren can usually be secured to speak where there are a few brethren and sisters without regular meetings.

We ought to be a live, active, working people; and when we become so our influence will be felt; and if we work earnestly and in the right spirit God will bless us, and our numbers and strength will increase; and when the time of final reward shall come we may each hope to hear the glad word of "Well done, thou good and faithful servant." Brother and Sister Brinkerhoff have labored long and faithfully, and against many discouraging circumstances, to make the ADVOCATE what it is. It is, as Sister Leach says, a good missionary; but a little attention to the weekly receipts is sufficient to show that it does not receive the financial support that it deserves. How many might not only pay their own subscription, but also pay for and send it to some friend for six months, or year. At

the end of that time, perhaps the friend would renew for himself and become a permanent subscriber, and believer of the truths advocated.

Then there is Brother A. C. Long, who is giving his entire time to preaching the truths of the Bible; the brethren in this State ought to see that he is kept employed, and supported. There are others, also, who are able advocates of the light, and they ought not to be idle. Brother Long is ready to hold meetings in any part of the State, if his expenses are paid and he receives enough more to support his family.

Now, Brothers and Sisters, shall we make a united effort this Spring to make our light shine more effectually? In union there is strength, and if each will do what he can we can make our strength felt. Meetings can be held, tracts bought and distributed, and subscribers obtained for the ADVOCATE, and its circulation and influence increased. And we should not forget to watch ourselves, to see that our conduct is consistent with our profession, not neglecting to assemble ourselves together, and to exhort one another; and remembering our little ones to guide them in the light by precept and example. Besides these home and neighborhood efforts, we ought to unite our means far a more general movement.

There should be another tent put in the field next summer, and it can be done if all will do what they can. I know we are mostly poor in property, but must the cause of God and his truths always wait till all other debts and wants are satisfied? Are we so poor that we can't each devise a plan by which we can spare a few dollars for the spread of truths we believe to be so important? Is there nothing you can spare? Or nothing that you can do without for a time at least? Or must we spend all our time to satisfy our temporal wants and accumulate property that we must soon leave? and is it consistent for us to do so? Let us hear from the brothers and sisters, and see what can be done. Talk of it in your families and in your meetings, and write your conclusions to the ADVOCATE, and let us have a kind of general conference through the paper, and try and unite in a general effort to accomplish more good; and may God's blessing attend us. Your brother in the hope and belief of Christ's soon coming.

Woodward, Iowa.

The Resurrection.

JULIA LAMB.

THE only hope of the people of God is in the resurrection from the dead, as we all are of the earth earthy, and the seeds of death are sown in these mortal bodies. The race of mankind all have the same sentence passed upon them, for they are dust, and must return back to the same elements from which man was composed, as recorded in Gen. 2: 7; "And the Lord God formed man of the dust of the ground." The man was then a dead soul; he needed to be animated or given life before he could become alive. We read that God breathed into his nostrils the breath of life, and man became a living soul, which is a type of the resurrection from the dead.

The same power that called Lazarus from the tomb can awake the sleeping dead, as he has declared himself to be the resurrection and the life; and all power is given in his hands, both in Heaven and on earth; for when he rose in triumph from the tomb,

which could not hold the Son of God, he led captivity captive and gave gifts to man; and as he only hath immortality, when he comes again the second time he will bring with him all those that sleep in him; for we read in the word that the trumpet shall sound, and the dead in Christ shall rise first; and blessed and holy is he that hath part in the first resurrection. Now the query, If man is by nature immortal why are we admonished by the apostle to seek that which we are already in possession of? Let us study the word of God carefully, for by it we shall be judged. Now the Scripture nowhere teaches that man is immortal. And shall man be more wise than his Maker?

I hope these few lines will interest some that are giving their sanction to Spiritualism, which has for its foundation that man is alive after the breath of life has left the body. It is a pagan doctrine, and is being taught by almost every orthodox minister in the land. It is a fearful thing to add to or diminish from the word of God. It is the doctrine of the Devil, preached in the garden to our first parents, that they should not surely die, when God told Adam, in the day thou eatest thereof thou shalt surely die. Let us believe Jehovah, the maker of heaven and earth. Seek with our whole hearts to know the whole truth, giving no heed to seducing spirits, but accept the truth for the love of it. It is of the greatest importance that we be willing to be guided aright, in all truth.

This from your Sister in Christ.

Denver, Mo.

"Try the Spirits."

THESE are extremely trying times in which the church is living; not so much on account of the great wickedness among the ungodly as because of "spiritual wickedness in high places" (Eph. 6: 12); but all praise be unto God, he has not left us in darkness that we should be deceived by these spirits, for the blessed Book tells us what to do. It says try them. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Now how are we to try the spirits? and by what standard shall we test them, to see if they are of God? "Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1st John 4: 1, 2, 3.

How truly could the apostle, by the Spirit of inspiration, look down the future ages, and see those very times which are come upon the ends of the world. Without doubt the apostle here refers to this bane of society, modern spiritualism, and its progenitor, "immortalism." But modern spiritualism is the most debasing, and soul destroying element, under the name of Christianity, outside of the Mormon and Roman churches, with which the true Christian worker has to contend; for it works in secret, and seemingly mysterious ways; and a very large proportion of the people are ever prone to accept, in spiritual affairs at least, that which seems the most mysterious, and we might add, ridiculous. The Bible term for spiritualism is "familiar spirits," or "spirit of divination" (see Lev. 20: 27; Acts 16: 16) and in olden times dealing with them was forbidden; and when those who practiced this business were apprehended, they were put to death. "A man also or a woman that hath a familiar spirit, or that is a

wizard, shall surely be put to death." Lev. 20: 27. And again, Moses commanded them, saying, "There shall not be found among you any one that maketh his son or his daughter to pass through fire, or that useth divination, or an observer of time, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. All these come under the one head of what is now known as spiritualism.

If any are inclined to doubt whether God will punish all who deal with such trickery, just let them read the fate of King Saul. The Lord saw fit to take him from his lowly position in life, and raise him up to be the ruler of his chosen people; and promised to aid him, and help him in everything as long as he should obey. Many a battle the Lord fought for him, and utterly routed his enemies, even when they far outnumbered the Israelites. And then again, king Saul could call upon the Lord and find out just what to do, and how it would terminate, instead of attempting to act on his own judgment. In this there is a beautiful, and practical lesson to every true follower of our Lord Jesus Christ; for if we are in full accord with him we may know his will concerning us, just as easily as did Saul, or any of the prophets; for he has sent the Holy Spirit into the world, and he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 16: 13.

But there came a time when the Lord would not hear king Saul because of his great wickedness; he had, like many another Christian since then, wandered so far from God that the Lord refused to hear him. But it was his own fault; he, as well as others before and since then, have full warning not to depart from the Lord; and if they do depart, to return before it is too late, for he says, "My Spirit shall not always strive with man." Gen. 6: 3. When the king in his great strait failed to get answer from the Lord, he commanded his officers to find him a woman "having a spirit of divination," or a "familiar spirit," "that he might enquire of her;" and when one had been found, he requested her to bring up "Samuel the prophet." And then followed that scene of witchcraft which is written in the 18th chapter of 1st Sam. But it was of no avail; his doom was sealed; the hand of the Lord was against him, and all the spirits in the universe could not change God's plans, and in the great battle that followed he ended his miserable career, which at the first gave promise of so much good. In 1st Chronicles 20th chap. we read, "So Saul died for his transgressions which he had committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord; therefore he slew him, and turned the kingdom unto David the son of Jesse." Yet modern spiritualism proudly points to this circumstance of the witch's apparent upraising of Samuel, to prove the correctness of their theory. Well, we will not argue the correctness of their theory, for it is enough for us to know that true or false, God punished king Saul for dealing with it; and I think God's word proves that any one who follows after modern spiritualism, will, in the day of judgment, stand condemned; nor can any plead ignorance, for the Bible is replete with warnings

against the wiles of the devil, and that is the true definition of spiritualism.

"Now the Spirit (Holy Ghost) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1st Tim. 4: 1. "They are of the world: therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1st John 4: 5, 6.

It is thus that the Christian is able to "discern the spirits." And what else is spiritualism if not the "doctrine of devils?" The whole structure has for its foundation the lie which the devil told our first parents, "Ye shall not surely die," (Gen. 3: 4), and they became the first believers in spiritualism, and lost their beautiful home; but without doubt, long before they died, they saw their error and repented in "sackcloth and ashes." In the past two or three hundred years this doctrine, in its different phases, has been increasing in favor, until now it is preached so extensively, that if any one openly professes to believe the plain statement of God, which says, "The soul which sinneth, it shall die," (Ezek. 18: 20), they are branded as vulgar materialists, and are ridiculed without mercy. Well, I am satisfied to be called hard names for the truth's sake, for by and by all who have suffered for the sake of truth and righteousness are to receive a reward.

The burden of evidence is overwhelmingly against "spiritism." For instance, "Abraham looked for a city which hath foundations," whose maker and builder is God" (Heb. 12: 10); and certainly, if he looked for a city having foundations, it must be a material city, and consequently no place for an immaterial spirit to dwell; and we read also that he, with thousands of others, died without having received the promise; but God has provided some better thing for us, that they without us should not be made perfect; consequently they must still be waiting, and will wait until all are ready who are to be perfected. Poor patient old Job when longing for death to relieve him of his troubles, said, "There the prisoners rest together." Again, "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not: till the heavens are no more, they shall not awake, nor be raised out of their sleep. Oh, that thou wouldst hide me in the grave, and keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14th chapter. "They shall lie down alike in the dust, and the worms shall cover them." Job 21: 29. "All flesh shall perish together, and man shall turn again unto dust." Job 34: 15. Then he sums up the whole matter in these words: "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." Job 19: 24-26.

Now if Abraham and Job, and all the prophets knew that they had got to "lie down in the dust," and wait for this "city which hath foundations," I think it is safe to receive, and abide by their testimony, and "try the spirits," and see if they are of God. Let no man despoil you of your inheritance.—W. M. PIERCE in World's Crisis.

THE value which God sets upon gold and silver may be judged from the character of the men upon whom he generally bestows it.

MAN'S wont is often stronger than God's "will" [desire]. So when it is God's gracious "will that all men should be saved," the execution of his purpose depends upon the consent of man's will—if he wot that ends it.

Letter Department.

From Sister Catharine A. Baker.

DEAR BR. BRINKERHOFF: I thought I would like to tell you, and the readers of our dear paper, what the good Lord has done for my companion, S. G. Baker. Last Tuesday morning, when I woke I found him suffering with paralysis; he looked more like death than living. I hastened to a neighbors, and he went for the elder and his wife of this church. They came and prayed for him, anointing him in the name of the Lord, and the Lord heard their prayers and raised him up, gradually but surely, and now he is able to go about; and to day we are to Bro. Armstrong's (three miles from home), our Bro. in Christ that I sent for, it being six days from the time he was taken. O brethren, have we not reason to praise God for his goodness and tender mercies to his children? I do thank God for all his mercies to a poor mortal like myself. I am so thankful we have an Advocate with the Father, who is willing to listen to our prayers in times of afflictions. I know Jesus is ever willing to hear us; if we trust in him he will never turn us away empty. I feel strong in the Lord, for I know he is the power of God for salvation to every one that believes; and I do believe every word of his blessed book that he has left for us to go by. I believe when Jesus comes this earth will be restored to its Eden state. There will be no tempter, for Jesus will destroy him that hath power over death, that is, the devil. O praise God for his precious promises that we find in his word. It pains my heart when I see so many teaching for doctrine the commandments of men, instead of the commands of God, when they are so plain and the Bible is in almost every house. O that God would open their eyes that they could see the blessed truths before it is too late.

