

# 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.

## Faith, or—What.

SHALL we close the precious volume,  
And put it away from our sight,  
And say to our friends and dear ones,  
"No longer walk in its light;  
For the God we thought its author,  
The God to whom we have prayed,  
Is a ghost, a myth, a fiction,  
And Nature by Nature was made"?

Shall the Book of books be banished  
From all our suffering world,  
And the tender words of Jesus  
To oblivion's depths be hurled?  
Shall the "still small voice" no longer  
Steady our faltering feet,  
And shall words of faith and prayer,  
Never more bring comfort sweet?

Shall the purest, noblest, truest,  
That has blessed the world, be despised,  
And mankind accept and follow  
What infidels have devised?  
O ye poor, and sick, and weary,  
All who sorrow's cup must quaff,  
Would ye give your faith in heaven  
For a logic of husks and chaff?

How little of life would be noble,  
Unruled by a power above;  
How much would be vile and wretched,  
Unsaved by a Father's love!  
Oh, liberty, home, and woman,  
By the hand of him were given;  
The world of art and music,  
Owe their grandest works to heaven.

"By their fruits," then, shall ye know them,  
And the Bible will stand the test;  
But how of the vaunting skeptics,  
Hume, Ingersoll, and the rest?  
These are upas trees, which ever  
Breathe poison and death to all  
Who rest them beneath the shadows;  
But the upas trees shall fall.

The Bible will stand forever  
A rock of strength for the soul;  
It cannot be crushed or broken,  
Though ages on ages shall roll.  
Oh, we'll keep the precious volume!  
We will keep our faith in God;  
And pray that our steps may follow  
Where the Master's feet have trod.—*Sel.*

## The World Overcome by Faith.

"This is the victory that overcometh the world, even our faith. (1 John 5:4.)

1. *What is meant by overcoming the world?*  
"World" is from *kosmos*, the habitable globe; but the container is put for the con-

tained. John says in chap. 2:16, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." The war, then, is one of principles. The world is in opposition to God; it "lieth in the wicked one;" hence friendship with its enemy to God. Christ came into the world, and overcame it, and bade his disciples "be of good cheer" in consequence; for it was an assurance that they also might overcome by grace which he would give.

The world is stronger than any resolution of the natural man to resist it; but the spiritual man is stronger than the world. He does not "fight as one that beateth the air." He is certain of victory through the blood of the Lamb and the word of his testimony. Whatever of love he had for the world's honor, riches, pleasure or friendships, and whatever of fear of its crosses, its hatred and contempt—he is more than conqueror of these through him that loved him. So long as the love of the world constrains a man to do wrong, or its fear restrains him from doing right, he has not overcome it. He is to rise above it, and live independent of it.

Let us notice a few illustrations of overcoming the love of the world. Love of kindred and of country is strong in the human breast, but the love of God is stronger. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went," Heb. 11:8. He left all the associations of former life; love for them yielded to the stronger love which possessed him. He also afterwards was tested as only a parent can be—in his love of offspring—when he was commanded to offer up his only son.

Few men have had better worldly prospects than Moses. He was heir apparent to the Egyptian throne, with all its Oriental magnificence and power: but he deliberately chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." He fled as an exile, to return only to be hated by the Egyptians, and distrusted by his own people; and then he went forth with them to the hardships of the wilderness, to be buried on Nebo's lonely mountain.

We will now notice a few illustrations of overcoming fear of the world. The Hebrew children stood up while thousands of Babylon's slaves bowed down to the image on the plains of Dura, overcame the fear of the world. They knew not whether God would deliver them from the fiery furnace, but they knew

their duty, and did it regardless of consequences.

Daniel stood high in Babylon—the first of the three presidents under the king. A conspiracy was formed against him because he was "preferred above the presidents and princes." They confessed that they should find no "occasion against" him "except concerning the law of his God." He respected the Persian laws, but the law of God more. These conspirators knew that if they could make the two things clash, they should get him in their power; for the depth of his piety was well understood. They effected their purpose in the decree of the king that no prayer should be made to "any God or man" save the king for thirty days. Daniel attempted no evasion. He changed none of his former customs, but prayed as frequently and as loudly as before, knowing that, without divine interposition, his life must pay the forfeit. Daniel overcame the world when he went into the lion's den, and God overcame the lions, and brought him out in safety.

The apostles and martyrs overcame the fear of the world. Whether it smiled or frowned, approved or condemned, whether they were to be the gainers or losers, they moved on to duty. They followed the right, though it took them to the Roman amphitheatre, and their broken and bleeding bodies to the catacombs. None of these things moved them. They were men and women of like passions as we are; and if they overcame, we may.

## 2. *The power by which we overcome—faith.*

Faith in general is dependence on the testimony of another—a reliance on his word for the truth for what he says. If we trust his word, we have faith in him. If we act upon it, we derive what benefits he is able and willing to bestow. But the faith of the text is faith in God—faith in his testimony, a firm persuasion that what he says is true, and that that foretold will come to pass. Acting upon this principle, we derive from God all that he has depended upon it.

What power impelled Abraham to leave home and kindred to wander a pilgrim in the land of Canaan? It was because Canaan was "the land of promise," and he believed it. "By faith" he went out. "He looked for a city which hath foundations, whose builder and maker is God." What enabled him to "offer up Isaac," the son in whom all the promises centered? He did it "by faith," "accounting that God was able to raise him up, even from the dead: from whence also he received him in a figure.

Why did Moses forsake Egypt, and forego all the privileges of his adoption? Because

he saw that the eternal inheritance would come through Egypt? He saw further than the throne of the Pharaohs—even to the Messiah, whose "reproach" was more valuable than Egypt's treasures. "He had respect unto the recompense of reward."

Life is sweet. "All that a man hath" will he give for it. Why, then, did the three Hebrew children and Daniel brave death for a principle? Because they saw that that principle reached to a life beyond the grave; that to lose this life for truth's sake was to insure revival to life everlasting. They knew that after Babylon and its successors shall have ceased to be, "the God of heaven will set up a kingdom which shall stand forever," and unto them which he will gather "every one who shall be found written in the book."

The apostles and martyrs, the saints of all ages, small and great, have endured and suffered "by faith." They have triumphed over principalities and powers, threats and and scorns, temptations without and within, "by faith." Faith's victories are not all sung in the eleventh chapter of Hebrews. The line stretches on, and will, even to where faith shall end in sight.

