

# Advent and Sabbath Advocate.

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

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THE ADVOCATE is devoted to the promulgation of the doctrines of the Second Advent of Christ, the Signs of the Times, the duty of mankind to observe the Bible Sabbath (the seventh day of the week,) together with the other commandments of God, the Nature of Man, his Unconscious state in death, the End of the Wicked, the Earth restored to its original glory and condition as the future inheritance and abode of the redeemed and the Kingdom of God, the Atonement and redemption by Jesus Christ, the Prophecies, the Christian Life, and kindred Bible subjects.

## Jesus, Lover of my Soul.

"Jesus, lover of my soul,"  
Bids me in his bosom stay,  
And though billows round me roll,  
I am safely hid away,  
For he holds me in his arms,  
Quite beyond the tempest's reach;  
And he whispers to my heart  
Words unknown to human speech.

"Other refuge have I none,"  
He my habitation is;  
Here no evil can befall,  
I am kept in perfect peace.  
I am covered all day long,  
With the shadow of his wing,  
Dwell in safety through the night,  
Waking, this is what I sing:--

"Thou, O Christ, art all I want,"  
Rests my helpless soul in thee;  
Thou wilt never leave alone,  
Nor forget to comfort me.  
Thou hast saved my soul from death,  
Thou hast scattered doubts and fears,  
And the sunshine of thy face  
Sweetly drieth all my tears.

"Thou of Life the fountain art,"  
Thou dost wash me white as snow;  
I'm content to dwell apart  
From all else, thy love to know.  
Blessed Son of Righteousness,  
I so love to look on thee,  
That my eyes are growing blind  
To the things once dear to me.

—From the Independent Catholic Magazine.

## The Lord's Supper.

A. F. DUGGER.

BRO. BRINKERHOFF: In the last ADVOCATE I notice an article from the pen of our able and highly esteemed Bro. R. V. Lyon, under the above caption, it being an answer to some queries presented by our brethren of—. I am sorry to have to differ from our aged and experienced brother, whose writings I have read from my earliest boyhood with much interest and great profit; but on this grave and important subject I cannot go with him. How pleasant it would be if we could only be more uniform in doctrine and practice. It seems to me we could thereby accomplish greater results in the vineyard of the Master. But while we do not all see alike on all subjects,

we may all, if we will, and we will, if we have it in our possession, manifest the spirit of the Master; thus keeping the spirit in the bond of peace, being willing to hear and to forbear with each other in love. In this spirit I wish to notice the article referred to.

As to the design of the Supper we agree; but that we should celebrate it upon any one particular day of the weekly cycle I am free to confess that I can see no evidence whatever from the Bible; neither has our brother presented anything from the Scriptures that proves to my mind the necessity for, or the frequency of its observance, as contended for by him. The language of Paul, recorded in 1 Cor. 11: 26, "For as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come," does not in my judgment, as Bro. Lyon contends, prove that the "memorial Supper is to be observed or eaten frequently," in the sense of attending to it weekly. The text does not even furnish a necessary inference in favor of weekly communion. We might just as well claim a daily observance for the Supper, and refer to this text as evidence in favor of such observance. The fact is, Paul, in the text alluded to, is not speaking of the time for observance, but of the design of the Supper. He says, in sum and substance, that the design of the Supper is to show forth, or commemorate, the Lord's death until he comes the second time, as he has promised, unto salvation to those who have obeyed him. In the second verse Paul says, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." Here Paul refers to certain ordinances which he had delivered to the church, which he wished her to keep, or observe. In the 23rd verse he brings out the Lord's Supper as being one of those ordinances. He says, "For I have received of the Lord of that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, verse 24, and when he had given thanks he broke it, and said, Take eat, this is my body, which is broken for you; this do in remembrance of me. Verse 25, After the same manner also he took the cup when he had supped, saying, This cup is the New Testament in my blood. This do ye as oft as ye drink it in remembrance of me."

Here the time of the Supper seems to be uppermost in Paul's mind. Hence in the 23rd verse he brings out the fact that the Lord himself instituted it; not at the close of the Sabbath day, or the dawn of the first day of the week, but "The same night in which he was betrayed." It is a settled fact that Christ did not die on the Sabbath or first day,

but on the fourteenth day of the first month, of the sacred year, the month Nisan, on the fourteenth day of this month. We must admit that the disciples of Christ, for the first time observed the Lord's Supper. If the immediate followers of Christ observed the Supper on the fourteenth of the first month, why should not we; here is an example sanctified by the presence of the blessed Savior, which to me seems worthy of imitation. The expression, as "oft," which means as many times as ye eat and drink of this ye do show forth the Lord's death till he comes, can only relate to time as specified in the 23rd verse, which refers to the 14th day of the first month, the day on which our Savior instituted the Supper, and on which day the New Testament disciples for the first time observed it. In harmony with these Bible facts the expression should be explained.

In the investigation of this vital question it does seem to me that we should not, for a single moment lose sight of the design of the institution. What was its design? Paul says, "To show forth (or commemorate) the Lord's death, till he comes." On what day did he die? Not on the Sabbath, or first day, but on the 14th day. Is not the day on which he died more suitable to commemorate his death than a day on which he did not die? Suppose we were to make arrangements to celebrate the birth of Christ; would we not make choice of the very day of the year on which he was born? Should we set about to celebrate his burial we would very naturally select the day of the year on which he was buried. But it is not his birth or burial that the Supper is to commemorate, but his death. Can we celebrate the event of his death on a day on which it did not occur? To me it seems just as impossible as it would be to commemorate the rest of God on a day on which he did not rest.

The lamb called the paschal lamb was an illustrious type of Christ; "who is our pass-over sacrificed for us," 1 Cor. 4: 7. 1, It was to be a lamb of the first year, Exodus 12: 5; 2, It was to be pure, without blemish; 3, It was to be separated from the flock and set apart for sacrifice; 3, It was to be roasted with fire, whole, not a bone of it was to be broken; 5, Its blood was to be sprinkled upon the doorposts and lintels of their houses; 6, It was to be slain on the evening of the 14th day. See Exodus 12, in which chapter we have a full account of the institution of the passover, and the typical features, which we find fulfilled only in Christ. The lamb was a male of the first year of virginal purity, which shone forth in the illustrious character of Christ, the lamb of God, who, like the typ-

cal lamb which was without blemish, that is, free from physical defects, was, as its antitype, free from both physical and moral defects. The declaration of Paul is that "he (Christ) offered himself without spot unto God," Heb. 9: 14; and in 1 Peter 2: 22 we read that "he (Christ) did no sin, neither was guile found in his mouth." As the lamb was separated from the flock and set apart for sacrifice, so was Jesus separated from Israel and set apart for a sacrifice. He was slain for a passing over of our sins, hence, when John beheld him he said, "Behold the lamb of God that taketh away the sins of the world," John 1: 29. The lamb was roasted with fire, typifying the fiery ordeal through which the lamb of God would pass in offering himself up as a sin offering. Paul says, "Though he were a son, yet learned he obedience by the things which he suffered," Heb. 5: 8. He was tempted in all points as we are, Heb. 4: 15. His disciples followed him and Peter said for their encouragement that they should not think it strange concerning the fiery trial which should try them, but that they should rejoice, inasmuch as they were partakers of Christ's sufferings, 1 Peter 4: 12, 13. Thus our Savior passed through a fiery ordeal, symbolized by the mode of the preparation of the paschal lamb; not a bone of the paschal lamb was to be broken, neither was a bone of Christ broken, see John 19.