From your unworthy sister in Christ
Gobleville, Mich., Feb. 3, 1884.

From Sister Angeline Burns.

BR. BRINKERHOFF: I am still trying to keep the Lord's holy Sabbath day. There is not one of my children that keeps it, and I have a lonely time. My husband died twenty eight years ago, and I was left with a family of six small children. I feel to rejoice in God my Savior. I can see his kind care over me. I think that I feel to bless his holy name. I was from a child a reader of the Bible, I used to go to Sabbath school and Bible class, but I never enjoyed myself as well as I have since I joined the Advent Church. I thank God for opening my eyes to see the true Sabbath. I hope, by the help of the grace of God to keep it. I ask the prayers of our brethren and sisters to join with me for the salvation of my children. I feel that my time is almost spent. I had a hard attack of heart disease last fall. I am in my sixty-ninth year. O may I prove faithful, that when our Lord Jesus comes I may prove faithful, is the prayer of your Sister in Christ. O that my children might see the error of their ways! May we meet to part no more. remember me in your prayers.

Grand River, Decatur Co., Iowa.

Lines on the Death of Little Metta Frazier.

MARY A. ADAMS.

Darling Metta, how we loved thee,
Yet thou wast not ours to keep;
God hath called thee from our circle,
To embrace death's last, long sleep.
Though the cruel fire hath taken
Thee, my darling, from our home,
God hath given, God hath taken,
May we say, his will be done!

O my child! our hearts are bleeding,
Can we e'er be reconciled
To our loss? so great, heart-rending,
One so loved, so gentle, and mild?
Christ has left a blessing upon mourners,
Comfort shall to them be given,
And if at present we are faithful,
We shall meet at last in Eden.

Darling Metta, thou wast taken,
When thy heart was free from sin;
May it cheer us to remember,
"The pure in heart shall meet again."
Though thy little form lies sleeping
In the quiet graveyard there,
Yet we know thou'rt free from suffering,
Free from sorrow, sin, and care.

Though we loved you, dearest Metta,
And would fain have kept thee here;
Yet perhaps our loving watchcare,
Could not keep thee pure, sincere.
Though the world is full of evil,
Sin creeps in at every door;
Thou wilt take no part, my darling,
Thou art pure, forevermore.

Christ on earth, blest little children,
And forbade them not to come.
Happy thought! my little Metta,
God will raise thee from the tomb.
Though our home is left so cheerless,
Scarce one ray of light appears,
Yet we've five dear children left us,
Let us then restrain our tears.

Knowing whom God loves he chastens,
All must bow beneath the rod;
May this sad, severe affliction,
Keep us near the throne of God.
Help us, Father, e'er to trust thee;
Lead us by the heavenly grace,
That at last when time is over,
We may meet thee, face to face.

Then we'll know as we are known,
And shall meet our darling there,
Where no sorrow, or affliction,
Enter in that Eden fair.
Savior, help us bear our sorrow;
Help us feel that it is best.
That our darling should be taken,
From our home, to be at rest.

Sharon, Hutchinson Co., Dakota.

"He that Believeth and is Baptized, Shall be Saved."

S. E. BRINKERHOFF.

(Continued.)

In the brief history contained in the book of Genesis, of so long a period of time, we could not expect a very extended account of God's dealings with that age; but enough is left on record to show us, when taken in connection with declarations in the New Testament, that the people of that dispensation had a knowledge of the Creator, of his law and the gospel of his grace. This is evident from the circumstances of Noah and the flood, of Lot and the Sodomites, of Abraham and Abimelech; these people had a knowledge of sin, and this knowledge comes only by law in some form or other. Abraham not only kept the commandments of God himself, but he taught the same obedience to his children, as the Lord said he would do. All might have retained the knowledge and worship of the true God had they so desired; but they did not like to retain God in their knowledge, so God gave them up to hardness of heart and reprobacy of mind, until finally they knew

not God and cared not for his law nor the gospel of his grace.

When the world, or the multitude of mankind, had rejected the Lord and would not have him in their thoughts, he chose Abraham and his seed as the repositories of his truth, because that Abraham had obeyed his voice, kept his commandments, his statutes, and his laws, Gen. 26: 5. The children of Abraham have kept the knowledge of the true God, the Creator of the heavens and the earth, in the world from that day to this. When Joseph was sold into Egypt the Lord was with him, and his integrity to God and his truth kept him from all evil. Joseph not only obeyed the voice of God, but he was possessed of that strong faith so beautifully exhibited in the life of Abraham; this is manifested in his last moments when he took an oath of his brethren that when the Lord visited them and brought them up out of Egypt, they would carry his bones with them. It is evident—notwithstanding the surrounding evil—that many of the sons of Jacob obeyed God and believed his promises, and looked forward to a time of deliverance.

The time at length came when the Lord by the hand of Moses delivered his people, and took them more closely into covenant relation with himself. This he did by giving them in addition to the law a system of offerings which unfolded to them the gospel of his grace. He also wrote down the law for them on two tables of stone with his own finger so that there should be no mistaking its language or its purpose. The transgression of God's law is sin, 1 John 3: 4, and the wages of sin is death, Rom. 6: 23; but the system of offerings which God ordained provided a ransom from immediate death for those who did not willfully, or presumptuously, transgress the law written on tables of stone, and pointed forward to the offering that would be for all believers a ransom from death and the grave. To the willful transgressor of that law was meted out immediate death. "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him." Num. 15: 30, 31.

But while the presumptuous transgressor died thus, there was pardon for those who through ignorance or weakness of the flesh transgressed that righteous law of Jehovah. "And if any one of the common people sin through ignorance, while he doeth some what against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, * * * and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him." Lev. 4: 27-35 "And if a soul sin, and commit any of these things which are forbidden to be done by any of the commandments of the Lord, though he wist it not, yet he is guilty; and he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering unto the priest; and the priest shall make an atonement for him," chapter 5: 17, 18. The law condemns the violator, pronounces the transgressor guilty, but the gospel—God's system of grace—grants a pardon to those who do not willfully disobey his just and holy law.

When God entered into covenant relationship with Israel it was on condition of their obedience to his law; and their obedience to

it would make them a holy nation, and a peculiar treasure unto the Lord above all the nations of the earth. It was the law of ten commandments, that law which specifies our duty to God and man, that law which David said was perfect, and which Paul said was holy, just, and good, that Israel was to obey in order to be Jehovah's peculiar treasure, or a holy nation. No amount of sacrifices and offerings would have made them a holy nation without obedience to this law; and on the other hand, without the system of pardon through their offerings, for trespasses and sins of ignorance, the nation would soon have perished, or ceased to be a nation before the Lord. To Israel there was in all these offerings for sin a two-fold blessing or pardon; one releasing from present penalties, or death, the other looking forward and accepting by faith the redemption that is in Christ Jesus, as the promised deliverer from death and all its sad consequences.

These offerings that were made for sin had no real virtue in them, as Paul says, "For it is not possible that the blood of bulls and of goats should take away sin," only as they pointed to the "Lamb of God that taketh away the sin of the world." And when the fulness of time had come "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. All the way from Adam a Savior had been promised; and the faithful, those who believed God and trusted in his promises, all the way down through the ages looked for a Redeemer to come. And when this Savior, or Redeemer, did come it was necessary that it should be so announced, and also that he should come to that people who had in their keeping the law of God, and to whom the promises were more especially given. This Savior was first promised as the seed of the woman, Gen. 3: 15; 2nd, the seed of Abraham, Gen. 12: 3; 22: 18; 3rd, the seed of David, 2 Sam. 7: 12; Ps. 132: 11; Acts 2: 30, 31; and as such Jesus of Nazareth came to the people of Israel.

The aged Simeon owned and accepted Jesus as the Redeemer in his infancy; and Anna, the prophetess, spake of him to all that looked for redemption in Jerusalem. John the Baptist announced him as the "Lamb of God which taketh away the sin of the world." At his baptism a voice from the throne of God proclaimed to the assembled multitude, "This is my beloved Son, in whom I am well pleased." Matt. 3: 17. When Jesus entered upon his ministry it was with this message, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Israel knew the full import of this language. They did not have the least idea that it set aside the law of God or released them from obedience to it. On the contrary, they knew it took obedience to God's great governmental law to insure this blessing. The law could not redeem from death, but obedience to it could form a character in harmony with God, and believing on his only begotten Son, whom he hath given to be the resurrection and the life, would give life from the dead, and an inheritance in the kingdom of God.

Had Jesus of Nazareth come to the people of Israel, claiming to be the Son of God, and that a belief in this fact would insure them eternal life in that kingdom to which they by "instantly serving God" hoped to attain, while at the same time he ignored, or set aside, the law of Jehovah, they would indeed have had good reason for rejecting him as their Messiah,

he to whom God would eventually give the Rulership of the whole earth. But such was not the case. He said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5: 17. It was written of him, by Isaiah the prophet, that he should "magnify the law, and make it honorable," Isa. 42: 21. To magnify the law certainly would not do away with it, or lessen man's obligation to obey its just and righteous requirements. To magnify anything is to enlarge it, or draw it nearer so we can more readily examine it. This is exactly what the Savior did with the law of God. He gave man to see that the law not only took hold of our outward actions, but it laid hold also upon the inmost recesses of the heart. His life, and teachings, opened up the spirituality of the law, and brought it near to man so he could behold himself a condemned sinner in its sight. But in no case did he give the idea that the law was at fault, or that he was about to take it out of the way.

We find in the Savior's teaching, as well as in the teachings of the Old Testament, that the law of God was that which formed the character for eternal life. In answer to the question, What shall I do that I may have eternal life? the Savior says, "If thou wilt enter into life keep the commandments." It is doing the will of God that gains our Lord's approval. Believing on him as the Savior of sinners does for us that which no law can do, it insures us pardon for past sins, it gives us life from the dead, in that it releases us from the condemnation of the law. "All have sinned, and come short of the glory of God," hence the need of a Savior, who could make an offering for sin that would be sufficient, acceptable and well pleasing to God. This Jesus is. God has declared that he can now be just and yet justify those who believe in Jesus, Rom. 3: 26. And why? because God made, or appointed and accepted Jesus as a sin-offering for us, that we might become the righteousness of God through him, 2 Cor. 5: 21. In Christ Jesus we have an all-sufficient Savior, one who could say, "I am the way, the truth, and the life, no man cometh to the Father but by me."

"Preach the gospel," the glad tidings of pardon of past sins, and redemption from death, by believing in the name of God's only begotten Son. He that believeth this and is baptized shall be saved. Saved from past sins, or from the condemnation of the law which past sins incurred. Justified in the sight of God through the redemption that is in Christ Jesus, Rom. 3: 24, and have from God the Father the promise of eternal life, and this life is invested in his Son to be given at his appearing and kingdom. But being saved by believing, being saved by faith, being saved by hope, does in no way release mankind from obedience to that law which God ordained to life, nor from works of righteousness which is the fulfilling of that law, as we shall see in the history of the apostolic church.

[Concluded in next number.]

Sabbath School at Alanthus, Mo.