### 3. How faith obtains the victory.

Every instrument that God chooses is adapted to victory over the world. "Faith is the substance of things hoped for, the evidence of things not seen." Its province is to extend man's vision beyond the horizon of this life. The reason that men are naturally so devoted to this world is because they see nothing beyond it. "The god of this world hath blinded their eyes." Men live in view of that which presents the strongest motive. A thousand dollars a year as a salary is a stronger motive than five hundred; and men will leave the lesser for the greater; and, other things being equal, they should.

So the future as a motive is infinitely stronger than the present; but it is not so presented to the unbeliever, for he does not see it. It is faith alone that can make the future assume that aspect before his mind. Faith removes the darkness, clears the film from his eye, and enables him to "see beyond the river." It is the mighty telescope that brings infinite glories within the range of our vision.

Men only know values by comparison, and comparison is the basis of choice. The man of faith, seeing the future and present, is enabled to institute a comparison; and, seeing that the world to come with its beauties, its glories, its rests; its everlasting life, is infinitely more valuable than the present, he deliberately "chooses that better part." Why did Abraham become a pilgrim and a stranger? Because he "looked for a city." Why did Moses prefer "affliction with the people of God" to the pleasures of sin for a season? Because he "had respect unto the recompense of reward;" he saw that the pleasures of sin were but "for a season," while those of righteousness were to be eternal. Why did Paul conclude that "the sufferings of this present time were not worthy to be compared with the glory that shall be revealed in us?" Because he saw that glory by faith; he had

"looked on things that are unseen." So our faith goes into the art gallery of the Scriptures, and views there the beautiful pictures of the kingdom of God, and knows that they are not imaginative, but real; for, saith the Spirit, "Write, for these words are true and faithful." Rev. 21: 5.

Having seen the glories of the future, and had his whole being stirred with the desire to enjoy them, the man of faith can conquer this world. When he is tempted to sin, he is admonished that if he yields, he endangers his hope; for the sinful cannot enter the sinless kingdom. If the shining gold and glittering jewels of earth attract him, the golden city with its pearly gates attract him more. If he is lured by the thirst for worldly power, the hope of reigning with Christ enables him to accept obscurity and even suffer instead. "In all these things he is more than conqueror through him that loved him." The oft-repeated promises to "the overcomer" sustains him in every trial.

The nearness of the consummation gives additional force to the grand incentive. The telescope presents no dim outlines, but well defined thrones, dominions, principalities and powers. The glories of this world pale before the bright vision. Let us overcome all, and stand waiting for him whose coming shall bring us faith's final victory.—*Domestic Journal*.

### The Second Coming of Christ.

BY REV. GEORGE MULLER, OF BRISTOL, ENGLAND.

IN the days of the apostles, the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11. This, and not death, was the hope of the Church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the Church; but this, alas! for centuries has not been the case.

In confessions of faith the truth that the Lord Jesus will come again may still have had a place; but practically to by far the greater number of his disciples it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired that it should be otherwise. He intended that his Church should look for him, that she should watch and wait for his return. Again and again, during his personal ministry, the Lord Jesus foretold this great event; and after his ascension the apostles referred continually to it.

Very many passages of Scripture might be quoted in proof of this assertion, but I will only mention the following: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."—John 14: 2, 3. "As it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for his coming shall he appear the second

time without sin, unto salvation."—Heb. 9: 27, 28. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then (afterward) we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—1 Thess. 4: 16, 17. These quotations suffice to prove that the second coming of the Lord Jesus means that he will return in person, and has no reference to the gift of the Holy Spirit on the day of Pentecost, nor to his manifesting himself in an especial manner to the believer in the way of comfort, instruction, or help of any kind; nor has it reference to our death, when we, as believers, are taken to be with him.

If, however, any one should say, "Why lay such stress upon this; are not our going to him when we die the same thing? The reply is, 'There is a vast difference between these two events.'"

(a) As individuals we shall at that time be brought only to a state of partial happiness; we shall have no glorified bodies then, but must await the hour when, "in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed." Nor when we fall asleep do we reign with Christ and sit with him upon his throne; because he will not then be manifestly reigning. Blessed therefore, though it is for the child of God, when he departs, "to be absent from the body and present with the Lord," it will be more blessed still to enter upon that fulness of glory which awaits us only at our Lord's return.

(b) Satan will not be bound until Jesus comes again, and for this reason, by the permission of God, he still has power here, both in the world and in the church, though individuals are out of his reach who have fallen asleep in Jesus.

(c) The whole church will at once be introduced to full eternal happiness and glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed. What has been said therefore is, I trust, sufficient to show that the second coming of Christ will be his personal return, and that there is a vast difference between the death of individual believers and the coming advent of our Lord in glory.

I now proceed to consider briefly some of the events which will take place then.

1. The first resurrection, when the changed and risen saints together will be caught up to meet the Lord in the air, to be forever with him. 1 Thess. 4: 16, 17. At this time those only will be raised who, as believers in the Messiah under the old covenant dispensation, or as disciples of the Lord Jesus under that of the new covenant, shall have fallen asleep in him,

The commonly received opinion is, that at our Lord's return there will be a general resurrection, both of believers and of unbelievers, while the Holy Spirit teaches in the Holy Scriptures that they who are Christ's, and they only, will have part in the first resurrection. In 1 Cor. 15: 22, 23, we read thus: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." Notice the words, "they that are Christ's." Not all who had previously died but those only who through faith in Jesus are united to him, and shall have fallen asleep as believers. The same truth is taught in 1 Thess. 4: 16, 17, where we read: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then (afterward) we which are alive and remain shall be caught up together with them in the clouds to meet the

Lord in the air; and the Lord." Notice Christ it is said they

In Rev. 20: 4-6 w thrones and they s was given unto th them that were bel and for the word o shipped the beast (t age, neither had forehead, or in th reigned with Ch rest of the dead li years were finish Blessed and hol resurrection: o power, but they Christ, and sha years." In the it is stated, "A on them," we l in Christ who the armies in verse 14.

Further, "T for the word o they held," next seen. F it is obvious and not the They indeed of the miller der that hav fied ones), t abundant p

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Lord in the air; and so shall we ever be with the Lord." Notice that only of the dead in Christ it is said they will rise at that time.

