# Advent and Sabbath Advocate. Tracts WIS OFFICE.

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

ets. Price, in box h, making it a add hbatarian Advention Marion, Iowa, Third Day of the Week, 6th Day of the 6th Month, 1881. (Aug. 30, 1881.) NO. 22. acing a list of the prin VOL. XVI.

## The Advent and Sabbath Advocate,

IS PUBLISHED WEEKLY BY Jacob Brinkerhoff, at MARION, LINN COUNTY, IOWA.

venth day of the West divine authority; h ded, by A F Dugger

on the Sabbath Quanting Jacob Brinkerhog, 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 By A. C. Long. 8 pt observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of of the week: Isith in death, the End of the Wicked, the Earth restored to its original glory and condition as the the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

#### All Things Made New.

J. A. NUGENT.

"ALL things made new!" a land of peace! A beautiful land where wars shall cease, Where sorrow and sin shall never come, But all be joy in the Christian's home.

"All things made new!" a benatiful land, Fitted and adorned by the Savior's hand; The earth reclaimed, from sin made free, And the sword removed from life's fair tree.

The river of life through that land shall flow, And pain and death the saints no more shall

Then let us press on with courage and zeal, For his glary we'll see and his presence we'll

Enyart, Mo.

#### Here and Hereafter.

then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor.

to us, and we accept it as divine.

and moral development; but it is not a question of change of place.

Paul did not teach that the moment a man and consternation. dies, with all his imperfections, in his un-

know in part; but then I shall know even as nipotence: "Behold, I make all things new." shall be done away."

it profiteth me nothing."

done away."

now, for that is all imperfect.

known."

This text is of wide-embracing, far-reach-"For now we see through a glass darkly; but the subject before you in the most compact and suggestive manner. I wish you to think of two or three things connected with this The first thing I have to do at present is to great matter. And first I would remind you correct a prevalent misapprehension. This that God's processes, in both the material and verse is popularly understood to mean: moral worlds, are very slow. If we believe "Here (on earth) we see through a glass the geologists, his processes in the creation of darkly, but there (in heaven) face to face." the world were wonderfully slow. I am not Now the apostle did not say that, and did not here however, either to vindicate or to opmean that. Nothing of the kind is found in pose geological science; it is a science in his writings. Pauline theology is invaluable which I take great pleasure, although, like everything else, our knowledge of it is parcality, it is a question of time: it is a ques- differ among themselves, as also do theologition of advancing, of growth, of intellectual ans-a proof that we only know in part. We gather our proofs, in fact, from the very thing which at first filled us with surprise that by God's grace you are what you are.

finished condition, he becomes perfect and the habitation of man, and it is a fact that find anything of that kind in God's book. and changing processes are going on even Look at the illustrative analogy: "When I now in the mighty ocean and in many parts was a matter of years, of growing experience, What does it mean? It means, if you serious- to learn.

of holy culture; but it was the same man. ly think of it, that the creation is not com-And he adds: 'For now we see through a plete, and will not be complete until the glass darkly; but then face to face; now I glorious words issue from the throne of Om-

also I am known." Go back if you please to The tabernacle of witness in the wilderness TERMS.—Two Dollars per year. Free to those unable to pay. To new subscribers eight months verses 9 and 10; "For we know in part and was but a type, a pilgrim, foreshadowing a for \$1, or \$1.50 per yr. Specimen copies sent free. we prophesy in part. But when that which resting-place—the temple, But the temple is perfect is come, "then that which is in part was made by hands, and served only for a time. The heathen razed it to its foundations; And what is he speaking about? Divine a second was built, and it, too, fell. We look charity, love; love is his text, and he talks for a city which hath foundations whose God, the Nature of Man, his Unconscious state about it in this way: "Though I bestow all Builder and Maker is God. We look for permy goods to feed the poor, and though I give fection. Now we live in an imperfect world, future inheritance and abode of the redeemed and my body to be burned, and have not charity, suitable enough for an imperfect race; an exposed house, racked with storms and earth-And what does he mean by charity? Love. quakes; suitable enough for an imperfect Then he describes charity; and mark this: tenant, ignornat, defiled, and feeble; an earth "Whether there be prophecies, they shall fail; passing away to give place to a new one; whether there be tongues, they shall cease; mortal man passing away to give place to whether there be knowledge, it shall vanish an immortal. Now change, then calmness, away. For we know in part and we proph- quietness, and lasting peace; now wars and esy in part. But when that which is perfect | wild tumults, then the battle-field is unknown, is come, then that which is in part shall be the sword and spear are things forgotten, the Prince of peace reigns—reigns here, mark Prophecies shall cease when they are ful- that! We have not the least hint of change filled; and by prophecy I do not mean the of locality. And I tell you faithfully, brethscientific or theological prophecy we have ren, that, if we are not Christians now, whatever a baseless 'Universalism' may say, there "For now we see through a glass darkly; is not a Heaven in the universe that can but then face to face; now I know in part, make us better. God is forming character but then shall I know even as also I am here, and upon character exclusively depends what men will be hereafter.

> Secondly, we come to man, the occupant ing extent, and I hardly know how to bring of this wonderful world. What is he now? It is not wise to affect a mock humility. Undoubtedly we are imperfect beings. We have headaches and heartaches, pains and disappointments and vexations, burdens and troubles of many kinds.

What does it mean? Why, these things actually determine our present condition. We are not yet perfect, and everything around us partakes of the character that belongs to us mentally and morally.

I say it is no use to affect humility; the best plan is at once to admit that morally, intellectually, physically, we are not perfect There is no hint here about a change of lo- tial, and geologists, like all scientific men, in any true sense. At the same time do not forget the counsel I have often given you, whilst you do not pretend to a humility of which you are not conscious, do not forget

Do not go to the throne of grace, you who God took a long time to fit the earth for love Jesus Christ, telling him that you are wretched sinners. This is poor praise to him complete in some other world; you will not the world is not finished yet, that the creative for saving you; but go to the throne of grace with profound thankfulness, glorying in your Savior. And then, what about your prayers? was a child, I spake as a child; but when I of the earth. You speak often about the Whilst adoring God for redeeming love, let became a man, I put away childish things." changes of the seasons. You tell us your old- us ask grace to reach forward to higher hights It was the same Paul in the same world; it fashioned summers and winters are gone. in the Christian life, for we have yet much

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receiving them. The loving Lord lets me "Now we see through a glass, darkly; but then. I have touched on that in passing, but believe, the interpretation of which is, that we have not yet reached manhood, but are rowing up in Christ.

Let me now proceed for a short time to show you the other side of this question, and show you the other side of this question, and then my object will be gained.

Brethren, if you and I determine to bear with us still. Now we are afflicted and it with us still. Now we are afflicted and it with us still. Now we are afflicted and it with us still. Now we are afflicted and it with the my object will be gained.

Brethren, if you and I determine to bear with us still. Now we are afflicted and it with us still. Now we are afflicted and it with us still. The show you then the may be a short time to bear with us still. The show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question, and show you the other side of this question.

Brethren, if you and I determine to bear with time to be a show you the other side of this question.

Brethren, if you and I determine to bear with time to be a show you the other side of this question.

Brethren, if you and I determine to bear with time to be a show you the other side of this question.

Brethren, if you and I determine to bear with time to be a show you the other side of this question.

is good for us. It is distressing to be plunged our hope of the 'then.'

coming.

through grace we are furnished with weapons. God knows his subtlety, and has given us the coat of mail in which we are to resist the adversary, helmet, breastplate and shield.

he will complete the work he begun in us. are to continue at school always. ... but the half was not told me.' We Faith! Watch that little child taking its school means something which is temporary. ... when the will see him as he is. We shall be like the work he begun in us. are to continue at school always. ... but the half was not told me.' We Faith! Watch that little child taking its school means something which is composited will see him as he is. We shall be like him, mother's hand, or grasping its mother's dress; The doors of the school will close when the will see him as he is. We shall be like him, mother's nand, or grasping its mother's dress, the doors of the school will close that is faith. The child is conscious that its boy has gone through his primary education; is all the apostle can say. That is all! But that is faith. The child is conscious that its mother loves it, and that the mother's love for there is no such thing as being thoroughly O! such an all! Heaven's language fails, for is strong to protect. So I trust in my Father, educated. What a boy acquires at school he earth's ear is dull. God; and that trust means that I am weak, employs in business in manhood. So of the me which he will give me as I am capable of which is coming when all will be known. in God's purpose between the now and the

from one's eyes. But, brethren, it may be face! I shall see TRUTH as it is! Why, breth- and night. that that grief is gladness in the making, and ren, that is worth worlds! Truth as it is; not There is, as the apostle tells us, sorrow,

are at school learning to read, and the first ciple that when we see things as God sees us, but the Omnipotent Hand has hold of us. lesson that the Christian learns consists of them we shall glorify him for all that we Now God means this connection between dens, his Christ, your Savior, helping you. and if you were transported to the 'then' this ens; the beauty of their countenances is like Now we get the discipline, the invaluable moment, that is, if Christ should come to-day, morning light. Who are they? spiritual teaching. Man cannot become what you would miss the glory of Christian man- These are they which came out of great Ilttle, but only your own experience can sons and culture and discipline. If you are We are.

for a time; but now he is dangerously near us. fire to the man who had not been in the puri- ever with the Son of his love. Look at Christ in the wilderness; what fying furnace before. We should value the So, if we would have the hereafter with all in the wilderness now, being tempted. But laration!

sun in the kingdom of their Father.'

