

# Advent and Sabbath Advocate.

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

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## The Advent and Sabbath Advocate,

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth 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.

### Marah and Elim.

To-day 'tis Elim with its palms and wells,  
And happy shades for desert weariness;  
'Twas Marah yesterday, all rock and sand,  
Unshaded solitude and dreariness.  
Yet the same desert holds them both, the same  
Top breezes wander o'er the lonely ground;  
The same low stretch of valley shelters both,  
And the same mountains compass them around.

So it is here with us on earth, and so  
I do remember it has ever been;  
The bitter and the sweet, the grief and joy,  
Lie near together, but a day between.  
Sometimes God turns our bitter into sweet,  
Sometimes he gives us pleasant water-springs;  
Sometimes he shades us with his pillar-cloud,  
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long:  
Marah and Elim will alike be past;  
Our desert-wells and palms will soon be done,  
We reach the "City of our God" at last.  
O happy land! Beyond those lonely hills  
Where gush in joy, the everlasting springs;  
O holy Paradise! beyond these heavens,  
Where we shall end our desert wanderings.

—Horatius Bonar

### Sabbath in the Encyclopedia.

B. G. STJOHN.

BRO. BRINKERHOFF:—From the "Library of Universal Knowledge," a work recently published by the American Book Exchange of N. Y., I have made a few quotations on the "Sabbath" which I send you for the paper. This work is a reprint of the last (1880) Edinburgh and London edition of Chamber's Encyclopedia, and though the editor or compiler of the work leans hard toward a Sunday Sabbath, yet he is compelled to admit that there is no Bible authority for its change from the seventh to the first day of the week. He acknowledges that the apostle Paul never taught Christians to abandon the observance of the law, but on the contrary continued to the end to observe it himself, as appears from Acts 25: 8; 28: 17; Phil. 3: 6. He says the Hebrew word *Sabbaton* designates the seventh day of the week as the day of cessation from work; and according to the Pentateuch,

the division of the week into seven days appears at a very early period. On the occasion of the manna, Ex. 16: 23, the Sabbath and its solemnity seem presupposed, and the "Remember the Sabbath day" of the decalogue also indicates a previous institution. There can be no doubt about its meaning in the Old Testament. It is intended as a principal testimony of faith in the Creator of the universe, hence its supreme importance. Though the threatened punishment for Sabbath breakers never seems to have been carried out to the full during the times of the commonwealth, it was placed on a par with the entire body of the law. He who transgresseth the Sabbath is considered legally, according to Maimonides, as one who has set the whole law at defiance, and is to be looked upon in every respect as a worshiper of the stars—a heathen. It was a day of holy convocation throughout the land before and after the exile; all were required to attend the services of the synagogue with special reference to the sanctity of the Sabbath, and even the preceding Friday always shared more or less in the sanctity of the day in a preparation for its observance—its very name was sunk in "eve of Sabbath." At an early hour in the afternoon trumpets were blown from the steps of the temple in Jerusalem, for closing of shops and all business; no work was begun on Friday that could not be finished or stopped before sundown; at last when the sun disappeared from the horizon, the hallowed period commenced, and lasted until three stars were visible the following evening.

The services of the synagogue were opened with prayer as follows: "O Lord our God, King of the universe, who hath sanctified us by his laws, and hath made us participate in his grace, and hath in his love and in his mercy given us the Sabbath as a remembrance of the creation, as the first day of holy convocations, and in mercy of the redemption from Egypt, for thou hast chosen us and sanctified us from all peoples, and hast given unto us thy holy Sabbath in love and in grace. Blessed art thou, O Lord, who sanctifieth the Sabbath." A portion of the Pentateuch is then read, translated into the vernacular and expounded. Special prayers and psalms having reference to the sanctity of the Sabbath were said and sung, and the rest of the day was devoted to pious meditation, study of the law, and to serenity and joyfulness." How appropriate thus to remember the Sabbath day to keep it holy—occupying its hallowed hours in the praise and worship of the Creator of the heavens and the earth who made the Sabbath for man, by sanctifying the seventh day for a perpetual weekly

reminder to him that the Creator of all things is the only living and true God—the supreme object of veneration and worship.

The Sabbath was given to man as a blessing—a precious boon. If he continued to observe it for the reason assigned, it would forever have prevented his departure from the worship of the true God; and the only security that Protestant and Catholic worshipers now have against complete and entire apostacy, is to cease their veneration of the sun's day, a day formerly dedicated to the worship of that luminary, and come back to the 'Lord's day,' the seventh day of the week, and the only day of the seven that the Lord ever sanctified (made holy,) by himself resting thereon at the end of creation's week.

Both Catholicism and Protestantism is a departure from the worship of the God of the Bible, in substituting the first day of the week for a day of holy convocations, and relegating to toil, drudgery and ignominy the day that the Lord made holy, without a single word of authority, either from Christ, the apostles, the prophets, patriarchs, the angels, or from God himself. No wonder that there is a cry of a great dearth of the Spirit heard in the land; it will continue until his professed people bring all the tithes into the storehouse, and cease to destroy any of his holy commandments. Still waiting in hope.

Igo, Shasta Co., Cal.

### The Hour of Trial.

JESSE MILLARD.

"That hour which is to come upon the world, to try them that dwell upon the earth." Rev. 3: 10. New Version.

DEAR BROTHER: Permit me to make a few remarks through your paper, the ADVOCATE. Dear Brethren: love and greetings to you all. It is by the sure word of God that we are to know where we are in the world's history. First, the hour, which would signify but a short space of time, but long enough to accomplish its object, that is, deceive the whole world, to try them that dwell upon the earth. The time when this hour of trial shall be: just before the coming of Christ, in the time called quickly, or the last sign. The hour of trial; the anti-christ, I think, will bring it about or make it known. Who is this anti-christ? 1 John 4: 2-5, Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit which confesseth not that Jesus Christ is come in the flesh is not of God. This is that spirit of anti-christ, . . . and now it is in the world already. They are of the world, therefore speak they of the world, and the world heareth them.