In Rev. 20: 4-6 we read thus: "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast (the antichrist), neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In the beginning of this passage, when it is stated, "And I saw thrones and they sat upon them," we have to understand that believers in Christ who are with him, are here referred to; the armies in heaven mentioned in chap. 19, verse 14.

Further, "The souls of them that were slain for the word of God, and for the testimony which they held," spoken of in chap. 6, verse 9, are next seen. Regarding the whole of the passage, it is obvious that believers only are referred to, and not the ungodly who had died previously. They indeed will be raised up also, but at the end of the millennium, a thousand years later, in order that having obtained their bodies (not glorified ones), they may be capable of enduring more abundant punishment. See Rev. 30: 11-15.

Oh! how should the solemnity and certainty of these events come home to every one of us, and with what earnestness should each person who reads these lines seek upon Scriptural grounds to settle for himself that he is really Christ's; because by nature we are lost, ruined, and undone, and deserve nothing but punishment; but we have, at the same time, to accept God's only remedy, namely, salvation through faith in the blood and righteousness of the Lord Jesus Christ, by whom alone spiritual life, pardon, and justification can be obtained. Eph. 2: 1-9; Gal. 3: 26; Acts 10: 43; Rom. 5: 1; John 3: 16, and Rom. 8: 16, 17.

2. The conversion and restoration of Israel nationally; for in Scripture the glory and resurrection of the church of the first born ones is always connected with the time when Israel again "shall know the Lord." Psa. 102: 16. See Jeremiah, chapters 30 and 31, Isaiah, chapters 11 and 12. Read also carefully Isaiah, chapters 24, 25, 26, and 27.

3. Another event which will take place at the return of the Lord Jesus, is that Satan will be bound. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a season."—Rev. 20: 1-3. During the present dispensation, before the return of our Lord, Satan will not be bound: therefore sin and open wickedness will continue to the end of it; and instead of becoming better things, according to Scripture, will become worse and worse. It is impossible to shut one's eyes to the fearful wickedness now around us everywhere; for murders of the most cruel character, and numerous other atrocious crimes are, even in this enlightened nineteenth century, continually being committed. How certainly does all this prove that Satan is not yet bound, that he is even now the god of this world, and has power still; and because he knows that his time will be comparatively short he manifests

his hatred against God and against his people to the very utmost.

But this state of things will not always last; for, when Jesus comes again, he will lose his power in the earth, and will be shut up in the bottomless pit for a thousand years.

4. In connection with the return of the Lord Jesus is another event, namely, the separation between the wheat and the tares. Read carefully Matt. 13: 24-30; also verses 37-43. In this parable, together with our Lord's explanation of it, we see what is to be expected during this present dispensation while Jesus tarries. Civilization, mental cultivation, and advancement in knowledge of every kind may continue to the utmost; but man, a fallen man, remains a ruined creature, except he be regenerated by the power of the Holy Ghost through the acceptance of the gospel. Intellectually he may be improved and polished to the very highest degree, but he is a sinner, and in his natural condition, remains lost, ruined, and undone. He may even possess natural religion and a form of godliness; but if he is not born again he is still at enmity with God, and as assuredly as he does not believe in the Lord Jesus Christ "the wrath of God abideth on him." John 3: 36.

Sin is not, as some suppose, a comparatively little thing. It is a deadly spiritual disease, as the word of God declares it to be; and no progress in education, no mental culture, can eradicate it from the heart, nor change depraved human nature. For notwithstanding every effort at improvement, the heart remains "deceitful above all things and desperately wicked." Until the return of the Lord Jesus, therefore, the present state of things will continue, and, as we shall see presently, from the word of God, will become worse and worse. [Concluded in next number.]

#### Mt. Zion.

P. E. ARMSTRONG.

BRO. JACOB: I see in the ADVOCATE of April 19th a criticism under the heading of "The wrong mountain" of what would seem to be a charitable thrust at those who are zealous of the law of God; and in making some sarcastic remarks about a literal Mt. Sinai, a spiritual Mt. Zion is introduced as the mountain of true worship. Now I do not find any such spiritual mountain in the Book. The Mt. Zion to which we are directed is as much a literal place as the New Jerusalem with which it is connected, see Heb. 12: 22. Old Zion and Old Jerusalem were but the counterpart or figures of the New: the new one, as said in Isa. 62: 2, will be called by a new name, and does not necessarily mean the exact site of the old one any more than the New Jerusalem must occupy the same position as the old one, while still this is possible. There was an old mountain of this name long before there was one named at Jerusalem, see Deut. 4: 48. The writer to the Hebrews (or house of Israel), spells it the same (Zion), and that it is a locality is corroborated by John, in Rev. 14; and I looked, and lo, a Lamb stood on Mount Zion, and with him an hundred and forty and four thousand, &c. Now is it not plain that a literal mount has been intended; and that it is not a spiritual myth, as our opponents would have us believe? Both Zion and Jerusalem are often spoken of symbolically, as representing people in character of the past, or still to come; and modern places are spoken of the same way, and it is perfectly intelligible. But our modern priests, who wish to mystify the word as much as possible, to connect it with an after death sky theory, are anxious to do so, as they may thus reconstruct God's word to suit a visionary imagination.

Now let us examine the argument of Mt. Sinai and Mt. Zion. Our friend would have us believe that we worship at the wrong mountain, because we keep the ten commandments, instead of nine; and would have us believe, that while one mount is real, and may be touched, the other is not capable of being touched, and therefore, a mere shadow or principle to which we must come. Now what is the apostle's argument in Heb. 12? (But let it be borne in mind that he is not addressing the Gentiles, but the Hebrews wherever it reaches them.) He commences in chap. 10, speaking of a new covenant from Jer. 31: 33, and how it was to succeed the old one of Mt. Sinai; but he did not tell them that the gospel preached to the Gentiles was that covenant, although this is the common inference, in not regarding time necessary for every prophecy and for whom intended. The covenant here brought to view was never offered to the Gentiles, and never as yet ratified by either Israel or Judah; nor can be literally until they come to the Mt. Zion in question; and to the Jews the covenant of Sinai will not vanish away until the new one is ratified in the other house of Israel, in the multitude of Ephraim in the United States. Here the Zion will be located, which for 1800 years was not at hand to be touched; here the law of the new covenant will go forth from the New Zion, when the 144,000 will meet Jesus and follow him in restoring and blessing the nations. This is what I believe the writer to the Hebrews wished to convey to the apprehension of the Hebrews; not merely the Jews, but the whole house of Israel, as may be seen by referring to Jeremiah. The first thing then to be done was to come to Jesus, the mediator of this new and extraordinary covenant; next to the Mt. Zion of Rev. 14, where it would be ratified in the sealing of the first fruits of the tribes of Israel, by a covenant in which there can no death ensue to the covenanters, or church of the first born; and finally to the New Jerusalem, where the dwelling of God is literally with men, and all the saved of all nations unite in one family.