We have that 'now.' It is a characteristic glorious Redeemer! Now death, then life. It is a very remarkable fact that Christians | We have that 'now.' It is a characteristic | now our props are stricken down from us of this dispensation of mingled light and our earthly hopes are blasted: then we have that 'now.' It is a characteristic | now our props are stricken down from us our earthly hopes are blasted: then we have that 'now.' It is a characteristic | now our props are stricken down from us of this dispensation of the triangle of the often seem to forget the very condition of this dispensation or mingred light and our earthly hopes are blasted; then we shall their existence as Christians; namely, faith. darkness, joy and sorrow, smiles and tears. their existence as Christians; namely, faith. darkness, joy and sorrow, sinnes and tears.

What is faith? Faith implies imperfection.

But what is the meaning of school? Surely mon, the type of the Prince of peace. On the type of the Prince of peace. What is faith? Faith implies imperfection. But what is the meaning of school. Surely mon, the type of the Prince of peace: It is a mon, that we are trusting in Christ that it is not intended that the boy and the man true report, that I heard in mine own is a surely true report, that I heard in mine own is a surely true report, that I heard in mine own is a surely true report, that I heard in mine own is a surely true report, that I heard in mine own is a surely true report, that I heard in mine own is a surely true report. It means that we are trusting in Christ that it is not intended that the boy and the first true report that I heard in mine own land he will complete the work he begun in us. are to continue at school always. Surely but the half was not told me.

and that he is strong, and has things to give school of God. It is preparatory to something you that there is an inseparable connection

And then, all this time now, we are at our burden like brave Christian men and to tened and are being sanctified, but the purest school. Little boys do not like school. Of accept our discipline like loving children; amongst us, who live in constant communion was best for him in this world? Without divine education we do not choose that which course not. Who ever liked the thing that if we make up our minds resolutely to accept with the Son of God, has his spots and stains. divine education we do not choose that which mysteries, we shall not be disappointed in but we are not yet out of the battle-field. What is the peculiar glory 'then?' Face to versaries, who accuse us before our God day

that those tears by-and-by will crystalize in- through colored glass, not by guess work, but tribulation, death, everything against us; but to gems and sparkle upon your foreheads in as it is! Oh! to see things as God sees them! they are not able to kill us, for Christ is our life. The storm is raging outside, but we are Now that those things are taking place we And the Scripture proceeds upon the prin- in the Divine asylum, the dangers are near

just four letters, AB-BA, Abba; but, hav- have seen of storm and tempest in times long the imperfect and the perfect to give us iming learnt that lesson and having power to gone past; we will not have to guess at truth, portant instruction. Let us look. I see a utter the word, and to have the feeling that to translate and compare, but we shall get multitude in brilliant robes with symbols of the word implies, then you place yourself in the benefit when 'then' comes of the great victory, a very splendid company. Who are God's school, and say you are prepared to go lesson we are lenrning 'now.' If any of you, they? Their dress is glorious as sunbeams; through with your tasks and bear your bur- my hearers, are strangers to God in Christ, their songs of victory ring through the heav-

God intends him to be without personal ex- hood, because you have not been trained in tribulation.' Then are we to infer that that perience. My experience may help you a the school of faith, with all its valuable les- tribulation was a wonderful blessing to them?

bring the lesson home to you effectually. So to stand then face to face with Christ without What is that brought out of a terribly heamany of those things which are of course an- shame, as the apostle John sublimely puts ted furnace? Gold. Why? To impress upnoying, vexatious, and painful, become it, you must now be in fellowship with him on it the badge of the nation, and then it bethrough their teaching invaluable parts of by faith; you must often speak to him now, comes current coin of the realm, legal, valthat moral discipline which will by and take your burden to him now. uable. Brethren, think it not strange that culminate in the "then," the day which is Never was there a greater delusion, than gold purified in the furnace should be imthe mournful popular one: 'If we get to proved by the process. God's vessels in the "Now" we are in the same world with the heaven we shall be all right.' It is false! it is Temple of Solomon were all of gold, beaten devil and his angels; the great adversary of the fraud of the adversary, one of the wiles gold; mark that! The lamps and the lamp-God and man, the prince of the power of the of the devil. You would be all wrong if not stands were all one piece of beaten gold. God air, the god of this world is our watchful foe. Christ's, and would long to get out of that is the resurrection metal. God's children People talk foolishly about the devil being holy place if it were possible for you to as- then, when they shine forth, will be the bea-'in hell.' He will by and by be imprisoned cend there. Heaven would be a consuming ten gold of his everlasting treasury, one for

does it mean? It means that he was going discipline of the now because of its glorious its unspeakable joys, we must accept the through every kind of temptation to which connection with the then. 'Then shall I know here, with all its tears and groans; for salwe are liable, and it means that we, too, are even as also I am known.' Wonderful dec- vation by grace does not set aside holy discipline. You sometimes say you cannot be Our Lord reveals the grand issue thus: God's children because he deals so roughly with armor, with defence against his wiles. Then shall the righteous shine forth as the with you. I will tell you a secret; you are rough yourselves; and it is because you are Spotless, brilliant, Christ-like. Redeemed his children that he deals so with you. These men, at last in the spotless image of their things are trying to flesh and blood, but flesh

and blood will not inherit the kingdo the man that had flesh and blood and the from the trial the man that from the trial, he will eternal profit from child now. olo. | eternance He is a child now; he get then. When that which is per then then the partial will constitute them. man then the partial will cease. And, lastly, not only is there this se and, last, between the present and connection between the present and ture in God's infinitely wise purpose, is working now toward the grand issu the grace which is given us now wil the grace when Christ shall nate in the glory when It is the nate in the state. It is the grand, blessed truth of Scripture that Chri

We are not going to him when we

The trying of your faith worketh But let patience have her perfect w Je may be perfect and entire, want Amen.-WILLIAM LEASK, Rainbow.

The Reason of My Hope.

MARY E. EASTMAN.

[Continued.]

But some say, Why need the rac Why not let Adam perish for his and let us go free? They forget tha was included in our first parents at of the first transgression, and were involved therein, and that a dead cannot bring forth living waters. H probation Adam could not reinstate could not rescue himself nor any pa self from death. Hence we read in of God, "By one man sin entered world, and death by sin; and so dea upon all men, for that all have sing poisoning in the fountain is terme m. This contamination consigns wages, or penalty, of the first tran How foolish then to teach that I wything else can absolve us fro norits consequences, since every des in Adam pays the penalty in ower on earth or in heaven has eve from this sin, neither will any pov and able to do so, for no Redeer ered in the first probation, no way om the penalty of this sin was at "he that is dead is freed

The question of original sin and aganswered, the next question the Adams, solution is, Why did God? The to produce a race? There are B repose in question. 1st, Go pose in creating man was to gi dipion of the earth. One coupled and hold the dominion of the se selfore it was for the race to hold replenies and ment, "Be fruit was for the race to hold replenies and ment, "Be fruit was for the race to hold replenies and ment, "Be fruit replenies and ment replenies an the commandment, and subdue Malaion: No sane person will so their this first pair were their seed were included in th then life: n from us, en we shall aid to Soloace: 'It is a own land me.' We e like him, is all! But ge fails, for

me remind connection low and the passing, but ents.

by faith in of the bond. s effects are ed and chasout the purest t communion ts and stains. ever can be: battle-field. ets of our adour God day

ls us, sorrow, gainst us; but Christ is our le, but we are ngers are near has hold of us. ction between to give us imlook. I see a ith symbols of any. Who are as sunbeams; ough the heavenances is like

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a terribly hea-To impress upand then it bem, legal, valt strange that should be imvessels in the gold, beaten and the lampiten gold. God hod's children ill be the beasury, one for-

eafter with all st accept the oans; for salside holy dison cannot be ils so roughly ret; you are cause you are h you. These ood, but flesh

the man that had flesh and blood and derived eternal profit from the trial, he will be pereternary. He is a child now; he will be a man then. When that which is perfect is come then the partial will cease.

connection between the present and the fumre in God's infinitely wise purpose, but he the grace which is given us now will culminate in the glory when Christ shall come.

We are not going to him when we die; he is coming for us that we may live forever. He said so, and we believe him.

formace, it is a happy sign; we shall get out of it by-and-by vastly benefited. Why complain of this brief trial? What are threescore rears and ten to eternity?