1 John 2:22, Who is the liar but he that denieth that Jesus is the Christ? This is the anti-christ, even he that denieth the Father and the Son. We will now look at Paul's description of the man of sin, given to the Thessalonian brethren, to understand that the coming of Christ could not take place unless there come a falling away first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God. "When the Son of man cometh shall he find faith on the earth?"

What greater falling away could be looked for than now is in the world? The churches are following the traditions of men instead of the teachings of the Bible. 1 John 2:18, 19. Little children, it is the last hour, and as ye heard that anti-christ cometh; even now have there arisen many anti-christs, whereby we know that it is the last hour. They went out from us. Now look at the French Revolution in 1798, when the two witnesses lay dead three and a half days, and the image to the beast was made; when Napoleon Bonapart took up the old iron crown and placed it upon his own head, and caused all to worship the image of the beast; and in 1848 another earthquake which caused all of Europe to shake; and the elements then set in motion, Communist, Internationalist, Spiritualism, and Infidelity, combined together to constitute the anti-christ. And will not these constitute the beast, the lawless one, the son of perdition? Rev. 17:8, The beast that thou sawest was, and is not, and is about to come up out of the abyss, to go into perdition. V. 11, And the beast that was and is not, is himself also an eighth, and is of the seven, and he goeth into perdition. V. 12, And the ten horns that thou sawest are ten kings. V. 19, These shall war against the Lamb and the Lamb shall overcome them, for he is Lord of lords and King of kings. Now mark the time; it is after the nobleman has returned and having received the kingdom.

It is in the days of these kings, while they are alive; not after they are broken to pieces that Christ will rule in the midst of his enemies. He takes possession of his kingdom whilst his enemies are in possession of it. After the Nobleman returned, having received the kingdom, . . . but those mine enemies which would not that I should reign over them, bring hither and slay them before me. Rev. 19:19, And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. Jer. 56:18, For I know their works and their thoughts; it shall come that I will gather all nations, and tongues, and they shall come and see my glory. Psa. 48:1-3, Great is the Lord, and greatly to be praised, in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mt. Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together.

They saw it and so they marvelled; they were troubled and hasted away. Psa. 46, God is our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and tho' the mountains be carried into the midst of the sea; tho' the waters thereof roar and be troubled, tho' the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved. God shall help her and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the Lord, what desolation he hath made in the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah.

Now we can see there is no place for the earth to be made desolate this side of the coming of Christ and his kingdom. We have seen the gathering of the armies, the kings, and the beast, takes place after the kingdom is set up; the saints, the camp, and the beloved city, are all here; the saints called to the marriage supper of the Lamb.

But to return. The hour of trial is to try our faith, for the Lord will have a tried people; and he has said, Occupy till I come. The temptation is to get men and women to disbelieve what he has revealed unto us in his word, and make it mean something else. And has not the adversary nearly accomplished his object? My prayer is, O Lord, keep us from falling in with this temptation. "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. For they are spirits of devils, working signs, which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." We will notice the dragon power, inasmuch as he is brought to view. In Rev. 12 there appeared two wonders in heaven; one was a woman clothed with the sun, and the other was a great red dragon; and there was war in heaven; and the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels are cast out with him. Now, the book of Revelations is a book of symbols to show us what was to be performed on the earth. And the dragon symbolized one form of the Roman government. Having the high exalted position he occupied, his angels, his under officers, are rulers; his being cast out was to have his power taken away, unto the earth, the great abyss, or among the children of men.

He gave his power unto the beast, when, in A. D. 500, or soon after, the dark ages commenced. They had no need of the dragon devil then, for the woman, the mouth-piece

to the beast, the successor of the dragon took the work into her hands. Inspiration and history has shown how well they have succeeded. How long did it continue (the dark age)? Until the reformation, A. D. 1500, just 1000 years. During this time the dragon, the devil, has been bound, Rev. 12:9, the deceiver of the whole world.

His work, in the 12th chapter, we have seen, is to deceive the whole world. We will look at the devil dragon in the 20th ch., And when the thousand years are finished Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war, the number of whom is as the sand of the sea. And they went up over the breadth of the earth. And is not his work well nigh accomplished? Is not the anti-christ, the lawless one, now in our midst? and has it not now well nigh deceived the whole world? Is not this the beast that all that dwell on the earth shall worship, whose names are written in the Lamb's book of life?

Lamar, Mo. [Continued in next number.]

### The Promises of God.

B. ALVERSON.

[Continued.]

THE promises of God are not opposed to the law. Gal. 3:21 reads, Is the law then against the promises of God? God forbid. Then as if to guard from all want of force or effect, the inspired apostle adds, For if there had been a law given which could have given life, verily righteousness should have been by the law. The two last clauses of v. 21 are taken as proof that there is no necessity of the perpetuity of the law of ten commandments, because the law could not give life; if it could give life, righteousness should have been by the law; so if we keep the law we have no righteousness, or have not the righteousness which is of God. However popular this claim may be it is not authentic. To place this matter in its proper light, so as to obviate exceptions, shall be our sole aim.