This view does not preclude the Jews returning to Jerusalem, still blinded by the covenant of Sinai, for it is a matter of prophecy that they will. This does not annul the gospel to either Jew or Gentile, who like Abraham embrace it in faith to come through the resurrection, though they break every command in the decalogue. "The dying thief rejoiced to see that fountain in his day"; but to live to stand with Jesus on the Mount Zion, the new covenant of the perfect law of God written on the heart, at once becomes obligatory and necessary. The sayings of Jesus are all bound up in this law; and those who are enabled to keep them never see death after the times of the Gentiles are ended; and the words of the wise man may now be fulfilled. "Let thine heart retain my words; keep my commandments and live." Again, "They which are alive and believe in me shall never die;" and if ye believe in me ye will keep my commandments. The law of God was ordained unto life, says the apostle; but it cannot fulfill its mission until ratified in Jeremiah's new covenant.

People have aimed at holiness and perfection for the last 1800 years, but the best have only claimed "I am trying," trying, without ever arriving at what is promised under the new covenant, and have been compelled to lay down and die, trusting in Jesus for a promised resurrection. But not so under the new covenant; when the law of God is written on the hearts of an elect people there is no longer such faltering and guess work. "Tis a point I long to know.



same blessing and hopes. Thus the poor man begged for the crumbs that fell from the rich man's table.

But as the rich man died, and ceased to exist, so the people he represents in the parable ceased to exist in the favor of God, and were dispossessed as heirs of the kingdom, because they failed to receive their Messiah when he came to them. As a dead man is buried out of sight, so the Jews were put out of the special favor of God as his peculiar people, a holy nation, a royal priesthood. As in death a person ceases to be, so the Gentiles, represented by the poor man in the parable, ceased from their former condition of dependence upon the Jews for salvation, and could come to Christ for themselves, and exercise faith in a Redeemer, and receive the blessings individually, as Jesus said to the woman of Samaria, "The hour cometh when ye shall neither in this mountain, nor at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." John 4: 21, 23. As the Gentiles could now partake directly of the favor of God, it was true that, as Peter said to Cornelius, Acts 10: 34, 35, "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Thus the Gentiles were carried to Abraham's bosom, of the parable; to the blessings and privileges the Jews had possessed, and the "middle wall of partition" was broken down, and all are one in Christ Jesus. Faith in Christ is the consideration by which this is brought about.

The Jews have seen their fallen condition from the favor of God, and their state is represented in the parable as "being in torments." They surely have suffered great persecutions; and they see the gospel and the blessings of God enjoyed by the Gentiles whom they formerly looked down upon. They cry to father Abraham for relief by the hand of the poor Gentiles; instead of repenting and turning to God, by which means they must accept Jesus of Nazareth as the Son of God, they still depend on their ancestry to Abraham, and cry unto him. But the answer is that there is a barrier now, so that the situation cannot be changed. The Jews, as a nation, were cast off from the favor of God. In this gospel dispensation the Jewish nation will never return to God, but individuals out of that nation may, for "in every nation he that feareth God and worketh righteousness is accepted with him."

The five brethren of the parable may be a figure to complete the parable, or they may represent the ten tribes of Israel, called the lost tribes, one of the brethren to represent two tribes, the same as the rich man represented the two tribes of Judah and Benjamin, called the Jews. The answer of Abraham to the request to send Lazarus to these five brethren is, that they have sufficient evidence and testimony already, for their salvation and enlightenment; their Scriptures are sufficient; Moses and the prophets were their Scriptures; and this language helps very

much in the location of the parable to the fall of the Jews and the acceptance of the of the Gentiles. And when the fallen Jewish nation is represented as pleading with Abraham that Lazarus, as from the dead, would go to them (and going to the five brethren would include the testimony to the individuals of the other two brethren), they would repent, the answer is that their Scriptures are sufficient to direct them aright and keep them out of "the place of torment." If they will not hear the testimony of Moses and the prophets, they would not "be persuaded though one rose from the dead." Moses and the prophets testified of Jesus, and when he arose from the dead they would not accept him and believe in him. As the heads of the Jewish nation, its scribes and chief priests, rulers, its sect of Pharisees, and this sect of Sadducees also, rejected Jesus as the Messiah of God, it was a point in his labor to show them that they were rejected of God, and the poor Gentiles should be received in their place, as favored of God. He spoke to them by parables, some of which they understood to be against them, as the parable of the vineyard and the husbandmen, and the vineyard being let out to others.

To them this parable taught the sufficiency of the Scriptures they had, to make them wise unto salvation; and to us we have the additional testimony of one who rose from the dead, and by paying heed to his teachings we may avoid the rejection from God, and may sit down in the kingdom of God with Abraham, Isaac and Jacob, while those who reject him and his testimony shall be cast out into utter darkness.

#### The Lord's Sabbath.

Although we do not read in Genesis of the Sabbath, this is no proof that it was not kept, for neither is it mentioned in 500 years of detailed history of Joshua, Judges, Ruth, 1 and 2 Samuel, and 1 and 2 Kings. Besides, we do not read in Genesis of any prohibition of idolatry, images, blasphemy, dishonoring of parents, adultery, false witness, or covetousness (embraced in commandments 1, 2, 3, 5, 7, 9, 10); were these and non-Sabbath keeping allowed to God's faithful ones, before there were any Jews at all or any law from Sinai?

The Lord calls the Sabbath of the Lord (Lev. 23: 38) "my Sabbath," eleven times, being a memorial of his Creation-rest given for man's blessing. Besides this there were several occasional or yearly Sabbaths, given to Jews only, which were called their Sabbaths (Lev. 23: 3, 32), and were typical and ceremonial. Col. 2: 14, 16: Acts 15: 10.