The trying of your faith worketh patience. But let patience have her perfect work, that re may be perfect and entire, wanting noth-Amen.-WILLIAM LEASK, D. D. in Rainbow.

#### The Reason of My Hope.

MARY E. EASTMAN.

[Continued.]

But some say, Why need the race perish? and let us go free? They forget that the race was included in our first parents at the time of the first transgression, and were therefore involved therein, and that a dead fountain cannot bring forth living waters. Having lost probation Adam could not reinstate himselfwould not rescue himself nor any part of himself from death. Hence we read in the word of God, "By one man sin entered into the forld, and death by sin; and so death passed pon all men, for that all have sinned. This Olsoning in the fountain is termed original dow foolish then to teach that baptism or aything else can absolve us from original or its consequences, since every man that and able to do so, for no Redeemer was ofred in the first probation, no way of escape on the penalty of this sin was provided. "he that is dead is freed from sin,"

third also, for they alone could not subjugate the all will acknowledge, although many deny that whole earth, neither could one couple have do- it is the sign of the rest that remains to the peominion over the animal world. I need not dwell ple of God. Concerning the other six commandlonger on these commandments, for I think it is ments of the decalogue, all men who have come generally conceded that they include the race in to the knowledge of them, agree that they are their fulfillment. God has commanded Adam perfect, and that society could not exist without And, lastly, not only is there this separable and his race to fulfill his law and receive the them; but there would be nothing but rancor benfits of the promise included in it, namely, the and hatred, disorder and bloodshed. What is dominion of the world. He never commands the moral condition of the Africans; and how without giving ability to perform. God changes miserable and utterly unsafe are its inhabitants. without giving ability to perform. God changes miserable and utterly unsafe are its inflabitants. not, and having made the earth for man he will No man is assured of his life or property in never pluck it out of his hands. Psalms 115: 16, that country. The condition of the native African "The heavens, even the heavens, are the Lords, no not forget that. It is the grand, glorious but the earth hath he given to the children of blessed truth of Scripture that Christ shall men. "God never did nor never will annul one of his commandments. He had commanded Adam and his race to have the dominion of the world and it is their duty to do so; mortality cannot excuse them, and down through all the ages, even through eternity, must this domination Dear friends, let us endure if we be in the have been held by means of the multiplied sorrows and conceptions, of the woman, if God had not had compassion on the race; but God had mercy on Adam because they were tempted and because they were left without hope; and if this life were all how cheerless would be the picture! Yet this is precisely where the race stood when God's heart melted with compassion for them, and he said to Adam, I will give you a resurrection. Proof: 1st, "Thy seed shall crush the serpent's head." This it never could have done without a resurrection, for the serpent's power will triumph as long as death holds sway; that is, he will gain his desire, which is to slay the race. Proof; 2nd, God could not put a dead race upon probation. A man under irrevocable sentence of death cannot choose immortality. If we never committed a sin in our lives we are still subject Why not let Adam perish for his own sin to the mortality that has passed upon all men from Adam. The little sinless infant dies in Adam. Probation then must have respect to another life, and to that only, because it cannot alter the decrees of this; but we cannot have another life without a resurrection; that is, awaking to life again of that which is dead-Probation therefore is founded upon the promise of a resurrection and is given us to elect whether we will attain to immortality after we are raised up from the dead, or like Adam, we lose our probation and our life. But some one may say, if probation has respect to another life only, that is, to the choice of immortality or death after the resurrection, why was not the This contamination consigns to us the probation put after the resurrection? Why did ages, or penalty, of the first transgression. not God wait till he had raised man up, and then set immortality or death before him as he did before Adam in the first probation? I answer, because of his unspeakable goodness and mercy. God has always shown mercy to us ward, not in Adam pays the penalty in full and no willing that any should perish. God is love, and on earth or in heaven has ever absolved it was love that constrained him. Behold, how this sin, neither will any power ever be good God is to make just those things that are for our good in Adam, that will make our life in Adam endurable, just those things and one other (faith in Christ) the test of immortality after the resurrection.

Taken from their seed were included in the fulfillment arm was paralized the next morning. That it sen death for ourselves.

and blood will not inherit the kingdom, but of this commandment; and in the second and is good for man to have a weekly rest day, nearly that had flesh and blood and downed third also for the is an undeniable proof then of the necessity of obedience to the commandments of the second table of stone, as the condition of all pagan countries is of the necessity of obedience to those of the first table. And so we hear Paul, while discussing the righteousness of the Law, declaring that "godliness (that is the keeping of the law,) is profitable in all things, having the promise of the life that now is, and of that which is to come."

I think the above plainly proves that godliness bas the promise of this life; the promise of our well being here, granting there were no hereafter; that it is for our good, and for our good only, though we were never to have a resurrection, or another life. Yet the law is the test of our probation, to determine whether we will have mortality at the resurrection, or whether, like Adam, we will choose death. Hence the law is a savor of life to the righteous and of death to the sinner. Proof: "Thou gavest them also thy law, thy statutes, and thy judgements, the which if a man do he shall ever live thereby." Psalms.

See, "I have set before you this day life and death, good and evil, in that I command thee this day to love the Lord thy God; to walk in his ways, and to keep his commandments, and his statutes and his judgements; that thou mayest live and multiply." I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 15, 19. This God said after he had finished giving to the children of Israel the Decalogue and the typical law, prefiguring Christ and his atonement. Both laws were refered to, and of the typical law I will speak when I come to speak of the atonment.

By the law then is the knowledge of sin. As soon as a man trangresses the law of God he is a sinner, and he knows it if he knows the Law. But if he is a sinner he is under death, for the penalty of sin is death.

But what death is he put under by his own sin: the death of Adam? Oh no; that is something he cannot escape, were it possible for him to keep all of the laws of God perfectly; Why so? Because Adam finished for us probation for this life; irrevocably finished it. What death is it then? It is the death that man can escape by making a perfect probation. The Bible calls it the second death in Revelation. In Ezekiel, 18: 26 we read, "When the righteous turneth away from his righteousness and committeth iniquities and dieth in them [first death], for the iniquitie he hath committed he shall die [second death]." a mere society stand-point Also 33: 12, 13, "The righteousness of the righthow good it is for a man to have no other eous shall not deliver him in the day of his transquestion of original sin and its penalty gods before the Lord; no graven images to bow gressions; as for the wickedness of the wicked answered, the next question that presents down to or worship. What, is the condition of he shall not fall thereby in the day that he Not solution is, Why did God suffer failen society in countries where these things prevail, turneth from his wickedness." (13). "When I to produce a race? There are Bible answers and in our own land what is the condition of shall say to the righteous that he shall surely In portant question. 1st, God's declared society where the name of the Lord is continually live; if he trusts his own righteousness and pose in creating man was to give him the profaned and taken in vain? What fearful cal- committinguity, for the iniquity that he hath of the earth. One couple could not amities would befall should God answer their committed he shall die for it." Another scriptand hold the dominion of the whole earth; vain petitions! this, God is too merciful to do, ure says, In connection with the future state, "In of the was for the race to hold; hence the except occasionally when he is called upon vainhave eaten a sour grape and the children's teeth of the commandment, "Be fruitful, multiply ly to witness a lie. A woman of my acquain- have eaten a sour grape and the children's teeth are set on edge; but every one shall die for his replenish the earth, and subdue it, and have tance being accused of the theft of a certain own iniquity." And it will be true, too, for we No sane person will suppose for a article, said boldly, "May God paralize my arm shall not then, as now, die because we are the that this first pair were to do all this, before to-morrow morning if I stole it." Her children of Adam, but because we, too, have their this first pair were to do all this, before to-morrow morning. That it sen death for ourselves. [To be continued the next morning.

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## As Should be Saved.

by translators that many of the meanings have been obscured; restrictions have been placed upon them to give the Scriptures to

those that were being saved." The doctrine of foreordination and predestination has prevailed in the world to that extent that some people think that some people are born to be saved, while others are born into the world to be lost; and do what they may they cannot change their destiny. Now we do not lieveth,' Rom. 1:16. They who believe the gosgel will be saved; and believing the gospel and worshiping God is what fixes our destiny for happiness or woe, for life or death.

After the Lord's ascension to heaven and the Holy Spirit was poured out upon the apostles, they preached the gospel of salvation with power, and many were converted to the name of Jesus of Nazareth. They who believed were added to the number of the disciples by the bonds of common faith. They accepted the means of salvation, and were thus of the number of 'those that were being saved.' So we read in Acts 13: 48, 'As many as were ordained to eternal life believed;' or as we read in the Emphatic Diaglott, 'as many as were disposed for eternal life.' As many as considered eternal life worth obtain ing believed in the gospel and accepted God's plan of salvation. The gospel of Christ is God's ordained method of salvation, for all who will believe it and turn from their sins. God sent his Son into the world to save it, and all who believe in his name and merits may be saved; and they who believe are the ones saved. So we read in Rom. 9: 15, where Paul being saved by the gospel. quotes the language of the Lord to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will

ceive according to that which we have done. earth, and the Creator rested upon the sev.