First, let us inquire of the nature, then the object of the law. Next, what is it that gives life. And let the Lord make the decision. 1st, What is the nature of the law? Rom. 7:12, 14, 16, Thy righteousness is an everlasting righteousness, and thy law is the truth. Ps. 119:143. My tongue shall speak of thy word; for all thy commandments are righteousness, v. 172; see also Rom. 8:3. Thy testimonies that thou hast commanded are righteous and very faithful, v. 138. Blessed are the undefiled in the way, who walk in the law of the Lord, Rom. 7:1. Rom. 8:13. Now what gives life? Read John 6:43. For the bread of God is [the promised Life-giver] he which cometh down from heaven, and giveth life [zoen, Greek, for life,] unto the world. I am the way, [ego eimi e edos, Greek,] and the truth, [kai eoletheia, Greek,] and the life [kai e zoe, Greek]. John 14:6. The words that I speak unto you, they are spirit, and

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are life, John 6:63. For to be carnally  
is death; but to be spiritually minded  
and peace, Rom. 8:6. We have  
adequate to the purpose intended or  
That the righteousness of the  
be fulfilled in us [the Emphatic  
instead of in us], who  
not after the flesh, but after the spirit,  
8:4. Again, For the law of the spirit of  
Christ Jesus hath made me free from  
law of sin and death, v. 2; and in the  
and 3rd v., is shown plainly what is con-  
on the part of a converted being, that  
is condemned; and not the individual  
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efficient anyhow, because it fails to  
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law), thus is in favor with God in ke  
law. Rom. 6:7. The 18th verse rea  
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they are life, John 6: 63. For to be carnally minded is death; but to be spiritually minded is life and peace, Rom. 8: 6. We have power adequate to the purpose intended or promised. That the righteousness of the law might be fulfilled in us [the Emphatic Diaglott reads by us instead of in us], who walk not after the flesh, but after the spirit, Rom. 8: 4. Again, For the law of the spirit of Christ Jesus hath made me free from the law of sin and death, v. 2; and in the next and 3rd v., is shown plainly what is condemned on the part of a converted being, that sin is condemned; and not the individual, Rom. 8: 1. Therefore sin is condemned, done away, and not the law. Hence we do not make void the law. Read Rom. 3: 31, but sin, as we have shown. If the law was done away, as some say, that would contradict God's word; Rom. 3: 31, and other places. If God told an untruth once, how can we trust him for salvation promised? O! what fallacy, to claim that God's holy, just, and good law is done away, and is contrary to a converted person. Rom. 7: 12, 14, 'shows the good qualities of the law.

And just because the good law does not give life to the condemned converted sinner does that prove that the law is not righteousness? no, God forbid. The law requires perfect obedience, and man cannot keep the ten commandment law acceptable in the sight of God, when out of Christ. But, when by faith in the remedy of the gospel of Christ, being remedied thereby, then, and not until then, can we realize that God is the Justifier (or makes righteous) of him which believeth in Jesus. See Rom. 3: 26. If the law of faith, as stated in Rom. 3: 27, showed anything contrary to the sense of the better relation the converted being sustains to the ten commandment law, it has never been made plain to that effect yet; and the no law system is deficient anyhow, because it fails to show a harmony of Scriptures. But being made alive to righteousness and free from sin, free from the curse of the law (not free from the law), thus is in favor with God in keeping the law. Rom. 6: 7. The 18th verse reads, Being then made free from sin, ye become the servants of righteousness. Read the rest of Rom. 6. Then read John 8: 32, 36; Gal. 3: 13. Gal. 5: 22, 23 mentions the fruits of the Spirit; then v. 23 says, Against such there is no law. Now read James 1: 28. But whoso looketh into the perfect law of liberty (liberty from sin), and continueth therein, he being not a forgetful hearer, but doer of the work, this man shall (a promise) be blessed in his deed. Hence, the law is not opposed to the promises of God, because he is the same righteous God that he was before man did what God told him not to do. For sin is the transgression of the law. 1 John 3: 4; so Christ atones for our sins by the propitiation through faith in his blood for the remission of sins, Rom. 3: 24, 25. So if sin is remitted we will not continue in it; and if we do not continue in sin, we will continue in the law of the Lord, as the apostle James says, James 1: 25. The law is magnified, and made honorable, for we read in Isa. 42: 21, The Lord is well

pleased for his righteousness sake; he will magnify the law and make it honorable. So that is what the grace of God is for, that we may be reconciled to God through Christ; as we can no other way keep the law; so if we keep God's holy, just and good law, we can have the benefits of what God has promised us, and the end (final result,) everlasting life, Rom. 6: 22. For Christ is the end (or design) of the law for righteousness to every one that believeth. Rom. 10: 4. For to this end (design) Christ hath died, and rose, and revived, that he might be Lord both of the dead and living, Rom. 14: 9; this last proves plainly that end sometimes means design. Truly it does when speaking of God's righteousness. So we must be Christ's in order to be made fit to keep the law to the proper design, and be heirs of God's promises. For Christ could not pardon an individual unless he kept the good law; surely he could not pardon and man continue in sin. Let love be without dissimulation; abhor that which is evil; cleave to that which is good. Rom. 12: 9. The law is called good by the Lord, so cleave to it. That is its nature; or distinction from the ceremonial law (which is done away); its object is to make blessed, good, holy, pure, righteous, upright, spiritual, just; or rather it takes man in that line, in that high way; by first accepting us through the atoning mercy and reconciliation of Christ, the mediator between God and man. Christ gives us a life of hope and blessedness here, and an unending, immortal life in the world to come; by redeeming us, so that we can keep the perfect law of the Lord, Ps. 19. Thus we have a synopsis; a general view, or collection of parts, so arranged as to exhibit a general view of the whole; a conspectus. To show that the promises of God are not opposed to the law, Rev. G. K. Cheyne, M. A., admits in his index of the Bible.

We close these few lines, hoping they may have the intended good effect, as the sufficiency is of the Lord, whose omnipotence is sufficient to avail himself of means, infinitely well calculated by the harmony of his attributes to consummate whatever he has promised. These are facts vindicative of the philanthropy of God toward the whole human family. The tenor of Bible harmony is a preparedness of God. As the poet well said, God is his own interpreter, and he will make it plain. [To be Continued.]