The Lord Jesus corrected the false and superstitious ideas of the Pharisees concerning the Sabbath, showing that works of necessity and kindness agree with its holy character, but he never did away with the Sabbath. Luke 14: 5, 3, ; 4 13: 15, 16; Mark 2: 27, 28. The apostles ever kept the Sabbath, even in connection with the Gentiles. Acts 17: 2; 18: 4; 24: 14; 13, 42, 44.

The Lord's Sabbath was observed by the

Christians of the Eastern churches above 500 years after our Savior.

Morer says that during the first three centuries Christians did not rest on Sunday "from their ordinary affairs longer than during divine service." On March 1st, A. D. 321, the then heathen Roman Emperor Constantine decreed: "Let all judges and towns-people and trades-people rest on the Venerable Day of the Sun." Still the people continued to keep the Sabbath.

In 364 the Council of Laodicea declared that all who would not work on the seventh day should be excommunicated from Christ.

N. B.—The Lord was crucified on the fourth day of the week, Wednesday, and was buried before sunset (Luke 24: 52), being the preparation of the great day of the Passover Sabbath (John 19: 31, 42; Lev. 23: 7), when all rested. On sixth day, spices, etc., were bought and prepared (Mark 16: 1; Luke 24: 1). On the seventh day, rest (23: 56). Just before sunset the Lord was raised. In the end of the Sabbath, as it drew on to the first day of the week (Mat. 28: 1, *epiphoskousee*, same verb as in Luke 23: 54), having lain in the grave three days and three nights, as he had prophesied he would do (Mat. 12: 40, 27: 63), Mary and Mary Magdalene came and found him risen.—*Sabbath Recorder*.

The year 1881 is a curiosity as a number. It reads the same forward or backward. It is a number representing all the wonders of 9 and 3. The first half is 9 added to 9. The second half is the second power of 9 or 9 multiplied by 9. 81 is also the fourth power of 3. 81 is the cabbalistic number. It is the side of the smallest square (the only square, in fact, that will inscribe a circle whose circumference is to its diameter in proportion of whole numbers. We believe, though not fresh to our mind, that numerically it represent the Hebrew "Word," or Logos. At all events, it lies at the very basis of abstract numeration as the fourth power of 3. 3 is the sort of absolute, or foundation of geometric quantity—expressive of the ratio between a triangle, which has the least possible number of sides, the least area, and the largest circumference of any possible shape, and the circle with the largest number of sides, the greatest area, and the least circumference of any shape. Any one can interest themselves for working out nine properties. Perhaps the deep cabbalistic import led to the prophecies concerning great cosmic revolutions and disasters.

In Philadelphia, the Jesuits arraigned the principal of a girl's grammar-school before the Board of Education on a charge of instructing her pupils in doctrines contrary to the teachings of the Roman Catholic Church. It appeared that her crime was teaching the facts of history; and as these facts are not creditable to the humanity and Christianity of that church, they were unwilling to have the children learn them. After a full hearing, the Board sustained the teacher. Her priestly persecutor was indignant, and bitterly denounced the school, telling his people they could not again "send their children to such 'evil teaching places' except 'under pain of mortal sin.'"

"Rejoicing in Hope,"

S. E. BRINKERHOFF.

To rejoice in hope is one of the things Paul recommends the church at Rome to do. Hope is a part of our nature, and without it this earth would be a desert drear to many of the sons and daughters of Adam. Hope of better times in the future cheers the poor man as he toils in his weary lot. Hope cheers the school boy as he pours over his daily studies, and urges him on to strive for honor, wealth, and fame. Let hope die in the bosom of mankind and earth's inhabitants would soon sink to an untimely grave. Hope

"Cheers the heart when joys depart,  
And foes are pressing strong."

It is hope that keeps the tempest tossed sons of earth from sinking in darkness and despair. It looks beyond the trials of the present to the joys of the future, beyond the darkness to the coming brightness. It is not alone the Christian that lives largely upon hope, but all mankind. The man of the world hopes, and rejoices in that hope. He has his hopes placed upon some cherished aim, or object, and to the attaining of that desired end all his energies are employed. If he is a man of courage he never falters; though his aims may be thwarted, and his hopes blasted a thousand times, yet hope brightens up, and with renewed energy he goes forth to the accomplishment of his desired purposes.

Hope is a good thing even in the things of this life, but hope in these things fail to satisfy the inward longings of the human mind. There are hopes bright and beautiful in this world, but they fail to satisfy, because they reach not beyond the dark portals of the tomb. There are but few persons who have not at times felt like saying in the language of the poet,

"I'm weary of hoping where hope is untrue,  
As fair, but as fleeting as bright morning dew."

But the hope which Paul would have us rejoice in is a hope that satisfies the inward yearnings of our nature, because it reaches beyond the grave and lays hold of the life and the joys which are to come. It is the Christian's hope—the hope of "eternal life which God that cannot lie promised before the world began." Our hopes here are often blasted, but the Christian's hope is founded upon the sure promises of Jehovah—the word of him who cannot lie. It is, by those who have possessed it, called a blessed hope, a glorious hope, and a hope that maketh not ashamed.

"Rejoicing in hope." In hope of what? What is the hope of the child of God as brought to view in the Bible? 1st, It is the "hope of eternal life, which God that cannot lie promised before the world began," Titus 1: 2, and that the "seed of the woman" shall yet bruise the serpent's head. Gen. 3: 15. 2nd, It is the hope of an inheritance in the renewed earth, as brought to view in the promises of God made to Abraham, Isaac, and Jacob, that in their seed should all the families of the earth be blessed. These promises all center in our Lord Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sins. For this hope Paul stood and was judged before king Agrippa, and for this hope he suffered the loss of all things, yea, even life itself. He says, "And now I stand, and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes instantly serving God hope to come." Acts 26: 6, 7. This promise to which the twelve tribes hoped to come was the promised inheritance of the land of Canaan, under the reign of their Messiah, which could only be brought about by a resurrection from the dead. Thus Paul says, when speaking of the excellency of the knowledge of Christ Jesus, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the

resurrection of the dead." Phil. 3: 10, 11. The "power of his resurrection," What is that? By understand, the sleeping saints will come forth from the dust of ages and inherit the promised blessings, of which in their mortal pilgrimage they lived in hope of.