The blood of the paschal lamb was to be sprinkled on the doorposts and lintels of their houses; hence they were to be saved by the sprinkling of the blood of the passover lamb; so we are to be saved by the sprinkling of the blood of Christ, which is the great antitypical lamb of God; and is, as Paul says, "our passover sacrificed for us."

The typical lamb was to be slain on the evening of the fourteenth day of the first month, Exodus 12: 6, which was the passover. "The fourteenth day of the first month at even is the Lord's passover," Lev. 22: 5. On the fourteenth day of this first month our Savior instituted his Supper. "And when the hour (to eat the passover) was come he (Jesus) sat down and the twelve apostles with him; and he said unto them, With desire I have desired to eat this passover with you before I suffer," Luke 22: 14. On the occasion it is recorded by the evangelists, that our Savior took bread and blessed it. See 19 and 20th verses, which read as follows: And he took bread, and gave thanks, and break it, and gave it unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also the cup after Supper (passover Supper), saying, This cup is the New Testament in my blood, which is shed for you." See also the accounts as given by Matt. 26: 17, 18, 19, 20, 26-30, and Mark 14: 12-23. Here are two Suppers, the paschal Supper and the Lord's Supper; the latter takes the place of the former. Here our Savior, the spotless lamb of God, slain on the 14th day of the first month, on which day, just before his death, he partakes of the passover Supper with his disciples, and in its stead institutes his own Supper, making no change whatever in the time, but simply in

the elements. How appropriate the apostles language! "Christ our passover is sacrificed for us."

Wm. Cave, D. D., Ignatius, and Clement's constitution, and other writers and works referred to by Bro. R. V. Lyon, establish nothing in my mind in reference to the time, since it is a fact that cannot be denied that the blessed Jesus and his disciples observed it on the 14th day of the first month, the very day on which our Savior suffered and died. Cave's testimony proves one thing which is very true, viz., that the Lord's Supper became corrupted very soon after he had instituted it, for he speaks of it as a "sacrament." The word sacrament signifies an oath. It is no where in the history of Christ and his apostles so represented. So if they were wrong in reference to the nature of the Supper they may have been in reference to the time of its observance, Dr. Cave himself being judge. The Dr. also bears testimony to another truth, viz., that Ignatius and Clement are of questionable authority, for he speaks of other writers of "more unquestionable credit and authority." So when Ignatius and Clement testify, as Dr. Cave says they have, that the disciples of Christ assembled (by divine authority,) on the seventh day of the week (or any other weekly day,) to observe the Lord's Supper, we should call it in question, and refer the matter to writers of more unquestionable credit and authority, such as Matthew, Mark, Luke, &c., who testify that the disciples associated with their Lord and Master, observed the Supper on the 14th day of the first month, it being the passover day on which Christ our passover died. Hence it is plain to be seen that Dr. Cave's testimony amounts to nothing. Pliny, Tertullian, Neander, Dr. McCulloh, Smith, Dwight, and others referred to, can never settle this question, from the fact that no man, speaking by the Spirit of God, has ever pointed out either by example or precept, the close of the Sabbath or first day as being the day on which we should celebrate the death of Christ by observing the Lord's Supper, which was designed from the very beginning, to commemorate his death, and was by the very apostles themselves first observed on the day of Christ's death.

This fact of itself speaks volumes to the church of the living God. In these days of theological dogmas and fables we ought to stick closely to our chart, the good old Bible; advance no farther then we can find Bible facts and truths, on which to build. If we leave Bible truths and facts out, and appeal to those styled the apostolic fathers of the church, we can prove almost anything we desire, for they were as diverse in opinion as we are. The only sure ground of safety is the Bible. Yes, the Bible alone can settle the time for the observance of the Supper.

This indeed is a vital question, and it does seem to me, my dear brethren, that we ought to be settled in reference to it; that we should be more uniform in its observance. I am sorry that my dear Bro. Lyon sees this matter just as he does. He has long and ably combatted with the errors of the man of sin; he

has wielded a strong pen against early innovations. When a mere youth, many a night have I sat in the quiet stillness of my father's home and read with untold pleasure and profit the productions of his pen; the instructions which I have received from him, and which I now have in my library contained in his published works, forbid that I should accept of any of his outside witnesses in this case. Let us settle Bible questions by men who have spoken by the Spirit of God.

Enyart, Mo.

The Metallic Image.

J. A. NUGENT.

SECTION 4th.—ROME.

"AND the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh in pieces all these, shall it break in pieces and bruise," Dan. 2: 40. "The fourth beast was dreadful and terrible, and strong exceedingly."

This "Fourth kingdom" was Rome, founded by Romulus and Remus, B. C. 753, and is distinguished from its foundation till now as the seat of the most cruel and wicked power that has ever existed on this earth. Rome at first was the home of a band of robbers, who gained their living by plunderings surrounding nations. Romulus and Remus resolved to build a city, but the people choosing Romulus as their leader, Remus grew discontented, and in derision leapt over the low wall his brother was raising round the new city. Romulus killed his brother on the spot, and the foundation of the wall was stained with his brother's blood; and Rome has ever preserved the policy of Romulus. The reign of Romulus was one of war; he suddenly disappeared in an assembly of the army; it was said that his father carried him off to heaven; but Christ, centuries afterwards, said, "No man hath ascended up to heaven." So I do not think Romulus ever went there; he was probably murdered. He reigned thirty-seven years.

We now come down B. C. 510, when Rome became a republic. In this year Tarquin, the king, was expelled, and Rome adopted a republican form of government, after having been a kingdom for two hundred and twenty years. Rome continued to enlarge her dominions, but it was left for Julius Cesar to bring Rome to the position of "Mistress of the world." This distinguished warrior conquered, it is said, 300 nations, took 800 cities, and in different battles defeated 3,000,000 of men. Great as he was he fell in blood; the victim of fifteen conspirators; and his nephew Octavius finally obtained the chief authority under the name of Augustus Cesar.

Under his reign the world was generally at peace. The Roman Empire embraced the best parts of Europe, Asia, and Africa; the world paid tribute to Cesar; and the term "Augustan age" has since become a term used to denote great national prosperity. The temple of Jannus was shut; the fires on the altar of Moloch ceased, while from the east the wise men beheld the star rising over Bethlehem, and came, inquiring, "Where is he that is born king of the Jews?" The decree went forth from Cesar Augustus that all the world should be taxed." Joseph and Mary came to Bethlehem to be enrolled for taxation, and while there the Savior was born, and angelic messengers proclaimed to the shepherds of Bethlehem, "Unto you is born this day in the city of David

...savior, which is...  
...Roman dominion...  
...power. John the...  
...he had fulfilled his...  
...Savior to the wor...  
...Israel, but they reject his...  
...Cesar." The "law...  
...let his blood be on us...  
...And in their...  
...dead and buried...  
...Roman soldier...  
...ascended on high...  
...to promulgate his doctrine...  
...martyred.  
...The Jews having filled...  
...revolted, A...  
...stronghold...  
...returned to Rome, leavi...  
...Jerusalem, who began...  
...when the Jews from...  
...erud within the walls...  
...of coming judgment...  
...fighting in the clouds...  
...down the streets, cryi...  
...And the gate of th...  
...and barred, flew open...  
...voice proceeding from...  
...Let us depart hence...  
...Savior, seeing "Jer...  
...armies, and a trench...  
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...mountains, and no...  
...Tribulation such...  
...ning of the world...  
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...city; the Jews f...  
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a Savior, which is Christ the Lord." Born under Roman dominion he is coming again to crush that power. John the Baptist is beheaded after he had fulfilled his mission, and introduced the Savior to the world, who teaches the Jews; but they reject him and wickedly put him to death." The "law-giver had departed from Israel," and the Jews made the public and formal acknowledgment, "We have no king but Cesar." And in their blind zeal cried out, "Let his blood be on us and on our children." He was sentenced to death by Pontius Pilate, crucified, dead and buried, and though guarded by sixty Roman soldiers the third day rose again, ascended on high, leaving his disciples to propagate his doctrines. All but one were martyred.