### In Spirit and in Truth.

In the hundreds of systems for saving men from their sins, and to give them final deliverance from all enemies, the reader will remember that no two are precisely alike. Then whose systems are they? They are the works of men. There is some Scripture in each published system; will not this small amount of the word of God serve as leaven, so that the commandments of men which serve as bridging from one Bible quotation to another be sanctified and accepted of God? And if people are only sincere and worship in the manner they have obligated themselves to do, who will say that God will not accept the service, even though it is not just as we read it in the scriptures?

Jesus said: "This people draweth nigh unto me with their mouth, and honoreth me with

their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 6-8.

Hear what Isaiah says about the people following after the precept of men: "Wherefore the Lord said: Forasmuch as this people draw near me with their mouths and with their lips do honor me, but have removed their hearts far from me and their fear toward me taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? and who knoweth us? Surely your turning of things upside down, shall be esteemed as the potter's clay; shall the work say of him that made it, he made me not; or the thing framed say of him that framed it, he hath no understanding." Isaiah xxix. 15-16. These quotations, one from the Old Testament, and one from the New, show what a jealous care God has for his word, and that he will hold all to strict account, who presume to change the truth of God into a lie. If we make any change, by adding to or taking from, it is changed so far as we are concerned. We have a specimen of this changing or meddling with God's word in the Garden of Eden. God said to Adam, "If you eat of certain fruit, (naming it), thou shalt surely die." The serpent said: "Ye shall not surely die." Only one word was added, was that the word of God when the serpent had made this addition?

The serpent was cursed and punished for his false teaching. A punishment came upon Eve for heeding and practising as the serpent assured her was to her best interest, although she was sincere, and acted in good faith.

Adam did not believe the teaching of the serpent, and was not deceived. 1 Timothy ii. 14. But he yielded to his wife's request, or at least when she gave him of the forbidden fruit, he ate it; and we can learn the fearful result by reading Gen. iii. 17-19. And unto Adam he said "because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, 'thou shalt not eat of it;' cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." 22nd verse—"And the Lord God said, behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." "And all the days that Adam lived were nine hundred and thirty years; and he died."

From this brief outline of the history of the first man and his wife, who were led by that subtle enemy of the race, and its fearful result it ought to be a warning to us. God said man would die if he disobeyed. The serpent said he would not die. This has been the great issue among mankind ever since. God turned the man out of the garden lest he should eat of the tree of life and not die. If God had left him in the garden, doubtless he never would have died. In that case the serpent would have told the truth, and there would have been a race of beings—sinners, who would have lived forever. Just what Adam lacked of endless life can easily be learned.

When we say man has an immortal soul which cannot die; have we any other authority than the serpent's lie? "Ye shall not surely die." The paternity, adopted relation though it be, Christ

clearly portrays in John viii. 44. "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

Reader, when we read, should we not be on our guard to discover whether it is of God, of man, or the devil! If we do not find thus saith the Lord, teaching the proposition either as an item of faith or practice, it will be a safe plan to let it alone, and adhere to what we know the word of God does teach. It is upon the latter that "Christianity is based. Beware of Churchianity, adhere to the pure and unadulterated word of God.—*Sel.*

### The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."

Marion, Iowa, 1st day of the 9th month, 1881.

JACOB BRINKERHOFF, Editor.

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*Special Contributors.*

### The World's Conversion.

We suppose there are some people in the world who still hold to the old Whitby doctrine of the world's conversion by the gospel and a thousand years of millennial blessedness before the Lord's second coming. But we believe that this idea is losing ground in the religious world, as facts in the case must show the opposite to every observer. When this doctrine was advanced by Whitby, of England, about two centuries ago, Bible societies and Missionary societies were recently started, and his ideas were that through these means principally the world's conversion would be effected. But have the heathen nations to whom the gospel has been carried, accepted the Christian religion? No, not as nations; but individuals from every nation have, thus proving that the object of the gospel is to take out of the world a people for the name of the Lord. Jesus said to his disciples, as recorded in Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." He does not say that all the nations, or any whole nation, shall believe the gospel, and all turn to God; but it must go into all the world for a witness, and then shall the end come. A witness of what? Of the love and mercy of God in providing a plan of salvation, whereby redemption may come to the human family, to as many as will accept it. A witness of his love to the world, and of the approach of his kingdom. And then shall come the end of the Gentile dispensation, when it shall give place to the kingdom of God, under the restorative agency of the Prince of peace.

This is corroborated by the apostles in the book of their Acts, where it is said, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Acts 15: 9. Also Peter to Cornelius, 10: 35, "In every nation he that feareth God and worketh righteousness is accepted with him." Some out of every nation heed the gospel while the masses continue to serve

themselves and follow after the course of this world. How is it in those countries where there is an established religion, and where the nation is professedly Christian? Are they saved by the gospel, and do all turn to God? Right where churches are most numerous, and where Bibles are plenty, there are multitudes of people who care not for God and do not worship him, and who are in as much need of gospel salvation as are the heathen of Africa or China. Jesus says, "Many are called, but few are chosen." The gospel call is to all; all who are weary and heavy laden, burdened with sin; and all who choose the way of life may have it; may elect themselves to the kingdom of God; may make their calling and election sure through the means of grace our Father has bestowed upon us.

To us it appears that the facts in the case of the gospel converting the world would show to any observer that such an idea is a fallacious one. These world-conversionists point to the great improvements of the time, the great advancement in arts and sciences, the great discovery in the use of electricity and steam, and the great development of the mind of man. These do indeed show the advance of the age; but are any of these things any advance toward God? How many of these scientists and inventors have God in their thoughts, or are drawing nearer to him by the developments of science and the advance of invention? Many of the scientists ignore the Supreme Being entirely, claiming the development theory of matter; and the inventor makes use of nature's materials, combining chemicals and principles, without giving credit to the Creator of these forces and principles for their existence.