GREETING: Our Sabbath School at Alanthus is at work; organized with 8 souls, and the next Sabbath 18 were present, of whom 16 repeated different verses of Scripture, with key-word 'man' in them, and a number gave Scripture answer to the general question, When will man be rewarded? such as Paul's statement, 2 Tim. 4: 8, that at the day of Christ's appearing he would get the crown of righteousness that has now been laid up for him more than 1800 years, and this not to

Paul alone, but unto all that love that event, and Matt. 25: 31-46, that tells us when Christ comes with all the holy angels, then he will divide the good from the bad, change the heirs to inheritors, give the bad everlasting punishment, which I learn from other Scriptures will keep them dead as long as the good live, and their life is endless. After which a social meeting, full of love and comfort. Some expressed themselves as being more determined to continue in the Christian life than ever before. Others to be more zealous in Sabbath School and other good works. Truly it was a season of rejoicing.

The next Sabbath 22 were present; 20 of these repeated also, each one different verses with the key-word 'earth' in them, and a number gave Bible answer to general question, Where will man be rewarded? The words of Solomon, Prov. 11: 31, were as short and direct an answer for both classes as any given, "The righteous shall be recompensed in the earth; much more the wicked and sinner." Strange to say, with the key-word 'man' the several verses repeated by the 16, from Gen. where it is said man was made of dust and in the image of God, to Rev. where every man will be rewarded according to his works, no two verses repeated were the same, and likewise this was so with the 20 verses with key-word 'earth' repeated by 20 persons, from where we learn that the earth was created in the beginning, to that part which says John saw the new earth, all this without knowing each other's verse. General question for the next Sabbath, What will be the rewards of man? Thus we expect the interest to continue until we get the Sabbath School book, which we expect will be much help. We hope at our next Annual Conference not to be behind our sister churches of Deekwith, Pleasant Valley, Mt. Hope, and Stanberry, in reporting a good Sabbath School, as we were last year. We want the prayers of the church, that our light may not be hid, and that we will not be a stumbling-block.

J. W. OSBORN.

Stanberry, Mo.

Sabbath School Report.

QUARTERLY Report of Sabbath School at Hartford, Mich., for the quarter commencing Oct. 10th, 1883, and ending Jan. 10th, 1884.

This school consists of 3 classes, with their teachers, the superintendent and assistant superintendent, and secretary. The whole number enrolled 30. Class No. 1, teacher, Adelbert Branch, number enrolled 16, average attendance 11; lessons from Mark, beginning with 6th chapter. Class No. 2 teacher, Alice Branch, number enrolled 3, average attendance 2; lessons from "Bible lessons for little ones," No. 1. Class No. 3, teacher, Amelia Hogo-boom, number enrolled 6, average attendance 3; lessons from "Bible lessons for little ones," No. 1. General average attendance 16.

School opens with prayer and singing, after class exercises the whole school engage in general exercise, which consists of the recitations of a verse from the Bible with a specified word given the previous Sabbath. Close with singing.

ISABELLE BRANCH, Sec.

M. A. BRANCH, Supt.

Sabbath School Work in Michigan.

To the brothers and sisters in Michigan; also to the Sabbath schools. As I was appointed your State Secretary at the last Annual Conference held at Hartford, Mich; and as yet I have received no report from any school except the one in this place, I thought I would write a few lines and see if I could

say any thing that would encourage you in the Sabbath school work.

Now, in the first place, organize your school, if you have not already; and then select the most energetic member you have in your church for superintendent, and he will work for the good of your school, and will make it interesting for all. Then the members should do all they can to assist their officers in making it a success, for it is through our Sabbath school teaching to a great extent that we hold the youth, and so through this work they are led to accept the truth and become active members in the cause of Christ. Now, brethren and sisters, let us take hold of this work with a determination to advance God's cause, and we shall be blessed in our endeavors. Do all you can to interest the little ones, get them together and have them assist in your singing, work for them, work for one another. In God's plan there is work for all to do, and a place for all to work.

I would say, keep a record of your scholars, also of all proceedings in your schools; then you will know the standing of your schools. Commence the first quarter of this year with the first Sabbath in January, and make your report to the State Secretary as soon as possible after the last Sabbath in the quarter. Get a Sabbath school record if you can, with instructions how to keep it. You can get one most any where that they print Sabbath school works. Take up your contributions each Sabbath, and in this way you will have a fund on hand to purchase all books and papers you want in your school. Now, brethren, take hold of the work, and you will see it advance.

O. C. STICKNEY,

State Secretary S. S. Association.
Hartford, Feb. 4th, 1884.

THE vexed question as to the year of Christ's birth, whether 747, 749 or 744 after the founding of Rome, has recently been discussed again by Professor Sattler in the Munich (formerly Augsburg) *Zeitung*, in a manner that seems new. He bases his argument on the coins struck by Herod Antipas; and by comparing the dates they bear with the data furnished by Biblical and secular history, he reaches the conclusion that Christ was born in 749 after the founding of Rome, and that, as a consequence, our chronological system is five years behind date. We should, accordingly, not be writing 1884, but 1889.

Obituary Notices.

BEEDLE.--Died, in Bangor Township, VanBuren Co., Mich., Sister Nancy F. Beedle, aged 44 years, 5 months and 13 days.

Sister Beedle was born in the State of Ohio in 1840, and when 15 years old united with the Free Will Baptists, and stood connected with that people till the doctrine of the second advent reached her ears, and was embraced by her and her husband in 1871. Sister B. has been quite a sufferer for many months, first neuralgia setting in and the pain being so severe as to cause her to lose her eyesight; finally Bright's disease terminated her life on Feb. 4th, but she looked forward to a glorious resurrection when the Savior shall come the second time without sin unto salvation. The funeral sermon was preached by Elder DuVallon, at the Johnstown School House, from the words, "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

WILLIAM H. THOMPSON.

The Advent and Sabbath Advocate.

THE Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in its columns, except for editorials and selections. Each writer is held responsible for his or her sentiments. While this liberality is given we do not publish every view or theory that may be presented, and on this the Editor will use his judgment.

What can we Do?

AND are we doing all we can in the cause of truth? Are we satisfied with the progress we are making? We would ask the serious attention of the reader to the article of Bro. Davison on this question, and let all seriously consider the question of helping to support the cause better and send the ministry unto new fields to carry the gospel of the kingdom and of truth to other ears and hearts. Bro. Davison is not a man to ask others to do and himself stand idly by; he has done well in helping the publishing of the ADVOCATE and sending it to others, and also in having the truth preached in his vicinity.

We have lamented much that more is not being done for the cause, and that our influence is not more widespread. But we do not see that we could do more than we have. Our duties with the ADVOCATE require our close attention, and laboring under many disadvantages we have many times felt despondent and like yielding to discouragement; but this would not do, neither has there been time for it, and the necessity of prompt action, besides a deep love for the cause, keeps us at our post. We are glad to speak of the good standing of the ADVOCATE and its appreciation by its readers. Its subscription list was never larger than it is now, although we are sorry to say there is some delinquency.

But one thing especially needed now is a movement to carry the work into "the regions beyond" its present limits by sending our ministers to preach the truth to others. See the good results within the last year of preaching in new places, where others are brought to a saving knowledge of the truth. We should not keep our ministers' time occupied with preaching to us who believe and know the truth, but should be satisfied with a portion of such service, and should send them to carry the message of Jesus' coming and kingdom to the perishing around us. This will not only increase the good cause of truth, but will give us more energy, and the success of what is done should encourage us to do more.

We feel a great anxiety in this matter, and greatly desire to see the work go forward. Brethren, give heed to Bro. Davison's appeal and let us endeavor to do more for the cause the ensuing year than we did before. We need more system and a more organized effort. Do any of us find ourselves any poorer or any worse off for what we did for the cause last year? I don't believe we do, and we can do as well or more another year. We hope to hear from different ones about this matter, and we also hope that some will write to Bro. Davison about it, at Woodward, Dallas Co., Iowa, also with Bro. A. C. Long, at Marion, and with united interest and effort we will find that something more will be accomplished.

Sabbath School Blanks.

WE have these printed blanks ready for those who wish them, and have sent out some. Where they have been received they have given satisfaction, and are stated as suitable to

the place they are designed for. Each school needs a blank Class Record for each class, besides one for the Secretary's report to the State Secretary or Superintendent. Our blanks are drawn for quarterly records and reports. For a set of three class records and one quarterly report we will send the blanks for 15cts. Most of the Sabbath Schools have three classes, where they be four they can order four class records. The secretary should keep the class records from which she makes the weekly report before the school, as well as the quarterly report to the State secretary, which she should also read before the school at the close of each quarter. Some have desired these blanks for some time, and we can now furnish printed ones, and will keep them on hand for the churches as they may be ordered.

Text Cards.

Our Text Cards are said to be very suitable for the use of the smaller children of the Sabbath schools by those who have received them. These we will continue to supply, and if desired and if they be sufficiently used, we will print others with different texts.

It is a good thing to see that the Sabbath school work is going on so well in the churches of the brethren, and it has long been a recognized fact that the Sabbath School is a great help to the spiritual welfare of the church, and in many, or all, of the churches, the brethren and sisters take a deep interest in the exercises and feel the benefit of the same. See the report from the lately organized school at Alanthus, Mo., lately from Stanberry, and also from the older ones. The desired uniformity in exercises and form is being brought about also, and our blanks for reports will help in the matter of uniformity also.

WE are glad to have some other good articles on hand for the paper next week. We have some very good writers, who help largely to give good character to the ADVOCATE, and we hope these good articles will continue to come.

THE INFIDEL ANSWERED, by Geo. F. Pentecost, is a pamphlet of 30 double column pages, containing good reading matter on the evidences of Christianity as opposed to infidelity, and can be had for the small sum of five cts. We now have it for sale at this office.

THE eyes of the political world are turned toward Egypt, and the course of England regarding its affairs. Germany desires that she should take possession of Egypt. Her government has sent Gen. Gordon to that country to take charge of the war with the False Prophet, whose forces have been successful in overrunning a great part of upper Egypt.

WENDELL PHILLIPS, a noted anti-slavery and temperance advocate, died at his home in Boston, Feb. 2, aged 73. He faithfully served his country in the anti-slavery cause, and devoted his abilities to the good of his fellowmen, to elevate them to principles of honor, honesty, and sobriety, and has hence been an able advocate of prohibition, and his last days were cheered with seeing the temperance cause so prosperous and gaining ground.

PITTSBURG, and other places on the upper Ohio have recently suffered severely with a flood, which seems to be of annual occurrence.

A BRIEF HISTORY OF PROHIBITION IN KANSAS.—In February, 1879, it came before the Legislature of the State, and out of 40 votes cast 37 were in favor, one did not vote, and two were absent. In eighteen months it was put to a vote of the people, and carried by 8,000 majority. The question of the legality of the law was contested before the Supreme Court, and decided in favor of the temperance men's views of the matter. In 1881 a clerical error was found in recording the Amendment; this so-called defect was also carried to the Supreme Court, and the decision was that the negligence of a clerk could not set aside the will of the people. Since that time the opponents of prohibition have satisfied themselves by declaring that the law is opposed to their "personal rights."

Money and Letters Received.

W M Jones \$1, Maranda Johnson \$2, Wilbur D Hoage \$1, Wm Marshall \$2, J D Brown, Minnie Sherrill, P W Holcomb, E Rowley, S S Davison.

Books and Tracts FOR SALE AT THIS OFFICE.

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

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

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

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

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

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

The second coming of Christ.—Showing, it literal and personal, by J Brinkerhoff, 8 pp 2 cts. *Moody's Sermon on the Second coming of Christ*, 8 pages, price 2 cents.