The Jews having filled up the measure of their iniquities, revolted, A. D. 64. Vespasian retook all the strongholds except Jerusalem, and returned to Rome, leaving his son Titus to take Jerusalem, who began the siege at the passover when the Jews from every nation were gathered within the walls. There were many signs of coming judgments. "Armies were seen fighting in the clouds." A man ran up and down the streets, crying, "Woe to Jerusalem." "And the gate of the temple, though bolted and barred, flew open of its own accord, and a voice proceeding from the holy of holies, said, Let us depart hence." The followers of the Savior, seeing "Jerusalem encompassed with armies, and a trench cast round about her," remembered the Master's token, and fled to the mountains, and not one perished. The time of "Tribulation such as was not from the beginning of the world, no, nor ever shall be," was at hand. Titus made two assaults and took the city; the Jews flocking to the temple, which Titus was intending to save; but a higher power had decreed "Not one stone shall be left up on another." The Romans pulled down the temples and plowed the foundations and sowed it with salt. Thus in A. D. 70 Jerusalem was destroyed, and the temple, the pride of the Jewish nation, was destroyed, and the Jews scattered all over the earth.

The Christians were by the Romans, regarded as a party of Jews, and shared their persecutions. These persecutions are, by the Encyclopedia of Religious Knowledge, as follows: 1st, under Nero, A. D. 64; 2nd, under Domitian, 95-96; 3rd, under Trajan, 97-116; 4th, under Antonius Pius, 136-156; 5th, under Severus, 199-211; 6th, under Maximinus, 235; 7th, under Decius, 249-251; 8th, under Valerian, 257-260; 9th, under Aurelian, 273-275; 10th, under Diocletian, 302-312. In these ten persecutions it is supposed that three millions perished in three centuries. But Pagan presents a mild record compared with Papal Rome.

We now come down to A. D. 395, when the Roman Empire was divided into two parts, called Eastern Rome and Western Rome, corresponding to the two legs of iron of the metallic image. Theodosius divided the empire between his two sons, Arcadius and Honorius. The apostle Paul predicted of another corrupting power which should arise out of the Roman kingdom, "who should oppose and exalt himself above all that is called God, so that he, sitting in the temple of God, showing that he is God." This apostasy the apostles foresaw, calling him the "wicked one," the "man of sin," the "son of perdition," Antichrist, which all apply to the pope of Rome, who gained the supremacy A. D. 533. Justinian wrote, "We suffer not anything that belongs to the state of the churches to be done without submitting it

to your holiness, who art head of all the churches." This edict gave the Bishop of Rome undisputed authority, who continued to rule for over twelve centuries; and his mouth, as Daniel says, "Spoke great things," claiming to be the vicegerent of Christ on earth, and claiming to be infallible; he wielded the sword of civil power to enforce his claims, and so terrible was he that no king could reign without his consent; he cruelly put to death all who opposed him; in seven days in France he destroyed 75,000 persons; in the words of John, the revelator, "And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations." Daniel says also of him, "He shall think to change times and laws." Let us enumerate a few things he has thought to change. He has thought to change the Bible mode of baptism for sprinkling, one of his own. He has thought to change the Sabbath from the seventh to the first day of the week. He has thought to strike out the second commandment, and make two out of the tenth.

Daniel says of the toe kingdoms, "They shall be partly strong and partly broken." These ten kingdoms are according to some authors, Belgium, France, Spain, Portugal, Naples, Sardinia, Greece, Hungary, Lombardy, Bavaria; and Daniel says, "In the days of these kings shall the God of heaven set up a kingdom. Rome has been governed by seven kings for two hundred and twenty years; the next four hundred and forty-eight years by consuls, tribunes, decemvirs, dictators; then by sixty emperors for five hundred and eighteen years; and lastly by one hundred and sixty-nine popes, with the present one, one hundred and seventy. How much longer Rome will rule we cannot say; but from the signs of the times and God's prophetic word, her end must be near. We think the time will soon come round when the stone will smite the image on the toes, and the stone fill the whole earth. This shall be the subject of my next.

*Emyart, Mo.*

**Nihilism, Communism, Socialism, Fenianism.**

"FOR the poor shall never cease out of the land." Deut. 15: 11. "Fear God. Honor the king. Servants, be subject to your masters with all fear." 1 Peter 2: 17.

In these words we recognize conditions of society that have existed in every age, the rich and the poor; those who are served, and those who serve: the rulers and the ruled. These varied states of life arise in the order of nature, and are recognized as inevitable by the word of God. But in conflict with such order, and the divine procedure out of which it springs, there are principles now rapidly pervading society, and threatening the world with disastrous consequences.

Several powerful and dangerous communities have recently struggled into existence, with declared hostility to the existing structure of society, and the principles on which that structure is established. We have had the commune in France; the socialistic democracy in Germany; the formidable sect of the Nihilists in Russia. There may be shades of difference between these revolutionary systems, but it is not worth our while to distinguish them. They are all in substantial agreement. Their aim is one. By whatever means they hope to reach the paradise of revolution, they all desire to shatter the existing frame work of society, to abolish distinctions of rank and condition, and to reduce the whole human family to one dead level of equality, or to show how such an end can and ought to be accomplished. In addition thereto, a feeling of strong hostility to the Christian Faith is gen-

erally cherished by these revolutionary sects; and the obligations of marriage are commonly repudiated.

A chief apostle of Nihilism has declared that "the gospel of Nihilism admits of no half measures and hesitation. The old world must be destroyed, and replaced by a new one. The lie must be stamped out, and give way to truth. The first lie is God; the second lie is Right. When you have freed your minds from the fear of God, and your childish respects for the fiction of Right, then all the remaining chains which bind you, and which are called science, civilization, property, marriage, morality, and justice, will snap asunder like threads. Let your own happiness be your own law. Our first work must be the destruction and annihilation of everything as it now exists. You must accustom yourself to destroy everything—the good with the bad; for if but an atom of this old world remains the new will never be created."

It might be supposed that these are but the ravings of madmen, and that no defence is needed against them but that of a lunatic asylum to accommodate the apostles of such a creed. But it should be known that such iniquitous and destructive doctrines are proclaimed to multitudes both on the platform and through the press, on the continent of Europe and America; and that the rapid spread of such doctrines has occasioned serious alarm to some of the most powerful governments and nations of the day. We have seen the peril to which communism exposed France at the close of her last great war. We know how strenuously Germany has had to combat her powerful and persistent bands of Socialists; and how the Nihilists of Russia has gained an infamous notoriety by its repeated attempts on the life of the Czar. These revolutionary associations have adopted murder as a perfectly proper instrument of reform. And we have seen in this unhappy Ireland in connection with Fenianism and the Land League, how a certain section of the population has come to regard assassination as a legitimate means of reaching political and social ends. And we cannot doubt that the revolutionary principles so boldly avowed on the Continent lie at the root of many of our own ills, and are too likely to develop themselves in Ireland with still greater danger to society, unless encountered and corrected by the forces of faithful instruction, and a Government true to its office in the protection of society against the foes of public order.