But is a simple belief in Christ all we have enth day. dering of the original word, lest it might is that by which we have justification from both was made for man; and of conflict with standing theories and doctrines. our sins and justification to life. But we are bath was made for man; and of course that These thoughts are called out by reading beings of and for action. It is what we have was its design from the beginning. Then if the Revised translation of Acts 2: 47, where, in King James' translation, we read that "the essary for the Redeemer to make an atome- to observe. When the Sabbath in King James' translation, we read that "the Lord added to the church daily such as should ment for our sins. Now we must show by sanctified and blest it was not do not be sanctified and blest it was not be sanctified and blest it was not Lord added to the church daily such as should be saved," and the Revised translation reads our actions that we believe in Christ and have some portion of the human for our sins. Now we must show by sanctified and blest, it was not designed that be saved," and the Revised translation reads that "the Lord added to them day by day faith in him. He lived a holy life and so keep the Sabbath and some faith in him. He lived a holy life and so keep the Sabbath and some faith in him. He lived a holy life and so keep the Sabbath and some faith in him. must we. We must not sin, for if we do we not, for the Creator desired that Adam and break off our justification in Christ. Then as his race should be holy; and if holy they sin is the transgression of the law,' to live must worship God and honor him in all his without sin is to keep the law, to walk in all ways. So when "the Sabbath was made for its commandments. If we are Christ's, and man," it was for man's use and benefit that freed from sin, and reprieved from its penalty, it was set apart from the other days of the we must not live in sin, hence the action re- week. And not until some part of Adam's but believe that 'the gospel is the power of be chedient to him. Then it is received and descendants apostatised from God did they God unto salvation unto every one that beus to keep his commandments. If we are of serve the Sabbath. When they apostatised those who are being saved by the gospel we from God they cared not for his ways and so must act like it. We must show that we are ceased to observe the Sabbath. But in all in harmony with God, and this can best be the patriarchal age when individuals have shown by acting out the love of God we worshipped God they have kept his comhave in our hearts. Said an apostle, who was mandments, all of them, including the Sabcalled the beloved apostle, and who must bath. have experienced largely of the love of God, "This is the love of God that we keep his and the Lord took them into covenant relacommandments." This is one exercise of our tion to himself, and they were his own peofaith. We act because we believe. We be- ple, to serve him, the Sabbath was as obligation lieve that faith and works go together, and tory upon them as were the other command that faith confirms the obligation of the law ments. It was obligatory upon them instead of making it void.

transformed from the world and worldly were inclined to serve the Lord. And when things, to the renewing of our minds in the any people around them turned to the Lore things pertaining to godliness. Thus we they turned also to his commandments. shall prove that we are saved from sin, and was a truth then as much as afterwards the in Christ we have the surety of salvation un- "this is the love of God that we keep" to eternal life beyond the present life. The commandments," (1 John 5:3) and his commandments," (1 John 5:3) and his commandments, hopes and tendencies of the world are only mandments were never "grievous," in the downward and will end in eternal loss, while age nor in this. We are at a loss to know if we are renewed by the spirit we are on the how any one can call the ten commandment road to everlasting gain; and now while we a yoke of bondage; not even the Sabba are in the waiting time we should prove to who are called out; those who are being those about us that we are of those who are

#### The Commandments.

When we speak of, or write concerning

ent time. Our heavenly Father has appoint all of them. When Solomon wrote to "fee God and keep his commandments" he has appoint all of them. ent time. Our heavenly Father has appointed and keep his commandments" he means for obtaining his merey, and he all of them. When Abraham obeyed ed a means for obtaining his merey, and he ed a means for obtaining his merey, and he all of them. When Abraham obeyed the will have mercy upon those who come to his voice of the Lord, kept his charge, his other lands and helione his word, receive will have mercy upon those who come to ms voice of the Lord, kept his charge, his completerms. Oh, hasten, believe his word, receive mandments, his statutes, and his law his mercy, and accept his grace.

And what must we expect if we neglect so commandments, and called it the keen;

And what must we expect nothing commandments, and called it the keen; And what must we expect if we negrect so commandments, and called it the keeping of great a salvation? We can expect nothing the decalogue, or serving God with the commandments. great a salvation? We can expect nothing the decalogue, or serving God with the whole but merited wrath. The wages of sin is death, heart, but he kept the fourth command but merited wrath. The wages of sin is death, heart, but he kept the fourth commandment and if we do not accept the services of him also, and delighted in honoring the services. and if we do not accept the services of min also, and delighted in honoring the Sabbath who offered to redeem us from the power of of the Lord. It was just as proper for the lord. who offered to redeem us from the power of all of the Lord. It was just as proper for Abra. sin and ransom us from death, we must rest ham to remember the Sabbath day to be sabbath. sin and ransom us from death, we must less ham to remember the Sabbath day to keep it under the penalty of sin. and fail of receiving holy as it was for Moses and the Landau death and the landau dea under the penalty of sin. and fair of feech the holy as it was for Moses and the Israelites the gift of God, which is eternal life. We holy as it was for Moses and the Israelites the gift of God, which is eternal life. It was just as much a memorial of creation must receive judgment according to the lin the patriarchal age as it was after good or had, in the patriarchal age as it was after good or had. And the more carefully we scrutinize the things we have done, whether good or bad, and that memorial holds good through the things we have done, whether good or bad, and that memorial holds good through the patriarchal age as it was afterward. And the more carefully we scrutinize the truth found there, the more we find it in harmony with God, with justice, with mercy, and mony with God, with justice, with mercy, and mony with Bible has been so rendered with mercy. mony with God, with justice, with mercy, and with reason. The Bible has been so rendered but if we have rejected him we must take but if we have rejected him we have rejected the consequences, and the wrath of codam, from the very week in which six days were abide upon us, which is, as was said to Adam, from the very making the heaven Thou shalt surely die. Thus we shall re employed in making the heavens and the

could do so, instead of giving a faithful ren-to do? Faith in Christ is what saves us; it Sabbatic institution by saving that it might

When Moses led the Israelites out of Egypt more than it would have been upon the peo Saved by the gospel we are, or should be, ple around them if the people around them David delighted in the law of the Lord, said he walked at liberty, because he ke the commandments. Now if it was the light of the Lord's people to keep the have compassion,' and applies it to the pres- keeping the commandments of God, we mean less be so now. The Lord is no less part

lar now than he was then, and lar now of his laws and of his wo jealous Jesus Christ testified to John that Blessed are they that John mandments, that they may the tree of life, and may enter in the life into the city," the Sabba ment is included among the co. which they are blessed for wh The Sabbath of the Lord's con the seventh day and no other, has been exchanged for the sex indeed, no other day could by be changed that the Lord rest er day of the week from his seventh day, after the labor the Six day when the Savior declar the six days.

ever should break one of the l mandments and teach men so, least in the kingdom of heav commandment is included, cannot be called less than th That teaching is for this d tainly; and agrees perfectly teachings of the Bible. In kingdom of heaven we do called of no esteem, but want thuoughout its ages. The teach the commandments, a the tree of life, and have a city of God. As we have ou faith in Christ, so let us have tion through the truth, in walking in the ways of right peace have they that love i vid; and so should we fine and obedience we may r God, which is eternal life Jesus Christ.

#### A Dark Cloud Ove

THERE are not at presen famines, pestilences or sp Europe to excite general a entire European situation the accumulated hatred tween the various classes past thousand years, and less snarl in the political and social departments, certainly threatens the or

England is distracted w at home, some clamoring some for Aristocratic go Communism, and some Catholicism; some proj heavy hand the rebellion say, Give them lands an Give up the colonial J Africa, and waste no m gold to satisfy aristocra clamor loudly for the ut Turk in Europe, while Defend him, or the Cza en Horn with his fleet mastery of the seas. under the protecting hoarse with crying for joyment of wealth th while the chilling scow ist points to the bristli cannon, and murmurs lar now than he was then, and he is just as jealous of his laws and of his worship.

the seventh day and no other. No other day from the lands of their nativity. seventh day, after the labor of creation on and certain death. the six days.

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And when the Savior declared that whosoever should break one of the least of the com mandments and teach men so, should be called least in the kingdom of heaven, the Sabbath commandment is included, and certainly cannot be called less than the least of them. That teaching is for this dispensation, certainly; and agrees perfectly with the other teachings of the Bible. In the reign of the called of no esteem, but want to remain there thuoughout its ages. Then let us do and teach the commandments, and have right to the tree of life, and have a place in that fair city of God. As we have our justification by faith in Christ, so let us have our sanctification through the truth, in obeying it, thus peace have they that love the law, said David; and so should we find it; and by faith and obedience we may receive the gift of God, which is eternal life, through his Son Jesus Christ.