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

Where are the Dead? Showing from Bible texts many 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.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

Thoughts on the First Day of the week: Is it the Christian Sabbath? by A. F. Dugger, 15 pages price 4 cents.

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 Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.

What is the Testimony of Jesus? by S E Brinkerhoff, 8 pages 1 cent.

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.

The Rich man and Lazarus, showing the application of the parable, by H C Blanchard, pages, 2 cents.

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

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 test monies of Mrs E G White compared with the Bible, by H C Blanchard. 48 pages, 15 cts.

A Comparison of Latter Day Prophets, comparing Mrs White's claim to Divine Inspiration with Mahomet's, Swedenburg's, Davis, and Jo Smith's, &c. By J W Cassidy. 62 pp. 15 cts

Advent and Sabbath Advocate.

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

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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 restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

Help to Bear Each Other's Burdens.

MARY A. ADAMS.

Bear each other's burden, pilgrim,
Up the rugged pathway, steep,
You will then forget to worry,
Have no time to sigh or weep.
Waste not your time in vain repining,
Clouds have each a silver lining.

If a brother's sad, disheartened,
Give him words of kindly cheer;
It will make his burden lighter,
And his trials less severe;
And you will feel that it is noble,
To help others when in trouble,

When your path is dark and clouded,
And your star of hope is dim,
Look around, be patient, cheerful,
You will find there's work for him
Who will not give way to sadness,
But turns sorrow into gladness.

Bright will be your influence ever,
And your cheerfulness pervade
Every lone, sad heart around you,
Filling them with joy instead.
Cheerfulness! O priceless treasure,
Filling every heart with pleasure!

Thus we'll help to bear the burdens
Of the friends around us here;
It is like the distant lighthouse,
Shedding beams both far and near,
Giving hope's bright star to guide us,
With a firmer faith provide us.

Sharon, Hutchinson Co., Dakota.

The Stranger Traveler

J. DENNIS BROWN.

A few miles to the westward and northward from Jerusalem was the site of an ancient village, noted in sacred history on account of a remarkable event which there occurred. Within a few hours of the time when a series of events the most important known in the world's history, and within a few miles of the locality of those events, two men were walking along the road leading from the great city to the country village. As they walk they talk of the remarkable things which have happened in the city. A seeming stranger approaches. He walks with them, listens to their conversation, becomes interested, and asks them concerning the things of which they had been speaking. They are surprised that he, having been to the city, has not there heard of the all absorbing topic of the day.

They give him a synopsis of events. From their conversation he saw their thoughts were so hazy that they could not reason with clearness concerning those events. The seeming stranger becomes their teacher, and discourses to them one of the most interesting of all unwritten sermons.

It is toward the close of the day. They come near the village; the two are to remain there for the night; the other goes forward, but is persuaded by the two to remain and tarry with them, and he goes in with them. The two prepare for the evening meal, and when all is ready the invited guest is seated with them. He takes the bread, he blesses it, he breaks it, he gives it to them; they are bewildered. How strange his doing; they have seen this same thing before. Where? O where! A thought occurs to them, they begin to reason clearly; they remember with joy that it was a custom of Jesus, their Savior, and this is the same person which they now see, and they know him. While they are happy with the joyful thought, Jesus goes away to prove to others that he is the risen and living Savior.

What a blessed reward for their hospitality! How glad they must have been that they invited him to stop with them! and who can rightly guess what the result would have been had the two, instead of inviting him, followed another custom of sending him to the next place, or still farther on for a home for the night? Had they done so they might never have seen him as their dearest friend. But they did invite him, and he did tarry with them; and when he ceased to be seen of them he left with them the divine influence which had burned within them while he talked with them on the way. Yes, they were glad they had seen him who was dead, alive again. They must tell the good news to others, and so at once started back to the great city, there to be more and agreeably surprised by seeing Jesus again, with more convincing proof.

How glad we are that Luke recorded this beautiful incident of travel! And what instructive lessons we may learn by the study of sacred history! What a precept is taught and what an example given in this walk and talk with Jesus and the two disciples!

Dear reader: sometime, if not already in the journey of life, this stranger friend and teacher will draw near to you in the way, and will instruct you. You will listen to the story of his sufferings and of his death. You will hear that God showed him the path of life and that he has arisen, and will point the way to others that they may go therein. Erring one: when you hear the gentle knock of this stranger at the door, waiting to be admitted as a loved one to a place in your affections, then open the door and let him come in and abide with you as a dear friend. *It is your Savior.* When he comes to walk and talk with you in life's pathway, and your heart burns within you as you listen to his gracious words, do not let him depart until you know of a truth that he is *your* Savior; nor until he has given you

his blessing. Hasten *now* to become acquainted with the history of his noble life. Listen to his entreaties. Be convinced by his arguments. Yield to his persuasions, and obey his commands. Has he already met you in the way, and with pleadings from a heart filled with tender compassion pointed out to you the path leading to life eternal? Why not walk therein?

Does he now "Stand at the door and knock?" has he knocked before? and is he waiting still? Hasten to answer, for he will never force an admission; but after patient waiting will go away, and perhaps you may not live to have another visit from this dear friend. Read what he has promised if you will but heed the best and truest advice. Love, joy, and peace, now, and a never ending blissful life in the great forever.

McDonald, Van Buren Co., Mich.

The Kingdom of God.

IN resuming this subject let us briefly recapitulate. 1st. We have proved that the Lord promised to Abraham a literal inheritance on the earth. 2nd. That in the days of the New Testament writers this promise had not yet been fulfilled. 3rd. That all believers in Christ, are Abraham's seed and heirs with him of the same inheritance. 4th. That this inheritance embraces the whole earth, or as Daniel puts it, "The kingdom and dominion under the whole heaven." This Kingdom the Saints are to inherit, as Daniel says, "the time came that the Saints possessed the Kingdom." Now the question arises, When do the Saints possess the Kingdom? Go with me to Math. 25: 31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:"

Verse 34, "Then shall the King say unto them on his right hand, come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." The word Kingdom here simply embraces the territory or that which the subjects of the Kingdom inherit or possess. The events brought to light in this scripture correspond with the events set forth in the parable of the tares and wheat. Math. 13: 34 to 30.

Here we have the wheat, the good seed or sheep representing the heirs of the kingdom; the tares or goats the children of the wicked one; also the reapers or angels harvesting or separating the good from the bad, and it all takes place when the Son of man comes in his glory, or as it says in the parable, "the harvest is the end of the world" (or age.) This is the time when the Saints are invited to take possession of the Kingdom. The Kingdom is set up when the Son of man, the Lord Jesus Christ, the King, comes in his glory to reign in and take possession of it, and not before, and this corresponds with the statement of Paul to Timothy, 2nd Tim. 4: 1, "I charge thee therefore before God and the Lord Jesus

Christ, who shall judge the quick and dead at his appearing and Kingdom." Paul also says in another place in writing to believers, "that it is through much tribulation that we must enter into the Kingdom of God." James says that "God hath chosen the poor of this world rich in faith and heirs of the Kingdom, &c." Yes, the Saints are now heirs of the Kingdom but not inheritors. The Kingdom is a matter of promise, not of possession.

Now on the last point: What is necessary in order to enter into the Kingdom? I am not going to take up the subject of faith in Christ or repentance and baptism, as all (I mean believers in Christ) agree that these things are essential, especially faith and repentance; so I will confine myself to another point which is generally overlooked. I shall take the position that believers, or Christians, are not yet in a condition to inherit the Kingdom. Christ said to Nicodemus, "Except a man be born of water and the spirit, he cannot enter the Kingdom of God." Well, says one, "I believe that the birth of the spirit takes place when people are converted." Well, you probably believe that because you have been taught it, but not because you have any good scriptural grounds for believing it.

Conversion is one essential thing in order to enter the Kingdom of God, but conversion and the birth of the spirit are two distinct events. The leading idea of a birth is the ushering into another mode or manner of life. Hence, it is said of our Savior, concerning his resurrection, that he was the "firstborn from the dead," Col. 1: 18. After his resurrection it is said that "death has no more dominion over him," simply because he had passed into another manner or kind of life. Now, I believe all will agree with me that this birth of the Savior was a birth of the real person or being that before this was in a state of death. Just so will it be with the believer in Christ when he is born of the spirit; it will be the real person or being, called man. You may call it the body if you wish to, for a man is a bodily being in this life and no doubt will be a bodily being in the world to come; and now, in order to get the idea before your minds more clearly, I will insert in parenthesis the word body. In John 3: 6—"That (body) which is born of the flesh is flesh; and that (body) which is born of the spirit is spirit," or as Paul calls it in 1 Cor. 15: 44, "a spiritual body." I think all will agree with me that inserting the word body in connection with the birth of the flesh does not injure the sense, but that it is really understood, if not expressed.

Christ brings up a comparison in verse 18; he says, "The wind bloweth where it listeth [pleaseth] and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one [or person] that is born of the spirit." We are told by our spiritual guides that the illustration of the wind is designed to show the silent and invisible work of the spirit on the heart of conversion. Well, if this is the meaning, it certainly does not mean what it says, and I am inclined to believe it means just what it says. The comparison is certainly between the wind and the person who has been born of the Spirit; they come and go invisibly, like the wind. Paul represents this same subject in 1 Cor., 15th chapter.

The great theme in this chapter is the resurrection and the state after the resurrection. Speaking of man passing into the death state, he says: It is sown in corruption; it is raised in incorruption," verse 42; "It is sown a nat-

ural body, it is raised a spiritual body," verse 44; and in verse 50, "Now, this I say, brethren, [notice he is speaking to those who are already converted] that flesh and blood cannot inherit the Kingdom of God; verse 51, "Behold I show you a mystery; we shall not all sleep, [or die] but we shall all be changed." This is not a moral change but a change of the literal man to the spiritual, incorruptible and immortal at the resurrection. I believe that all will agree with me that the resurrection of Jesus was the first fruits, or a sample of the resurrected saints.

Now, I wish to show that Jesus, after his resurrection, did fulfill, in his own manner of appearing and disappearing to his disciples, the illustration of the wind in John 3. In John 20: 19, we read, "Then the same day at evening . . . when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst," &c. Also in verse 26, describing another meeting, the same expression, "the doors being shut," occurs; but why should this expression occur? Simply to show that doors and locks did not hinder Jesus from appearing in their midst. He came like the wind unobserved, and from whence they knew not. On another occasion when he met with the two disciples who were on their way to Emmaus, it is said that "he vanished out of their sight," or as the margin reads, "ceased to be seen;" like the wind he passed away, they knew not where. Thus we see that man in his present flesh and blood nature cannot enter the Kingdom of God, or as Paul says, "flesh and blood cannot inherit the Kingdom of God." Then let us ever pray, "May thy Kingdom come," instead of saying that it has already come, and that we are already in it. Yours in hope of the Kingdom.—M. B. SMITH, in Jewel Republican.

Did Christ Pre-exist?

E. ROWLEY.

UNDER the above heading Bro. Madill has asked a few questions, as appears in *Advocate* of Jan 29; and as he has made no attempt to answer any of them I conclude that he has left that for the advocates of pre-existence to do. So I will make a few remarks, but shall not claim to settle the question beyond controversy.

Question first. How can Christ be the Creator and the Redeemer? Answer: Just the same as the Father can be the Creator and the Redeemer. See Hosea 13: 14—"I will redeem them from death," also Ps. 130: 7, 8—"For with the Lord there is mercy, and with him there is plenteous redemption; he shall redeem Israel from all iniquity." And again, God was in Christ reconciling the world to himself. Perhaps Bro. M. can see how Christ can be the Creator and the Redeemer.