Now, it is easy to excite discontent against the comfortable and opulent orders of society. There always have been, since population increased on the earth, multitudes of the human family who have hard struggles for life—hard struggles to obtain the barest necessities of life. And as these multitudes toil and struggle, and see others living apparently at ease, in possession of the outward comforts, and it may be the luxuries of life—it is not hard to rouse the multitude to envy and even hostility, to those who are apparently so much better off than themselves. But it is very wicked so to do—to pervert the judgment of these lowly ones; to fill their hearts with bitter thoughts of their more fortunate fellows, and add to the trials of their outward state the agonies of envy, and distrust, and hatred to the more prosperous classes of society.—*Rev. Hugh Hanna, Belfast, Ireland.*

THE losses of the Jews by the recent riots in Elizabethgorod, Russia, are estimated at nearly \$2,000,000. The Jews in another Russian town were attacked by a mob while at the railway station preparing to leave the city; but the military came to their rescue. Southern Russia is in a state bordering on anarchy; students, as well as Jews, are attacked, buildings as well as railroad trains are destroyed, and laborers are starving.

## The Advent and Sabbath Advocate.

"The Entrance of thy Words giveth Light."  
Marion, Iowa, 26th day of the 2nd month, 1881.

JACOB BRINKERHOFF, Editor.

### Every One shall Confess.

"As I live, saith the Lord, Every knee shall bow to me, and every tongue shall confess to God." Rom. 14: 11.

As we read this text the thought comes to our mind that this is one of the principal texts used by Universalists to prove that all mankind will be saved. And as we do not believe the Bible teaches that theory we must look to see how this text harmonizes with the gospel and the plan of salvation. Let us look at a few texts and thoughts on the design and purpose of the gospel; and this is pre-eminently the means by which mankind may be saved; and, looking at the gospel we do not see how any one can take the position of universal salvation, for the gospel commission to the apostles was to preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be condemned. The gospel means the good news of salvation, through Jesus Christ, as our Savior and Redeemer. Jesus preached the gospel in one declaration, when he said, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. Were there no contrast drawn this language would of itself, imply conditions, and that the gospel is a conditional means of salvation, for it says, "whosoever." But in next verse but one, Jesus continues, "He that believeth on him is not condemned; but he that believeth not is condemned, because he hath not believed in the name of the only begotten Son of God." But to state it more plainly that the gospel is conditional, in the last verse of this chapter it is said that "He that believeth on the Son hath everlasting life; and he that believeth not shall not see life, but the wrath of God abideth on him." Now, that the gospel is conditional, and the different results so clearly stated, it seems to us that no one can say that the gospel is not conditional, as they must do, to believe in universal salvation.

The exhortation of Scripture is to lay hold on eternal life, 1 Tim 6: 12; to seek for immortality, Rom. 2: 7; to work out our salvation, through the means provided, Phil. 2: 12. The Savior exhorts to "Strive to enter in at the strait gate, for many will seek to enter in and shall not be able." Luke 13: 26. Now, in the face of all these plain declarations how can it be said that salvation and the benefits of the gospel will come alike to all, whether they seek for them or not? whether they interest themselves in the things of righteousness and revelation or not? Who has said that the righteous shall have better situations in the world to come than the wicked, and that the ungodly shall progress until they reach the highest stations in the kingdom of heaven? Surely such does not seem to us to

be the terms of the gospel, or the end of those who put from them the things of God and his Son Jesus Christ. An inspired apostle has written that their punishment is everlasting destruction from the presence of the Lord and the glory of his power, 2 Thess. 1: 18.

When is it then that every knee shall bow to God, and every tongue confess to him? Rom. 14: 11. Does bowing the knee to God, and confessing his name always imply salvation? Rev. 6: 16 speaks of a class who acknowledge the name of Christ and the wrath of the Lamb, when they cry for the rocks and mountains to fall on them, yet they are not of the saved ones. And when the heathen and the uttermost parts of the earth become the possessions of our Lord Jesus Christ, Ps. 2, and he breaks them with a rod of iron, and dashes them to pieces as a potter's vessel, is this anything like their salvation? When enemies of the Lord are subdued by him, and his righteous judgments are made manifest, even as they go down in destruction they own that the Lord is righteous and they are meeting the just reward of their doings. Thus they bow in judgment, and confess that their judgment is just, although it does not result in their salvation. There are many instances, in this gospel land, of individuals going down in death who have slighted mercy and rejected the gospel, and have no hope, who confess their judgment just, and that God has done all for them in Christ's name, that could be, or was necessary.

When Paul uses this quotation from Isaiah, the connection does not show an unconditional and universal salvation, but one conditional and partial. He exhorts the Roman brethren to live in peace and harmony, and not to judge one another, for Christ shall be our judge, at whose judgment seat we shall all stand; and every one must give an account of himself to God; for every knee shall bow to him, and every tongue confess to God, and for the account rendered God will give to every man according to his deed. Rom. 2: 6. To those whose account has been of patient continuance in well doing, thus seeking for glory, honor, and immortality, eternal life; but those who render an account of unrighteousness, who do not obey the truth, shall have rendered to them indignation and wrath, Romans 2: 7, 8, which Paul elsewhere states to be everlasting destruction, 2 Thess. 1: 9. Thus Paul in using this text, exhorts to the forming of characters by which a good account can be rendered, instead of teaching universal salvation.

But the doctrine of universal restoration is only another name for universal salvation. Some, in teaching restoration for the future age, make it embrace so many that it is almost universal. But however, to what extent the mercy of God will be shown in the coming age, and however successful the gospel will be in that time, it will be the same gospel that we have now, and salvation by it will be on the same conditions that it is now, the condition of faith—believe on the Lord Jesus Christ. If all are going to be saved, then the gospel is unconditional, unless all believe. We must not entertain a theory

which involves the Bible in conflicting statements; for when it says that "the wicked shall be turned into hell, and all the nations that forget God," Ps. 9: 17, we must not array against it the statements of Ps. 72: 11; 86: 9; for after these nations who forget God have been destroyed, and sin with sinners are all so gone, all the nations of the saved shall serve the Redeemer-King, Ps. 72: 11, as John saw, Rev. 15: 4, when God's judgments are made manifest, then all nations shall come and worship before the Lord. The theory of the resurrection of those who have not heard the gospel, in order that they may hear it, we have not been able to understand, as some readers of the ADVOCATE do. Jesus says, "I am the resurrection and the life." The argument seems more based upon reason than upon revelation, which two great teachers we believe to be in harmony. Paul tells us that "now is the accepted time; now is the day of salvation;" and we fear that there is a putting off to the next age of things that belong to this. We do most certainly believe that death determines the case of people, and is the end of probation; certainly of those who have had the gospel to conform their lives to. In Rev. 2: 10, to one church or class of people is said, "Be thou faithful unto death, and I will give thee a crown of life." Here is one text where death decides the cases of individuals; and it seems corroborated by Heb. 9: 27, "It is appointed unto men once to die, but after this the judgment;" that at death the course of character is run, and then the apportioning of reward is accordingly.

We have not been able to see that the prophetic vision of Ezekiel, ch. 37, of the resurrection of dry bones, represents a coming to life again of deceased Israelites to a life of probation. That it was a vision is manifest, for Ezekiel says he was carried out in the spirit of the Lord; and thus he saw a representation of things to come to pass. One great theme of the prophets was the restoration of Israel to their own land; and a prominent feature also was that Israel and Judah should be united into a nation again; as see the plain prophetic parable of Ezekiel succeeding the resurrection of the dry bones. In this prophetic vision it is three times said unto the house of Israel that they should be restored unto their own land, the land of Israel. The prophetic writings contain parables and figures of speech to convey divine truths, the same as the manner in which the Savior taught; the great truth to be enforced was that Israel shall be restored to their own land.