#### A Dark Cloud Over Europe.

THERE are not at present any great wars, famines, pestilences or special calamities in Europe to excite general alarm, but when the entire European situation is viewed, with all the accumulated hatred and revenges between the various classes and nations for the past thousand years, and the present hopeless snarl in the political, religious, financial and social departments, a dark storm-cloud certainly threatens the on-rushing future.

England is distracted with political factions at home, some clamoring for Republicanism, some for Aristocratic government, some for Communism, and some for Ritualism or Catholicism; some propose to crush with a heavy hand the rebellious Irish, while others say, Give them lands and homes; some say, Give up the colonial possessions in South Africa, and waste no more British blood and gold to satisfy aristocratic ambition. Some clamor loudly for the utter suppression of the under the protecting fold of the Lion are hoarse with crying for equal rights in the en-Joyment of wealth they sweat to produce; while the chilling scowl of the lordly capitalist points to the bristling muskets and gaping cannon, and murmurs a diffant rebuke.

cause the English nation to boil with agita- match to the long-dreaded European magwhen Jesus Christ testified to his servant tion, the restless Irish, burdened with taxation azine. John that 'Blessed are they that do his [God's] and angered with the remembrance of being Turkey, during this excitement, compre-John that I John that I John that they may have right to robbed of nationality by superior force, and hends the design of France, and has accordthe tree of life, and may enter in through the drinking large draughts from the cup of op- ingly notified the powers, petitioning them to the free of the city," the Sabbath command- pression, and forgetting the many blessings unite in thwarting the designs of France, while ment is included among the commandments, put into their hands, are making a desperate she is hastening naval and land forces to dewhich they are blessed for who keep them. struggle to grasp a sword which shall drive fend her North African dominions. Germany The Sabbath of the Lord's commandment is the British landlord and tax-gatherer forever and Austria have officially declared their

indeed, no other day could be, for it cannot things, but of actual waves of human strife part of Turkey's dominions to her own. be changed that the Lord rested on any oth- which are rapidly drifting the social ship on These, in brief, are the facts as reported er day of the week from his labor than the to a lee shore, where none can escape wreck connected with the French war in Africa. It

world by commencing to execute, what is sup- tions to dismember Turkey; or if France is posed by many statesmen to be, a secret pur- not defeated it will, we think, produce another pose to find a pretext for making war on the fearful European tempest. It is true no one can Sultan's subjects in Northern Africa—Tunis foretell exactly what the final results of such and Tripoli—and by conquest claim the na- movements will be; but it is certain that the tional right to annex these State to her domin- present complicated circumstadces produce to ions. That this is the real purpose of the the human eye a daak and threatening cloud French government is quite evident when we over Europe. consider the anomalous action of France in kingdom of heaven we do not want to be the recent sessions of European Conference recent mob demonstration in Rome, which did at Berlin. At the first session France led in not allow the peaceful removal of the body of advocating that Greece should receive a large Pius IX. So serious was this matter, that the slice of Turkish territory in the settlement. Pope has declared that he has reversed his de-At the Supplemental Conference France still cision of soon releasing himself from his long advocated the same policy, and offered to send | voluntary imprisonment in the Vatican, and a fleet to operate with those of the other pow- has now notified all the nations—to gain their ers, to compel the obstinate Turk to cede to sympathy and support in resisting the Italian walking in the ways of righteousness. Great Montenegro and Greece the territory the Con- government—that he henceforth is a prisoner ference had decreed to give to them. But in his own house. This excitement has develsuddenly, without any apparent or published oped the fact that societies are rapidly formthe Turk received an extended lease of national life.

Just as all the nations had quietly retired from the strife, thinking that Turkey would for a time hold her present territorial possess change of policy. France understood that if the "Sick Man" was caused to die while the nations' fleets were assembled to take possession of his estates, she might not receive just did England and Italy; and France knew that to formally demand it she would probably be denied the boon, and for this reason permanent possession, which she would then Defend him, or the Czar will cover the Gold- be prepared to defend. France is now attempt faith. en Horn with his fleets and rob us of the movements, although she stoutly demastery of the seas. The laboring classes piece such a design. This war in Africa has the entire brotherhood of Louisian and adopted by caused Turkey to arouse like an old lion, and England and Italy are demanding explana it any of you know of an opening for any one of England and Italy are demanding explanations of France, and have earnestly appealed house carpentering, and painting, will please adto Germany and Austria to unite with them dress me at King City, Gentry Co., Mo. Yours in making a protest against France opening in hope of immortality when Jesus comes.

Amidst these increasing antagonisms which the Eastern Question again, thus putting the

neutrality, while Italy and England declare has been exchanged for the seventh day; and These are not fancy sketches of unreal that France shall not be allowed to annex any

may result in a defeat of French diplomacy, France, just at this time, is startling the and pass with the abortive efforts of other na-

Added to the above ominous events is the reason, France withdrew from her former po- ing in Italy, who obligate themselves to do all sition of threatened coercion, and it was thro' they can to drive the Pope and all his priests her influence, principally, that the combined out of Rome. This certainly looks like an fleets ceased to demand of Turkey what they opening wedge to introduce a terrible conflict were assembled to require of her, and thus between great Babylon and the Roman kings, which all expositors have looked for when the Harlot shall be cast into the sea .- World's Crisis.

#### From Bro. M. B. Moyer.

BRO. BRINKERHOFF: In the ADVOCATE of July ions, France develops the cause of her sudden 19, 1881, I noticed an article under the caption of "Systematic Charity and Aid," which generally meets my approbation. We see that "the world loves its own," and has its "Benevolent Societies," which many Christians have neither the means nor desire to join. The world has rightly that part of the Turkish territory which she observed that many professors of Christianity do desired. She wanted Northern Africa, and so not obey the law of Christ relative to the poor, needy, and afflicted. It appears to me that many members of oath-bound benevolent associations have their affections alienated from the poor, patronizing their brethren. Dear brethren, if she would have the fleets separated, the ex- we have more truth than other professors, let us citement cease, and then by a strategetical lend a helping hand to those who are willing to movement get her armies and navy in the obey all the commandments. If the world love coveted dominions of the Turk, and then pre- its own, ought not the little flock love one ansent a claim on account of conquest for their other? Let love be without hypocrisy. Let us especially to those who are of the household of

OH, weary, watching pilgrim, The night is well nigh gone-The night of sin and weeping-Of death and sorrow long. The morning star is shining In the now brightening sky,--Arise! look up! ye pilgrims! From slumber lift thine eye.

Arise! be up and watching! Ye must not slumber here, For Satan too is watching With trembling and with fear. He sees the time is nearing When he'll be trampled down, And he who overcomes him Willi wear the victor's crown.

Be watching, pilgrim, watching, For Satan's wrath is great, And he'il try with all his power To make you share his fate. Watch, lest the Lord should meet thee, When he comes in all his power, With the words once sadly uttered-"Could ye not watch one hour?"

We are not tired of watching Dear Savior, for thy face, But we long to see thee coming . From out the heavenly place. Oh, keep us very watchful, And prayerful all the time, And then when thou dost call us, Oh, welcome us as thine .-----

#### Rejoice.

sad, and keep us from rejoicing, had we not them in the glorious age to come. one heart ache of our own.

world cannot rejoice always. They cannot, do the heavens and the earth.

faith looks beyond, and says, It is well. With then shall his people ever be with him and him earth has no sorrow that heaven cannot bask in the radiance of his eternal glory. God by faith in Christ Jesus.

trouble and sorrow is there. Whether we go and hope in his pardoning mercy. Have we from this bondage of corruption, into the gloto the luxurious homes of the wealthy, or the not reason to rejoice that we are called out rious liberty of the children of God. destitute homes of poverty and drunkenness, of the darkness and degradation of sin into

to do so. We cannot at all times rejoice in doctrine, but in its stead we believe the words home in his kingdom. the things of this world, no matter how pros- of Jehovah himself, by the prophet Ezekiel, Our heavenly Father has given to us experous or happy we may be. Sorrows and that "the soul that sinneth it shall DIE." We ceeding great and precious promises, wheredisappointments will come, and to-day we no longer dread the groans and endless agony by we may be enabled to rejoice in him at all sun may rise our joy may be turned to bitter sin nor sinners found in all the universe of restored to its Eden bloom and beauty, and grief, and then the pleasures of earth but mock God, and when every creature will be sending delight themselves in the abundance of joy

the bright eternal future, hence their joy is a soon coming Savior. The signs of the times the bright eternal future, hence their joy is a soon contained. The glad day of often turned to sorrow. But, blessed thought, deliverance is at hand—the day for which often turned to sorrow. But, blessed thought, deliverance is at hand—the day for which the the child of God can look beyond, and rejoice aburch has waited, hoped, and prayed aburch has waited, hoped, and prayed aburch has waited. In nope of the glorious future! the day that Jesus was taken up from his Paul does not tell us to rejoice always the day that Jesus was taken up from his without giving us something reliable to rejoice followers, and a cloud received him out of in. He does not tell us to rejoice in our their sight. We may rejoice in the fact that earthly possessions, our worldly influence, nor "now is our salvation nearer than when we anything of a worldly nature, no, no; but he believed." It may not be nearer than many says, "Rejoice in the Lord always, and again of us thought it was when we believed, but it I say rejoice." Here then is a never failing is, nevertheless, nearer. Each day and hour source of rejoicing. The world with all its brings us nearer the glad day of deliverance, sorrows cannot quench this inward joy of the and the establishment of God's everlasting Christian heart. The trials of earth may kingdom. Nearer the time when the sleeping gather around the child of God, sorrows and saints shall come forth, and with the living disappointments may come, but the eye of be caught up to meet their Savior in the air,