2. Are we to learn that John pre-existed because he came from God? No; neither would the same expression prove that Christ pre-existed. John has given us a better proof of pre-existence, but does not claim it for himself but applies it to Christ. John was the senior of Christ, from Christ's human birth; and yet John says of Christ he was before him.

3. If Christ was a mature man before he was born of Mary, how can he be said to grow up as a child and become a man? Ans. This is rather a singular question. I do not know that we have any right to assume that Christ was a man in any sense of the term, in his pre-existent state; but when the word

was made flesh he was born as a little child, and of course grew up as any other little child.

4. How can the second Adam exist before the first? Ans. He could not exist as a second Adam; but if you can tell how the word was made flesh, and show that the word was an Adam, then it may appear as an objection; but when Paul speaks of Christ he is the Lord; but when of him as the second Adam, he is the Lord from Heaven; and surely in his incarnation he could be the second Adam.

5. How can a thing exist that is begotten before it is begotten? Ans. The theory of pre-existence does not even assume that the begotten existed prior to his incarnation; the term used to set forth the pre-existent state is created. See Rev. 3: 14.

6. Did Moses and Christ rise up and teach themselves, or are they the Lord God of themselves? Ans. Bro. M., I do not see the drift of your idea in this question. The idea that Christ was to be a prophet like Moses, has nothing to do with a pre-existent state.

More questions. If Christ did not pre-exist what do the terms, which is, which was, and which is to come, mean? There, in this revelation to John, are used the past, present, and future tenses. To me it conveys the idea of past, present, and future existence. Rev. 1: 4.

2. If Christ did not pre-exist, what was the form of the fourth which was like the Son of God that Nebuchadnezzar saw in the furnace with the Hebrews? Dan. 3: 25.

3. How can Christ be the first born of every creature and not pre-exist? Col. 1: 15.

4. Could Christ say, in truth, before Abraham was I am, and not pre-exist? John 8: 58.

5. What does Christ mean by saying I am the root and the offspring of David? Is not the idea that he existed prior or subsequent to David? Rev. 22: 16.

6. If Christ did not pre-exist why should he say, Father, glorify me with the glory that I had with thee before the world was?

7. If God created the world 4000 years before the year of our Lord, how can he be the beginning of the creation of God? Rev. 3: 14. Is Christ a faithful and true witness if he has not told the truth here? Who shall impeach his testimony?

Woodward, Iowa.

Did Christ Pre-exist?

P. W. HOLCOMB.

DID Christ exist before he was born into this world? Let us see what the Scriptures have to say about it. I do not believe it will make any difference with our everlasting welfare whether we believe Christ existed or not before he was born into this world. I never entertained any other thought but that he existed before he was born into this world, until I saw an article or two in the *Advocate* about his non-existence; but as we are to prove all things by the Scriptures, and hold fast that which is good, we will see what St. John has to say about it, 1st chapter, 1st ver. "In the beginning was the word, and the word was with God, and the word was God;" the same was in the beginning with God." "All things were made by him, and without him was not anything made that was made." 10th verse, "He [Christ] was in the world and the world was made by him, and the world knew him not." Also Paul's Epistle to the Colossian brethren, chap. 1: 16, speaking of Christ, says: "For by him were all

things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him." Now if he did not exist before he was born of the virgin Mary, in some form or another, how could all things have been created by him? But we have a few more texts of Scripture to give on this point. John 16: 23, "For the bread of God is he which cometh down from Heaven, and giveth life unto the world;" and 35th verse, "Jesus said unto them, I am the bread of life;" and 38th verse, "for I come down from Heaven not to do mine own will, but the will of him that sent me." In John 8: 58. "Before Abraham was I am."

Also John 17: 5, Jesus, praying to the Father, says, "O Father, glorify me with thine own self with the glory which I had with thee before the world was." Verse 24th, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world." Now if this does not teach us that Christ existed before he was born into this world, what does it teach? but this is not all yet: 1 Cor. 10: 4, Paul, speaking of the children of Israel, "For they drank of that spiritual rock which followed them; and that rock was Christ." Also 2 Cor. 8: 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Now, when was he rich in this world and became poor? We have it revealed in Luke 8: 58. Jesus says, "Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay his head." We are not, or should not be, wise beyond what is written; but we ought to search the Scriptures, and know what they do teach, and live according to it, that we may have right to the tree of life, and enter in through the gates into the city.

Clio, Iowa.

The Perfect Government.

THERE is in many of the secular papers more preaching than can be found in religious periodicals. Not that the papers intend to preach Christ, but they do none the less declare in an unmistakable language, the existence of conditions in society and politics that are the fulfillment of prophetic utterances given by Christ in his last great message to humanity.

The people, who pursue their daily avocations, never scanning the political heavens for any sign of calamity, are all unmindful of that under-current of thought, which is taking forcible possession of the minds of thinking men and women and which threatens to engulf all earthly governments.

From east to west all over this wide earth is the spirit of unrest manifest. Men and women are awaking to the fact that this world is fearfully mismanaged and are looking about for a remedy.

The record of the past demonstrates every form of government, established by man to have failed in every essential to perfection, and yet undaunted by six thousand years of failure, they still boast their ability to establish on the ruins of existing governments one which will be perfect and lasting and which shall be builded on the principles of liberty, fraternity and equality.

Truly, such a government would be desirable to all who are capable of understanding and practicing such principles, and one can

not help having a hearty sympathy with the feeling that would tear away the veil that hides the corruption of existing governments, and destroy every vestige of oppression.

Who blames any one for longing to be free! How many captives have beat tired wings 'gainst iron bars, shut away from every desire of life by restraints over which they had no control, hoping, longing, praying for freedom that would give to them the possession of themselves and their own interests! We all long for freedom. It is a God-implanted instinct. But alas! humanity is frail. We can not trust to human nature to rear an edifice on principles so divine, for though the longing for freedom is rampant in the world brotherly love does not abound, neither can it in unconverted human nature. If it scarce exist in the church how can we expect to find it where selfishness possesses the hearts of men and draws them in any direction for self interest. There are unmistakable wrongs in the world that demand redress. The demand grows clamorous and signs that surely presage a political cyclone are distinctly discernible in the governmental sky.

The rich increase in wealth; the poor sink lower in poverty; the laborer is defrauded and his fetters multiply. What remains? We look back to the time just prior to the French Revolution to find a likeness of the present. The same wrongs, intensified, inflamed to insane defiance, the poor, starved, priest-ridden subjects of mismanaged France. I confess to a feeling of intense pity for the poor creatures, who goaded to madness undertook to right their own wrongs, and dethrone their oppressors.

Reared in ignorance and fettered by superstition, it is scarce a matter of wonder that when the bonds of a false religion were sundered their minds sped with an almost irresistible momentum to the opposite extreme and they reviled all religion and defied all restraint. They had not intended to prostitute liberty into license, when in their miserable hovels devoid of every comfort they recounted their wrongs and forged the thunderbolt that hurled their oppressors to destruction, yet so it proved.

Their awful experiment we should not wish to see repeated and, yet, it is declared in Christ's revelation that the spirit which animated them should go out to captivate the people of other nations and lure them to the battle of the great day of God Almighty.

Does any one see that spirit operating in the world to-day? I do. I see it in Nihilism and in all this labor movement that agitates the world and threatens to overthrow existing oppressive conditions. They are sowing the very seed that was scattered by liberty loving men and women prior to 1792, seed that has taken deep root and is near its fruiting. Will the harvest be the same?

How can it be otherwise when the structure they desire to build is to be reared by human agency which trusts to its unaided efforts. This same spirit was to be one to "encompass the camp of the saints about and the beloved city."

Do any of us feel this spirit drawing our attention from the soon coming kingdom of God by its lure of a perfect human government? Let us fight the feeling and stand the siege a little longer.

Do we not see on the threshold the incoming glory of a kingdom builded on the principles our hearts yearn for? Liberty is there for there will be no oppression. Universal brotherhood is only possible to regenerated man, and equality will be the portion of all when one, infinite in every divine attribute,

shall rule with the wisdom that never faileth.

The meek, many of whom slumber in anticipation, will soon be called to possess the earth and delight themselves in the abundance of peace.

God has promised just such a government as men long for. He has commissioned Christ to bring it to pass, and has declared the coming of Christ and the resurrection of the dead its essential preliminaries. We must look for it in the God-ordained way for in no other way can it ever be realized.—REBECCA J. SMITH, in *Herald of Life*.

Noah's Message and Faithfulness.

THE experience in the life history of Noah is replete with thrilling interest, and exemplifies the power of faith in things not seen by the natural eye. The race had reached the ninth generation, and iniquity had become so prevalent, that Jehovah had determined to punish mankind with a signal judgment. Noah's family only of the thousands of earth were found faithful. In his household alone shone the lamp of the light of the Holy Spirit. There only was kept holy the Sabbath; there only was cherished a lively hope of a promised Redeemer, and there only was God's name reserved for prayer and blessing, while all the rest of the race wantonly cursed and blasphemed. Relatively, the world, in the purpose of God, was to be brought back to the early days of Adam, when himself with Eve and two sons were the only living souls of the race.

While the world was in such a condition God revealed himself to Noah, communicating to him his resolution to destroy all faithless mankind, commanding him to build an ark, specifying the material, giving shape and dimensions, informing him that by a flood of waters he would accomplish the destruction of sinners. God now in his long-suffering, commissioned him to preach a truth then due, if perchance some would return and do righteousness. He obeyed, and for one hundred and twenty years he continued the work. The spirit of God was upon him while persuading men to forsake their sinful ways, and exercise faith in the hope of a coming Restorer. He warned them against the security of a long life, as God was already laying the ax to the root. He made known his commission, pointing to his ark which was daily rising plank upon plank for the proof of the sincerity of his convictions, declaring there was no salvation without a return to the faith of the God of heaven.

Great must have been his sorrow in beholding their persistent folly, and great his zeal for God's continually insulted honor. Hence, how great the earnestness of his preaching. He must have had friends whom he wished to rescue from impending ruin, whom he besought with melting tears to give heed, but they would not, but answering with coldness, rebuking, and treating him with scoffs and insults, calling him an insane fanatic, no doubt laughing at the crazy ark builder, and in derisive mockery asking when the world was coming to an end, even as do the scoffers in our day.

It is to be observed that Noah, on all occasions, conducted himself with wisdom, while the ark began to tower above all its surroundings, reached completion, and was occupied by the faithful family, and thus secured salvation from a dreadful calamity. In the mercy of God another ark is prepared, even Jesus the righteous, who will save the faithful.—Selected.

The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."
Marion, Iowa, 21st day of the 11th month, 1883.

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Start Right.

THERE is a great cry made by some of the church people of the United States, and especially in our own vicinity, for a better observance of the Sabbath, and with many good reasons for it. They set forth the benefits of the Sabbath institution and the importance the Sabbath is to society. They put forth able dissertations on the beneficence of the Creator in establishing a rest day in his system of worship and the service of man. They deplore the prominent characteristics of these times, that of ungodliness and an indifference to the subject of religion, and truthfully assert that if the Sabbath were regarded by these indifferent people and by the masses, the name of God would be honored and revered, and there would be a higher state of morals in our land; if this precept of the decalogue were observed that would tend toward the respect and obedience of them all. They rightly tell us that Sabbath keeping would tend toward a higher state of intelligence and learning, for with self respect and godliness comes mental culture and the desire for higher attainments. They properly cite to France in its infidel period, when it abolished the Sabbath in that country and even attempted to abolish all religion, when the French people and nation sank low in vice and immorality, claiming that freedom meant an absence of all restraint from law, and liberty meant license for sin, lust, and sensuality. This example, with other similar ones, show the superiority of Sabbath keeping and God-fearing society over that which respects neither God nor his Sabbath. These preachers of the present day, with their message of Sabbath Reform, are very desirous that the government make laws to prohibit labor and business on the first day of the week, commonly called Sunday, and that thereby their plea for Sabbath reform shall be carried out, assuming at the same time, and taking it for granted, that the first day of the week is the Sabbath of the Lord.