Are the government conspiracies of the present time, with the assassination of rulers, no matter how good and esteemed, any advance toward the golden age which this theory teaches? There never was a time when the spirit of revolution so pervaded the whole world, as now; desiring to overthrow every government; not chiefly with the idea to make them better, but simply to tear them down; and the revolutionists of the present time are chiefly opposed to religion, and even the name of God as a Supreme Being. The very fact of infidelity being so greatly on the increase in nearly or quite every country of the world, is an evidence that the world is not drawing any nearer to God, as it must do, if its conversion to the Christian religion were a fact. That infidelity has gained a prominence, and is on the increase, is attested by the public prints, as well as by the statistics of the times. In every reference to the matter it is stated that less than one half of the people of the country, principally of the large cities, do not attend church at all, and are ignorant of the principles of Christianity. To whatever this is due, the fact is the same; whether to the inconsistent theories of many of the preachers, the falsity of many professed Christians, or other tendencies of the times. This advance and prominence of infidelity is an evidence in plain fact that the world is not getting better, and drawing nearer to

God, and its complete conversion to Christianity.

The gospel of Christ is not a failure in that it has not converted the world, or even the greater portion of it. It has gone forth on its mission of love and mercy, and whosoever would hear has been benefited by it, and has hopes for the future; those who reject it do so at their peril, and must lose the benefits of it, not only for time, but for eternity. Of those who heard the words of Christ and saw the mighty works he did, not the greater number followed him; and if it was so with the Master, no marvel that all do not accept the teachings of the disciples. The gospel is a success, for it takes out of the world a people for the name of the Lord, and prepares them for the kingdom of God, and when Jesus shall come to reign and rule, a portion of the human race will be saved from the fall, and enter into eternal rest.

It is incumbent upon every professor of the religion of Jesus to live worthy of his calling, lest he be a stumbling block in the way of sinners, and they fail to come to Jesus. We should reflect the light of Jesus, that it may shine to those about us, and though we may not expect to convert the whole world, we may be the means of bringing some to a knowledge of Jesus and the truth of God's word.

There is a time coming when the people of the world will all be righteous; that is, when all the people there will be in the world will be righteous. That will be when the kingdom of our dear Lord shall have come. Those who have not submitted to his claim as Prince of peace, and who call him the Lord our Righteousness, and do not want him to reign over them, shall be destroyed from the presence of the Lord and the glory of his power. This present inhabitable world is to be the eternal abode of the redeemed, renewed and transformed into paradise, and then it will all be in a converted state to God. Then shall the righteous shine forth as the sun in the kingdom of their Father, after all evil shall have been put down, when sin and sinners shall have been destroyed, and him, which hath the power of death, shall be destroyed also; that is, the devil. Then shall the ransomed of the Lord return and come to Zion, with everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall have fled away.

### Meetings at Marion.

BRO. A. C. LONG filled his appointment at Marion, Nov. 12 and 13, to the profit and encouragement of the believers here. He has visited this place several times, and by his Christian deportment and ministerial ability has endeared himself to us; and we were all well pleased to hear from him of the things pertaining to the kingdom of God and the name of Jesus Christ. The preaching of the word consisted of the practical and theoretical together, the two blending completely, as they most naturally and logically do. On the subject of the kingdom he set it forth as the inheritance of the saints, the place of the

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residence of the redeemed, to dwell forever under the rule of King Jesus. It was set forth as an object of hope, to be realized at the coming of Christ; and that the church is now the kingdom, but is the place of preparation for the kingdom, to be revealed at the appearing of Jesus, where we may wear our crowns of righteousness.

The resurrection of the dead through Christ at his coming was made prominent, as a distinctive and essential feature of our faith; something substantial and reliable; comprehensive and which will give us a realization of our hopes; and is the opposite of the soul going to heaven at death, a doctrine which has largely shut out the doctrine of Christ's coming and the resurrection, for if we go immediately to our reward there is no need of the resurrection to re-encumber us with a body, which, according to the popular theory, has been only a clog and an encumbrance. The coming of Christ and the resurrection is a worthy hope and an important feature of our faith. Faith in Christ was prominently set forth as an important feature of doctrine and the foundation of the Christian system, next to the belief that God is, and that he is a rewarder of them that diligently seek him. Repentance must be genuine and thorough, and faith in Christ must be followed by baptism, the seal of faith, that the person has accepted Christ as the Savior from sin and a ransom from death; and arising from baptism the individual walks in newness of life, or a renewed life, in harmony with God and his ways, comprising obedience to the commandments of God and the faith of Jesus. The practice of the Christian duties of life, as a reflection of the life of Christ and the exemplification of his teachings, was also set forth, in connection with the hopes and joys of the Christian profession.

Bro. I. N. Kramer gave us an instructive discourse on the atoning work of Christ, as one "mighty to save." For about three months past the church at Marion have had the benefit of the preached word from Bro. Will Ellsworth.

At this meeting there were four immersed into the saving name of Christ, three of them on a profession of their faith, and one who had previously given herself to Christ. May the God of all mercies give them grace to help them live faithful to him, and in the end receive the crown of righteousness and everlasting life.

### The Kingdom of the Saints.

"But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. 7: 18.

The kingdom of the saints has the following properties attached to it.

1. It is to commence upon the destruction of a kingdom that did devour the whole earth, and of a great tyrannizing power in it, which did wear out the saints of the Most High; that is, at the destruction of the Western Roman empire, and of the little horn of Papacy which so imperceptibly sprung up in the midst of that divided empire.

2. It is to have the obedience of all peo-

ple, nations, and languages, and of all dominions under heaven.

3. It is to be everlasting, from its first setting out with universal dominion.

And this can be nothing but Christ's coming in glory: for though all power, both in heaven and upon earth, was given unto him at his ascension into heaven; yet Paul tells us, that "all things were not then under him," Heb. 2: 8; and that he had not then put down all authority, and rule, and power; nor had "he put all enemies under his feet," I Cor. 15: 26, 27; which yet we see is necessary to be done, to have his kingdom come to be that of the saints; and the time of this, Paul shows, in the same place, will be the time of his coming in glory.