The thought of the near coming of Jesus yet he can at the same time rejoice in the should fill the heart of every child of God Lord. Paul said he was "sorrowful yet always with joy. Now we see our Lord through a glass rejoicing." And although we are in a world darkly, but when he comes we shall see him of sorrow, yet we can be always rejoicing if face to face. Now we are in a world of trials we are indeed and in truth the children of and temptations, of disappointments and dis couragements, of war and strife, but when "Rejoice in the Lord." Truly we have great Jesus comes he will bring to us deliverance reason to rejoice in the Lord. When we were from all these things. The apostle John says, "lost and ruined by the fall," he devised the "Beloved, now are we the sons of God, and means to bring us back to life, joy, and peace. it doth not yet appear what we shall be, but REJOICE! Why rejoice in a world like this? When there was no eye to pity, nor no arm we know that when he shall appear, we shall This world is a world of sorrow, trials, and to save, then it was that the Lord, whose name be like him; for we shall see him as he is." disappointments; the happiest face oft wears alone is Jehovah, sent his only begotten Son Be like Jesus! these poor fail bodies of ours a shadow, and the lighest heart is often bowed to rescue and save us from our lost and ruined transformed into the glorified likeness of our with its hidden weight of sorrow. The world state. We were dead in trespasses and sins, blessed Redeemer; and then too we shall see is full of trouble. Sickness, sorrow, pain and without hope and without God in the world, him as he is, the glory and center of the whole death, is all around us upon the right hand under the condemnation of the law, till God family of God. Truly this is enough to make and upon the left. Turn which way we may called us by his Spirit, to believe on his Son us rejoice in the Lord always—to be delivered

When the Savior was here upon earth, his we see the sad traces of sorrow and inward the glorious light and liberty of the children disciples came to him at one time rejoicing grief. Not only do we see sorrow, sickness, of God? "Rejoice in the Lord," that he sent that even the devils were subject unto them pain and death on every hand, but we see his Son to redeem us from sin and death, and through his name; but Jesus said to them, oppression, vice and crime. Day by day the to give us grace and wisdom that our faith after giving them power to tread on serpents very earth is groaning under the weight of and hope might ever be in him. Rejoice that and scorpions, and over all the power of the its inhabitants' crimes. When we look around we were ever called to be partakers of the enemy, "Notwithstanding, in this rejoice not, us at the troubles, the heart-aches, the trials, inheritance with the saints, and that we have that the spirits are subject unto your; but disappointment, and the blasted hopes of our a place and a name with the people of God rather rejoice, because your names are written fellow beings, it is enough to make our hearts in this age, and a bright hope of being with in heaven." How many to-day are mourning and lamenting because the church has not the We have many things to rejoice in. We power to tread on serpents and scorpions, and In view of all these things, How can we have the truths of God's word, that are now over all the power of the enemy, instead of rejoice? And yet the apostle Paul tells us shining so brightly upon our path from the rejoicing that their names are written in to "rejoice always," and for fear that is not pages of inspiration. No longer do we believe heaven? The great source of rejoicing with sufficient, he says, "And again I say rejoice." in that never-ending lake of fire, where mil- us should be, That God had pardoned all our Now the apostle would not tell us to rejoice lions upon millions of human beings will be sins through the merits of his well beloved if it was wrong to do so, neither would he eternally dying, and yet never die. No long- Son, and that soon he would send him to detell us to rejoice always if it was not possible er, I say, do we believe this God dishonoring liver us from a world of sin and give us a

may rejoice in our present happiness and of the finally impenitent; for we believe the times. Deliverance from sin and sorrow, and prosperity, and to-morrow be called to mourn word of the Lord, by the prophet Obadiah, from all the ills of the present life. He shall over, the then, present sorrows and adversi- that they "shall be as though they had not wipe away all tears from our eyes, sorrow and ties. To-day our hearts are briming full of been." We can rejoice in the fact that the sighing shall be forever done away. The worldly joy and pleasure, but ere to-morrow's time will come when there will be neither redeemed of the Lord shall inherit the earth

the heart's deep sorrow. The children of this forth their songs of praise to him who created and peace, for at God's right hand there are not, look beyond the scenes of the present to | We may rejoice too in the glorious hope of always? The light afflictions of the present

will only work out for us a far my will only the language of glory in ing, an eternal weight of glory in Then, in the Lord olm Then, in the Lord always, and Rejoice in the Lord always, and

Pre-existence of Chris

BRO. BRINKERHOFF: As yours per permit me to say a few w per per on the pre existence of vior, Jesus Christ. First, Jesus tified that he had glory with the fore the world was.' See John things were made by him, and was not anything made that was 1:3. 'He was in the world, a was made by him, and the wor. not,' John 1: 10. 'And the Lor Moses face to face, as a man s his friend,' Ex. 33: 11. See Ex. the Lord descended in the clo with him there and proclaimed the Lord: and the Lord passed and proclaimed the Lord, the Proclaiming and declaring, bei onymous words, according to tist's words in John 1: 18, it m Christ who appeared to Moses the Lord, the Lord God, &c. Thou shalt know no God but no Savior beside me.' Isa. thou art a God that hidest th Israel, the Savior.' Isa. 45: is no God else beside me; a Savior.'

Acts 4: 12, 'For there is no under heaven given among we must be saved, neither is in any other;' that is 'Jesu Isa. 47: 4, 'As for our Redee Hosts is his name, the Holy Isa. 49: 6, Thus saith the Lor of Israel and his Holy One 'The spirit of Christ' was in t 'testified beforehand the sur and the glory that should fo 11. Isa. 9:6, His name shall derful, Counsellor, the migh lasting Father, the Prince 1:9, 10, The Father saith throne, O God, is forever an Lord, in the beginning ha dation of the earth; and th works of thine hands.' Jesu of man came down from he Shall we, like Nicodem these things be? I frankl understand how these thi entertain no doubts of their though to my finite mind discrepant and unreasonab in the knowledge of God, Son, who has bought me blood, and caused the li gospel to shine into me, trust it will more hereafte long years of eternity; 1 never arrive when the cr hend the Creator fully. "Y great is the mystery of s manifested in the flesh.' much then as the childr

## ADVENT & SABBATH ADVOCATE.

or. The signs of the times near. The glad day of and—the day for which the hoped, and praye d, since s was taken up from his loud received him out of ay rejoice in the fact that ion nearer than when we not be nearer than many s when we believed, but it arer. Each day and hour e glad day of deliverance, nent of God's everlasting he time when the sleeping forth, and with the living eet their Savior in the air, ople ever be with him and

ce of his eternal glory, the near coming of Jesus art of every child of God see our Lord through a glass he comes we shall see him w we are in a world of trials of disappointments and dis war and strife, but when ill bring to us deliverance ngs. The apostle John says, e we the sons of God, and ppear what we shall be, but en he shall appear, we shall we shall see him as he is." nese poor fail bodies of ours the glorified likeness of our er; and then too we shall see glory and center of the whole Truly this is enough to make Lord always—to be delivered ge of corruption, into the glohe children of God.

for was here upon earth, his him at one time rejoicing rils were subject unto them ; but Jesus said to them, power to tread on serpents l over all the power of the tanding, in this rejoice not, e subject unto your; but use your names are written many to-day are mourning ause the church has not the erpents and scorpions, and of the enemy, instead of ir names are written in t source of rejoicing with dod had pardoned all our erits of his well beloved ne would send him to deeld of sin and give us a

ther has given to usexrecious promises, whereed to rejoice in him at all from sin and sorrow, and le present life. He shall om our eyes, sorrow and ever done away. The I shall inherit the earth bloom and beauty, and the abundance of joy 's right hand there are Then why not rejoice filictions of the present

will only work out for us a far more exceed. flesh and blood, he also himself likewise took still. May the good Lord grant us grace to rejoice."