But the country contains a large population of people who do not consider Sunday a day of any sacredness, but a day of festivity instead, on which they do not think of God and religion any more than on the other days of the week. In their festive customs and in the pursuits of their pleasures, they often perform a good deal of labor, in which places of refreshment and entertainment are largely patronized, requiring considerable labor by some people. With this class of people the Sunday reformers find a difficult task, as also with corporations of railroads, steamboat lines, street cars, &c., which keep up business on Sunday as well as other days, making as much money on that day as on some of the others. They meet some of these disturbers of their ideas of Sabbath sanctity who deny that their would-be reformers have any right of sacredness attaching to the Sunday, for if there be any Sabbath it is the 7th day of the week and not the first, and they are not willing to give up their festival or business day, and hence oppose the church people in their pressure of Sunday observance.

We say to these advocates of Sabbath reform, go to the foundation of the matter, and start right. Along with your representations of the benefit of the Sabbath to society show how God has regarded it in his word, how he has incorporated it in the bosom of his law, which thus shows it to be perpetual and as eternal as all of the other principles of right with which it is associated. Show its memorial character, and that by remembering the Sabbath day to keep it holy you also remember the great Creator who blessed and sanctified the day on which he rested after performing his work of creation. Remember the memorial day brings to mind the fact of the institution of the Sabbath, that it was the day after the work was finished—the seventh day of the week. This borne in mind also shows us that the Sabbath day cannot be separated from the Sabbath institution, and that it consists of a definite day. Starting right it should also be remembered that it is in vain to worship God teaching for doctrines the commandments of men, Matt. 15: 9; hence the importance of keeping the Sabbath according to the commandment.

In the matter of Sabbath reform when the authority of God can be added to the reasons why it should be observed for the benefit of human society, you have a double claim on the attention of people to observe the Sabbath. Now let every one interested in the proper or better observance of the Sabbath bear in mind the fact that it takes more than human custom to make divine law. Neither Council, Assembly, Conference, or Pope, can give divine sanctity to what God never sanctified. Going to the Christian Fathers or early church history for example, bear in mind that the church historian Neander says that Sunday was always only a human ordinance. Do not fail to observe that neither Christ or his apostles ever told Christians to keep the first day of the week sacred, as a memorial day of the resurrection (if it be the resurrection day,) nor said that the original Sabbath should now be kept on the first day of the week instead of on the seventh. Remember that Christ is our life-giver and not a law-giver. Bear in mind that Christ said he came not to destroy the law; it needed no change and was not faulty, and is as perfect since Christ came as before.

Sabbath reform is much needed; it will bring people nearer to God and to a just idea of a godly government and a proper state of society. Go to the root of the matter and let your reform movement set people right as to the papal departure from the commandment, and go back to the beginning when the worship of God was instituted; also that with his ancient people the Sabbath became a sign. And heed the word of the Lord, which said, Ask for the old paths, the good way, and walk therein.

Things Primary and Important.

BRO. J. BRINKERHOFF: Through the kindness of—, I have received a few copies of your paper, the "Advent and Sabbath Advocate." I like the paper very well, and, yet, it appears to me that the commandments of God and the faith of Jesus should be the greatest principles of the work. And although there are other truths of importance, yet I am of opinion that they should not be, at least for the present, so pressed to the front as to prejudice the work of Sabbath reform, for there can be no mistake but this is, and, will be the great battle ground.

What name does your church wear? a human or divine name?

Should not the 2300 days (years) of Dan. 8: 14, be counted, beginning at or near the close of the seventy weeks, rather than at their beginning? I have read diligently, every thing that I could get hold of in favor of the position that they begin with the commencement of the 70 weeks, but so far have seen nothing which will harmonize the view with the Scriptures. And if it is not asking too much I should be pleased to have you answer the above questions through your paper.

What points in faith and practice, do you make tests of fellowship in the church? or, upon receiving members into the church. Yours in Christ.

E. W. B.

We are always willing to answer questions through the ADVOCATE, and it gives us pleasure to thus labor for the advancement and harmony of the cause of truth. We believe, with Bro. B., that the commandments of God and the faith of Jesus should be the great test principles of our work, and we are endeavoring to make it so, so far as we are concerned, and so are our fellow laborers doing. And here we also answer the last question before us, that the commandments of God and the faith of Jesus are the test of Christian fellowship with us; on these Christian character is built, and on which Christian work is performed; and building on these the individual will "add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, and so an abundant entrance will be ministered unto him into the everlasting kingdom of our Lord and Savior Jesus Christ," at his appearing. No other article of faith should be held of higher importance.

When the psalmist has asked the question, Lord, what is man? the question is a very proper one for us to contemplate, for its answer vitally concerns us. Although created in the image and likeness of God, with high capabilities of intelligence, and faculties for rendering praise to God, yet in humility we should remember our frailty and say, as did Abraham, I am but dust and ashes in thy sight; and with Peter, All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. Thus in humility we see how insignificant we are in the sight of God, it becomes us to examine the record of our creation and the effects of the curse for sin, and we see that we are mortal, fast passing away, and that in death we have no pre-eminence above the beast, Eccl. 3: 19. It is quite proper then that our religious paper should examine the evidence of our mortality and frailty, especially as there is a great and grievous error abroad, that by nature man is immortal, which carries with it the false idea of the time of reward.

Our Savior, in passing a few comments upon man, if he should employ his time and abilities to enrich himself and accumulate much of earth's wealth for his comfort or riches, says it shall not profit him to gain the whole world, and be himself a castaway, lose his life, or his soul. There is such a thing as that he himself can be lost, notwithstanding his powers and seeming greatness. And in the utmost value of man, our Savior says, "What shall a man give in exchange for his soul"—literally, his life or himself; for he is of no value to himself or anybody else without life. The great value of a man's life then is to himself; and to him is held out the greatest

inducements to accept the means of saving himself to all eternity.

A third consideration of David's question of what is man, pertains to the clause he has appended to the question in Ps. 8: 4, That thou art mindful of him. Although created with a capacity for immortality, yet sin brought man to mortality and death; and while in this state the love of the Creator was so great for the creature that he devised a plan of salvation for him, where by man might be saved. Sinning of his own accord he must of his own accord be saved; not be able to save himself, except it be by laying hold of the means of grace placed within his reach; he must believe on the only begotten Son of God that he may be saved from perishing. Man is, in the act of sinning and in the act of believing unto his salvation, treated as a moral and responsible being, and may be saved by faith in God's promise and him whom he hath sent. Several articles of faith in the Christian world are dependent upon this one truth of man's free moral agency and responsibility.

On the fact of the Father's being mindful of man, is comprised the atonement of Christ, his intercession and mediation, and what we may call the human element in the work of redemption; that is, the work that man must do to secure eternal life; to repent, believe, and be baptized. This is called the gospel, or good news of salvation, and we have heard able sermons on the subject, embracing these points, but stopping there, as if all was done that was needed. While this secures pardon from past sin there is yet to be eternal life secured. Those who preach the gospel and stop with repentance, faith and baptism, do not preach the whole counsel of God, for they fail to show how that repentance includes the keeping of the law, the violation of which made them sinners, and made the atonement of Christ necessary in our behalf, for faith does by no means make void the law, but establishes it, Rom. 3: 31. Thus the commandments of God and the faith of Jesus are inseparably connected.

In the history of man we see that God has been so "mindful of him" as to provide him a Savior, through whom he may come into harmony with the Creator, sin having severed the relation that existed in the harmonious beginning. In the pursuance of being mindful of him we see what there is in reservation for man when this territory of rebellious earth shall be brought back to the rightful sway of the Supreme Ruler, when the kingdom that was prepared from the foundation of the world shall be given to the saints of the Most High.

In being mindful of frail and mortal man, we see not only the Savior brought to view, but also the place where eternal salvation shall be enjoyed, in the everlasting kingdom; and the question of time is also comprised, as to when it shall be received. As there must be a redemption from death for salvation to be effected, that is, a resurrection from the death state; for if there be no resurrection there can be no salvation, no immortality, no citizenship of the kingdom of God, our hope of salvation looks forward to a certain time. When the Lord himself shall descend from heaven, then the dead in Christ shall arise, and with the living saints be caught up to meet the Lord, to ever be with him. The crown of righteousness laid up for Paul and all who love the appearing of Jesus will be given at his appearing and kingdom. This appearing is amply shown by scripture and the prophetic word to be near at hand. What

is man—his nature, his fallen state, his redemption, and what the Father will do for him—are matters that deeply engage our attention while considering the faith of Jesus in connection with the commandments of God.

And while we make these the great features of our faith and doctrine, and to which we wish the ADVOCATE anchored, there is very much truth which we may make secondary in our work. The prophetic outlines show us that we are now near the close of earthly government, when the fifth universal empire of earth will be inaugurated and smite the earthly governments, consuming them and taking their place. This kingdom of Christ and of God is the future dwelling place of the saved of earth, hence the subject is of vast importance to us, as to its location and what is to bring it about; and should cause us to endeavor to be of that "little flock" to whom the Father will give the kingdom. But to delineate the events of its setting up, as some attempt to do, and write and preach of the great things the saints are to perform in that age, with their ruling power, we cannot give our columns. To this age and to the present truth let our time and faculties be given. Now is the accepted time and now is the day of salvation, at least for us, and for any and all we may benefit by our writing and preaching. Rather let our desires and our prayers be, Lord, Remember us when thou comest into thy kingdom.

In answer to the second of the above questions, we answer that our churches have the Bible names of Church of God, and Church of Christ. Although these are two names our people are not opposed one to the other, but are in harmony, those in the East having first organized by the name Church of Christ, and afterward brethren laboring in the West, in the same cause, preaching the same truths, and without much knowledge of those in the East, organized by the name Church of God. Within the last year it has been made more apparent that there is a unity of faith and feeling between the different places, and although a unity of name would be preferable, yet both are Bible names.

Question 3—The 2300 day period of Daniel 8: 14 has long been considered by prophetic students as one of the most important of the prophetic periods, and reaching to the end of Gentile times. Its commencement is not very readily determined, but considered as an answer to Daniel's prayer for the restoration of his people and their city, and that God's face might again shine upon his sanctuary that was desolate, together with the event marking the termination of the period, one would reasonably suppose that the sanctuary to be cleansed or justified was the earthly place which had been dedicated to the worship of God, and where that worship had long been located, and had been desecrated by unholy hands. There is neither Scripture, analogy, nor parallel for any other application of the sanctuary. It was on earth, and particularly where the sanctuary worship had formerly been, that the Son of God was trodden under foot and the blood of the covenant counted an unholy thing, which, by a figure of speech, is perpetuated by all who reject him. Here, in type, the priests ministered for the salvation of the faithful Israelites, and at his ascension to heaven our antitypical High Priest ministered in heaven, the antitype of the earthly Holy Place, where he continues his ministrations until he leaves his mediatorial seat and puts on his kingly robes, and comes to take possession of his kingdom. The "commandment to restore and build Jerusalem," of

Dan. 9: 25, is an important chronological event in prophecy, which is plain as given by Cyrus, and confirmed by Darius and Artaxerxes, subsequent kings of Persia, and that prophecy starts from Cyrus and not from Artaxerxes.