This kingdom therefore cannot be the power which Christ, as exalted to the throne of God far above all heavens, has already received, because the kingdom subsequently predicted by Paul was future in his time, and is still future; nor can it be his kingdom in the heart of his saints, because there, too, he has always reigned by his Spirit; consequently it must be his millennial kingdom, and the throne of his father David, which, with the kingdom itself, is to last *for ever*: for on his throne *he has not yet reigned*.

It is interesting to observe the striking contrast of situations wherein the saints are exhibited in this vision. In the first place, they are represented as having been *fought against* and *overcome* (v. 21) and *worn out* (v. 25,) by the Papal power; and, for more than twelve hundred years of its existence has all this come to pass, and the scene is yet before our eyes; for Popery still watches with sleepless care, and with satanic zeal as far as the circumstances of the times give it power, to destroy whatever is calculated or whoever endeavors to promote the spread of the glorious gospel, or to show forth its influence in their own lives. In the second place, the Saints are represented, after the judgment has sat, and the sentence has been executed on the little horn, as raised from their state of depression and suffering to the possession of the kingdom—the kingdom, the greatness of which shall be given unto them (v. 27), and that for ever and ever.

As surely therefore as the one state has already been experienced, so that the prophecy has come to pass in the deep affliction of the Saints, with the same certainty may we be assured that this other will, in due time, have its blessed fulfillment, and that holy person shall be raised to such a state of honor, glory, and happiness, as none can form any just conception of; and that this state of felicity will be on earth. For the triumphal song raised by the redeemed in the heavenly vision of the Apocalypse is, "And we shall reign on the earth!" (Rev. 5: 10).—*Matthew Habershon in Messiah's Herald.*

### Nature and Utility of Prayer.

PRAYER may be defined a condition of being on the part of man towards his Maker, that insures the enjoyment of favors, that would not come to him without such conformity. As an obligation, it is founded in man's rela-

tion to God as a dependent creature on an independent Creator. In the nature of prayer God is presented to us, not only as creator and preserver, but the author of blessings, both temporal and spiritual, which are never fully enjoyed until sanctified by the Word of God and prayer. Hence it is that prayer brings a person to realize the goodness of God as the great motive to a pious life. The utility of prayer is therefore a condition on our part that so affects us that we conform to God's government; so that the divine favor flows into our souls, and we are enabled to form religious character. Hence, that diversity of moral and religious character that is seen in persons, is not owing to any arbitrary arrangement of God, by willing that one should be pious and another impious, but is owing to the disposition exercised towards God our Maker.

The utility of prayer might be illustrated in this way: when it rains, water falls on all alike, but none catch and retain it except those who arrange their vessels right side up; and should it continue to rain, those vessels would fill and run over. So when man comes in a proper condition, in humble prayer to God, the divine favor will flow into his soul; and if he continues to importune before the mercy seat, he will ere long break out in the language of the Psalmist, "My cup runneth over."

Again, its utility is seen in bringing man to realize his dependence on God for every blessing, and in the ratio that he returns thanks and gratitude to God in humble prayer for these blessings, he has an enjoyment in them that the prayerless soul will ever be a stranger to. Hence it is that the pious person becomes liberal in good deeds to others as God bestows the means and opportunity. God accepts such sacrifices as pleasing in his sight, and experience proves the promise true that "it is more blessed to give than to receive." How different this view from those who teach that it is more acceptable to God, to do charitable deeds to men, than to worship him by prayer and praise; whereas if you take away from men their devotion to God you dry up the true fountain of benevolence. It is this want of devotion to God that makes many professors of religion afraid of losing some earthly good in obeying the revealed will of God. Such persons adapt their plans of living to secure their temporal wants, and make their religion conform to those plans. In this they worship the *creature* more than the *Creator*. "Ye can not worship God and mammon."—*Seb.*

MORE OF CHRIST.—Many seem to think that when they believe in Jesus, and are resting in his atoning death, they know all; but joy and peace are to be multiplied through a growing acquaintance with Christ. Every leaf of the Bible testifies of Christ; it is like a rose just opening under the genial warmth of the sun: each leaf emits a fragrance of the rose: the rose is not perfect without every leaf, and each leaf has fragrance only as being part of the whole rose. So with the Bible; it is the testimony of Jesus in every leaf. He is the very essence of the written word; it has no value, no savor, apart from him. And when our hearts are really alive to discover Christ, to learn Christ, then, through the spirit's teaching, each chapter will be fragrant with the perfume of his name.—*Baptist Weekly.*



Harvard College. David commences his song thus: "My mind is overflowing with a pleasant theme; I will address my song to the king; may my tongue be like the pen of a ready writer! Thou art the fairest of the sons of men; Grace is poured upon thy lips; for God hath blessed thee forever! Gird thy sword to thy thigh, O hero, thy glory and ornament! In thy glorious array ride forth victoriously, on account of truth, and mildness, and justice; and thy right hand shall teach thee terrible things! Thine arrows are sharp; nations shall fall before thee; they shall pierce the heart of the king's enemies. Thy throne is God's forever and ever; the sceptre of thy kingdom is a sceptre of equity; therefore hath God, thy God, anointed thee with the oil of gladness above thy fellows!"—Israel, the Jews. Thus we learn that this text stands on the side of the negative.