#### Pre-existence of Christ.

Bro. Brinkerhoff: As yours is a free paper permit me to say a few words in your columns on the pre existence of our dear Sa vior, Jesus Christ. First, Jesus himself testified that he had glory with the Father 'before the world was.' See John 17:5. things were made by him, and without him was not anything made that was made,' John 1:3. 'He was in the world, and the world was made by him, and the world knew him not,' John 1:10. 'And the Lord spake unto Moses face to face, as a man speaketh unto his friend,' Ex. 33: 11. See Ex. 34: 5,6, "And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord: and the Lord passed by before him and proclaimed the Lord, the Lord God,' &c. Proclaiming and declaring, being nearly synonymous words, according to John the Baptist's words in John 1:18, it must have been Christ who appeared to Moses and proclaimed the Lord, the Lord God, &c. Hosea 13:4, Savior.

lasting Father, the Prince of Peace.' Heb. transgressions. 1:9, 10, The Father saith to the Son, 'Thy gospel to shine into me, in part now, and I which remains to this day unrepealed. trust it will more hereafter, even through the Do we make void the law through faith?

wonderful for me; it is high, I cannot attain city." Rev. 22: 14. to it.' I am bound by the grace of God, to believe all his word; although I cannot see how it can be true; I do not doubt but that it is. When the Father says the Son in the We shall see him as he is, by and-by, when was taken up, and a cloud received him out of their sight, two men in white apparel, said, into heaven, shall so come in like manner as avoided by every Christian. ye have seen him go into heaven, Acts 1:9-11. In Eph. 4:9 we learn that he who ascended, descended first into the lower parts of the earth. Behold, I come quickly; hold that fast that thou hast, that no man take thy crown. Rev. 3:11. ABIJAH THAYER.

Backland, Mass.

#### From Bro. B. G. StJohn.

Bro. Brinkerhoff: Since the burial of our Thou shalt know no God but me, for there is Bro. Davis I have remained at home most of thou art a God that hidest thyself, O God of Day Adventist Church, and was edified in Israel, the Savior.' Isa. 45: 21, 'And there much of the preacher's discourse; but he had Isa. 47: 4, 'As for our Redeemer, the Lord of garbling the Scriptures' and being partial in Hosts is his name, the Holy One of Israel.' the law, I am at a loss to know what is. To Isa. 49: 6, Thus saith the Lord, the Redeemer whom is Christ the end of the law? "He is of Israel and his Holy One.' Peter says, the end of the law for righteousness to every 'The spirit of Christ' was in the prophets and one that believeth," and to no others. What 'testified beforehand the sufferings of Christ is dead by believing in Christ? the law? nay and the glory that should follow,' 1 Peter 1: verily, but the penalty incurred by its trans-11. Isa. 9: 6, His name shall be called Won-gression; that is slain by faith in Christ, and derful, Counsellor, the mighty God, the ever- the believer escapes the penalty due to his

throne, O God, is forever and ever, and thou, violated law holds, him with the grasp of of evil."-M. in Line and Plummet. Lord, in the beginning hast laid the foun- eternal death, and he must perish forever these things be? I frankly confess I cannot hath dominion over a man as long as he livunderstand how these things can be: yet I eth?" "I had not known sin but by the law, entertain no doubts of their truthfulness, al for I had not known lust except the law had discrepant and unreasonable. I hope to grow speaking of that law, one precept of which kind.—Silas Henn. in the knowledge of God, and of his beloved is, "Thou shalt not covet;" and that law is Son, who has bought me with his precious the holy law of God, graven on tables of gospel to aused the light of his glorious stone by the great Law-giver himself, and

long years of eternity; but the period will God forbid, says Paul, "we establish the law," hend the when the creature can compre- here, in the Christian dispensation. How then hend the Creator fully. Without controversy can you, my no-law and no-Bible Sabbathgreat is the mystery of godliness; God was Christian friends, say the law of God is dead? manifested in the flesh.' 1 Tim. 3: 16. 'Foras- it is by the law that we have the knowledge it is by the law that we have dead, but alive much then as the children are partakers of of sin. It is therefore not dead, but alive

ing, an eternal weight of glory in the future. part of the same, &c., Heb. 2: 14. For verily rightly understand his law, and a disposition Then, in the language of Paul, I would say, he took on him the seed of Abraham, Heb. to render hearty obedience to all its precepts, "Rejoice in the Lord always, and again I say 2:16. The psalmist, speaking of the knowl- that we "may have a right to the tree of life edge of God, says, 'Such knowledge is too and may enter in through the gates into the

San Francisco, Cal.

#### Appearance of Evil.

It is not enough to abstain from all evil, but we beginning laid the foundation of the earth, are commanded to "abstain from all appearance and the heavens are the works of his hands, of evil." 1Thess. 5:22. That individual who has who am I that I should reply against God? no regard as to how his actions appear before men, cannot be a child of God. If we belong to he comes. While the disciples beheld, Jesus the family of God, we will be jealous of the reputation of that family. This is a characteristic of every member of the "houshold of faith." Whatever would cause suspicion, or bring reproach up-This same Jesus which is taken up from you on the cause of Christ, should be studiously

The apostle Paul says, we "have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."

While it is true that the light of God in the soul will shine in some way without any effort on our part, yet the command is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If we obey this command, we will shun all actno Savior beside me.' Isa. 45:15, 'Verily the time, but last Sunday I went to the First ions that have the least shadow of evil. It is a bad indication to hear an individual say, "I do not care what people think of me," and also to justify themselves in deing those things that may is no God else beside me; a just God and a to refer to that "old Jewish law" as no longer not be wrong in themselves, but appear to be obligatory upon man, "that [the law,] being such in the eyes of the world. I once knew an Acts 4: 12, 'For there is none other name dead wherein we were held." Then to prove individual who was recommended by a doctor to under heaven given among men whereby this true he quoted from Rom. 10: 4, "For drink beer for his health, and he purchased a we must be saved, neither is there salvation Christ is the end of the law," only a part of keg and drank it according to the doctor's inin any other; that is 'Jesus of Nazareth.' the sentence. Well, I thought if this is not structions. However conscientious he may have been in doing this, he certainly laid himself liable to have his Christian character impeached, and the cause of the Master reproached.

> The only way the world has to determine our character, is by outward appearance. "Man looketh on the outward appearance, but God looketh at the heart." 1 Sam. 16:7. This Scripture has often been misapplied by individuals supposing that if their hearts are right, that the "outward appearance" before men is of no consequence.

Man may misjudge our motives and actions, while God looks at the heart and judges righteous-Not so with the unrepenting sinner; that ly; yet, we must "abstain from all appearance

ACCEPTING Christ not only as our redemption dation of the earth; and the heavens are the There is no possible escape but through and sanctification, but as our strength and power, works of thine hands.' Jesus says, 'The Son Christ, and that way lies through repentance, we must "reckon ourselves to be dead unto sin," of man came down from heaven, John 3:13. faith, baptism, and a holy life. Said Paul, must regard ourselves as freed from its dominion, Shall we, like Nicodemus, ask, 'How can "Know ye not, brethren, how that the law as no longer under its influence, as having no desire out of harmony with God's and no feeling not in union with his. We must also reckon ourselves "alive unto God," quick to understand his will, and follow his drawings, jealous for his though to my finite mind they may appear said, Thou shalt not covet." He is here truth and proclaim the gospel message to man-

> We are not in favor of any kind of a licence system. Rum selling is either good or evil. If good, then it should have the same chance as any other kind of busines. If evil, the nation, state, county or town has no right to license it. When the State legalizes an evil, its moral, power is destroyed. When it places its protecting power over its worst enemy, the result will be degradation to the people and death to the State. The only remedy is destruction of the evil, thus elevating the people and preserving the State. -National Liberator.

## The Advert and Sabbath Advocate.

attending the meeting.

#### Items of Interest.

Rome and go to Malta unless greater respect is shown to his household in the Italian capital. The Italian government would probably interpose no objections. Some have advised the Pope to come to America.

Letters were sent from Mecca in 1880 to all Mohammedan countries, appealing to the sentiment of the brotherhood uniting all Mussulmans; declaring that Islam was threatened with complete destruction; that England was mistress of India, France of Algeria, and Russia of Turkistan; and it therefore behooved Mohammedans to awake and everywhere throw off the Christian dominion.

It is estimated that Germany will have lost at the close '81 about a quarter of a million of her most efficient subjects by emigration to America.

American young men consume more cigarettes than those of any other nation in the world, not even excepting France, where 300,000,000 are yearly consumed. In the noxious smoke of these eigarettes, are evaporated the brains, the fortunes, and the constitutions, of the thousands of youthful devotees to the filthy weed.

mouth, the minister said to one of his parishioners, fond of sleeping in sermon time, "There is no sleeping-car on the road to heaven." "And no smoking-car, either. I reckon," said the man in reply, now wide-awake. - Golden Censer.

THE Atlantic Flour Mills at St. Louis were struck and burned by lightning, on the night of nearly all the upper part of the walls burst out, fire issued from every part, and in half an hour the mill and contents were consumed. The loss is \$200,000, and four of the operaters perishing in the building.