In the restoration of Jerusalem, taught in Ezek. 16, we cannot see how it means the people of the cities of Jerusalem, Samaria, and Sodom, which are restored to their former estates. The prophecy is to Jerusalem; and if restored it will be Jerusalem still, though inhabited by other people, probably of the same nation as the former inhabitants. Thus will Samaria and Sodom be returned to their former estates, and become tributaries of Jerusalem. It is rather a strange position that Sodom, or the Sodomites of Ezekiel 16

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should receive their name from their character, while Jerusalem and Samaria have their names from their place. We are willing to believe that the mercies of God are great, but for Scripture theories we want to see them consistent and well defined. With the theory of resurrection to probation we do not know how Rom. 2: 12 would harmonize, those who have sinned without law shall also perish without law." We know that God is merciful, and is also just, and wise. "O, the depths of the riches of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" Rom. 11: 33. But the plan of salvation being one of the chief things revealed, and the thing principally concerning us, it behooves us to understand it; and it being conditional it behooves us to comply with them, that we may enter in at the strait gate and find the way of life.

### Did Christ Exist Before Adam?

H. E. CARVER.

BRO. JACOB: In your remarks on Bro. Winchester's question, "Did Christ exist before Adam," you closed by saying that "the Redeemer, who was to be the seed of the woman, could not exist before the woman was made." Viewing the subject from a merely human standpoint your conclusion would seem to be incontestable, and it would appear to be the height of absurdity to claim that a child could have a conscious existence before his mother; and I suppose that no one will claim that Jesus, as the seed of the woman, did exist before his mother; but that if he did have a previous personal existence it was in some other form, or with some other nature. All that we can know or find out on the question of our Lord's pre-existence we must learn from the Bible; and as Jesus himself put the question, "What think ye of Christ? whose son is he?" I regard it as a legitimate subject of inquiry for those who desire to grow in the knowledge of our Lord Jesus Christ as well as in the grace or favor of God, 2 Peter 3: 18.

In the 8th chapter of John we have the record of an interesting conversation or discussion between Jesus and the Jews, in which Jesus leads them on, step by step, till they finally ask him the question, "Thou art not yet fifty years old, and hast thou seen Abraham?" Here now is a plain, easily understood question, drawn from them, too, by the statements of the Lord. His answer was "Surely, surely, I say unto you, Before Abraham was I am." The result was, they took up stones to cast at him, when Jesus, without a word of explanation or remonstrance exerted his divine power to hide himself from their sight, went out of the temple, going through the midst of them, and so passed by.

This was a most remarkable finale to a most remarkable discussion. Not only had the answer of Jesus to their question conveyed to them the idea that he claimed an existence anterior to that of Abraham, but moreover, that he claimed to be the one who had commissioned Moses to lead their nation out of the bondage of Egypt. When Moses inquired

of God as to his name, when being commissioned to deliver Israel, the answer was, "Thus shalt thou say unto the children of Israel, *I am* hath sent me unto you. Ex. 3: 14. The children of Israel must have held this name or title of their God in great reverence and it was no wonder that when a poor unlearned and obscure young man, whom they supposed to be merely the son of Joseph and Mary, claimed not only to be older than Abraham, but also their God, the Jews took up stones to stone him as a most audacious blasphemer. Now, viewing this question of the Jews, and the answer of Jesus, with all the attending circumstances and surroundings, the question comes to my mind, Did Jesus purposely give an answer calculated to befog, mislead, deceive, and enrage the Jews, or did he give a plain straight-forward answer to an equally plain straight-forward question? If it is to be understood as a plain, unequivocal answer to a plain unambiguous question, then nothing more seems needed to prove the personal existence of our Lord, at least before Abraham's day; while if it must be understood in some mysterious, parabolic, or figurative sense, I must leave it to others to explain, as beyond my present comprehension.

In the gospel by John, from chapter 13 to 16 inclusive, we have a record of the last private interview of Jesus with his disciples before his betrayal and death, in which he gave them very interesting and important instruction and counsel, and comforting assurances. At this time, as well as on other occasions, our Lord seems to have been anxious that his disciples, whom he intended to commission to preach the gospel, should have a correct idea of his heavenly origin and close relation to the Almighty God, his Father; and in his instructions he said, (16: 26,) "I came forth from the Father and am come into the world. Again, I leave the world and go to the Father;" language, which, if it is to be understood in its plain, simple import, seems entirely inapplicable to one who, as some think, must date his origin less than forty years in the past. That the disciples understood the language in its most literal sense is evident when they say, "Lo, now speakest thou plainly and speakest no proverb or parable;" and again expressed their firm belief that Jesus really did come forth from God, a belief that Jesus assured them endeared them to his Father.

At the close of this conversation Jesus offered up that memorable and impressive prayer to God, found in John 17 ch., in the introduction to which he uses the language, "I have glorified thee on the earth; I have finished the work which thou gavest me to do; and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Surely if there ever was an occasion when Jesus would be expected to use the plainest and simplest style of language, it was at this, his last interview with his disciples; and addressing his Father in their presence and on their behalf. For myself, I find it much easier to believe that our Savior enjoyed a real, personal, and glorious existence and association with God

the Father before the world was made, in spite of all the mystery such a belief involves, than to believe he could use a hidden, dark, mysterious, and parabolic style of speech at such a time and under such circumstances.

Again, we hear Jesus, after his ascension to heaven, testifying of himself, "I am Alpha and Omega, the beginning and the end, the first and the last. Rev. 1: 11; 22: 13. If we read Isa. 41: 4; 44: 6; 48: 12, we may learn something of the significance of this expression; and it seems entirely out of reason in one whose existence only extended back to the time of the Virgin Mary. Again he testifies, "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3: 14. Now I can think of but two ways in which Jesus can be the beginning of the creation of God, as here he testifies under the most solemn assurances; viz., that he was himself the first intelligent being created by God, or that he himself, under God, was instrumental in the creation of mankind, at least, if not of all created beings. In either case he antedates the creation of our race. If this is not the meaning I am at a loss to know what is; while if Jesus intended his followers to believe that he enjoyed a glorious divine existence with God before the creation of man, I do not see how he could have used better language to convey that idea than he did, not only in passages quoted here, but in others also.

As I was about to leave this part of the subject and turn to the testimony of the apostles, my eye casually rested upon another saying of Jesus, which I will quote. It was when his disciples were murmuring at some of his apparently hard sayings about himself being the living bread that cometh down from heaven, and about people eating his flesh and drinking his blood, He says, "Doth this offend you? what and if you shall see the Son of man ascend up where he was before? John 6: 62. The disciples did see him ascend towards heaven, till a cloud received him from their sight. Was he really there before? It would seem like questioning his veracity for me to doubt it.

But did the teachings of Jesus convey to his apostles the idea of his pre-existence and participation in the work of creation? The apostle John, in the introduction of the gospel account, referring to the pre-existent nature of Christ, and his relation to the Father, and the work of creation, says, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. He was in the world, and the world was made by him, and the world knew him not," John 1: 1, 2, 3, 10. Such is the testimony of John, one of Jesus most intimate and beloved personal friends, who listened to all his teachings. Paul, however, was not one of the favored few who listened to the teachings of our Lord during his earthly ministry, but received his commission and authority to teach from the glorified Jesus, and divine inspiration. His testimony we have in Heb. 1: Eph. 3: 9, Col. 1: 14, 18,

[Continued on page 64.]

## The Two Worlds.

I AM weary of living where all fade away,  
Where change and destruction must come with  
each day;

I am weary of toiling, of earth and its gain,  
Its joys so delusive, its care and its pain,  
I sigh for a home where distrust never chills,  
Where trouble and sorrow no weary heart fills;  
Tell me not of the glory and beauty of earth,  
When the flowers that are fairest oft fade at their  
birth;

We may gaze on the beauty that nature hath  
wrought,  
But we'll find no retreat where the curse resteth  
not.