V. 10 is a quotation from the 102nd Psalm. Dr. Noyes translates thus, commencing at the 19th v. "For he [Jehovah] looketh down from his high sanctuary; from heaven doth he cast his eye upon the earth, to listen to the sighs of the prisoner, to relieve those that are doomed to death; that they [Israel] may declare the name of Jehovah in Zion, and his praise in Jerusalem, when the nations are assembled together, and the kingdoms to serve Jehovah. . . . He weakeneth my strength by the way, he shorteneth my days. I [Jesus] say, O my God, take me not away in the midst of my days [Jesus offered this prayer in the garden—'Let this cup pass'] Thy [God's] years endure through all generations! Of old hast thou [God or Jehovah,] laid the foundations of the earth, and the heavens are the work of thy [God's] hands." Thus we learn by going to the original fountain, that this Psalm, as well as the other passages adduced by Bro. C. in No. 13 of *ADVOCATE*, does not furnish even the shade of evidence that "Jesus of Nazareth, a man approved of God among you," had an existence as a conscious being previous to Adam, Abraham, Isaac, David, Joseph, and Mary, of whom Jesus was born. Neither do they prove that God created all things by him, or that he was his agent in the work of creation; but the very opposite, as all judges of civil courts would decide, if the question was a civil one.

*Suspension Bridge, N. Y.*

#### Fullness.

The fullness of the gospel of Christ is all-sufficient to fill every believer's heart with joy, peace and rest; but the rules which govern spiritual life are very similar to those of the physical. When we satiate ourselves with food for the physical man, so that we want or need no more, we do not expect that fullness will remain a week, a month, or a year, without further supply. So at conversion, though Christ for a moment satisfies the soul must we expect the one act of faith that appropriated him to the soul will be all-sufficient for the after life, but contrawise, there must needs be a continuous believing. The bread of heaven must be gathered and eaten daily. The inner man must be renewed day by day with heavenly supplies, else emptiness, barrenness and leanness will soon take the place of fullness. Blessed be the Lord who daily loadeth us with benefits.

#### The Jesuits in the Nineteenth Century and Other Centuries.

Either the Jesuits are too good for this world or the world is too good for the Jesuits. No body politic can digest and assimilate their influence. No government is benevolent enough to harbor them long, without getting thoroughly tired of a subterranean system, which everywhere undermines social order and political authority. It is but a decade since the gentlemen recently driven from Nicaragua were expelled from Guatemala. If it was supposed, as they then poured over into Nicaragua, that the lessons of the past would suffice, and that they would consider themselves on their good behavior, it was a delusion. Ample estates were given them, on which they cultivated sugar-cane and coffee, employing the Indians to raise their abundance, for which they paid them in masses, indulgences, absolutions, and other such like wares, which they could produce in the comfortable shade of the monastery or the church. They had gained great influence with the people, and were finally tempted to employ that influence in controlling the measures of government to their own interest. In March last they instigated an Indian revolt, in which more or less blood was shed. In May also, in the city of Leon, they raised a second rebellion, provoked, it is said, by sentiments favorable to free speech which had been taught in the government college. As a result, they have now flown in all directions to other lands; and doubtless the United States, as in similar instances before, receives a full quota.

Everywhere, the history of the Jesuitis has been one of intrigue, followed by expulsion. There is not a nation in Europe that has not had its experience with them, and, in some instances, a second, third, and even fourth expulsion has been visited upon them. They were driven from Paris as early as 1594, and were expelled from France in 1764. Finding their way into England during the reign of Elizabeth, several of them were implicated in conspiracies against the Queen, and executed. One held a distinguished place among the movers of the Gunpowder Plot, and expiated his crime by a public execution.

In 1729 they were driven from Portugal, and at the same time from Brazil. In 1767 they were banished from Spain, and at the same time from all the Spanish States of South America. In 1798 they were suppressed in the Two Sicilies. In February, 1760, a most remarkable event occurred. The opposition to this order had become so great in France, Spain, Portugal, Naples, and Sardinia, Ganganelli, then Pope of Rome, was forced to suppress the order altogether, by a public bull. But he did it reluctantly and most gingerly, taking three years to consider the hard alternative of losing his hold on all these great remonstrant Catholic States, or suppressing an order which was the very apple of his eye.

At last, on July 21st, 1773, he issued a bull, in which after descanting on the "laudable object of the founders of the society, and on the services it had rendered to religion, he observed that on many occasions a spirit of discord had broken out between them and other ecclesiastical authorities; that many serious charges had been brought forward against individual members, who seem to have deviated from the spirit of their institutions; that, lastly, most Catholic princes had found it necessary for the peace of their dominions to expel the Jesuits therefrom; and that now, for the peace of the Christian world, and being moved by the most weighty considerations, and considering that the society of Jesus could no longer bring forth its fruits of piety for which it was intended, he declared the said society to be suppressed and extinct, its statutes annulled, and its members who had been ordained priests, to be considered as secular priests, and the rest to be entirely released from their vows."

But in 1801, Pope Pius VII. issued a decree allowing the Jesuits of Russia to maintain a society, and have colleges and schools. Europe presented for a time the singular spectacle of persecution toward this eminently Catholic institution in all the Catholic countries, while in Russia, the home of its old enemy, the Greek Church, the order found an asylum. But Jesuitism, however sweet, spoils in any country at last, and in 1817 Russia was compelled to rid herself of the order. Not long after, during the reign of George IV. of England, the Jesuits were forbidden to enter Great Britain.

Even in heathen lands, where the Jesuit fathers had established missions, they have had the same experience. In Japan and China they had gained wonderful power, but under suspicion of intrigue, and an attempt to sap the foundations of government, they were expelled from both countries.

It is but a few years since they were driven from Mexico. France and Germany have still more recently had their struggles with this and other orders. There is one country, however, where they are still free, confident, and boasting. What the future of their relations to the free institutions of the United States may be, none can predict. But they certainly cannot complain of the freedom which is here accorded them. Only the other day, the President of St. Xavier's College of New York, in a speech at the alumni meeting of Yale College, felicitated himself upon the fact that a Catholic be invited to address the Yale alumni "and he a Jesuit." He took it as "a proof that the world moves, and as an "evidence that *denominationalism* is at an end." (!!)—*Foreign Missinarry.*

DR. ALEXANDER says: "Just so much piety have you as you have Christ in your thoughts." If you would overcome temptation, resist evil, do good and make progress in spiritual things, we must dwell much with the Master, we must think of him, look to him, imitate him. We shall not go far astray if we always conceive him to be present and always maintain a desire to please him. Have you fallen into sin? have you fallen often? has your growth been slow, almost imperceptible? is it not because you have not always realized the presence of this divine Friend and Helper? When the Hebrew was bitten by serpents in the wilderness he had only to look to the brazen serpent on the pole and healing came. The inspiring watch-word in the Christian life is, "Look to Jesus."