THE CHILCAT METEOR.-The State Mining Bureau of California has lately come into possession of the meteorite found among the Alaska Indians by Mr. John Muir. The metoer was seen to fall, it is said, by the father of one of the oldest Indians in Chilcat, over a hundred years ago, and was afterwards sought out and carried to his hut in triumph, Through the co-operation of the Northwest Trading Company, the Mining Bureau succeeded in conducting negotiatious for its purchase; and for a consideration which September 1st. 1881. seems meager as Esau's mess of pottage in the eyes of scientists, the State of California acquired clear title to the meteor, and it arrived in the city, June 24. This ærolite is exceedingly irregular in shape, and the projecting points are as bright as if they had been burnished. A sucession of nut-shaped hollows, which cover the entire surface, give it an exceedingly curious aspect, and been moulded by some unknown power into the shape of the head of a strange beast. It weighs a hundred pounds or upward, and has been christened, in honor of the locality from which it was procured, "Chilcat Meteor."

NIHILISM did not die out in Russia by having taken the life of the Czar. The Nihilists are laying plans to assassinate the new Czar, who lives in the greatest fear, and they are striving hard to We will issue no paper next week, as we overthrow the government. The progress of that working of music with words, among which are intermediated to talk and a special data talk. rest also, and we feel assured that our readers will all be willing to pass a week's ere long. Their work is not confined to Russia; covers, 40 ets; In cloth, 50 cts. We have added a few hymns on the Sabbath, making it a choice of the collection of hymns for Sabbatarian Adventists. will all be willing to pass a week's issue of they have designs against the Emperor of Gerthe paper that we may have the privilege of many, which have come to light. Hartman, a inciting sympathy with the revolutionary spirit which prevails in Ireland against the ruling government, which is not losing grounds in the It is reported that the Pope threatens to leave least. It is said that the Fenian and Land Leaguers intend to keep the English frightened if they can do no more. And the disaffection reigning there is only waiting an opportunity for a serious outbreak. Nihilism is opposed to religion and is the direct ally of infidelity. Because the Emperor of Russia is the acknowledged head of the Greek Church, and their efforts are directed against the government, they also aim at religion, and are thus helping to bring the antichrist prominently upon the stage of action. Infidelity is one of the three frog-like spirits to gather the world together for the battle of the great day of God Almighty. Rev. 16: 13, 14. "Happy shall they be who shall escape these things which are coming upon the earth, and to stand before the Lord in the great day of his coming.

#### Appointments.

#### The Missouri Camp-meeting.

A Camp-meeting will be held at the Mineral Springs, Gentry Co., Mo., twelve miles northeast of Albany, the County Seat, commencing THE SLEEPING CAR.—Taking a cigar out of his Thurs-day, Sept. 1st, 1881, and continuing till Tuesday, Sept. 6th. Those coming from the north will come on the Leon branch of the C. B. & Q. R. R. to Bethany, which is 15 miles southeast of the Camp-ground, or on the Mt. Ayr branch to Grant City, which is 13 miles north west of the Camp-ground.

The Eighth Annual Conference of the Church Aug. 12th. An explosion instantly followed, of God will be held in connection with this meeting. We hope for a good attendance.

A. C. Long, Ex. Committee. N. A. WELLS, W. C. LONG,

THE next Quarterly Meeting of the Church of God at Beckwith, Iowa, will be held in the Grove at Bro. Caviness', on the 9th, 10th, and 11th of Sept., 1881. A cordial invitation is extended to all the brethren and sisters who can attend, and especially the preaching brethren,

EBER DAVISON.

Providence permitting I will meet with the brethren as follows:

Missouri Campmeeting at Mineral Springs,

Marion, Iowa, Sabbath, Sept. 10th, 1881.

La Porte City, Iowa, Sabbath, Sept. 17th, 1881. Fairfield, Neb., Oct. 8th, to remain as long as the interest demands. J. H. NICHOLS.

#### Letters and Money Received.

M E Benight \$1.50, Kate McNeill \$1.25, Mrs A its fantastic contour looks almost as if it had L Kemp \$1, R D White \$1, Jane L Madill \$1, R A Winchester 50 cents, Sarah Sprague \$1, John Hart \$1, John Branch \$3.50, Wm Kelley \$1.

#### Books and Tracts Sent by Mail.

M E Benight, Kate McNeill, W C Long.

#### Books and Tracts FOR SALE AT THIS OFFICE.

#### HYMN BOOKS.

Hymns of the Advent.—Comprising 135 pages have decided to take a week's vacation from the Nihilists, whose plottings are so secret and whose tunes are indicated by their names make the Nihilists, whose plottings them up have decided to take a week's vacation from our office labor and attend the Conference fails although execution and banishment befalls and fails although execution and banishment befalls and fails although execution and banishment befalls and by their names, make the conference our office labor and attend the Conference fails although execution and banishment befalls and by their names, make the conference our office labor and attend the Conference fails although execution and banishment befalls and by their names, make the conference our office labor and attend the Conference fails although execution and banishment befalls and by their names, make the conference fails although execution and banishment befalls and by their names are indicated by their names, make the conference fails although execution and banishment befalls and by their names are indicated by their names, make the conference fails although execution and banishment befalls and by their names are indicated by their names, make the conference fails although execution and banishment befalls and by their names are indicated by their names, make the conference fails although execution and banishment befalls and by their names are indicated by their names. many of their best members. The government in all 213 pages and 385 hymns. We have called souri. The other office hands need a week's must succumb to them, to some extent, at least, a few hymns on the Sabbath, making it a choice and we feel assured that any restalso, and we feel assured that any restalso, and we feel assured that any restalso. cipal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists.

Price, 10 cents. The Seventh-Day Sabbath,-A short Treatise on the Scrriptural 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 30 cents. Review of J M Stephenson on the Sabbath Question, and the Two Laws, by Jacob Brinkerhoff: 32 pages, price 9 cts.

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.

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

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

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

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents. The Atonement. S. E. Brinkerhoff. 32 pp. 10cts. Christian Baptism, by I. C. Welcome, 25 cents.

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

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

The Three Angels' Messages of Revelation xiv.

12 pages, 3 cts, by A C Long. The Sanctuary trodden under foot and to be Cleansed, of Daniel 8: 14, by Jacob Brinkerhoff

-32 pages,-price 9 cents. The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,-4 cts. Mrs. E. G. White's Claim to Divine Inspiration Examined, by H. E. Carver, showing her visions to be erring and human, instead of divine,

Price 18 cents, post-paid. The Sign of the Messiah: or how long was Christ in the Tomb? and when did he rise from the dead? 40 pages, price 6 cents.

The Infidel Silenced, by Irrefutable Evidence relating to the Authenticity and Credibility of the Holy Scriptures, 25 cents.

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

Mrs. White's I stons and the Seventh Day Adventists- pages, price 1 cent.

The test imonies of Mrs E G White compared with the Bible, by H C Blanchard. 43 pages, 15cts. 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 cis. 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 beliver's only hope of a future state, by R V Lyon, 24 pages, price 5 cts.

The Glorious future, or the Reign of Christ and his cabinet, R V Lyon, 10 cts.

The Signs of the Times, -- Showing the fulfillment of the signs given by the Savior of his second Advent. By S. E. Brinkerhoff. 12 pp., 3 cents Did Jesus redeem all men? RV Lyon, 20 cts.

Envelops, 25 for 10 cts, 50 for 20 cts-containing an advertisement of the ADVOCATE printed on them, together with the leading doctrines to which it is devoted.

"Thy Word

Marion, Iowa

The Advent and Sabbath IS PUBLISHED WEEKLY Jacob Brinker at MARION, LINN COUNTY,

TERMS.—Two Dollars per year. TERMS. To new subscriber of \$1, or \$1.50 per yr. Specimen co

THE ADVOCATE is devoted to the the doctrines of the Second Ad the Signs of the Times, the duty week,) together with the other con (Jod, the Nature of Man, his Uni in death, the End of the Wicked, stored to its original glory and co future inheritance and abode of the the Kingdom of God, the Atone demption by Jesus Christ, the Christian Life, and kindred Bible

## I Shall be Satisfied, Ps

Nothere; not here; not where

Fade into mocking sands as we Where in the wilderness each for I shall be satisfied, but oh, not

Not here where every dream of 1 Where the worn spirit never g When haunted ever by the thous

Accross us floods of bitter mem

There is a land where every pull With rapture, earth's sojourner Where heaven's repose the wear And peacefully life's time toss

Far out of sight, while yet the fl Lies the fair country, where And of its bliss is nought more w Than these few words, "I sha

Satisfied! satisfied! the spirits ! For sweet companionship wit The silent love that here meets The inspiration which no lan

Shall they be satisfied? the s The aching void which not!

Oh! what desires upon my sou As I look upward to the heav Thither my weak and weary st Savior and Lord! with thy f

Guide me towards home, wher ings ending Ithen shall see thee and "be -Selected by AMANDA KEMI

### Repentance JOHN BRANC

"Repent ye, therefore, ? that your sins may be blot times of refreshing shall co ence of the Lord." Sometimes I am almos at seeing as much morality world, while those professi of the Savior, and especial Watchmen, are viewing t before us to be of so little i

Shir that even those that A blowers of Christ are gen A discolling, John the first ?