Paul says of the ancient worthies, "These all died in faith, not having received the promises [not having received that which the promises embraced], but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13. In the first verse of this chapter Paul tells us that "faith is the substance of things hoped for, the evidence of things not seen." God's ancient people desired a heavenly, happy country, they hoped for it, God promised them just such a country as they desired and hoped for, and faith brought it near so they could lay hold of it and embrace it by a resurrection from the dead, through our Lord Jesus Christ. Thus they rejoiced in hope of a "better resurrection," a better life beyond the grave. For this hope Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. God's people have ever looked forward for a country free from sin, sorrow, and death, and where God's will shall be done as it is now done in heaven; hence it is called a heavenly country.

We to-day are looking for that country, Are we rejoicing in hope? The time is now drawing very near when this blessed hope of "a heavenly country" shall be realized. Soon Jesus, in whom all the glorious promises of God to the children of men center, will come again, and this time he is coming without a sin-offering to the eternal salvation of his people. The ancient worthies saw this salvation, and glorious inheritance of the saints afar off, and died rejoicing in the blessed hope of receiving it at the coming and kingdom of our Lord Jesus Christ. We see it near, even at the doors. Paul could say that the night was far spent even in his day, and now it is eighteen hundred years nearer. The glad day of deliverance will soon dawn upon us, and if we are only faithful to our high calling in Christ Jesus, redemption will be ours, and a glad fruition of our fondest hopes. The time has now come when God's people can look up, and rejoice, knowing that their redemption is near.

Peter tells his brethren to rejoice, inasmuch as they are partakers of Christ's sufferings; that when his glory is revealed they may be glad with exceeding great joy, 1 Peter 4: 13. The Christian's hope is truly a glorious one. It reaches beyond the confines of the tomb, and lays hold upon an immortal life in the grand eternal future. It now reaches within the veil, and lays hold of Jesus who is the "resurrection and the life," and rejoices in the fact that as Jesus, God's only begotten Son, died and rose again as our surety, even so them also which sleep in Jesus will God bring from their dusty beds to inherit the kingdom which he has prepared for them from the foundation of the world. No wonder Paul calls this hope a "blessed hope." He says, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 13. Are we, brethren and sisters, rejoicing in hope? Are we looking forward with joyful anticipation to the coming of our Lord? Soon he will come to be glorified in his saints, and dwell with them forever. O glorious hope! Why should we not rejoice in it?

Rejoice in hope, ye saints of God,  
The time is drawing near,  
When Christ, who is our Life, and Light,  
In glory shall appear.  
Then will our trials have an end,  
Our sorrows all be o'er,  
And we shall reign with Christ our King,  
In glory evermore.

Image and Likeness of God.

In examining the dictionary on the words image and likeness I find that they relate primarily (and I think exclusively, when used in an unqualified form,) to the material form. If we wish to express a similarity of mind, or any other quality, we either use some other word than image or likeness, or else we qualify these words so that they may be understood. Thus, if we say that a child is the image of his father, we will be understood as referring to physical form. If we wish to express a similarity of mind, we say he has a mind like his father; or he has his father's mind. Or it might be allowed, by a bold figure of speech, to say his mind is the express image of his father's (mind).

But I notice further that a similarity of form in man and the lower animals indicate a similarity of mind. If we should say a child is the image of his father, while we would have reference to the material form, we would also imply a similarity of mind. If a child had a head shaped like his father's, then his mind would also be similar. Thus, if the father had large moral faculties, then the child would also; for these and all other faculties are shown by the shape of the head. If a child were the express image of his father's person, then his head and whole physical form would be so exactly like his father's that, according to phrenology and physiology, his whole mental and moral faculties would also be exactly like his father's. From this it would seem that both image and likeness, when used with reference to living human beings, refer both to the outward form, and mental and moral qualities. I do not understand the Hebrew; but from the use of the terms image and likeness in the law against idolatry I conclude that the Hebrew is fairly translated. The Bible was made for the mass of mankind, and not for a few learned theologians; and I conclude that, while Moses wrote for all coming time, he also emphatically wrote for the Israelites in the wilderness, and their descendants in Canaan. Taking, then, the meaning of image and likeness as indicated in the law against idolatry, I can come to no other conclusion than that the likeness and image of God that Adam was made in referred primarily to outward form.

But, as in the case of human likeness, they also referred to mental and moral endowments similar to God's.

I know some are horrified to hear that God has a form, and especially the form of a man. I shall not in this article stop to prove that God has a form, further than that I believe the words "image" and "likeness" in Genesis prove it. If God has a form, why not that form be in the likeness of man? or rather why may not man be in God's form or likeness? God has honored the likeness of man above that of any other animate form known. Angels have always appeared in the form of man; Jesus, the Son of God, came into the world in the form of a man; and he arose from the dead in the same form made immortal. And John on the isle of Patmos saw him glorious and immortal, but still in the

human form. If intelligence of a different order than man have a different form, then why did they not appear exalted form, and thus show more exalted form he might expect resurrection state? And, especially not Jesus rise in some more exalted form, and thus show his superior form in the person of Christ? But no; the most exalted form has been revealed to man is that I think also the divine form. "express image of his Father," that he could truthfully say, "I have seen me hath seen the Father, exactly like his Father's, and all mental and moral endowments were in the Father's. And this need not surprise you, for the Father was begotten of the Father, and would be likely to have a form like God.

But what shall we say of that theory which says that Christ was materially unlike his Father's, with an entire disagreement? says Christ was "in the form of an express image of his Father," if "our conversation is in the form of the Lord," we shall be looking for the Lord to change our vile body, that we may be conformed to his glorious body, and take God at his word.—I believe in the *old of Life*.

Letter De

From Bro.

BRO. BRINKERHOFF: I have been interested in the cause of the Advocate for many years. The more I see of sin, the more I long for the truth. All things which God has promised to do in the world began. I am glad to hear that you are in the distance. I love the brethren and sisters, and I wish to read my Advocate. I appreciate your efforts and the effort you are making to bring the truth; and in the Advocate, I can be sure that I would that every one should become more imbued with the spirit of God, and that the aspirations of the people be, Oh for a closer union with the brethren and sisters. I am glad to hear that you are doing good. Bro. Caviness also is in Mich. Can't you do something for the state of religion in this country, yet I know that you heed to the doctrine of the Advocate. Love to all the brethren and sisters.

Plainville, K.