The 70 weeks of Daniel 9: 24 are considered by most of prophetic students as being a part of the 2300 day period, because the word "determined" is also rendered "are divided;" but their being a part of the 2300 day period cannot be very clearly established, but we believe them to be a part. See our pamphlet on the Sanctuary. We there state the 70 weeks to reach to the destruction of Jerusalem, but now think we should have said to the end of the Jewish war which desolated Jerusalem and all Judea. That the 2300 day period should not commence until the ending of the 70 weeks we see no reason for, and have never seen any evidence of it. The subject of the sanctuary and the 2300 day period would require separate and special treatment to make clear. We do not see any evidence for making the 69 weeks, the 62 weeks, or the 1 week, of Dan. 9: 25-27, a part of the 70, for they each specify a different commencement and ending, and are important prophecies relating to the first coming and the death of the Messiah—the Son of God. Neither do we have any sympathy for that theory which applies 69 of the 70 weeks upon the Jews heretofore, and the other 1 week in the future. In all our interpretations of the prophecies let us take such views as are consistent with each other, and with the circumstances to which we apply them, and then they may be to us, as Peter has said, a sure word, whereunto we do well that we take heed.

EVERY man is sowing day by day. He is either sowing to the flesh by gratifying his own selfish desires and feeding his own vile appetite, or he is sowing to the spirit by trying to please God and do that which harmonizes with his higher nature and the greatest good of others. Universal human experience and observation as well as the word of God teach us that "Whatsoever a man soweth that shall he also reap." He that desires a satisfactory crop must look well to what he sows.

By all accounts, the former days were much better than these for infidels and scoffers. The assistance of France in our war for independence gave French atheism, then in its zenith, great popularity all over the country, and among many of the leading men of the Revolution. The Rev. Aaron Wood, an old Methodist preacher of Indiana, says there were many influential men in these old times who were outspoken infidels. Kidwell published an infidel paper at Philometh, Abel Sargent, an apostate Baptist preacher, published an infidel pamphlet at Madison, and county papers permitted articles ridiculing forms of worship. In Finney's memoirs he describes the parts of Northern New York, in which he began his ministry, as very deep sunk in vice, ignorance, and irreligion. And no further back than thirty or forty years ago religion and religious men and religious efforts were the constant butt for all manner of ridicule and contempt on the part of the daily papers, which now give large space to sermons and reports of religious meetings; and as it was and is with religion, so it is with temperance. Yes; the former times were better than these for the arch-enemy of mankind.—Witness.

The Work of Thy Fingers.

Come go with me, oh, thou of doubting mind!
And scrutinize the wonders we shall find.
Note the designs that form our predicate—
Both of things living, things inanimate.

First scan the myriads of the human race;
Diversity in each of form and face;
Search then, through all the species of creation,
For further varying shade and conformation.

Go where the earth is dressed in robes of May,
And mark, with keenest glance, her flowery way;
The tints of all her blooms—what'er their name—
From somb'rest hue to hue of living flame.

Noting, severely, with a critic's eye,
How blends the pale with tints of deeper dye;
Where ends the shadow, where begins the light
That tips the crimson with its fringe of white.

And what the form and texture of the bloom
So deftly weve in nature's secret loom;
And, gazing, marvel how one foot of earth
Can give such mingling shapes and colors birth.

Gather from fields of waving golden grain;
Pluck the wild grasses decking hill and plain;
With analytic scrutiny their structures learn,
And classify each specimen in turn.

Search the primeval wood in verdant June,
Gather its leaves and with their forms commune;
Go where you will on earth, through air and seas,
Marking, the while, the strange economies.

Leave our fair earth, with telescopic eye
Wander among the countless spheres on high;
Survey, with wondering gaze the stars of light
That sparkle in the coronal of night—

Flashing with speed of thought their orbits round,
Without a jar in all their depths profound.
Scan the innumerable forms of beauty there,
Through years on years of unremitting care;

Measure, compare—with all your skill renowned,
What has been seen below, above, around,
And then come back and tell us if you can,
"There is no God!" oh, miserable man.

—Selected.

"He that Believeth and is Baptized, Shall be Saved."

S. E. BRINKERHOFF.

(Concluded.)

"He that believeth and is baptized shall be saved." He that believeth that he is a sinner condemned to death on account of his sins—his transgressions of God's law, and that God so loved the world as to give his only Son to be a Savior and Redeemer to all who would believe on him, and is baptized into the all saving name of Jesus for the remission of his past sins, shall be saved. Believing on Jesus is an acknowledgement that without him we are lost, and that he is God's appointed way for our salvation. In this act we publicly acknowledge before God, angels, and men, that we owe an allegiance to our Creator that we have not at all times rendered; that we, on account of our sins, are worthy only of death at the bar of the righteous Judge of all the earth; that it is of his free grace that a way of redemption has been provided for us; and also that from henceforth we shall love, honor, and obey him in all things. This is all included in that one sentence, "He that believeth and is baptized shall be saved."

Thus they who talk about being finally saved in the kingdom of God by believing that Christ died for sinners, simply, do not understand the first principles of the doctrine of Christ. Christ died to save sinners, but not to take away their obligations to obey God, or that law by which they are condemned. He died to make an offering for sin whereby God could justify the repenting sinner who would come to him through that offering—Jesus—the only name given among men whereby we can be saved. Repentance and remission of sins are now preached in his

name to all nations. All are sinners, and in consequence are under the condemnation of death, as it is written, "God hath concluded them all in unbelief that he might have mercy upon all." Jew and Gentile were alike under the condemnation of the law when Christ came into the world to save sinners; hence the commission, "Go ye into all the world, preach the gospel to every creature," no matter how poor or how sinful preach to them a free and full pardon through the "blood of the everlasting covenant" which is able to purge their conscience from all sins and enable them to serve the living and true God. Preach to them that the blood of Christ can cleanse from all sin, and that he can and will ransom from death and the grave. This is the gospel message, repentance toward God and faith in our Lord Jesus Christ—faith in the power invested in him by the Father to save to the uttermost all that come unto God by him.

This pardon, or justification through faith in Christ, is a free gift of God to all believers. We can do nothing to merit it. To be justified in God's sight we must come just as we are, cast ourselves entirely on his mercy for pardon through the merits of his well beloved and only Son. This pardon he has pledged himself to grant, and there has never yet been a failure on his part. It is his own appointed way, and he will not deny nor frustrate his own arrangement of love and mercy to man. But when this is done, when we through faith in Jesus stand justified in his sight, what have we to do? Many tell us we have nothing to do only rest on the finished work of Christ. That to do anything, to try now to keep the law of God, to render obedience to that law which condemned us would be to frustrate the grace of God. We must cast away that law by which is the knowledge of sin, that law which God ordained to life but which we found to be unto death because we transgressed its holy precepts; or if we do not it will bring us into bondage again, and make Christ's death of none effect to us.

Does justification by faith make void—do away—the law? The apostle Paul after declaring the righteousness which is by faith in Christ, says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. Thus we see that instead of faith making void the law, or rendering it of no consequence to believers, it establishes it, makes sure its claims upon the believer in Christ, upon the justified. We are justified without the deeds of the law, but our believing in Christ for justification establishes the righteousness of the law and its just claims upon us. Before we were justified by faith in Christ we were under the condemnation of the law, but when justified we are not under the law because Christ's perfect obedience is imputed to us, but we are under grace because that by grace we are saved from the condemnation of the law, and henceforth we must render that obedience to the law that God can approve, or be again brought under condemnation.

Hear the apostle again, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4. From this we learn that one object of God in sending his Son into the world was to condemn sin in the flesh, to condemn in human nature the transgression of God's law, and that the righteousness of the law might be fulfilled in the followers of Christ. This can

only be done by obedience to the law. The natural, or unregenerate, nature cannot and does not render this obedience, hence the condemnation. "For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Verses 6, 7. Then to not be in subjection to the law of God is a mark of carnality, and shows that the individual in that position is not in a state of peace with God; but on the contrary, is at enmity with him.

The man whose sins are pardoned, and who is begotten into a new and living hope by faith in Christ, delights in the law of God. It is not to him a yoke of bondage, but a rule of action given by a kind and loving Father, a law that in all its parts and precepts is holy, just and good. To him it is a law of love by which is made known to us our duty to God and man. Love to God as the great ruling principle of our lives, and love to our fellow beings governing all our actions. A religion of faith without works corresponding with the law of Jehovah, is not the religion of our Lord Jesus Christ. The apostle James says, "Faith without works is dead." James 2: 26. Again he says, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds," chapter 1: 25. Who shall be blessed in his deeds? The man who continues to be a doer of that perfect law of God, the law of liberty. "So speak ye, and so do, as they that shall be judged by the law of liberty." John says, "For this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 3.

If there is nothing to do but believe and be baptized in order to obtain an inheritance in the everlasting kingdom of God, is it not passing strange that the apostles of Christ are all the time exhorting the brethren to actions? "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20: 35. "Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfill the lusts thereof." Rom. 13: 13, 14. "Bear ye one another's burdens." "Be not weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." Gal. 5: 13, 15; 6: 9, 10. "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." 1 Thess. 4: 11, 12; 6: 14, 15.

Thus I might go on from passage to passage repeating what believers are to do; in fact the greater part of the New Testament is about doing. Jesus says, "Not every one

that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father that is in heaven." Matt. 7: 21. Here it is the doers of the will of God that are to inherit the future glorious kingdom. It is not simply believing, nor even saying, but it is doing. Not doing to purchase a passport into the kingdom, to purchase the favor of God, or the gift of his love and mercy; but doing to show that we value that gift which is eternal life through Jesus Christ our Lord, doing to show our love to God for what he has done and will do in the future for us. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." 1 Peter 2: 15. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

Man is saved by faith, but it is by a faith that works by love and purifies the heart. He is saved by hope, but it is a hope that casts anchor within the veil and works through dangers seen and unseen, believing that at the end the reward is sure. He is saved by grace, and that grace fills him with an earnest and longing desire to work for God and for the good of his fellow beings. Faith produces works. Hope encourages to labor on, on, and still on through the long dark night of sin, ever looking for the bright morning dawn to usher in the day of righteousness and peace. Grace subdues the Adamic nature and makes rebellious children of Adam loyal subjects of God and his government. Grace subdues sin and gives man a love for God and his law. As the apostle says, "We love him because he first loved us." When we were at enmity to him by wicked works, he loved us and gave his only begotten Son to die to open up a way of salvation for us.

Reader, can you believe the gospel without working? Can you believe that all heaven is interested in the salvation of mankind and you remain idle? Can you claim to be bought with the precious blood of Jesus and remain indifferent to his cause in the world? Can you believe yourself an heir of God and not obey the law of his government? In a word, can you believe yourself a child of God and not strive day by day to do his will in all things. "He that believeth and is baptized shall be saved," for we have redemption through Christ's blood, even the forgiveness of sins, Col. 1: 14; then let us "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," verse 10.

Report of Meetings.