We wander alone where the bright sunbeams  
fall,  
And the drone of the bees and the blithe bird-  
lings call

Are carelessly borne by the light Summer breeze,  
That whispereth softly through the flower-laden  
trees.

But the green fields shall fade, and the fair flow-  
rets blight,  
And the bright sunbeams change to the dark-  
ness of night;

And we sigh for our home where with tearless  
feet

We shall enter our rest and with joy complete  
Shall roam through the fields and fair Eden bow-  
ers.

Where no thorns ever lurk neath the unfading  
flowers.

We stand in the depths of a grand forest dim,  
And list as it chanteth its own plaintive hymn,  
That mingles its sound with the murmur of rills  
Winding their way 'mid rock-riven hills;  
Yet the green hills shall echo the deep thunder's  
crash,

And the dim forest gleam with the red lightning  
flash;

And a sad voice tells us of sorrow and death,  
Of fierce raging tempests, the pestilence breath;  
And we sigh for our home where no tempests  
e'er rise,

Or red lightnings gleam through the shadowless  
skies.

We may listen in awe to the lone ocean's roar,  
As it dashes its waves on the surf-beaten shore,  
When the pale moonlight falls on the foam cre-  
sted wave,

And the dark rugged cliff that the proud billows  
lave;

But they tell of the hosts that in darkness now  
sleep

Where flood calleth to flood, and deep unto deep;  
And we pray for that day when the billowy sea  
From the presence of him, the Creator, shall flee,  
When the wreck scattered shore and tempest  
swept isle

In glorious beauty and gladness shall smile.

And often in thought we have wandered to see  
The blue waves that curl on the loved Galilee;  
No white sails are seen on thy blue waves today,  
Thy cities in silence where ruin holds sway;  
For the place where his feet so often have trod  
Is groaning to-day neath the curse of its God;  
But faith looks beyond when this sin-burdened  
land,

Untouched by the power of time's ruthless hand,  
In beauty shall welcome each sorrow freed soul,  
While ages on ages unceasingly roll.

Oh, haste, blessed day! roll swiftly, oh, time!  
Arise, oh, thou Sun of the orient clime!  
Blot out of our world the dark traces of sin,  
The day of redemption and gladness bring in.  
Then creation restored exultant shall sing,  
And heaven's high portals responsively ring;  
Redeemed from all ages the gathered ones stand,  
From the dark rolling rivers, the far desert land;  
From high towering mountain the dark forest  
plain,

His loved ones are gathered to art not again.

—IDA LEWIS, in *Herald of Life*.

## From Bro. A. C. Leard.

BRO. BRINKERHOFF: I have at last come to  
the conclusion to try and pen you a few lines  
in the way of apology. 1st for not sending  
the money for my paper more regularly; 2nd,  
for not writing oftener; 3rd, for not writing  
at all for four or five years of the past. Now,  
relative to the first, I have been in straightened  
circumstances financially. Relative to the sec-  
ond, for not writing oftener, I did not think

my writing was of much importance to the  
Editor, printer, or the readers of the Adv-  
ocate, consequently I came to the conclusion  
that I would not write any more, and that  
answers for the third. But notwithstanding,  
I never in the least lost my interest in the  
SABBATH ADVOCATE, and have been a regular  
reader of its columns; 1st, its Editorials; 2nd,  
articles, written by brethren and sisters who  
believe in speaking the things that become  
sound doctrine, viz., Bible doctrine; 3rd, the  
Letter Department; the letters from the var-  
ious writers come filled with encouragement.  
It is self evident that these letters come from  
hearts filled with love to God; love for our  
attorney, Jesus Christ, the Son of God, the  
sinner's friend; love for the cause of our heav-  
enly Master; love for Bible truths, instead of  
preconceived notions.

Now, Bro. Brinkerhoff, let me say to you  
that I am not a man that believes in flattery.  
I believe that flattery is a sin; but I want to  
say this, that the SABBATH ADVOCATE pro-  
mulgates more sound Bible doctrine than any  
other paper I ever read. For instance: man,  
a mortal being, and that immortality is in  
reservation for the perfect Christian, at the  
proper time; and that the dead man knows  
nothing, and that the wicked will finally be  
punished with destruction, be as though he  
had never been; that the 7th day instead of  
the 1st is the Sabbath of the Lord our God,  
the Sabbath that was made for man; and that  
Christ our Advocate will come personally and  
visibly again, and that he will bring the  
reward of the saints with him; and that when  
he comes he will set up a kingdom that will  
be a tangible and literal and a glorious and  
an everlasting kingdom, and that kingdom  
will be the home of the saints to dwell in for  
ever. So may it be.

I like the ADVOCATE. I ever have liked it  
since I first got acquainted with it. I com-  
menced taking it when it was called the HOPE  
OF ISRAEL. I expect to take it as long as I  
live, if it continues to advocate the truths of  
the Bible instead of the traditions of poor  
fallen man.

Now let me say to the brothers and sisters  
who are looking for the second advent of the  
Son of God, and in consequence of such faith  
are called Adventists. Wake up; look up;  
let us examine ourselves, and see whether  
we are in the faith or not, and we have oil  
in our vessels, and our lamps trimmed and  
burning. Let us live and act that it will cor-  
respond with our profession. Hark to what  
the Spirit speaketh expressly, that in the lat-  
ter times some shall depart from the faith,  
giving heed to seducing spirits, and doctrines  
of devils, speaking lies, forbidding to marry,  
and to abstain from meats, which is all being  
fulfilled right at the present time. Some  
have departed from the faith, and some have  
given heed to seducing spirits, and some to  
doctrines of devils; and are not some forbid-  
ding to enter into the bonds of matrimony?  
that it is a burlesque upon the female sex to  
bind themselves in the bonds of matrimony?  
and lastly, are not some forbidding the use  
of meats? and has not all this taken place  
just right here in the United States, and right

among us here in Missouri, and elsewhere?  
And then for some of our neighbors to ask  
you, or us, where is the sign of his coming?  
Look, all things remain as they were from  
the beginning. Well, we have read of some  
people having eyes but see not, ears, but hear  
not; hearts, but they understand not. Well,  
they are just right here in Daviess Co., Mo.  
But nevertheless, the floods came if the peo-  
ple did not believe Noah's preaching; so it  
will be in the coming of the Lord. Some will  
say, it is nothing but a common cloud; you  
need not be excited; there is no Jesus in that  
cloud. But we believe that the time of Jesus'  
second coming is near, notwithstanding the  
ship canals, and the railroads, and tele-  
graphs, and telephones, and all the machin-  
ations and inventions of man; that same  
Jesus will come again and that right soon.  
We see the trees budding; now consequently  
we know that summer is nigh. So we have  
seen the signs portrayed and hung out on the  
heavens that he is coming again, and that  
right soon. Now let us try by God's grace  
assisting us, to be ready to meet him. Pray  
for me, brethren and sisters. Yours looking  
for the Savior.

Civil Bend, Mo.