From

DEAR BRO. I have been interested in the cause of the Advocate for many years. I have been interested in the cause of the Advocate for many years. I have been interested in the cause of the Advocate for many years.

human form. If intelligence of a higher order than man have a different form from man then why did they not appear in that more exalted form, and thus show man to what an exalted form he might expect to attain in the resurrection state? And, especially, why did not Jesus rise in some more exalted form, if there be, and thus show his followers that superior form in the person of their Redeemer? But no; the most exalted form that has been revealed to man is the human, and I think also the divine form. Christ was the "express image of his Father's person." so that he could truthfully say, "He that hath seen me hath seen the Father." His form was exactly like his Father's, and hence his mental and moral endowments were like his Father's. And this need not surprise us; for he was begotten of the Father; and hence he would be likely to have a form and mind like God.

But what shall we say of the incongruity of that theory which says he had a form materially unlike his Father's? That is, a form with an entire disagreement of parts? Paul says Christ was "in the form of God, and the express image of his (Father's) person; and if our conversation is in heaven," we shall be looking for the Lord Jesus, "who shall change our vile body, that it may be fashioned like unto his glorious body." Let us take God at his word.—L. F. NORRIS in *Herald of Life*.

### Letter Department.

From Bro. V. M. Gray.

BRO. BRINKERHOFF: I have lost none of my interest in the cause of truth, for which we have been contending for some over twenty years. The more I see of the consequences of sin, the more I long for the Restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began. I am glad we can communicate with each other, though separated by distance. I love the cheering letters from the brethren and sisters. I always find time to read my *ADVOCATE*, if I sit up nights to do it. I appreciate your devotion to the cause, and the effort you are making to keep spreading the truth; and commend the tone of the *ADVOCATE*, I can but say, The Lord bless you. I would that every brother and sister would become more imbued with the Spirit of Christ, and that the aspirations of every soul would be, Oh for a closer walk with God. I see by the paper that the brethren Longs, and Dngger are doing good work for the Master, and Bro. Caviness also; and some of the brethren in Mich. Can't speak very encouraging of the state of religious fervor or zeal, in this country, yet I know of none that are giving heed to the doctrines of devils. All are disposed to hold on to the hope of the gospel. Love to all the brethren. Pray for us.

Plainville, Kansas.

From Bro. P. H. How.

DEAR BRO. BRINKERHOFF: It is not often that I write, but I cannot withhold my voice

or pen when I see the signs so plainly passing before our eyes; and when I read in your paper from the dear ones who are scattered in the dark day. I am not idle; I have not seen home for the last half year, but have been laboring as much as possible in Canada, where I belong. I sometimes go a whole day without eating, for I seldom have money to buy with, and I have not paid a cent on the cars, but I go on foot from place to place, so as to save something to send home to my small family. But I have a few friends of the brethren who keep the commandments, who are willing to do what they can, but they are poor, like myself; but I believe they are rich in faith and will soon be possessors of the kingdom. I know of only about half a dozen in my travels who keep the Sabbath; although it is true there are a few of those who believe the visions who would not think of helping me along, neither would those who keep the first day of the week assist me. But, dear brother, I have but two dollars in my pocket, and one of them I will send you to pay postage on my paper, for you have been sending me the paper free, and I wish you to continue to do so, for I do not know what my wife would do without it. I cannot be at home to read it, but I sometimes send home and get some of the back numbers and scatter them among the people. Now dear brethren, let each one of us get another subscriber and so double the list, now we have the paper once a week. Dear Editor, my heart is with you and with the brethren, although I write so seldom. I am now 200 miles from home, at Brockville, and will have to go that distance on foot, the same as I came. I have now been lecturing in this town for the last three weeks.

When I look back and see the ups and downs of the Advent friends, surely we are in perilous times. Where have they all gone to since '44? who would ever believe that some would say that the Savior had come, and that the resurrection was now going on, and others that the 2300 days have already ended, and that the sanctuary has been cleansed; others again who have gone to other churches, even to churches who baptize in infants; and last of all, men who once believed in the seventh day who are now advocating the first day of the week? &c. And then to have J. Litch (one whom many look upon as a guide,) to come out and say that the Savior done away with the whole ten commandments, and then reenacted all, only the fourth commandment! Well may the poet say—

"Suppose you had a finger, bruised and sore,  
Which must come off, you cannot bear it more.  
The Surgeon comes, obedient to your call,  
And chops off all your fingers, thumbs and all,  
Then undertakes to join the others on,  
Well pleased to think the sore one now is gone.  
If any man an act like this would try,  
You'd say he was a fool, and so would I."

But do not be afraid to publish those arguments against the Sabbath; they do a great deal of good, for every candid mind can easily judge between truth and error. Only think how can men suppose that the FATHER sent his SON to do away with the Father's law? If this is so then there can be no more

sinners, "for sin is the transgression of the law." Strange idea; that the Lord has no law for man to transgress! see 1 John 3: 4, "Whosoever commits sin transgresseth also the law." What is the use of telling about transgressing a law where there is no law to transgress? But these men cannot well do without a law, so they go to work and patch up a law from some of Christ's sayings, and what Paul and other apostles have said about the law. Cannot any discerning mind see that whatever Christ or the apostles said about the law was quotations from the law? The Father never sent the Son to make the laws, but to fulfill them. Neither did Christ send the apostles to be lawgivers. Jas. 4: 12 says we have ONE Lawgiver. But our opponents have given us 13 lawgivers; that is, Christ is one lawgiver, and the 12 apostles, making 13 in all

If some of the friends in Michigan wish me to visit them I can do so; I have lectured in Detroit. Yours truly.

Morchmont, Ont., Apr. 27.

From Bro. John Branch.

DEAR BROTHERS AND SISTERS: I will use the columns of the *ADVOCATE* as a means by which to speak to you, though not permitted to see you face to face. If it is with others as it is with myself, they are anxious to know what is being done to advance the cause of truth. I am always anxious to see the *ADVOCATE*, and am never satisfied until I have read all the letters and reports from the brothers and sisters. It cheers me up on my journey. I should like much to see our brethren more engaged about reporting how the Lord is blessing them and their labors; it gives courage to others.