Feb. 1st, 1884, Started in company with Bro. Ward to hold meetings in Kansas, according to appointment by Bro. Ward, arrived in the vicinity the same day, and stayed over night with Mr. Wm. Colman. Sabbath we went to the place where the appointment was supposed to have been given out, were surprised to learn that there was no appointment out, owing to some dissatisfaction in the district as to opening the house for us. We then went about four miles east, and with the aid of Bro. Clark got out an appointment for the same evening, and spoke to a good audience from Matt. 24. We endeavored to show the importance of rightly dividing the word of truth, and that the signs of the times indicate that we are in the last days, described as being perilous times, when scoffers are upon every hand. Sunday at eleven we gave a synopsis of our faith, hope, and practice, using as a text Acts 28: 22, identifying ourselves with the sect everywhere

spoken against, as being the few, or the little flock, brought to view by the Savior. Sunday night took up the nature of man, and tried to give a Bible answer to the question asked by the Psalmist, Psa. 8: 4, What is man? showing that man is mortal, and that immortality is conditional. Monday night spoke upon the subject of the two laws, showing the distinction between the two laws brought to view in the Bible, from 2 Tim. 2: 15, Prove all things. Showed the difference between Deut. 1: 5, and Ex. 31: 18, and the difference between Deut. 31: 26 and Deut. 10: 5, and also between Eze. 20: 25 and Neh. 9: 13, and that the law of the Lord is perfect, converting the soul, while there was another law that made nothing perfect, Heb. 7: 12.

While Christ is the end of the law, yet we do not make void the law through faith. We showed that the law spoken of by Paul in Eph. 2: 15 and Col. 2: 14, is not the same spoken of by the Savior in Matt. 5: 17-19, and James 2: 10, and that God's law and the ten commandments are identical. We called attention to many texts establishing the perpetuity of the whole law, that we should delight in the law of the Lord as did Paul.

This closed our meetings here for the present, on account of the inclemency of the weather, but with a fair attendance and the best of order and attention, and with a good interest, we think this is a good point for labour, and shall try to visit it again, if opportunity favors, in the future. This is comparatively a new field, and a large one, for truly the harvest is great and the laborers are few. We formed some very pleasant acquaintances while there, among which is Bro. Keannon, and family, whom we shall not forget on account of the kindness and Christian spirit manifested toward us while there. Bro. Keannon is a firm believer in the Bible, is conscientious, and is with us on many points; is willing to investigate the Bible. We faced the snow and wind homeward on Thursday, and we still have a desire to do what we can to advance the truth.

G. W. ADMIRE.

Fairfield, Neb.

Report of Meetings by Bro. L. J. Branch.

DEAR Bro. Jacob: In as much as I promised you that I would report through the paper of my labors, I will attempt to write a few lines. Feb. 1st, I left home for Grand Haven, to meet with the brethren of Robinson, Found Bro. Geo. Robinson at the station, who conveyed us to his home, where we enjoyed a good visit. Sabbath morning the brethren and sisters all came together and we enjoyed another good time; first of all singing and prayer, then we engaged in Sabbath school; found most of them alive to the work; and in reviewing the small class found that their teacher was advancing them in their lessons to quite an extent; and the Bible class was not at all behind. There should have been a report sent to the paper before this, but the secretary being obliged to be absent failed to do so; but we can say that they are in good standing. Then we spoke a short time; then listened to some good testimonies, and closed, feeling well paid for our trouble. We learned that Eld. Howe had met with them the Sabbath before and spoke to the brethren and a good number of people that do not believe the faith; but all were pleased. We stayed till Tuesday, and tried to instruct and encourage as best we could, and felt, as we were returning home, that it had been a profitable season for us all.

Sabbath, the 9th, we met with the brethren at Irvington, and had a glorious good time; they are all awake to their duty, and my prayer is that the Lord will keep them by his power that they may become strong, and throw up a strong fence in front of their enemies, that they may never one of them stop short of knowing what is in reserve for the faithful. I don't see any place to stop, or even to rest; as soon as we get one foe conquered there is another of a different character, and it requires study and practice, and some drilling in this army, as well as all others; and without the armor on we are illy prepared for service. The enemy is very shrewd, and takes various means to obstruct our way; he is not ignorant about scripture, and sometimes one or two words make a great difference in the meaning of a verse; and if any of his agents can be instructed to read God's word in short hand, there is always some one to learn it, and never find out their mistakes until it is too late. I think just a little from this that those of us who are permitted to live will wish we had known what the Bible said about the coming of Jesus; it is possible that it is much nearer than we expect, and it is possible that it will require more of a preparation than many of us are making. It may be possible that some of us are not doing what we know to be right; it may be that we think the Lord is bound to save us if we don't do quite so much as some others; it is possible that we think the Lord don't notice little things; it may be that we will be weighed in the balance and found wanting. Don't let one of us stop short of knowing.

From your Brother, laboring for life.
Bangor, Mich.

From Sister Elsie L. Robinson.

BELOVED BRETHREN AND SISTERS; The little band at Freeland are still striving for a home in the kingdom of God. Bro. John Branch has just been here and cheered and encouraged us by his presence; preached to us eight times, and truly the Lord filled his mouth with words. Among the subjects which he spoke upon were the resurrection of Christ, Bible sanctification, Christian graces, precious promises of God, Sabbath question, and home of the saints. At last we had to take the parting hand and say good by, wishing him God speed, and a safe journey through to Canada, as he has gone over there to labor a short time.

Dear brethren and sisters, I have been thinking how needful it is that we forsake not the assembling of ourselves together, and exhorting one another, and so much the more as we see that day approaching; and that we begin to live every day as though Christ might come before night. My daily prayer to God is that the words of my mouth and the meditations of my heart may be pleasing in his sight at all times. O let us awake to righteousness and sin not. May we remember that the time is short. Jesus is soon coming; shall we be ready to meet him? O may we begin to pray in earnest; both our morning and evening sacrifice, and often in our closets be found pleading with God for grace and strength to overcome all the weights of sin that doth so easily beset us; and may we begin to run with patience the race that is set before us, looking unto Jesus, who is the author and finisher of our faith, remembering that our light afflictions, which are but for the moment, will work out for us a far more exceeding and eternal weight of glory, for the apostle says the trial of our faith is more precious than gold. Then let us be faithful.

Freeland, Mich.

The Advent and Sabbath Advocate.

THE Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in its columns, except for editorials and selections. Each writer is held responsible for his or her sentiments. While this liberality is given we do not publish every view or theory that may be presented, and on this the Editor will use his judgment.

THE great floods of the last two weeks in the Ohio Valley have been unprecedented in the height of its waters and in the destruction of property, with more or less of loss of life. At Cincinnati the water reached the height of 74 feet above low water mark, enough to sweep cities into destruction, and doubtless more than one of the Ohio river cities will have lost much of its dimensions as a habitable place when the waters have passed into the Mississippi, there to overflow the banks and break the levees. The waters are receding from the Ohio, but an estimate of the damage done cannot be made, and a long array of figures will be poor representation of the destruction.

Mr. S. E. Whitney and wife have been giving seances in Bangor, Me., at which there was a pretended materialization of spirits. Some persons of an inquiring turn of mind seized the materialized spirit by the hand, and, lo, it was Mrs. Whitney.

A good sign of the times is that young ladies who formerly had nothing to do but dawdle over novels or crochet-work are now in considerable numbers attending medical colleges and schools for trained nurses. In this latter case, we believe, they get pay from the beginning, and when they receive their certificate or diploma after a few years of hospital service, they are in great demand at good wages for private families having sickness in the house. We are acquainted with some of these nurse students, and know that they highly appreciate hospital work and are much pleased with the line of life they have chosen.—*Witness.*

As an illustration of the deep-seated prejudice which the priests of France have succeeded in implanting in the breasts of their hearers, M. Reveilland, who has visited a part of Old Burgundy, says that in a village where nearly every adult attended the meetings, he and his friends were regarded before the meeting as devils, but at its close they were credited as being nearly related to angels. Besides M. Reveilland, who was formerly a barrister, M. Halbout, who was a lawyer, is now preaching the gospel while acting as honorary colporteur in the south-west of France.

WHATEVER God has made very prominent in his word, we may be sure is very important. He has said much respecting prayer. In our thoughtful moments we are conscious that we have much need of it. Watts says, "Prayer is the Christian's vital breath." Do not try to live without breathing. Breathe freely and breathe often.

Christ the Glory of the World to Come.

"For the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21: 23.

In the commencement of the verse of which the above is a part, John speaks of a city. This city is the holy city, New Jerusalem, which he saw, while under the influence of the Spirit, or in the Spirit, "coming down from God out of heaven, prepared as a bride

adorned for her husband." Here is a grand thought—"prepared as a bride." How is this? A bride is usually dressed or adorned in her best attire, as she wishes to make herself look beautiful and lovely. Everything is arranged according to her desire. This holy city, New Jerusalem, which John saw descending from God the Father, is compared to a bride. Jesus is the one by whom this city has been adorned with such heavenly things to make it beautiful. This city had no need of the sun, neither of the moon to lighten it. Why? we may ask. To answer this question satisfactorily, I may not be able to do. But a few thoughts may be dropped for consideration.

When Jesus was eating that last supper with his disciples, just after Judas had left the room [it being night], Jesus said to his disciples, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him (Christ), God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." Christ felt his heart throbbing with divine love for them at this hour, knowing he is about to leave them. But he said, "It is expedient that I go away; for if I go not away the Comforter (Holy Spirit) will not come."

While he was talking, the disciples were very attentive, catching every word that fell from his lips. Soon they hear these blessed words of promise—words of comfort. "Let not your heart be troubled; [for it seems their hearts were troubled at this time] ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." "A place for you." This must have been the "holy city" Jesus referred to. What a thought! Jesus preparing a city for his bride—the church! All this work is given to the Son of God, with that glory of his Father which was given to him. This city is to be adorned with the glory of God. Mark, though then shall be no need of temple, sun, or moon, yet Christ the Lamb, or he who was sacrificed for our eternal redemption, shall adorn the city. "For the glory of God did lighten it, and the Lamb is the light thereof." Therefore, all who are saved shall enjoy the glory and sweetness of the world to come by this "Lamb," as John Bunyan has said. He would have us understand that when we are in glory, the blood, death, and bloody conquest that the man Christ did get over our enemies, will be of eternal use to us; because that benefit of Christ shall not only for ever be the foundation of our eternal felicity, but the burden of our song in all our raptures among the angels. Then we will sing the song—"We have been redeemed by the blood of the Lamb." It is then we shall sing the "new song"—"Blessing and honor and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." The Lamb having been the price and the ground of our happiness, both in this world and that which is to come, there will be great reason for singing hallelujahs to God and the Lamb.

In that holy city will be the grand jubilee of voices. The greeting of dear ones; the mingling of sweet voices coming from throats that never ache, from lungs that never consume away. In that city saints will be seen (only by pure eyes) walking in that light which will light the city, basking in the glory of God.—H. MITCHELL YORK, in *World's Crisis*.

EVERYBODY needs admonition, and we undoubtedly shall as long as we abide in the flesh; and everyone should be willing to receive it and to profit by it, from whatever source it may come; it requires no little grace for this, but it requires quite as much to be able to give it wisely and well. We should not only receive admonition in a Christian spirit, but we should also be in condition to give it. The apostle enjoins us "To be able to admonish;" and this requires humility, charity, courage and faith. Do you receive admonition wisely? Can you give it well?

Money and Letters Received.

M Brauer \$2, Nelson Watkins 75 cts, Jane L F Wells 40 cts, D W Lamb 30 cts.

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C M Richmond, E W B.

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