## From Bro. B. G. St John.

BRO. BRINKERHOFF: Enclosed please find  
two dollars for an additional copy of the AD-  
VOCATE. If you have the numbers to spare send  
from the beginning of the present volume,  
as I wish them to use in trying to procure  
subscribers to the paper. I have not much  
ability or strength to give to this work, but  
am greatly desirous that its circulation should  
be increased, and its influence widened as  
much as possible; it is the best *Bible-relig-*  
*ious* paper published; it publishes more of  
Bible truth, untrammelled by visions or sec-  
tarian influences, and is in all respects a most  
suitable paper to place with families. It is  
true that the cause it advocates is unpopular,  
and few there are who will read upon, or in-  
vestigate the subject, yet we all have acquaint-  
ances, neighbors and friends to whom we could  
hand a paper with a kindly word for its careful  
perusal, or send it with a polite note request-  
ing its examination; and there are not many  
who would disregard the request. This course  
will procure a few additional names for the  
the paper; but if all the present subscribers  
would take an additional copy it would double  
at once the circulation, and furnish us all  
with papers to give away in our efforts to pro-  
cure new subscribers. With a little self-de-  
nial on our part, my brethren, this can be  
done. I know that poverty presses hard up-  
on many of us, who find it difficult to meet  
current expenses; but who is so poor that  
they cannot save four dollars from their year-  
ly earnings for the benefit derived from its  
weekly perusal, and for the good it may do  
to others to whom it may be given. Breth-  
ren, let us rouse up to the importance of this  
subject, and put forth a little effort and the  
work will be done.

I have but very few days remaining to  
me of this life, for in another week I shall be  
in my eighty-second year, and wish to spend

the little remnant that  
this time in trying to p  
gard the Lord's holy day  
bath a delight, the ho  
honorable," by circulati  
upon the subject when  
ing ear.

I am rejoiced that ou  
far recovered as to wri  
to see stirring articles in  
his vigorous pen.

Was much pleased v  
Bro. W. C. Long on the  
is the scriptural mode,  
able to the Lord. In  
ways have a little fund  
work of the Lord when

Still waiting the speed  
ed Lord to consummate  
ple, I remain your brot  
San Francisco, Cal.

## From Sister I

To all the dear Adv  
no way to get to Brad  
with the dear ones an  
ing with them, I will t  
for the Letter Departm  
to hear from all the se  
our welcome paper.  
weakness and inability  
say I am trusting daily  
er to fulfill his promi  
designs; yes, "His pu  
unfolding every hour  
longing for the coming  
can see clearly the si  
us which immediately  
Yes, I long to see sin  
end. O, glorious day

When all the saints  
And time its cour  
What shouts the ra  
When Jesus cries

Let us pray for each  
day that we may be p  
to the very end, and  
evil time. When tem  
beset us on every har  
seems almost overk  
down with the cares  
let us remember the  
whom the Lord lov  
that we will never k  
we are able, but wi  
make a way for our  
able to bear it. How  
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the little remnant that may remain to me of this time in trying to persuade people to regard the Lord's holy day and "call his Sabbath a delight, the holy day of the Lord honorable," by circulating papers and talking upon the subject when I can obtain a listening ear.

I am rejoiced that our Bro. Davison is so far recovered as to write a little; hope soon to see stirring articles in the paper again from his vigorous pen.

Was much pleased with the article from Bro. W. C. Long on the subject of tithing; it is the scriptural mode, and is I think acceptable to the Lord. In this way we can always have a little fund on hand ready for the work of the Lord whenever it is presented.

Still waiting the speedy return of our blessed Lord to consummate the hope of his people, I remain your brother in Christ.

*San Francisco, Cal.*

**From Sister Kate McNeil.**

To all the dear ADVOCATE family: As I had no way to get to Bradford this p. m. to meet with the dear ones and enjoy a social meeting with them, I will try to write a few lines for the Letter Department, as I love so much to hear from all the scattered ones, through our welcome paper. Although I feel my weakness and inability to write, yet I can say I am trusting daily in our heavenly Father to fulfill his promises and accomplish his designs; yes, "His purposes will ripen fast, unfolding every hour." I am looking and longing for the coming of the Bridegroom, and can see clearly the signs thickening around us which immediately proceed his coming. Yes, I long to see sin and sorrow come to an end. O, glorious day, speed on!

When all the saints are gathered home,  
And time its course has run,  
What shouts the ransomed souls will give;  
When Jesus cries, "'Tis done!"

Let us pray for each other often; yes, every day that we may be preserved blameless unto the very end, and kept from falling in this evil time. When temptations, trials and cares beset us on every hand, when poor humanity seems almost overburdened, and weighed down with the cares and vexations of life, let us remember the gracious promises, that whom the Lord loveth he chasteneth, &c., that we will never be tempted above that we are able, but will with the temptations make a way for our escape that we may be able to bear it. How cheering and how encouraging the many precious promises contained in God's word for us. Let us take new courage, and run on. Sometimes I think we have no great trials after all. Although they seem great ones, yet if we are found at last without fault before the throne of God, and are among the chosen faithful, then when we look back, the trials will seem like light afflictions which last but a moment.

I attended our prayer meeting Tuesday night. Bro. W. Ellsworth preaches every other Sunday. I hope and pray that many more may come out and hear the truth and love and embrace it, and that he may yet see the reward of his labors, and receive answers

to our prayers in seeing some of our loved ones at least who will fear God and keep his commandments, ere it be too late. I too, am pleased with the improvement of the new Vol. of the ADVOCATE, and shall try to help support it, not only by giving what I can spare, but I am willing to deny myself for its sake. I have been trying to get a new subscriber and shall keep on trying; and if I fail to get any one to take it I will fail trying. Let us all try and get at least one new subscriber. Your sister in the hope of the soon coming kingdom.

*Nashua, Iowa.*

**From Bro. R. E. Caviness.**

BRO. JACOB: We have organized a Sabbath school, five weeks ago; the attendance has been good ever since, with an average of 15. We had none last Sabbath; Eld. Washborn, of the S. D. Adventists order, was here, and we all went out to hear him, and tried to get others out. People in this neighborhood thought it quite different from the way they have been treating us. When Bro. Long was here last winter I don't remember as any of them came out to hear him; it was so much so that outsiders talked about it. We were sorry it was so; but it works against them, not us. We had a good visit with the Elder on first day afternoon; he could not see why we could not go with them; or at least talked so. We told him there were many things among them in the way, which was their new revelations, and their going to heaven a thousand years, which did not have one "Thus saith the Lord" for its foundation. His preaching in the main was good, but we cannot think they are the only people God has in this world; neither do we believe that they are the only people who are proclaiming the third angel's message, if they are proclaiming it at all; rather think, according to their former views, twenty years ago, of all the organized churches being Babylon, it would make them part, and they would need the second message preached to them yet; and as the United States has made no image yet, perhaps there will be time. Twenty years ago they would not allow us to say a word against the leaders, not even to reason; for, said they, we didn't have the experience; now we have it; come, let us reason, and see who is the nearest God's word. But we are sorry this can never be, for, they say, we have no need of any thing. Read the history of the Laodicean church in Rev. 3, which they did say they were. Hope they are not, for it has a poor show, unless it heeds the counsel.

*Beckwith, Iowa.*

**From Bro. G. W. Friend.**

To the dear ones scattered abroad: When I think of the many hearts and minds that are agreed this Sabbath day it cheers my lonesome feelings. I have just returned from Illinois, where I found no one keeping the law of God. It makes the Christian mourn, as it did our blessed Savior over Jerusalem; nevertheless, when the Son of man cometh he shall find faith on the earth. The

man of sin is the strong one at present. We must ask help from above when in trouble. I long to see the time when sin will be banished from our earth, and our Elder Brother come back; his voice would be sweet to many to hear. I see that the brethren at Mt. Hope are following the pattern laid down by our Savior. Feet-washing is one of the modes of showing to the world our love to God and our humbleness to one another. We are told that as oft as we drink the cup and eat the loaf we do it in remembrance of Jesus until he comes. May we be permitted to celebrate the ordinance in the kingdom, is the prayer of your unworthy brother.