Last Sabbath I met with the brethren of Mc. Donald, and spoke upon the subject of baptism, showing that this was the way the Father had chosen to adopt us into his family, for as many of you as have been baptized into Christ have put on Christ; and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise, Gal. 3: 27-29. A good interest prevailed. After preaching we listened to many testimonies upon the side of truth. The brethren were very active and engaged after meeting we went to the water where we buried six in baptism. They were all of them young. How it cheers my heart to see the youth set out to serve the Lord; if faithful they never will regret the day they started to serve the Lord. Brethren, let us go on and not get weary in well doing, for we shall reap if we faint not. The Lord is coming; all prepare; let us gird ourselves with righteousness, and be willing to sacrifice for the cause we love, whether it be time or means. Let us, being Adventists, be a light to the world, and practice what we preach. A few more days of trial will end our troubles here. I am anxious to see them over. May the Lord help us to be faithful, is my prayer. Your brother in Christ.

Hartford, Mich.

IN most situations of life the consciousness of innocence is our best shield, and our firmest security.

**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.

We are engaged in the work of republishing Bro. Dugger's pamphlet on the Bible Sabbath Defended, which, with the work of a weekly paper, gives us a great deal of labor. This second edition is some larger than the first one was. The first edition met with a ready sale, and we doubt not but this one will also, as the subject is well examined.

**GEO. MULLER'S SERMON.**—The reader will readily perceive by the sermon of Geo. Muller, on the Personal return of Christ to the Earth, that he is also a believer in the doctrine of natural immortality, and going to heaven at death. We give the sermon as we find it; but the reader can readily see how inconsistent it is to hold that rewards are granted at death, and also at the resurrection, at the coming of Christ. He offers no proof that we go to Jesus when we die, for indeed there is none to offer. Its being taught us from our infancy is no proof of its truth; neither that ministers proclaim it from the pulpit. Death is an unconscious sleep, and a return to earthly elements; and there is no going to be with Jesus until he comes in person to receive his people to himself, John 14:3. Are not the two positions of Jesus personal coming and of going to heaven at death, antagonistic to each other? But we are glad to see the doctrine of Christ's literal and personal coming advocated by such men as Geo. Muller, founder and manager of the renowned Orphanage at Bristol, England; and we trust that with many the truth of the advent will drive out its opposing error of consciousness in death, and rewards at that time.

**Mt. Sion.**—In the article by Bro. Armstrong, in another column, under this title, he shows us that Mt. Sion will be as literal a place as Mt. Sinai was. While it cannot be truly said that Mt. Sion exists only as a spiritual locality, that is, one not literal, it is true that the worship we give must be spiritual; and while Mt. Sion is not now a place sacred to the worship of God, or as occupied by the throne of the Lord, as it will be when the New Jerusalem occupies that once sacred spot, it is true that we are come to Mt. Sion by faith; and faith being the substance of things hoped for, we look forward to the time when Mt. Sion (or Zion, which is the same,) will be a part of the holy city of the New Jerusalem, from which the law shall go forth, Micah 4:2. It seems clear to us that Mt. Sion will be located in the restitution age in the same place where it was when King David reigned over Israel, whose throne and kingdom Jesus is to take when he reigns, which will thenceforth be his own throne and kingdom, Luke 1:32,33. That Mt. Sion shall be located in the United States seems to us a far fetched idea, as also that the Ten Tribes of Israel are the people of England and America. Now

we live by faith in Christ, that he will eventually bring us to worship at Mt. Sion, when we shall be permitted to enter through the gates into the New Jerusalem, having kept the commandments of God.

The P. O. address of Bro. J. C. Day is changed from South Ashburnham, Mass., to Hudson, Mass.

A dispatch of May 28th reports intense excitement in Clogher, Ireland, in consequence of preparations for evictions in that neighborhood. The process-servers, police, and military, were confronted by a body of peasants, whose numbers were hourly increasing, with a prospect of a sanguinary collision.

**Appointments.**

**Quarterly Meeting.**

THE Lord willing there will be a quarterly meeting of the Church of Christ, to be held at Bloomingdale, Van Buren Co., Michigan, commencing Friday, July 1st, 1881, and lasting over Sabbath and Sunday. A business meeting will commence Friday morning, at 10 o'clock, at which time we expect to see all of those that have been appointed to act as delegates present, and as many more of the brethren and sisters as can conveniently get there, for we expect some important business will be done, which rests almost entirely with the delegates. We will now give the names of those that have been chosen to act as delegates. Jacob Hagaboam, for Hartford; J. M. Remington, for Mc. Donald; Sylvester Baker, for Bloomingdale; Ferdinand Pixley, for Ottawa; Albert F. Haven, for Hope, Barry Co. The delegates will have to come on Thursday in order to be present on Friday at 10 o'clock. We hope to see a general gathering of commandment keepers. Come, brethren and sisters, let us sacrifice a little and come together, and see what can be done to advance the cause of Christ. Each delegate will ascertain the standing of the church he represents before coming, and also find out if there is any business to be done for said church in order that we may work wisely for the interest of the cause. All of those coming by rail will stop off at Gobles or Bloomingdale, on the South Haven and Kalamazoo road. Brethren will meet you there and guide you to the place of worship. By order of the church. JOHN BRANCH.

**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.

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.

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.**

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“Thy Word

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THE ADVOCATE is devoted to the of the doctrines of the Second Advent of the Signs of the Times, the duty of observe the Bible Sabbath (the seventh week,) together with the other commandments of God, the Nature of Man, his Un God, the Nature of the Wicked, in death, the End of the Wicked, stored to its original glory and of future inheritance and abode of the Kingdom of God, the Atonement by Jesus Christ, the Christian Life, and kindred Bible

**Patience.**

“Let patience have her perfect work”

Oh! Soul, around whose path The storm-clouds thickly hide Hiding in darkness from your face The dear face of the Father Be patient—with a trusting Bow to his righteous will And in his own good time The loving “peace, be still”

If to your heart it hath been A daily cross to bear: A cross which weighs more That none may know it's Oh! murmur not that o'er Its shadow thus must fall But clasp it with a willing Your Father knows it all

'Tis hard to see our dearest Fade with each waning day And harder still at death's To say “Thy will be done But patience, heart, lift up Up to the Father's home Each hope has faded but t Where change can never

The heart from which thou Beside the still, cold ri Waits for thee—hopes to Where parting shall be So faint not, Soul, in God The victory shall be won Thy feet shall walk the g And Pstience' work be

**Justification b**

The first thing I shall justification is “peace.” “Therefore being justified peace with God, through Christ.” This is a peace ever before been a strange that passeth all human change is not always joy, though it sometimes followed by peace, peace mind, such as we never sometimes happens that attained with joy, because temptation, and the end have lost all our conv