SISTER RACHEL MUNN writes from Bloomingdale, Mich: I have missed the paper very much, but could not ask for the paper longer without helping to print it. I am very grateful to you for sending it to us as long as you did, and I hope to help you more hereafter, for the cause you are laboring in is a great and good cause. My prayer is daily that the good Lord will give you strength and courage to labor on till our Master will come to reward you for your labors. My dear brothers and sisters, scattered and lonely, take courage, cheer up; let us labor earnestly in our Master's cause. If we are only faithful to our calling, forsake the world and its pleasures, seek first the kingdom of heaven and its righteousness, and fight manfully the battles of our Lord and Savior Jesus Christ, we shall soon change the cross for the crown. Your sister hoping for an abundant entrance into the kingdom of our Lord and Savior Jesus Christ.

### The Advent and Sabbath Advocate.

The Editor of the ADVOCATE does not hold himself responsible for the sentiments contained in articles written for the paper. Each writer will be held responsible for his or her views on Scripture. We hold ourselves responsible only for editorials, selections, and comments.

#### From Beckwith Iowa.

BRO. JACOB: We held our first meeting in the School-house on last Sunday night, since Bro. Long left us. There was but few out as the night was dark and the roads muddy; but we had a good meeting. Brother Caviness preached from Rev. 1: 7, showing that the Lord's coming would be visible, and that all would see him; that nations would mourn because of him, and kindreds wail because of him. We had good attention. Our Sabbath school is prospering finely. One more lesson and we will be through with Matthew. We have had good seasons in our investigation of this sacred book. Yours in hope,

EBER DAVISON.

#### Signs of the Times.

"When it is evening ye say it will be fair weather, for the sky is red. And in the morning it will be foul weather to-day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?" Matt. 16: 2, 3.

The world has seen no such age as that thro' which it is now passing. More of science has been developed in the last century than in all the history of the world before. I am not prepared to say that the world will not make even more progress in the next century. We can but feel that we may be on the border, even, now, of a greater age than any thro' which the world has ever passed. But he is not a friend to society who does not call the attention of those around him to some of the dangers that surround society. The first of these dangers, we may say, arises from *moral imbecility*. There is no doubt but there are "iron-clad" men, as many now, perhaps, as ever; but we are like children who have been fed on cake till we are unable to assimilate proper food. This is true, perhaps, of the clergy as well as the laity. The church has few "iron clad" requirements compared to those of yore. The absence of moral strength is a great evil under which we are laboring to-day.

Another danger, and perhaps the great danger of the age in which we live is *selfishness*. It is the fountain of all fountains that curse society. Look around you and see in how many forms it exists. Monopolies, "corners," strikes, Nihilism and Socialism, all spring from the common fountain of selfishness. It is useless to endeavor to conceal the fact that selfishness has cursed every church in New England with its darkening presence. The Presidential contests, office-seeking, etc., are all samples of this curse. I dare not paint the future of this country if this spirit of selfishness be allowed to run riot in society, infest the halls of Congress and continue to make its damning presence felt even in our sanctuaries.

The danger of a *want of religiousness* is

another evil which threatens us. There is great danger that we shall call men to our pulpits more for their learning, powers of oratory, personal magnetism, etc., than for their deep piety, wealth of religious experience and desire of serving the Master. Great as is Germany, that land of learning, this same want of religiousness is threatening the ultimate dissolution of that great empire. How many of the students of those world-renowned universities are drinking in the curse of infidelity, which shall blight their lives?

There are defences against these dangers. The first of these is human experience. There are some things that ever abide with us—what a man knows he knows. That divine power which has given us aid in the past, will uphold us to the end. Another defence is piety. I hope to see the time when it will be as natural for man to love God as to love mother. I do not see why the Creator of the universe is so reluctantly served. There is a great contest coming. It is inevitable! More than 100,000 men in the United States alone are ready to attempt to put down the church, religion, marriage and kindred laws, and even to repudiate God himself. We little realize the approach of battle, and now in the short lull that precedes it, let me recommend that power which alone will save you in the approaching contest. For I do not believe the strong arm of our God will allow the triumph of the wicked.—*Rev. E. F. Clark*

THE winter weather is coming rather early this season, though somewhat later than last season. There was snow on Nov. 11, and also on the 18th, accompanied by a good degree of cold. We learn that severe cold and quite a depth of snow has been experienced in Minnesota.

At the latest dates the cholera was increasing rapidly at Mecca, 484 deaths having occurred there in three days.

THE Jesuits have purchased the Imperial Hotel, a very large building at Dover, England, and will convert it into a Jesuit College.

THE Turkish government would seem to be bringing down destruction upon its own head. Traveling is quite as dangerous in and about Constantinople as in the remote parts of the Empire, and the authorities are doing little or nothing to enforce order. How far this can go on without the active interference of other nations whose citizens are so frequently molested remains to be seen.

#### Appointments.

THE next Quarterly Meeting of the Church of God at Beckwith, Jefferson County, Iowa, will commence on Friday night, December the 9th, to continue over Sabbath and Sunday. All are invited who can come, especially all the members in this locality, as there is some church matters that ought to be attended to.

EBER DAVISON, *Cleru.*

#### Letters and Money Received.

Matthew A Munn \$2, Tillie Venerable \$1, A G Walker \$1, R W Winchester \$2, R H Sherril, W C Long, R V Lyon.

#### Books and Tracts Sent by Mail.

N A Wells.

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