*Enyart, Mo.*

MEN will not take knowledge of us that we have been with Jesus, unless they see that deepening Christ-look in our faces. And no veil will be thick enough to hide the shining of our faces from the people, if we have been on the mountain with our glorious Lord. When the Spring sun shines, the earth is transfigured before it; when the photographer's plate is held opposite the living face, the blank metal is transfigured before it; when a light is kindled within the lampshade, the dull porcelain is transfigured before it. And if we are to be transfigured into the likeness of Christ, we must live before him in his secret place and under his bright shadow.

THE State Department is considering the question of, Mormon immigration, with a view to check and diminish the influx of deluded female converts.

MR. Hormuzd Rassam, who is prosecuting the British Museum archaeological researches at Nineveh and Babylon, has discovered quite a new ancient Babylonian city, a short distance from Bagdad, on the renowned ancient canal called Nahr-Malka or Flumen Regium, and has already unearthed a valuable collection of inscriptions both in the cuneiform and hieratic characters.

THE Queen of Madagascar is a Christian woman who adorns her profession and honors her throne. Under a former treaty with France importations of rum were allowed, and a portion was assigned to the government as revenue. She has forbidden her people to drink it, and warned them of the evil consequences of its use. Better than all she caused the barrels of liquor received as revenue to be broken and the contents to be poured upon the ground. "I cannot take a revenue from anything that will debase and degrade my people." These words are worthy to be printed in gold, and presented to every so called Christian ruler in the world, many of whom derive millions of revenue from the tears, and groans, and crimes of their people in the shape of liquor.

MRS. Fletcher, an American "medium," has been convicted of imposture in London and sentenced to imprisonment for twelve months. Her "psychic force" was believed by the jury to be a fraud.

AT a gathering of the Evangelical Alliance, in London, on the evening of May 13th, there were delegates from every country. Dr. Van, representing the United States, spoke of the increased energy of the Roman church in the Southern States since the close of the war, and deplored the growth of infidelity in the United States.

AN electric railway has been opened from Berlin to Litchterfeld, and the experiment has proved a decided success.

IN Ireland there have been more arrests under the coercion act, and one agrarian murder. The victim is Lord Dundale's balliff.

## 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 of Scripture. We hold ourself responsible only for editorials, selections, and comments.

## Report From Bro. John Branch.

BRO. BRINKERHOFF; According to my appointment of May 7th, I met the brethren of Barry County; found them all enjoying themselves and rejoicing in the hope of the soon coming of the blessed Lord. I spoke to them from Romans 13:12, "The night is far spent, the day is at hand; let us therefore cast off the works of darkness and put on the armor of light." All listened attentively while we were passing over the signs that the Savior had given as landmarks, showing us where we were in the world's history, and a general feeling seemed to pervade the hearts of all present, that it is high time to awake out of sleep. May 8th I preached in the township of Orangeville, in the Eagle school-house, and although there was not very many present who were in harmony with us, a good interest prevailed. I visited quite a number of the friends, and enjoyed it very much; and I think my lot has never been cast with a more friendly people. May the Lord bless them and lead them into all truth, is my prayer. May 9th I was called upon to preach a funeral sermon for one who had lived out her three score years and ten, Mrs. Charlotte Halbot, aged 70 years. The deceased seemed resigned and willing to die. I selected the foundation for the remarks from Psalms 103:15.

From this time till Sabbath, May 14, I visited the brethren and friends of Hope, Barry Co., which time was spent in conversing upon the Christian's hope, experimental religion, &c., after which time we met at T. W. Newton's for Sabbath meeting. I spoke upon the subject of baptism, after which four were immersed. The Lord was truly with us, and many testified to the goodness of God. The brethren in this part of the country are feeling the importance of living near the bleeding side of the Lord. There is not a jar among them, and truly union is strength; and my constant prayer is, Lord, let union prevail. May the God of peace enable us to be more united than ever before, is my prayer. From your brother in Christ.

Hartford, Mich.

[Continued from page 53.]

where speaking of the Lord Jesus, he says, "In whom we have redemption," &c. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world was hid in God, who created all things by Jesus Christ." "In whom we have redemption through his blood, even the forgiveness of sins. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." I think it would be difficult to put words into form to teach the preexistence of our Lord, and his agency in the creation of our race in any clear-

er manner than we have it in the above Scripture.

I have not written in a controversial spirit, but because in my estimation the preexistence of our Lord, as revealed in the Bible, forms an indispensable link in the grand chain or system of revealed truth. Many years of experience and observation has convinced me that any theory of Bible truth, whether it be that of the preexistence of Christ, or any other, in order to be a complete and perfect theory, must be comprehensive enough to take in and harmonize all that is said or recorded on that subject; hence, while I would not, by any means, or in the least degree discredit those Scriptures that refer to Jesus as the seed of the woman, who came into the world a little babe and grew up to manhood in pursuance of God's plan, by him to bruise or crush the serpent's head, and thus banish all evil from the universe, I dare not, on the other hand, ignore these other Scriptures that speak of him as the image of the invisible God, and by whom, as well as for whom, that invisible God created all things in heaven and in earth.

Marion, Iowa.

THE Waldenses have a new church nearly ready for occupation at Milan. The edifice is, externally, 60x90 feet, with an extension on the front at the left. One of the side chapels of the old church, with part of the porch, was saved intact. In the porch at the right end there remains an ancient winding stone stairway, which leads to the choir and organ-loft above. These Waldenses, who, in the persons of their ancestors, stood firm in defence of their views and principles in the centuries before the Reformation, and suffered therefor, at the hands of papal Rome, persecutions and martyrdom, now at last have found a permanent home on this spot, consecrated a thousand years ago to the service of God.

## Appointments.

NOTHING preventing I will preach at Lone Star, Gentry Co., Mo., Tuesday evening, May 24th. Ridgeway, Harrison Co., Mo., as Bro. Preston may appoint; meetings to commence Friday evening, May 27th, at 7:30, and continuing over Sabbath and Sunday.

Will meet with the Pleasant Valley Church, Harrison Co., Mo., June 4th and 5th.

Will hold a two days Grove Meeting, June 11th and 12th, near Father S. C. B. Williams' and in the vicinity of the Mineral Springs, Gentry Co., Missouri. W. C. LONG.

## QUARTERLY MEETING.

THE Third Quarterly Meeting of the Church of God at Beckwith, Jefferson Co., Iowa, will be held in the grove of R. E. Caviness, one-half mile from Beckwith, commencing June 10th and continuing over Sabbath and First day. All are invited, and we shall try to have preaching from a distance. Come all who can.

R. E. CAVINESS.

PROVIDENCE permitting I will meet the brethren of Bloomingdale, at the Waljer schoolhouse, as follows; Sabbath, June 4th, at 11 o'clock, in the evening at early lamp lighting, and Sunday the 5th at 11 o'clock in the forenoon, and in the evening as before stated.

Sabbath, June 25th, I will meet the brethren of Hope, Barry Co., at the Sprague school house, at 11 o'clock in the forenoon, and Sunday the 26th at 11 o'clock at the Eagle school-house, in Orangeville township, and also in the evening at early lamp lighting.

JOHN BRANCH.

## Letters and Money Received.

Mrs Anna Strand \$2, John Branch, A F Dugger, W O Swinnerton.

## Books and Tracts Sent by Mail.

B Alverson, B Ward, A Hall.

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THE ADVOCATE of the doctrines of the Signs of the times, to observe the Bible week, together with God, the Nature in death, the Entrance to its original future inheritance, the Kingdom of redemption by Jesus Christ, Christian Life, a

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